

Humanist Education the Dayak of Kalimantan Indonesia Islamic Perspective

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Abstract: *This research aims to find out a model of human Islamic education for the Dayak Bakumpai tribe in Puruk Cahu, Murung Raya Regency, Central Kalimantan, and factors that support and hinder the implementation of humanism Islamic education. This research was qualitative research using the field study method. Data were collected through observation, field interviews, and documentation in the form of manuscripts and articles related to the research's subject. The object of this research was Islamic education institutions comprised of formal, non-formal, and informal education institutions. The research subjects were Islamic religious teachers, preachers, Bakumpai Dayak people, and religious leaders. The approach used was ethnography-phenomenology, emphasizing studying and interpreting the nomenclature of the Dayak ethnic group. The analysis was done using descriptive analysis, which looks for correlation and significance between the data collected to arrive at results that are in line with the predicted outcomes. The findings of the research indicate that the humanism Islamic education model of the Dayak tribe can be divided into three categories: (1) formal education; at SMA Muhammadiyah, this was accomplished through a self-development program in the form of extracurricular activities such as the martial arts Tapak Suci, Hizbul Wathon, and counseling and guidance. (2). Non-formal education; at Pondok Pesantren Karya Pembangunan in the form of Speech training, Nasyid, Habsyi, and leadership training. (3). Informal education; in the form of arisan (a kind of social gathering activity), community development for converts, and religious lectures in mosques. Humanism Islamic education was influenced by several factors, such as Sufism, immigrants, trade, and marriage.*

Keywords: *education, humanism, Dayak tribe, Islamic studies, tolerance.*

INTRODUCTION

Humanism education is not a new concept; many educational thinkers advocate for education based on humanism. For example, Paulo Freire believes that education should be used to humanize people. However, historical evidence suggests that there is still a dichotomous Islamic education, as shown by the pedagogical approach used in our schools, which emphasizes punishment over reward in both words and actions. Furthermore, the problems in the world of education that have occurred so far can be compared to a "bank" or "Banking Concept of Education" where an individual is viewed as an "empty vessel" to be filled or provided as much knowledge as possible, and students end up becoming passive in where the teacher offers information that must be swallowed by students and memorized.[1]

As a result, students simply memorize everything the instructor says without understanding it; in other words, a student is like an "empty glass" that is only filled with water until it is full, then filled again, spilling the water in vain. Therefore, education must revert to its original purpose, which is to transform human values (humanism). Humanism is characterized as a way of thinking

that allows people to make their own decisions about their lives, both in terms of their opinions, rights, and faith, while also respecting fundamental human values. [2]

According to Ali Shari'ati, humanism began as a philosophical school aimed at bringing redemption and perfection to humanity. Humans are the noblest beings, in Shari'ati's opinion. Therefore, as part of the humanization process, education should treat an individual as a subject with a distinct and unique personality during his development. As a result, a person must be given the opportunity and versatility to fully develop all of their potential, both physical and mental development.[3]

Indonesia is a country with a diverse religious, cultural, and ethnic background, and the island of Borneo is one of its constituent parts. The indigenous people of Kalimantan are the majority of the Dayak tribe, who at the beginning of their life had the original belief, called Kaharingan. Dayak traditions and culture are based on this belief, which holds that supernatural beings have their powers and responsibilities. Although a significant number of Dayaks, especially the Bakumpai Dayaks, have adopted the Islam preached by previous preachers.[4]

Bakumpai is a sub-part of the Dayak tribe, also known as the Dayak Bakumpai. The majority of the Bakumpai are Muslims. Bakumpai people of non-Muslim faiths, such as Christianity, Hinduism, and Kaharingan, have never been found. This is one of the unique characteristics that other regions do not generally possess because of its cultural significance and the role of Islamic education in the Murung Raya Regency area in general, and Puruk Cahu in particular. Puruk Cahu, which was once a non-Muslim base area, has seen rapid development, as evidenced by the number of Islamic educational institutions that have sprouted up in the area.[5]

