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## FOUNDATION OF ISLAMIC EDUCATION CURRICULUM (STUDY OF Q.S. AL-‘ALAQ 1-5) PERSPECTIVE OF TRANSCENDENTAL STRUCTURALISM

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### ABSTRACT

*The researcher's academic anxiety sees the problem of lagging in Islamic education because the curriculum foundation is not strong. The existence of a long debate regarding the form of Islamic education curriculum demonstrates the confusion about the basic structure or foundation. Philosophically, Q.S. al-‘Alaq 1-5 contains the message of the basic values of Islamic education. The theoretical claim in this paper is Q.S. al-‘Alaq 1-5 which is elaborated on the theory of transcendental structuralism that produces the basic concepts of the Islamic education curriculum. Implicitly, this study can be used as a theoretical framework to analyze the problems of the Islamic education curriculum in general. This study aims to explain the relationship between Q.S. al-‘Alaq 1-5 with the foundation of the Islamic education curriculum. The results of this study indicate that based on Q.S. al-‘Alaq 1-5, the foundation of the Islamic education curriculum consists of epistemology as a way of thinking, world view as a view of world, and ideology as a value order oriented to the integration of spiritual awareness, rationality awareness, ethical awareness, technological awareness and awareness of social transformation. The novelty of this paper is found in the analysis of transcendental structuralism of the verses of the Qur'an which produces the theory of Islamic education. This research can be said as the theorizing of the Qur'an or the science of Islam.*

**Keywords:** Curriculum foundation, Islamic education, Q.S. al-‘Alaq 1-5

## INTRODUCTION

This paper begins with the phenomenon of uncertainty in the Islamic education curriculum in Indonesia which has implications for its quality and development. The author is interested in finding inspiration for the foundation of Islamic education in the Qur'an. The Qur'an as a source of guidance in the development of Islamic education curriculum requires a methodology for reviewing and formulating theories, one of which is by emphasizing a mature and deep dialogue process between the Qur'an and humans intensely (Abdullah, 2002). One of the reasons for the decline of Muslims is because of the interpretation of religion, especially the Qur'an which is not relevant to the current context. To make Qur'an as a mercy for the whole world, it needs to be reconstructed with a paradigm that is following that purpose (Ilyas, 2014:80). The purpose of this paper is to discuss the foundation and material of the Islamic education curriculum based on the study of Q.S. al-'Alaq verses 1-5 using the theory of transcendental structuralism. Islamic education at this time has not made the substance of the letter al-'Alaq 1-5 as its basic foundation. The history of the revelation of these verses at the beginning of revelation gives the message that these verses can be the foundation of Islamic education.

The trend of writing about Islamic education curriculum is divided into three (3) tendencies; implementation of Islamic education curriculum, philosophy of Islamic education curriculum and Islamic education curriculum model. First, curriculum writings related to the implementation of the Islamic education curriculum include discussing learning methods through dialogue and argumentation in building an attitude of religious moderation (Yahya & Rahmat, 2021). Implementation of Islamic education curriculum in KKNi (Marzuki, 2020). Islamic education in Islamic boarding schools and the upper middle class (Hidayah, 2021). Analysis of Islamic education curriculum in the perspective of the educational environment (Wakhidah & Erman, 2022) and eco-education in pesantren (Masitoh & Rasyid, 2022). Second, writing the philosophy of Islamic education by exploring the doctrine of al-Qur'an related to environmental conservation (Fakhrudin, 2018). The philosophy of integrating science and religion according to Amin Abdullah in the face of globalization (Subakir, 2020). Challenges for Islamic moderation from Islamic conservatism (Zuhdi, 2018). Imam Zarkasyi's philosophical writings regarding the modernization of Islamic boarding schools (Zarkasyi, 2020). Philosophy writing about the reconstruction of the curriculum of science and religion paradigms in universities (Nasir et al., 2020). Third, the curriculum model discusses the goals of Islamic education in Indonesia which is oriented towards producing teachers who are not scientists (Mas'ud et al., n.d.). Curriculum model in building student character (Nurhasnah et al., 2020). Islamic education curriculum model in preventing radicalism ideology (Subhani et al., 2018). Islamic boarding school curriculum development model in increasing competence (Susilowati, 2021).

