

Harmony Muslim Family Education in The Digital Era: An Islamic Perspective

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Abstract

Family is a very important part of a Muslim's life. Therefore, how to educate Muslim family members is mandatory, so that it becomes a harmonious family (Sakinah, Mawaddah, and Rahmah - samara). The main purpose of this study is to draw on how to educate Muslim family members in the digital era and how to prepare a harmonious Muslim family, according to the Islamic perspective. The study is very important to recognize since every person has a family and wants to make it harmonious. Islam gives instructions on how to educate family members, especially in today's digital age, as Luqmanul Hakim's advice in the Qur'an surah Luqman verses 12-19. The hadith (sayings of the Prophet Muhammad) also gives many instructions. Luqmanul Hakim gave the following instructions: Thanksgiving (verse 12), Aqidah Tauhid (verse 13), Dedication to the parents (vv. 14-15), Responsibility (verse 16), Upholding Prayer (Shalat) (verse 17), Amar ma'ruf Nahi Munkar (verse 17), and Akhlaqul Karimah (verse 18-19). In addition to paying attention to Luqmanul Hakim's advice above to educate Muslim family members in the digital age, some traits and attitudes that must also be considered are honesty (shidiq), trustworthiness (Amanah), Patience (Handling of angry passions) - ash-shabr, humble (tawadhu'), firm stance (istiqomah), and No Ghibah and Non-Slander.

Keywords: family education, Muslim family, harmony family, digital era

Introduction

The nuclear family consists of a father, mother, and son. If there is more than one child, then there are names of sister and brother. These family members are expected to live unitedly, get along, and have a harmonious relationship. However, many families have disharmonious life, such as many divorces, husband kills wife, wives kill husbands, children kill their parents, parents kill their children, brothers kill their sisters, and younger brothers kill their brothers.

In Islamic teachings, a family head is obliged to save his family members from hellfire. Allah said:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْاً أَنفُسُكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ

مَا يُؤْمَرُونَ ﴿١﴾

“O men of faith, preserve yourselves and your families from the fires of hell whose fuel is man and stone; the guardians of the angels who were harsh, hard, and disobeyed Allah not what He commanded them and always did what He commanded them” (at-Tahriim 66:6)

The digital era is an era filled with the rapid development of information technology, such as the widespread use of mobile phones and internet networks at home and school. This is a challenge for parents at home and teachers at school. Many children and students today prefer and use mobile phones more often than reading text in books. The use of mobile phones and children who are not supervised by parents or teachers will have a negative impact. Education from parents to children and from teachers to students provides benefits and positive impacts.

From the background above, this study wants to answer two problems. First, how is Muslim family education in the digital age? Second, how to make a Muslim family harmonious? From this research, it is also expected to be able to provide

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solutions for the community in understanding how to educate Muslim family members in the digital age and build a harmonious Muslim family.

Method

Since the researcher mostly relies on documents as sources of information, content analysis and library research approaches were employed in this study to examine the material and understand its meaning. The reviewed scholars' intricate cognitive processes might only be found in published works. Given that the majority of the data is gathered and processed from public sources, it is in fact bibliographical research. The study's arguments are structured in a way that looks at the concepts and premises based on a thorough analysis of data that has been divided into distinct ideas in accordance with the research theme and objectives to create a cogent story.

Result and Discussion

In this study, several important steps in Islam were found to educate families in the digital age. Among them:

Respect to Children (Takrimul Aulad)

Islamic parents are Muslim parents and teachers who use Islam as their guideline. They act with the intention of Allah's sake, follow the ways justified by Allah and his Messenger, and aim to achieve the pleasure of Allah. They have personal Muslim competencies, namely: Salimul aqidah (righteous faith), Shahihul ibadah (true worship), Matinul khuluq (noble character), Qadirun 'alal kasbi (independent), Mutsaqaful fikri (broad horizon of thinking), Qowiyyul Jismi (healthy in physical strength), Mujahidun linafsihi (earnest), Munadzom fi syu'unihi (orderly and orderly in every dealing), Harishun 'ala waqthihi (discipline of time), Nafi'un lighairihi (benefit to others).