One of the existing Islamic educational institutions is Madrasah Ibtidaiyah, which is a private school. Puruk Cahu's Islamic education institution is one of the forums for advancing Islamic education in areas where Muslims are not the majority. The Dayak ethnic structure is diverse; each of the numerous Dayak tribes has its language and religious beliefs, one of which is Bakumpai. Furthermore, the Puruk Cahu model for distributing Islamic da'wah is unique in that the method of distribution causes no conflict or opposition, either between tribes or between regions with different beliefs.[6]

Based on the context described above, the authors formulated the following three research questions: (1) What is the humanism Islamic education model of the Bakumpai Dayak Tribe in Puruk Cahu, Central Kalimantan? (2) What are the factors that affect the humanism Islamic education of the Bakumpai Dayak tribe in Puruk Cahu, Central Kalimantan? (3) What are the factors that support and inhibit the implementation of humanism Islamic education of the Bakumpai Dayak tribe in Puruk Cahu, Central Kalimantan?

RESEARCH METHODS

This research was a form of field study in which data were obtained directly from the field by the researchers. The approach used was a combination of ethnography and phenomenology. Ethnography is an attempt to pay attention to the meanings of events that arise in the lives of people about whom the researchers want to learn more. For this research, the researchers attempted to understand, analyze, and evaluate a phenomenon of an ethnic Islamic education culture among the Dayak Bakumpai tribe in Puruk Cahu, Central Kalimantan.[7]

Phenomenology is the study of a phenomenon, event, or human existence to find significance, interpretation, or definition by participating directly or indirectly in a studied, contextual, and detailed environment. The researchers did not collect and process data all at once but rather in stages, with the meaning being determined from the beginning to the end of the research. Researchers attempted to understand the nature of an incident or event by interacting with people involved in the circumstance.[8]

Data were collected through observation, interviews, and documentation. The researcher's ability to understand the social condition that is the object of the study is crucial to data collection

success. Researchers may perform interviews with the subjects of their studies, investigate social conditions in real-world settings, photograph the phenomenon, and possibly document the conversation that takes place. The observation method is a data collection method that uses observation and sensing to collect research data. Significant observations were made concerning the objectives set.[9]

The researchers used this approach to collect data on the Dayak tribe's humanism Islamic education by observing and studying the Islamic education delivery model in Puruk Cahu. Documentation is the practice of documenting an individual or group of people, activities, or occurrences in social circumstances relevant to the research subject. It is a beneficial source of knowledge in research. After collecting the data, they were analyzed using the descriptive approach. The action was taken to reflect the facts found in the issue under investigation accurately. Interviews, field notes, observations, photographs, and documents were used to compile the data.[10]

RESULTS AND DISCUSSION

Bakumpai Tribe's Humanism Islamic Education Model

Islamic religious education is a person's endeavor, through a process, to improve one's potential so that he or she has a degree of humanity following Islamic values. To accomplish this, guidance is needed to produce human beings who are helpful to themselves and their communities and are eager to practice and improve Islamic teachings about Allah and humans. Therefore, according to Prof. Dr. H. Ahmadi, Islamic education entails all efforts to preserve and cultivate human nature and human resources to form a conscious human being under Islamic norms.[11]

To achieve the desired educational goals, especially Islamic education on the Dayak Bakumpai, there is a need for a humanistic approach that is in line with the region's culture. A humanistic approach is associated with people who yearn for and fight for a better life relationship founded on the philosophy of humanity, pursuing the needs of fellow human beings, and adherents of the understanding that regard humans as the most significant object.[12]