In contrast to this paper, which focuses on the elaboration of Surah al-'Alaq 1-5 to explore the principles of the Islamic education curriculum as the building foundation in its development. Through the analysis of transcendental structuralism, the author theorizes the letter al-'Alaq 1-5 and integrates it with the theory of Islamic education curriculum development.

## METHOD OF TRANSCENDENTAL STRUCTURALISM

According to Kuntowijoyo, the message of the Qur'an is beyond its time or transcendental, so a methodology is needed that is able to lift the text of the Qur'an from its context. The trick is to transcend the textual meaning of contextual interpretation and

its historical biases. The purpose of this methodology is to recapture the meaning of the text which is often a response to historical reality to a universal message. Its transcendental meaning at the same time liberates the interpretations of the text from certain biases due to the limitations of the historical situation. There are two methods of Transcendental Structuralism, namely objectification and integration.

### 1. Objectification

The term 'objectification' comes from the word 'objective'. It means the act of objectifying or making something objective. Objectification means making Islamic science mercy for everyone (*rahmatan lil ā'lamīn*). The purpose of this method is to make conceptual constructions based on the Qur'an a theoretical construction that can be understood by various people in general (Kuntowijoyo, 2006:49). Objectification begins with the internalization of values and then translates into objective categories (Kuntowijoyo, 2018:83).

Through contemplation of historical events and metaphors that contain hidden wisdom, humans are invited to reflect on the nature and meaning of life. There are so many verses that contain such invitations, implied or explicit, both concerning historical wisdom and concerning symbols (Kuntowijoyo, 2006: 13). Through a synthetic understanding approach, a researcher subjectivized religious teachings to develop individual ethical and moral perspectives as psychological transformations (Kuntowijoyo, 2017: 359).

### 2. Integration

Integration is to unite (not just combine) God's revelation and the findings of human thought based on the principle of not belittling God (secularism) or excluding humans (otherworldly asceticism). The integration is expected to be able to resolve the conflict between extreme secularism and radical religions in various sectors (Kuntowijoyo, 2006:55). Integrality is the differentiation between theoretic and anthropocentric which is based on revelation. Through integration, scientists carry out scientific development by making revelations as the basis (Kuntowijoyo, 2003:68).

According to the analytical approach, the verses of the Qur'an are normative statements that must be analyzed to be translated at an objective level, not subjective. The Qur'an must be formulated in the form of theoretical constructs. Transcendental structuralism analysis activities certainly produce constructs, so an analysis transcendental structuralism of the verses of the Qur'an will produce a theoretical construct of the Qur'an. The elaboration of the constructs of the Qur'an is an activity of formulating the Qur'an theory (Qur'anic theory building). From this result, then the paradigm of the Qur'an emerged (Kuntowijoyo, 2006:16).

## RESULT AND DISCUSSION

In this discussion, the arguments related to the relationship between Q.S. al-'Alaq 1-5 with the foundation of Islamic religious education. The discussion starts from a semiotic structural analysis of the letter al-'Alaq 1-5. Furthermore, the author connects the structure of this verse of the Qur'an with the theory of Islamic education. Surah al-'Alaq 1-5 is said to be the foundation of Islamic education because of the revelation of the verse at the beginning of revelation. So it can be assumed that these verses are the foundation of Islamic education. The discussion is further divided into five parts based on the order of verses from Surah al-'Alaq 1-5.

## 1. Spirituality Awareness

Muhammad ‘Abduh (1849-1905) explained the external structure of Q.S. al-‘Alaq verses 1-5 as follows:

“ Seeing from the story form of the verse revelation, the meaning of the first verse can immediately be known. It is ‘be a reader in the name of Allah’. This verse has the form of a direct command that the Prophet Muhammad SAW previously could not read and write, so the Prophet repeatedly said he could not read. After that, God’s commandment came down to become a reader even though he was not a reader and writer. Then a book that will be read even though he can’t write will come down next to the Prophet.” (‘Abduh:122)

From the explanation above, it is known that the structure of verses 1-5 is the relationship between the command to read, the name of Allah, and the Qur’an. Beginning with reading while accompanied by mentioning the name of Allah then science develops. Science can be used to solve various life problems; there is a social change towards prophetic ideals. In other words, this verse aims to develop science so that human life becomes good according to God’s revelation. There is an explanation from the Jabannakah that the first verse brought major social changes to the Arab culture. Previously they did not know reading and writing, after the revelation of this verse the situation changed. A love of science movement that is built on faith in Allah or spirituality awareness emerged.