Islamic parents who have the above qualities and attitudes are also required to respect (appreciate) their children, as well as their students. Respect for children is manifested by; Asking for children's opinions, respecting children's opinions, discussing/deliberating with children, and not being authoritarian. Parents should not be authoritarian (want to win alone, do not pay attention to children). Authoritarian attitudes of parents towards children cause children to become constrained (no freedom of expression), can be stressed, and even hopeless.

The advice of Luqman al-Hakim

The advice of Luqman al-Hakim to his son is revealed in the Qur'an Sura Luqman 31:12-19, which is described as follows:

Thanksgiving (verse 12)

In general, gratitude means thanking Allah ar-Razaaq, the Giver of fortune. Allah said,

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ

لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

“And indeed We have given wisdom to Luqman, namely: "Give thanks to Allah. And whosoever gives thanks (to Allah), verily gives thanks for himself; and whoever is not grateful, then verily Allah is Rich and Most Praiseworthy". (Luqman 31:12)

The Holy Prophet(saw) said, in essence, "There are three things that if possessed by a person, he will get Allah's care, will be filled with His mercy, and Allah always puts him in the environment of servants who get His love, namely: 1. A person who is always grateful when Allah gives him favors, 2. A person who can vent his anger at someone but gives forgiveness for that person's mistakes, and 3. A person who, if angry, stops his anger" (Narrated by Hakim).

The stages of gratitude are as follows:

1. Believing that whatever is used and enjoyed is a gift of Allah, comes from Allah.
2. Appreciating whatever comes from Allah, not wasting it.
3. Using all the gifts of Allah according to His instructions does not satisfy man's passions
4. Giving thanks verbally (ash-Shukru bil-lisaan) is done by saying hamdalah (adz-dzikru bil-lisaan), speaking well.
5. Being grateful for charity is done with good deeds. All good deeds are manifestations of gratitude to Allah.

Aqidah Tauhid (verse 13)

Aqidah Tawhid means having faith (belief) of the heart that Allah is the One (One) Allah, that is, one in His substance, His nature, and His deeds. He, none equaled him, which in the Qur'an (surah al-Ikhlās) is called,

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

“And (remember) when Luqman said to his son when he taught him a lesson: "O my son, do not fellowship with Allah, indeed fellowshiping (Allah) is indeed a great tyranny". (Luqman 31:13)

Dedication to the parents (verses 14-15)

Dedication to the parents (Birul-waalidain) is the commandment of Allah SWT which must be executed. In the Quran it is stated, "wa wash-shainal-insaana biwaalidaihi husna" (and We will – it is compulsory for humans to do good to two parents – QS al-Ankabuut 29:8). In another verse, "wa wash-shainal-insaana biwaalidaihi ihsaana" (and We will – oblige people to do good to two parents – QS al-Ahqaaf 46:15)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

“And We commanded man (to do good) to two of his fathers; his mother conceived him in a state of increasing weakness, and weaned him off in two years. Give thanks to Me and your two fathers, only to Me is your return.” (Luqman 31:14)

Responsibility (verse 16)

In terms of terminology, responsibility is given the meaning of a sincere obligation, as sincere as possible in carrying out certain tasks, meaning an obligation that must be carried out at once related to a human condition, especially regarding all forms of behavior and actions. The process and the results of the work are two things that must be accounted for. Responsibility is realized in the world and the hereafter.

يَبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

“(Luqman said): "O my son, verily if there is (a deed) as heavy as a mustard seed, and it is in a stone or the sky or the earth, Allah will surely bring it (reward him). Indeed, Allah is Subtle and all-knowing.” (Luqman 31:16)

Upholding Prayer (Shalat) (verse 17)

Upholding prayer is formulated by combining ritual prayer and actual prayer. Ritual Prayer is a prayer performed as an Islamic religious ceremony as many as 17 *reka'at*, 5 times, as a compulsory prayer. While actual prayer is practicing the teachings of ritual prayer (virtues) in daily life, such as cleanliness, discipline, honesty, sincerity, patience, justice, truth, social solidarity, unity, concentration, and so on.