As a formal education institution under the auspices of the Murung Raya district education office and the PDM Murung Raya primary and secondary education board, SMA Muhammadiyah Puruk Cahu has a self-development curriculum for students including extracurricular activities such as Hizbul Wathon and Tapak Suci. The Hizbul Wathon (HW) activity teaches students to be responsible and possesses certain leadership traits, which is in line with humanism education, which emphasizes personal freedom. Since all decisions are based on his own decision, human duty becomes clearer with this right. Other contents included in Hizbul Wathon activities are habituation to deepen and practice teachings such as reading al-Qur'an, congregational prayer, and others. The tapak suci martial arts activity, in addition to training physical strength, also trains students to master their emotions so that they can master themselves before mastering others. This is a form of humanism education in which a student can discover his potential.[13]

When a person enters puberty, he or she typically has a fiery soul, which indicates himself trying to find his identity, such as demonstrating that he is the most dominant, strong, confident, and so on. As a result, their intention can be channeled into this martial activity by attending a martial arts championship match. Then, if students are comfortable engaging in this activity, they can do so regardless of the trainer's instructions. Among the trainer's instructions that students must obey is to get used to following congregational prayers at least when they want to practice and after training. Apart from that, it is customary to shake hands in meetings, both before and after training, to promote a sense of brotherhood and togetherness among martial arts students. And if one is content, the other must be content as well. This is in line with Islamic humanism's ideals, emphasizing brotherhood and morality, among other things.[14]

In addition to self-development practices through extracurricular activities, there is also a self-development program through counseling and guidance. This activity includes self-awareness,

recognizing self-potential or talents, and personal interests, and developing and channeling them into creative and constructive activities. The development of social life includes adjustment, communicating and engaging effectively, efficiently, and productively with peers and the surrounding world, and improving the capacity to behave. The development of learning abilities (B) includes the ability to identify challenges or learning problems and the improvement of learning discipline patterns and practice skills. Finally, career Development (K) entails improving one's self-awareness of the various career paths that can be pursued and created.[15]

According to the explanation above, it is inferred that the cultivation of humanism in Islamic education can be done through additional guidance. Then humanism is viewed as a way of providing students with viewpoints so that they can act and respond in ways that fit their preferences. According to Board, every human being can choose and differentiate between good and bad, which God has given him in the form of reason to think. The freedom in question is partial, not absolute freedom, and with this freedom, individual duty is clarified because all decisions are based on his own decision.[16]

Madrasah Ibtidaiyah Swasta Karya Pembangunan (MIS KP) Puruk Cahu is a formal elementary school under the auspices of the Puruk Cahu Islamic Education Foundation that uses a thematic curriculum adjusted to competency standards and basic competencies and curriculum content established by the school, as well as self-development activities.[17]

In addition to providing curriculum-based lessons, MIS KP also offers educational services in the form of a self-development program. This is done to discover and develop each student's potential (fitrah), which is in line with humanism. As stated by Muhaimin, fitrah is a hidden force or ability that has remained in humans since the beginning of its creation, to commit to the ideals of faith in him, which tends to the truth. This is where MIS KP helps students develop their innate potential by providing a variety of options. School security patrols and scouting activities are forms of training for students to instill a sense of responsibility (especially responsibility for school security) and leadership spirit in themselves.

This is consistent with the responsibilities and roles of human beings on earth as Khalifah (leader). Tambourine group and habsyi training is the inculcation of the values of togetherness and solidarity in teamwork to produce good aesthetics. In carrying out their duties, the members must be united in the sense that they must first recognize their respective responsibilities and then carry them out together, and this is where the value of humanism, is applied by the school and practiced by the students. Furthermore, the maulid habsyi practice exposes students to an Islamic message bearer, namely the Prophet Muhammad SAW, through art. Students will understand the Islamic teachings they follow if they are familiar with this figure.[18]

Jumat Bersih (Clean Friday) is a day when all students work together to clean the school area under the supervision of teachers. This project is a learning activity for students to incorporate the value of environmental cleanliness, which is in line with Islamic teachings on cleanliness. Even the execution of this activity is done collaboratively, resulting in a significant reduction in workload.

