

Implementation of Islamic Education and The Religiosity of Moslem Baduy Community in foundation at-Taubah 60 Kampung Landeuh Lebak Banten

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Abstract: This study discusses about the Implementation of Islamic and the religiosity of the Moslem Baduy community after religious conversion in foundation at-Taubah 60 Kampung Landeuh Lebak Banten. This research is based on the religiosity problem of the Moslem Baduy in Suku Baduy to reveal the Islamic community of the Baduy, and the implementation of Islamic education carried out by the Baduy after religious conversion. This research is aimed at responding to the following question: (1) The Implementation of Islamic Education at the Moslem Baduy community after religious conversion in foundation at-Taubah 60 Kampung Landeuh Lebak Banten. 2) The religiosity of the Moslem Baduy community after religious conversion in foundation at-Taubah 60 Kampung Landeuh Lebak Banten. This research is a descriptive-analytic study with an ethnographic approach. The data were collected through giving observation, questionnaires, and documentation. The validity test used Triangulasi. The data were analyzed using a descriptive model. The results showed that the implementation of Islamic education carried out by a Moslem Baduy in the form of Islamic studies such as faith, fiqh, morals, etc. Therefore, the implementation of Islamic education of the moslem baduy resulted in the strengthening of the Muslim faith and love of Islam. This study shows that the dynamic religiosity of the Moslem Baduy community after religious conversion in foundation at-Taubah 60 Kampung Landeuh Lebak Banten. This conclusion is derived from the findings the religious conversion of the Moslem Baduy community is driven by internal factors, namely social inequality; those are the lack of understanding of the Baduy people towards the teachings of Sunda Wiwitan and the limitation of land for farming. The external factors are caused by theological, psychological, and sociological factors. Based on the process, the religious conversion of the Moslem Baduy community occurred en masse and individually; both of which were included in the category of active and comprehensive converts.

Keywords: Baduy tribe, Islamic Religious Education, Sunda wiwitan.

Introduction

The Baduy have known Islam for hundreds of years. In the 1680s, Islam was embraced by the Baduy in Cikakal Girang village. The believers usually practice a religion based on their beliefs and their successors follow the religion of their parents and ancestors. When a baby is born, the child will follow the religious teachings taught by his/her parents. This is as explained in the words of the Prophet Muhammad SAW that every baby born will be in the state of nature and depends on

their parents. Religious conversion is a process of changing views and beliefs in one's life either from one religion or one religion to another. Religious conversion demonstrates that this is not something new to us. A person who converts from another religion such as Buddhism, Hinduism, Christianity to Islam is usually called a Muallaf. Muallaf is someone who knows Islam and he just converted to Islam, who at the beginning the person followed another religion., so then he converted to Islam to understand Islam better and practice the teachings of Islam.

In this case, the researcher also cites several previous studies, such as the researches entitled *Potret Pendidikan di Komunitas Muslim Muallaf Suku Baduy Banten*, *Potret Pendidikan di Komunitas Muslim Muallaf Suku Baduy Banten*, *Development of Religious Studies With Local Wisdom In Baduy Customary Land*, and historical research of Socio-economic development of The Baduy after the establishment of Banten Province in 2000. The Baduy is a group of indigenous people who have quite clear differences including customs, ways of religion, and primarily in terms of the way they dress. The Baduy show differences because they are an inland tribe that is still sustainable today. Therefore, this condition is true because the Baduy has quite clear social stratification in the eyes of others. This stratification is measured through and based on the level of the quality of their obedience towards the Baduy customary rules. In general, The stratification of the Baduy is divided into three levels: *Baduy Tangtu*, *Baduy Penamping*, *Baduy Dangka* (Atja dan Saleh Danasasmita, 1981).

This research paper discusses the implementation of Islamic education and the results of what it has achieved. There are two questions to be answered. How is the implementation of Islamic education for Muslim converts of the Baduy? What are the results achieved from the implementation of Islamic education for converts of the Baduy?

The Baduy community has a very strong culture and follows a religious belief called Sunda wiwitan, the concept of Sunda Wiwitan is to understand that the prophet who is believed to be the prophet is Adam As. The concept of culture coined and used in this research follows the idea of (Geertz, 1973) that culture is "a historically transmitted pattern or meaning embodied in cultural or religious symbols. They believe the universe and their life is one with nature, they care for and take care of it very well. As time passing by, many of the Baduy are interested in Islam and they begin to convert and embrace Islam. This research is qualitative research with a descriptive analysis, which describes an area condition so that the data obtained by the researcher is through observation, interviews, and documentation. In this study, the religious phenomenological study

approach was used to investigate the history of religion, culture, and the implementation of Islamic education for converts to the Baduy. (Dhavamony, Mariasusai, 1995) So the final result in this research shows that the implementation of Islamic education was carried out by the Baduy converts and the results achieved from the implementation of this education for the Baduy converts.