## 2. Rationality Awareness

The second verse of Q.S. al-‘Alaq is argumentation that Allah created humans and the universe. This is because no one dares to claim to have created the universe except Allah. The nature of creation and regulation is impossible to match with other idols. This is a counter-narrative against the pagans. The origin of humans from something despicable is then made into a noble form/people who are scientific with science occupy a noble position. Then it is certain that there are regulators and creators of human events.

Sayyid Husain Tabataba’i in his commentary:

“ The creation of humans by God comes from natural elements, namely blood that clots as a *nutfah* that is attached to the womb. Therefore, Muslim philosophers say that humans are a microcosm of the universe because humans are made up of natural elements. Humans come from the blood that hangs in the womb and then transforms into perfect humans. After being born into the universe, humans carry an obligation from God to carry out His commands, namely as His representatives in conveying goodness. One day, when his death comes, a man returns to God and he is responsible for everything he has done in the world.” (Husain Tabataba’i:372).

Based on the information above, there is a message behind the second verse that humans, as perfect creatures, have their task from Allah to carry out His Shari’a. In the end, humans’ responsibility in carrying out their duties in the life of the world will be asked. To be able to become a human being who can carry out tasks, it is necessary to have the ability of rationality and spirituality so that humans can utilize their minds and hearts.

The explanation of Muhammad ‘Abduh (1849-1905) about the existence of rationality awareness and spiritual awareness can be seen in his interpretation; that humans come from *al-‘Alaq* which means solid blood or the state of the fetus in the early days. Then it becomes a human who lives, speaks, can read, and has knowledge.

With science, humans can regulate their lives and take advantage of nature and its contents. God made man perfect like the Prophet. The explanation shows that in the structure of this verse there is an awareness of rationality. This awareness then develops into science and matters related to it, such as facilities or infrastructure for studying.” Allah (*Rabb*) has given all the equipment and capabilities to humans to gain science and instructions to use it. Reading is the basis for gaining knowledge. The science that is useful for human life in this world and the hereafter comes from the bookkeeping of scientific writings through the working process of reason, senses, experimentation (*tajribah*), *khobar ṣādiqah*/revelation. With various models, currently computers, print, internet, all of which can be achieved by reading and writing that contain the value of the learning process. By codifying science, it can make it easier to use to the perpetuate history, technological developments, philosophy, and so on. In other words, the development of science begins with the writing of science that is useful for human life.

### 3. Ethical Awareness

According to Fakhruddīn al-Rāzī (w. 606 H.) the third verse of Q.S. al-‘Alaq:

“ The first *Iqra*’ is for you and the second is for others. Another opinion said the first is to study with Jibril and the second is to study the people. Another opinion said the command to read in prayer then read outside prayer. Furthermore, the sentence *wa rabbuk al-akram* means the glory of giving without any strings attached. In the previous verse, God revealed Himself who created man from the blood that hangs something lowly. In this verse, humans are creatures who know everything and occupy the rank of the noblest creatures. God raises people from the lowest to the highest.” (al-Rāzī:16)

According to al-Rāzī’s explanation (w. 606 H.), there is a structural relationship between the third verse and the previous verse. It begins with the creation of the universe and then the creation of humans and this verse relates the glory of science. Al-Rāzī (w. 606 H.) said that the command to read in the first verse focuses on the individual. Meanwhile, the command to read in the third verse focuses on social transformation.