Market Day is held to help students develop their entrepreneurial spirit. This entrepreneurial spirit is instilled in students, who learn the value of working to make a living and gain independence in preparation for their future. This is following Allah's instruction to work for a living. Furthermore, this entrepreneurial spirit encourages students to emulate Prophet Muhammad's trading skills.[19]

MIS KP also provides liberating education to students through little journalism activity. Liberating education, according to Paulo Freire, is an authentic method of seeking new knowledge. It is important to treat human consciousness to accomplish this. This activity allows students to learn on their own how to gather knowledge about their surroundings. Students are granted the freedom to explore information and learn new things around them using their senses of sight,

hearing, and reasoning. Aside from journalistic events, MIS KP also offers comparative study activities and educational tours to help students expand their horizons.

Jumat Taqwa (Jumat-in English Friday), which contains compulsory prayer activities in the congregation, dhuha prayer, and reciting or tadarus al-Qur'an, is an activity to train and strengthen students' spirituality. Prayer is a servant's act of devotion to Allah in carrying out his orders, as well as a demonstration of faith in the tawhid that he believes in. Tawhid is a kind of self-liberation and the rejection of other forms of worship, one of which is animism and dynamism. Human nature is originally straight to monotheism Allah, as Allah SWT declares in Surah Rum verse 30. According to Iqbal, humanism is the root of tawhid, and it has consequences for understanding equality, which fosters a sense of unity and freedom.[20]

Jumat Sadaqah program, which is run by MIS KP that teaches students how to give alms, is a way of fostering the value of humanism, which includes a sense of morality, among other things. For example, humans immaturely possess divine qualities, as described in Asma al Husna, such as Rahman and Rahim. The money raised from MIS KP's alms will then be distributed to people in need, such as when a fire tragedy happens and others.

Madrasah Diniyah is an afternoon school, also known as the Arabic school, because the content of this lesson is related to Arabic writing, particularly in Iqra lessons and prayer readings. There are usually no self-development programs in this Arabic school since it is an extra school for children who want to improve their ability to read the al-Qur'an and learn more about religious lessons. Since religious education in public schools, such as elementary and junior high schools, is still limited, the existence of this Arabic school is expected to supplement the religious lesson that children receive in public schools.

Pondok Pesantren Karya Pembangunan (PPKP) is a religious education institution that has been in Puruk Cahu for a long time and has generated many alumni who are eligible in the field of religion as a provision for life or to be distributed to the remote districts of Murung Raya.

The lesson content in this boarding school is related to religion such as al-Qur'an, nahwu, sharaf, tawhid, hadith, musthola hadith, fiqh, and ushul fiqh. Meanwhile, extracurricular activities such as hadrah, habsy, nasyid, speech, and calligraphy are included in self-development content. According to the material of the self-development program, PPKP is nearly identical to MIS KP such as hadrah, habsyi, and nasyid, but at PPKP, it is all about preparing for self-maturity when students graduate and are ready to preach in society since the students who study at PPKP have reached adolescence and adulthood (MTs and MA).

Self-development practices such as speech training are used to prepare students to speak in front of an audience when they are involved in society and want to share their religious knowledge. According to Muhammad Anwar, education is a development mechanism in which individuals are assisted in developing their skills, talents, abilities, and interests. Pesantren Karya Pembangunan provides speech training to improve student's skills and interests so that they can communicate their ideas and knowledge in the community. Pondok Pesantren Karya Pembangunan has also taught senior students how to coordinate and guide their juniors, such as waking up junior students in the morning, leading them to the mosque for fajr prayer, showering, going to school, and guiding them to a clean school environment. This type of training allows alumni to manage community relations as they return to the community.[23]

Society and Mosque, (1) Arisan is a form of solidarity. Humans, as social creatures, need the assistance of others in a variety of activities, such as working, socializing, and helping one another. One of the practices that the Bakumpai Dayak community uses to establish solidarity is social gatherings or arisan. This moment is often used to convey Islamic teachings. If we look closer at the arisan activities carried out by the Bakumpai people, in addition to saving money, it also promotes a sense of togetherness and intimacy between people. This is where humanistic values are embodied. (2) The Community of Mualaf (converts). Humanism, which discusses human nature, can be interpreted from the perspective of human beings' nature as religious beings.