Materials and Methods

The type of research carried out in this study is classified as field research, which is a research procedure that produces descriptive data or a description of a particular area, this descriptive research is also research that describes what really happens in a particular field or area. This research is qualitative research that is field research using theories that are used to build meaning or find meaning based on field data. In this case, the researcher went directly to the field namely the Baduy Muallaf Foundation in Kampung Landeuh Banten to find accurate data or information by the researcher in accordance with what was needed, namely the implementation of Islamic education for converts to the Baduy and the evaluation as well as the results obtained from the implementation of Islamic converts education.

The method of collecting data carried out by the researcher is through interviews or in-depth interviews, documentation, and direct observations in the field, namely in the Baduy tribe of Lebak Banten both during the learning process and the activities of converts. To obtain accurate data, triangulation of data is carried out on data sources needed in the field. The source of the data taken is a conversion to the Baduy tribe community. Analyzing data in this research is also carried out using methods by analyzing data, organizing, data and finding research results that are meaningful and can be reported systematically. The data analyzed is the data of the Baduy community carrying out Islamic education at a converting institution in the Baduy tribe. Meanwhile, the data validity test carried out by the researcher are testing the credibility of research data, data triangulation, extending observations, peer-

checking, dependability, and confirmability (Sugiyono, 2011).

Results and Discussion

The definitions of education are much put forward by education experts. Although the formulation related to education is very reliant on the subjectivity of each expert and formulator, as the first step to expert understanding a concept, a definition is still needed to understand education itself.

Education in the language is from the word (education: English; education: Latin) as stated by Jamil Shaliba (1978), that education is a development of one's mental functions through training so that it reaches its perfection little by little. Meanwhile, Ahmad Marimba (1980), said that the physical and spiritual education of the educated leads to the formation of the main personality, namely good morals.

We must understand that in Islam, there are at least three terms, or three words used to mark a concept of education, namely *tarbiyah*, *ta'lim*, and *ta'dib*. But the term that is now developing in the Arab world is *tarbiyah*. (Hery Nur Aly, 1999).

Islamic education is the formation of changes in attitudes and behaviors or morals following the instructions of Islamic teachings. As what the Prophet Muhammad SAW did, to convey the teachings of the Islamic religion when preaching, convey the right teachings, set an example or role model, practice action skills, motivate friends to create a good social environment, and support the implementation of the idea of forming a true Muslim personality. In this case, it is necessary to have businesses, activities, methods, tools, and the environment that supports its success (Zakiyah Darajat, 1992).

1. The purpose of Islamic education

In al-Abrasy's opinion, the purpose of Islamic education is to educate good morals by paying attention to aspects of spiritual and physical health, physical and mental education, feelings, and practices to prepare humans to become members of society with noble character. A very high moral is

the main and highest goal of Islamic education, able to guide humans on a good path and be noble so that it is not only teaching children what they do not know but also further than that instilling virtue, getting used to good morals. good and high morals, good manners, *Islamiyah*, good behavior and attitudes so that life becomes holy, chastity accompanied by sincerity and noble character. (Moh. Atiyah Al-Abrasyi, 2016)

Furthermore, according to Ahmad Tafsir in the view of Islam education must always prioritize the education of faith and strong *aqidah* or creed. Education in schools must also prioritize good, noble moral, and moral values. History has proven that education that does not pay attention to faith and *aqidah* education will produce graduates who are not good in faith and morals. Low morals will also be very dangerous for society and life together, social life and can destroy the joints of life together, socializing can even destroy the State, the world, and even religion. (Ahmad Tafsir, 2012)

It was further explained by a commentator, Quraish Shihab, that one's devotion to Allah must be following the goal of serving oneself to Allah SWT. as one form of educational goals and has also been agreed upon by the general public and experts in the world of Islamic education. (Muhammad Quraish Shihab, 2012)

2. Educators in Islamic education

The process of Islamic education is essentially an interaction between educators and students so that in the context of the Islamic world education can be interpreted as a process of preparing the younger generation to fill roles in the future, transferring knowledge and Islamic values or transferring knowledge that is aligned with the function of the Islamic education system that humans have to do good in this world and the hereafter (Mohd. Syarif Khan, 1986).