Muḥammad ‘Abduh (1849-1905) explained the meaning of this verse philosophically in his interpretation:

“Meanwhile, the meaning of the repetition of the word “read” in this case is conveying or strengthening the importance of conveying. Reading in the sense of conveying is a skill that requires repetition and habituation to get it. It socially mentions the nature of the Most Gracious God as an ethical value for humans to later become noble human beings. Through all God’s gifts as blessings such as the five senses, the universe, the holy book, all of which are used for reading that produce science. With science, humans become noble as a reflection of the nature of God who is the Most Gracious or Noble.(‘Abduh:123)”

According to ‘Abduh (1849-1905), there is a relationship between reading, science, and ethical values. A perfect human being not only knows but also has awareness of socializing with his environment. The nobleman makes goodness his goal in life, and he is anti-evil. Through the depth of knowledge, humans can measure the level of usefulness or goodness in every activity. This means that there is a correlation between reading, knowledge, and ethics.

### 4. Scientific Awareness

The fourth verse explains that God (*Rabb*) created the human from a clot of blood and then made writing and reading tools for knowing. By studying the nature of human creation by understanding reading and writing, humans will understand the nature of the creation of life and the universe. Through pen writing, it is known that supernatural things are written in the holy book, so it is important to have the ability to read the writings (Al-Khāzin:448). In addition, writing can be used as a medium of long-distance communication (Al-Baiḍāwī:551). The pen is also useful for the development of science because of its function as a writing instrument.

Al-Nasafi explained this verse in his interpretation:

“ God removes the darkness of ignorance into the light of knowledge. God also emphasized the primacy of the science of writing with which the history of the ancients was written. Likewise, the books of Allah are written and the good of worldly and religious affairs is due to the existence of writing. This is a directive proposition regarding the command to write and use writing.”( Al-Nasafi:663)

Based on the explanation above, the fourth verse emphasizes the function of science and technology in humans' life. It can be stated that the structure of this verse is the scientific awareness of the importance of science and technology.

##### 5. Social Transformation Awareness

According to al-Zamakhsharī, the fifth verse of Q.S. al-‘Alaq emphasizes social transformation. This verse is proof of the perfection of Allah who teaches humans something they do not know. Therefore, a man needs to emphasize the transformation from a state of ignorance to the light of knowledge (Al-Zamakhsharī: 1213). So, if it is related to the Islamic education curriculum that the transformation or change of students starts from the individual by raising awareness of spirituality and rationality, then it forms ethical awareness and leads to a cultural transformation that results in social transformation.

#### FOUNDATION OF THE ISLAMIC EDUCATION CURRICULUM

The curriculum in the new paradigm is not only an educational program but also an educational product as a result of students' learning and students' learning experiences (Suharto, 2011:126). According to Langgulang, a curriculum is several educational, cultural, social, sports, and artistic experiences provided by schools for students inside and outside school. The goal is to develop potential, behavior by educational goals. Creation of an academic atmosphere through; 1) conditioning students to become true lifelong learners, 2) improving students' ability to think creatively, productively, and critically, 3) applying a scientific approach such as comparative studies, laboratory practices, seminars, demonstrations, and exhibitions and 4) strengthening student skills to act individually, collaboratively, and communicatively (Nasir, 2020:1) This curriculum development continuously adapts to contextual science and the structure of Islamic education (Lahmar, 2011:479). The Islamic education curriculum is also called *manhaj* or the method that educators and students go through to develop science, skills, and attitudes.

The foundation of the educational curriculum from the perspective of Islamic education basics is centered on four main foundations, namely: contractual, legislative, worship, and psychological foundations. All of these foundations begin with a contractual basis because of the importance of building an educational curriculum on a clear and detailed conception of the Islamic framework (Jwarneh and Khatatbeh:371). The success of learning is related to three main sub-areas namely; student orientation,

curriculum, and extracurricular activities. The epistemological approach, world view, and educational ideology lead to changes in moral, social, and religious values. The implications of this learning approach are related to the decrease in the level of student delinquency (N Suryapermana, 2017:283). Epistemology, worldview, and ideology approaches not only link past events, but also from the present and looks to the future (Niyozov, 2015:5).