In other words, humans are holy from birth, in the sense of leaning straight towards Allah to worship Him. As a result, Allah leads him to religion in harmony with his nature. Allah created humans by endowing them with religious impulses, namely monotheism, the power to accept and believe in Allah. Siti Maryam as a religious instructor guides the Dayak Siang community who have converted to Islam. She was gentle in her advice about Islam.[21]

(3) Religious lectures during the commemoration of Islamic holidays, such as the Prophet Muhammad's birthday, the Islamic New Year, and Isra Mi'raj, are ideal opportunities to cultivate Islamic education in the Bakumpai Dayak culture. A religious lecture or tablig akbar is held during this commemoration. The substance of this religious lecture is not far removed from the Prophet's struggle to spread Islam's teachings, as well as his figures and examples in his everyday life that his people can emulate. The commemoration of Islamic holidays is often accompanied by a kind of competition for children or teenagers linked to Islam, in addition to religious lectures. This activity aims to increase Muslim excitement and attract followers of other faiths to accept Islam.[22]

Development of Humanism Islamic Education

On the island of Kalimantan, the Dayak tribe is a common designation. Meanwhile, according to Tjilik Riwut, the word Dayak denotes nature or power. This is when it comes to the Dayak people's nature in the past, which was known as the motto *menteng ureh mamut*, which means "people with strength and courage". The Dayak Bakumpai is a member of the Dayak tribe or a sub-tribe of the Dayak tribe. The Bakumpai Dayak were originally people or residents who lived along the Barito River's coast, where there was a lot of water grass known as *kumpai*. The Bakumpai people then began to spread across the island of Kalimantan's mainland areas, including the Murung Raya Regency, as the era progressed.

During the research, the researchers discovered that the Dayak Bakumpai people are Muslim and that there are no Bakumpai people who practice a religion other than Islam. Bakumpai Dayaks who have long been Muslims cultivate Islamic teachings through the principles of harmony and openness in their everyday interactions. The Bakumpai people often emphasize active contact with the surrounding world, and the Bakumpai Dayaks' concept of harmony makes Islamic preaching easier to practice and teach in the community. Apart from being open to accepting views from fellow peoples, the bakumpai are also open to accepting views from outsiders as long as it does not disrupt peace.

According to a brief interview with Agus Arif Rahman, the Bakumpai people uphold cultural principles that do not contradict Islamic teachings, since the Bakumpai people see culture as a part of social society that must be nurtured as identity and ethnic identity. Dayak Siang and Dayak Bakumpai, for example, must have distinct characteristics. Bakumpai culture, which is still closely associated with Sufism and is well-versed in it. Because of the Bakumpai people's affinity with mystical local culture, Sufism's teachings have become increasingly harmonious in the Bakumpai people's hearts and souls.

The Bakumpai people's openness is evident when they welcome migrants from outside the area, whether they are merchants, civil servants, inter-ethnic marriages, or school service duties, such as the arrival of a preacher who is not a Dayak native. As a result, the Bakumpai community can collaborate in the teaching and preaching of Islam.

Supporting and Inhibiting Factors

The value of religious education is recognized by the Dayak Bakumpai community, which encourages them to send their children to religion-based schools such as Madrasahs or Islamic boarding schools, both within and outside the area. This is due to parents' concerns about the current situation, which may lead to their children engaging in promiscuity.