Furthermore, it is necessary to explain in the context of Islamic education, educators are always called *murabbi*, *muallim*, and *muaddib* (Syekh Muhammad al-Naqib al-Attas, 1980). Of the three words, educators have different useful functions. In addition, teachers or educators are sometimes referred to by their titles, such as *al-ustadz* and *ash-shaikh*.

The plural form of the word 'alim is 'ulama or mudarris which means teacher (one who gives lessons). But in general, mu'allim is used more often than the word mudarris. Meanwhile, the word mu'addib refers to a teacher or educator who specifically teaches in a palace or a certain place. It is different with the word ustadz which refers to teachers who specifically teach Islam and teach in Islamic religious education schools. Finally, sheikh is used to referring to teachers in the field of Sufism or sheikhs as well as to refer to old people (Sri Minarti, 2013).

Imam Ġazali as Hujjatul Islam has put forward the criteria for educators, namely an educator who must be human, humanist, democratic, open, fair, honest, side with the truth taught by the Prophet, uphold noble character, tolerant, egalitarian, friendly, forgiving and encouraging for others, students and society. With such characteristics, an educator or teacher can organize teaching and learning activities in a participatory, active, innovative, creative, effective, and fun condition.

From what has been stated above, it can be understood that an educator in educating students in Islamic education must have appropriate academic qualifications, teacher competence must be good, physically and mentally healthy, and duties as educators who have good morals for the sake of implementation of Islamic educational goals.

3. Learners in Islamic education

Students mentioned in Islamic education are individuals who are growing and developing, both physically, psychologically, socially, and religiously in navigating life in this world and the hereafter. Abuddin Nata mentioned several characteristics of students in Islam based on age, intelligence, talent, hobbies and interests, place of residence and culture, and others.

In the Qur'an Surah ar-Rūm verse 30 it is emphasized that:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ
الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَدِيمُ وَلَكِنَّا كَثُرَ
النَّاسُ لَا يَعْلَمُونَ

“Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah’s creation; that is the right religion, but most people do not know.”

The nature that exists in humans is the basic potential, namely in the form of a tendency to be religious and like to do good deeds, a tendency to be knowledgeable and like to do good deeds, a tendency to be knowledgeable and like the truth, a tendency to follow biological passions, lust and innate talents given by parents as well as instinct.

According to al-Abrasy, students must have a noble character, such as:

- a. Cleanse yourself from despicable traits
- b. Have a noble character
- c. Leaving the worldly things
- d. Maintain a harmonious relationship with teachers
- e. Pleasing and glorifying the teachers
- f. Keeping secrets and showing courtesy to teachers
- g. Diligent and earnest in learning
- h. Choose the right study time
- i. Lifelong learning and maintaining a sense of brotherhood and friendship.

4. Materials of Islamic Education

The educational material he teaches must be following the level of maturity and comprehension of the students. The material may not provide lessons that have not been reached by the intellectual potential of the students (Fathiyah Hasan Sulaiman, 1964). So, in this case the material of Islamic education includes; aqidah, shari'ah, mu'amalah, and reading and writing the Qur'an. For more details, the following the researcher presents the details of each item.

5. Methods in Islamic Education

One of the most crucial things in terms of teaching and learning activities, of course, requires a very appropriate method for the implementation of fun and effective learning activities. Teaching and learning activities can be likened to a process for developing students potential.

Thus, Islamic education methods are the methods used to develop the potential of students

by achieving the goals of Islamic education. Because teaching is part of Islamic education, the teaching method is an educational method (Bukhari Umar, 2010).

In delivering educational material to students, of course, an educator needs to establish a method based on efforts to view, deal with and treat humans according to the elements of their creation, forming noble characters, body, mind, and soul by directing them to become a fully human.

As explained by Abdul Mujib and Jusuf Mudzakir (2006), mentions the existence of a diachronic method that emphasizes historical aspects, analytical synchronicity which provides theoretical analytical abilities that are very useful for the development of faith and mental intellect, problem-solving, used to train students by confronting them with various life situations. the problem of science with its solution, empirical, which is a method for students to learn Islamic teachings through the process of realization or social interaction, while inductive and deductive methods teach specific material leading to general conclusions and methods of Islamic teachings in a more specific way even to examples.

Thus, the various methods of Islamic education are Education with Hiwar Qurani and Nabawi, Education with Quranic and Prophetic stories, Education with parables, Education with 'Ibrah and Mau'izah and Education with *Targīb* dan *Tarhīb* (ترغيب و ترهيب)

Islamic Education in the Baduy converts Village

The people of Kampung Landeuh are Baduy people who have converted to Islam, including the Outer Baduy (Baduy Dangka) and have converted to Islam and have formed their own village or settlement consisting of 29 families. Baduy people who convert to Islam indirectly have to leave their own customary territory so that they are no longer entitled to their customary rights.