In al-hadith: from Ja'far bin Muhammad from his father to his grandfather, the Holy Prophet said, "The prayer is the pleasure of Allah, the pleasure of angels, the Sunnah of the prophets, the light of makrifah, the foundation of faith, the fulfillment of prayers, blessings in fortune, weapons against enemies, disfavor of demons, intercessors between the culprit and the Lord of the heavens, lamps in the grave, the answer to the Angels Munkar and Nakir, in the Hereafter being a shade – heavy on the scales – a fast vehicle on the shirk – and the key to the door of heaven".

يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ
وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾

“O my son, make prayers and tell (people) to do good and prevent (them) from doing bad deeds and be patient with what befalls you. Indeed, such things include things that are required (by Allah).” (Luqman 31:17)

Amar ma'ruf Nahi Munkar (verse 17)

Amar ma'ruf means to invite (rule) to goodness, for example inviting prayer, commanding children to recite, helping the poor, encouraging children to study diligently, and so on. Nahi munkar is to prevent evil and disobedience, such as prohibiting children from cheating (dishonesty) in exams, prohibiting pride, laziness, theft, gambling, adultery, and so on.

يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ
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“O my son, make prayers and tell (people) to do good and prevent (them) from doing bad deeds and be patient with what befalls you. Indeed, such things include things that are required (by Allah).” (Luqman 31:17)

Akhlaqul Karimah (verse 18-19)

The word Akhlaq (الاخلاق) is creation in the form of temperament, behavior, character, nature, and ethics. According to Imam al-Ghazali, “Akhlaq is a trait embedded in the soul that gives rise to actions easily without the need for thought”. Akhlaq is derived from the Qur'an and as-Sunnah. Akhlaq is divided into two, namely good character (Akhlaqul Karimah) and bad character (Akhlaqul Madhmumah).

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّ اِلٰهًا لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُوْرٍ ﴿١٨﴾

“And do not turn your face away from men (for pride) and do not walk on the earth haughtily. Indeed, Allah does not like proud people anymore to boast.” (Luqman 31:18)

وَاَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوَاتِ
لَصَوْتُ الْحَمِيْرِ ﴿١٩﴾

“Be simple in your walking and soften your voice. Indeed, as bad as the sound is the voice of a donkey” (Luqman 31:19)

The Holy Prophet(saw) said, "Indeed, the person I love very much and closest to me on the Day of Judgment is the best person of morals. And the one whom I hate so much and furthest from me on the Day of Judgment is the one who is talkative, arrogant in his speech and pretends to show his intelligence" (narrated by At-Tirmidhi)

Birrul Walidain

The term birrul-walidain means doing good (dedicated) to two parents (father and mother). Birrul-walidain is one of the family's akhlaq, meaning the character and attitude as a member of the family, especially the attitude of the child to the parents. The term in the Quran which is similar to birrul-walidain is wa bil-walidaini ihsaana (and do good to two parents – QS al-Israa' 17:23). Doing good (dedicating) to two parents can be done in various ways, for example, following his advice, glorifying (respecting him), helping him, praying for him, etc.

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عَنْكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا﴾

“And your Lord has commanded that you do not worship other than Him, and do good to your parents best. If one of them or both is old in your care, then do not say to them the words "ah" and do not shout at them and speak to them the noble words.” (QS al-Israa' 17:23)

The Messenger said, which means, "From Abi 'Abdirrahman 'Abdillah ibn Mas'ud ra, he said: I asked the Prophet, 'What is the most preferred practice of Allah swt?' He replied, 'Shalat on time'. I asked again, 'then what?' He replied, 'birul-waalidain'. I asked again, 'then what?' He replied, 'Jihaadu fii sabiilillaah' (Narrated by Bukhari and Muslim).