Q.S. al-‘Alaq verses 1-5 viewed from a multi, trans, and interdisciplinary scientific approach, it can be linked to curriculum development, especially as the foundation (Abdullah, 2014:176). The purpose of this approach is to include other fields in scientific studies that are dialogical or interactive. Education and teaching also use the principle of contextually related to the needs of people’s lives with all the complexity of the problems. Three principles of Islamic education curriculum based on Q.S. al-‘Alaq verses 1-5 include 1. epistemology, 2. world view, and 3. Ideology, as follows:

### 1. Epistemology as a way of thinking

Epistemology is a science that studies things related to knowledge and it is studied substantively (Aziz, 2009:88). The epistemological approach in Q.S. al-‘Alaq verses 1-5 is through the concept of Teo-Antropo-Eco Equilibrium, which is the balance of three things; *First*, knowledge is obtained through spiritual awareness of the role of God in teaching science to humans. *Second*, knowledge is gained through rationality awareness and logic in the development of science. Third, the knowledge is gained by using a tool or technology approach (*hardware* or *software*).

The basic assumption of the theo-anthropo-eco equilibrium epistemology approach in the development of science cannot be separated from the role of God as the essence of the universe creator. The human ability to think scientifically and realize it in the form of scientific work begins with the ideas of the mind or intuition as a gift from God. This epistemological approach to producing knowledge through research in addition to using sight, hearing, reason, and heart, all of which cannot be separated from God’s role as the creator. The resulting knowledge also pays attention to the sustainability of life/ecology. The ultimate goal of science and technology is not only to meet the needs of life but also as a form of servitude to God. The epistemological approach is an important element in the production of knowledge.

### 2. World View as view of world

The worldview approach as a view of world in Islamic education is a realm of human thought related to universal world life that is integrated based on monotheism.(M. A. Choudhury & Choudhury, 1998) Through the world view, Islamic education sees a complex reality in human life. Knowing the existence of a complex reality, the approach in education is different from conventional education. The approach in the world view of Q.S. al-‘Alaq verses 1-5 not only emphasizes the material aspect, but also more importantly explains the existence of a good relationship between humans, God, nature, science, and the social environment.

The worldview approach of Q.S. al-‘Alaq verses 1-5 in Islamic education fosters five awareness as the basic construction of science, namely spiritual awareness, rationality awareness, ethical awareness, scientific awareness, and social transformation awareness. All these elements are built from the foundation of the spiritual dimension.

### 3. Ideology as Value

The ideological approach of Islamic education in Q.S. al-‘Alaq 1-5 emphasizes the awareness of public ethics and environmental protection.(Nasser & Muhammed, 2013) The education ideology in Q.S. al-‘Alaq 1-5 covers the transcendental physical-empirical and spiritual-ethical fields (Seitakhmetova, Kussainov and ..., 2020:270). Ideology in Islamic education not only emphasizes public ethics and transformation, but also allows the inclusion of spiritual elements, such as God, angels, and spirits.(Kartanegara, 2014:16) So the ideology of Islamic education makes the dimensions of empirical, rational, and spirituality balanced.

The ideology of education refers to the social transformation awareness based on the values of the Qur’an encouraging the development of Islamic education to overcome the problems of the social environment. This is adjusted to socially applicable policies, programs, and instruments (M. Choudhury, 2006).

The integration of rationality awareness, spirituality awareness, ethical awareness, scientific awareness, and social transformation awareness does not reduce the specialization of science. The specialization of science is still emphasized by connecting to the integration of the five consciousnesses (Hakim et al., 2021). For example, biology lessons learn about the origin of the universe that is explained scientifically. This explanation is also connected with the spiritual element of the creator of nature, namely Allah. Then it is connected with the human and social dimensions as the goals of science itself. Therefore, science is not only scientific knowledge, but it also has the goal of individual and social transformation based on universal ethics.

## CONCLUSION

The conclusion of this paper is that Q.S. al-'Alaq 1-5 has a basic structure that serves as the foundation of Islamic education. The curriculum as a roadmap for the implementation of education should use Q.S al-'Alaq 1-5 as the foundation for the development of Islamic educational institutions. Based on the results of the elaboration of Q.S. al-‘Alaq verses 1-5 concluded that the foundation of the Islamic education curriculum namely epistemology, world view, and ideology contains the integration of five pillars, such as: developing spirituality awareness with various activities of thinking, feeling, and body. Developing rationality awareness through logical and philosophical thinking activities that come from revelation and the reality of the universe. Developing ethical skills through reflective thinking activities by considering basic ethical values. Developing science through scientific research-oriented towards technological products to make life easier. Developing the ability to care about community change/social transformation.

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