Geographically, Landeuh Village is in Bojongmenteng, Lebak Regency, Banten Province. Kampung Landeuh is a Muslim foundation that accommodates the Baduy Tribe who have converted to Islam. This foundation was named Kampung Landeuh at-Taubah 60 converts. The location of this foundation is on the edge of the

main road to enter the Baduy Tribe area, and its location is very easy to find, so it is considered strategic.

According to Mr. Sudin's explanation as to the administrator of the foundation, it was given the name Kampung Landeuh at-Taubah 60 because it took from the Qur'an the letter at-Taubah verse 60 which explains about converts. The establishment of the Kampung Landeuh at-Taubah 60 foundations started from the concern of Ustadz Rudi (founder and caregiver) towards Baduy converts who at that time had to be expelled from Baduy because they violated customary law and did not obey customary law and customary traditions, so they embraced Islam. Not to mention the conditions that happen to them are very worrying because after changing religions or converting to Islam, they have to be expelled from the Baduy environment and they live without the protection of their parents or family. This is the steep path they chose because they believed or had faith that Islam was very suitable in fulfilling the inner roar of the truth of the teachings of Islam.

Yayasan The Kampung Landeuh at-Taubah 60 Foundation has a vision and mission that is oriented towards strengthening Islam and fostering Islamic da'wah cadres. The achievement of the vision and mission is manifested in various converts coaching programs, including:

- a. The program for implementing Islamic education and coaching, which includes providing the basics of the Islamic faith, is carried out through routine studies, daily, weekly and monthly studies as well as providing knowledge of the basics of Islam.
- b. Educational programs, holding both non-formal and formal education programs with a pesantren pattern and formal education, namely PAUD education and Madrasah Ibtidaiyah.
- c. The development program includes memorizing short surahs, daily prayers, and memorizing hadith.

The Kampung Landeuh at-Taubah 60 Foundation has competent educators. In quantity, there are 5 (five) ustadz, and it is sufficient for the learning needs of the Baduy converts, totaling 116 people consisting of 36 families. The adequacy of

the quantity is directly proportional to the quality, the educators have a different educational background and are in accordance with the field they are studying. In addition to educational background, the ability to master the field is also obtained through personal experience.

The Kampung Landeuh at-Taubah 60 Foundation specifically fosters converts from the Baduy Tribe. In this foundation, the implementation of Islamic education consists of the implementation of formal and non-formal education.

a. Formal education

- 1) Early childhood education (PAUD)
- 2) Madrasah Ibtidaiyah (MI)

b. Non-formal education

Non-formal education carried out at the Kampung Landeuh at-Taubah 60 Foundation consists of:

- 1) Implementation of daily recitation
- 2) Implementation of weekly study
- 3) Implementation of monthly study

Islamic education taught at the Kampung Landeuh at-Taubah 60 Foundation includes:

- a. Al-Qur'an reading and writing education
- b. Faith or Tawhid
- c. Fiqh
- d. Morals
- e. Social Sciences

The Islamic Education Model at the Kampung Landeuh at-Taubah 60 Foundation is a model in the implementation of education for converts to Islam. The education carried out is quite comprehensive and varied in many aspects. Although in general, the concept of Islamic education for converts is not much different from pesantren in general. However, Islamic education for converts to Islam has some substantial differences in its aims and applications. Some concepts of implementing Islamic education for Baduy converts based on the implementation of the Kampung Landeuh at-Taubah 60 foundation are described in various aspects as follows;

- a. Implementation of Islamic education and development of non-formal education for Bedouin converts, especially children,

teenagers, and adults. The Kampung Landeuh at-Taubah 60 Foundation carries out comprehensive education by providing guidance and financial support for converts to carry out their education.

- b. Implementation of Islamic education that is devoted to the elderly, they are given a religious understanding and the purpose of life after death
- c. Producing quality converts (output). The effectiveness of the implementation of Islamic education and learning has been proven to have a positive effect on converts.
- d. Development of learning components in Islamic education for converts. Refers to the theory that the components of learning as a curriculum include objectives, materials, methods, and evaluations.

1) Learning Aims to self and society Islamization

The objectives of Islamic learning at the Kampung Landeuh foundation for converts to the Baduy Tribe can be grouped into two goals, First, self-Islamization. The learning carried out aims to introduce the truth of Islam, the regeneration of Islamic da'wah, and strengthen religious competence for converts.