To support the development of Islamic religious education in Puruk Cahu, qualified human resources are needed. Some of the youths are being regenerated to continue and develop Islamic preaching in Puruk Cahu by sending them to study outside the region. After completing their study, they return to their region to impart the knowledge they gained while studying. The Dayak Bakumpai people yearn for and struggle for a better life relationship founded on the philosophy of humanity and pursuing the needs of fellow human beings in terms of humanism. They strive for a better social life by learning something beneficial to society.[11]

Solidarity is needed to establish and enforce Islamic education effectively and efficiently. The Bakumpai people's solidarity can be seen when they participate in musabaqoh (MTQ) activities, which necessitate the collaboration of various Islamic organizations, especially NU and Muhammadiyah. It will not be sufficient to create Muslim solidarity alone; harmony between religious communities is also required. To raise tolerance awareness among the Dayak people, dialogue, as a social interaction mechanism is needed. Dialogue can be described as a question-and-answer conversation between two or more parties, in which there is a unity of subject or object of discussion, intending to achieve ease, peace, and tranquility in carrying out their respective religious orders, as well as creating societal harmony.[24][25]

The advancement of Islamic education will undoubtedly face challenges, as is to be expected when dealing with the complexities of the times, which cannot always anticipate the problems that will arise. As social beings, the Bakumpai Dayak community must encounter various points of view in the course of their interactions, and one of the reasons for this is a lack of maturity in reacting to differences. As a result, a policy is needed.

It has been discussed earlier that the Dayak Bakumpai are people who live on the coast which is full of water grass named kumpai. This means that the Dayak people who are not Bakumpai live in the highlands. Muhammad Sahlan in our interview said that what often becomes an obstacle in the spread of Islamic teachings is the range or distance traveled, such as the location of Dayak Siang living in the highlands while the Dayak Bakumpai lives in lowland areas or on the banks of the Barito River. [26]

Using Zakiyah Darajad terminology, tarbiyah is an educational method that necessitates a coaching process. According to Abudin Nata, the word tarbiyah refers to the process of coaching that is used to shape one's personality and mental attitudes. The lack of a coaching mechanism has hampered the advancement of Islamic education in the Dayak tribe. Dayak people who have converted to Islam, according to Heriyadi, need guidance to improve their faith and practice it because if their faith in Islam is frail, their beliefs will most likely be affected by their predecessors' beliefs in the kaharingan religion. In addition to the old belief factor (Kaharingan) that can overturn faith, poverty can sway faith if there is no consistent guidance.[27]

CONCLUSIONS

This conclusion demonstrates that the humanism Islamic education model of the Dayak Bakumpai tribe in Puruk Cahu can be divided into three categories: formal, non-formal, and informal education. (1) formal education; at SMA Muhammadiyah, this was accomplished through a self-development program in the form of extracurricular activities in the martial arts Tapak Suci, Hizbul Wathon, and counseling and guidance; and at Madrasah Ibtidaiyah Swasta Karya Pembangunan (MIS KIP), the humanism Islamic education was implemented through self-development curriculum manifested in various activities such as Jumat Taqwa, Jumat Bersih, Jumat Sadaqah, market day, school security patrols, Habsyi, Hadrah, and little journalists. (2). Non-formal education; at Pondok Pesantren Karya Pembangunan in the form of Speech training activities, Nasyid, Habsyi, and leadership training. (3). Informal education; in the form of arisan, community development for converts, religious lectures, or tabligh akbar. Humanism Islamic education of the Bakumpai Dayak Tribe in Puruk Cahu, Central Kalimantan, is influenced by several factors: Sufism, immigrants, trade, and marriage. The development of humanism Islamic educa-

tion of the Dayak Bakumpai is supported by human resources (HR), the local community's understanding of the importance of learning religion, peace, togetherness, and tolerance. In comparison, the factors that become obstacles are differences of opinion due to lack of maturity, distance-traveled preaching, infrastructure, and lack of continuous guidance.

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