2) Basic and applicative learning methods

The generally accepted material or content of Islamic learning at the Kampung Landeuh foundation for converts to the Baduy Tribe includes content that is classified as basic, while the deepening material is carried out by adjusting the condition of the students. The grouping of each content is built based on aspects of knowledge, attitudes, and skills (skills).

3) Using Scientific and Christological Approach

The Islamic learning approach at the Kampung Landeuh foundation, a convert to the Baduy Tribe, was adapted to the situation and condition of the students and Islamic boarding schools. There are two approaches to Islamic learning that are applied, namely: First, the scientific approach. This approach is applied to Islamic learning at the Kampung Landeuh

foundation for converts to the Baduy Tribe through analogy and personality approaches. Analogies are carried out by providing an example of a study with logical facts or phenomena. The purpose is to facilitate the understanding of converts to the learning material presented. Meanwhile, personality or muwajjahah is carried out by providing intense learning on the development of individual converts' competencies. The aim is to encourage the comfort and activeness of converts in learning Islam.

- 4) Learning Applied is Integrated Learning Islamic learning at the Kampung Landeuh foundation converts to the Baduy Tribe using various and integrated methods. Integrated means using learning methods in formal and non-formal education. Some of these methods include the talaqqi method, sorogan, tilawati, halaqah, memorization, muḥadasah, lectures, parables, exemplary, habituation, information search, and other methods that emphasize on practical aspects of creating a comfortable learning atmosphere for converts.

The results of the implementation of Islamic education at the Kampung Landeuh foundation for converts to the Baduy Tribe can be seen from the influence of converts and their attitude to life which is increasingly in line with Islamic character. Among the visible phenomena include:

- a. Behave according to Islamic teachings.
- b. Have a sense of love and militancy towards Islam.
- c. Become a preacher of Islam.
- b. Have love and enjoy memorizing the Qur'an.
- c. Know the nature of God and Islam and feel close.
- d. More confident to admit his Islam in public.
- e. More converts who can read the Qur'an.

Evaluation of Learning Without using Reports at the Kampung Landeuh foundation for converts to the Baduy Tribe provides an assessment system that is unique, that is the absence of a report card.

Evaluation is also carried out by each ustadz using various models and different times.

Evaluation of Learning Without using Reports at the Kampung Landeuh foundation for converts to the Baduy Tribe provides a unique assessment system, that is the absence of a report card. Evaluation is also carried out by each ustadz using various models and different times.

The type of evaluation used is a daily evaluation as a measuring tool for students and monthly or a certain time span in order to achieve success. On a daily basis, the evaluation is carried out in the form of questions and answers and homework is given to students. Meanwhile, at a certain time, students are given an evaluation related to each chapter in the teaching material and can be carried out orally, in writing, or otherwise. In addition, evaluations are also carried out in the form of Musabaqah activities or competitions.

Conclusions

The results of the research above and the discussion that has been described, the researcher has concluded this research as follows:

1. The implementation of Islamic education for converts to the Baduy Tribe at the Kampung Landeuh at-Taubah Foundation 60 consists of several aspects, they are al-Qur'an education, aqidah, worship or fiqh, morals, and social. The implementation of Islamic education and the inculcation of Islamic religious values are provided through several methods in everyday life such as ta'lim assembly method, lectures, discussions, consultations, halaqah, friendship. The most dominant method applied is the ta'lim assembly method or study, advice, example, and habituation

2. The results of the implementation of Islamic education for Baduy converts at the Kampung Landeuh at-Taubah 60 Foundation are converts have strong faith and belief, good religious understanding, better practice and inculcation of Islamic religious values. In determining the results of the implementation of Islamic religious education, it is necessary to evaluate both through tests such as written tests, oral and practical tests as

well as evaluations through non-tests such as assessment, observation, listening and interviews.

3. The diversity of the Muslim Baduy community after religious conversion in Leuwidamar District looks dynamic. From the findings that confirm that the religious conversion of the Baduy Muslim community is driven by internal factors, such as social inequality, the lack of understanding of the Baduy people towards the teachings of Sunda Wiwitan and the narrowing of land for farming. While the external factors are caused by theological, psychological, and sociological factors. Based on the process, the religious conversion of the Baduy Muslim community occurs en masse and individually, both of which are included in the category of active and comprehensive converts. Furthermore, the religious life of the Muslim Baduy community after the conversion has been separated from the traditional Baduy rules. Even though they have left the Baduy tradition, some Baduy customs are still practiced with the assumption that these activities do not conflict with Islamic teachings.

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