Harmonious Family (Sakinah Mawadah Rahmah – samara)

The purpose of starting a family is to build a samara family (Sakinah Mawadah Rahmah). Sakinah means peaceful, peaceful, calm, safe, and comfortable. Mawadah means love, feelings of love, and affection from external (physical) factors. Rahmah is tender love emanating from the depths of a heart that is sincere and willing to sacrifice – a deep (spiritual) factor. Allah said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

“And among the signs of his power is that he created for you wives of your kind, that you might be inclined and at ease to him, and he made among you love and affection. Indeed, in such there are signs for the thinking.” (ar-Ruum 30:21)

Digital Era

Nowadays information technology is a big investment. Why invest in information technology? Zorkoczy (1990:55) answers it as follows:

1. to gain a competitive advantage,
2. to improve productivity and performance,
3. to facilitate new ways of managing and organizing,
4. to develop new business

Children are educated in the era of digital technology development so children have a competitive advantage. Children are prepared to compete to become champions (Superior). Mastery of disciplines of interest, mastery of information technology, foreign language skills (English, Arabic, etc.), communication skills with others, and noble ethics are the main provisions that must be given to children in today's modern life, to gain a competitive advantage.

With good mastery of information technology, children are educated and developed to have high productivity and good appearance, Productivity is the ability to produce well, such as producing works (objects, tools) that are very useful for many people, having bright ideas to provide solutions to life problems. Good appearance is to speak truthfully and politely, do useful and congratulations, be positive, and think positively.

The use of technology encourages children to find new ways to organize life and daily activities, for example, children know how to type on a computer, how to search for information on the internet, how to wash with a machine, how to cook using modern tools, and so on. Life skills using technology are very important so that life feels comfortable, safe, and fast. The use of technology gives birth to new affairs, in the fields of education, economy, health, politics, and society. Online learning, online shopping, online meetings, and online communication are examples of remote communication.

Discussion

Children today are the digital generation, namely humans born after the emergence of digital technology. Since childhood, they have been associated with digital information technology such as mobile phones, laptops, and computers. The digital generation tends to think aggressively, actively, quickly, and openly. Their weakness is that when they use and interact with technology, they forget to pray, forget to eat, and don't even pay attention to those around them. To prove their

existence and express their potential, they open Facebook, Twitter, Instagram, TikTok, and so on, and have a WAG (Whatsapp Group).

Parents (people who have grown up) are referred to as the generation of digital immigrants, that is, humans born long before digital technology appeared. They are the generation that must learn when technology emerges and continues to evolve. However, it turns out that some of them still do not learn technology, so they are ignorant, and then their children teach them.

In addition to paying attention to Luqmanul Hakim's advice above to educate Muslim family members in the digital age, some traits and attitudes that must also be considered are as follows:

Honest (Shiddiq)

Shidiq (ash-shidqu), etymologically, it means true or honest, that is, true in the heart (ash-shidqul-qalb), true in speech (ash-shidqul-hadist or ash-shidqul-lisaan), true in deeds (ash-shidqul-'amal), true in promise (ash-shidqul-wa'ad), true in will (ash-shidqul-'azam), true in association (ashidqul-mu'amalah), and true in reality (ash-shidqul-haal).

The Prophet Muhammad (peace be upon him) said, which means, "Let you all be honest (righteous), because honesty leads to goodness, and goodness leads to heaven. A person who is always honest and seeks honesty will be written by Allah as an honest person (shidiq). And stay away from lying because lying brings evil and evil leads to hell. People who always lie and look for lies will be written by Allah as liars" (narrated by Bukhari).

Trustworthy (Amanah)

Terminologically, trust is to maintain or secure the deposit (loan) and return it to the owner in its original state. For example, human bodies and lives belong to Allah, who is in a state of Islam (aslama – QS al-'Imran 3:83) to Him, while man is only entrusted (lent) body and life by Allah. In a broad sense, trust means fulfilling obligations as well as possible, keeping all the blessings of Allah, keeping secrets, keeping entrustment, and returning it as before. The duties given by Allah to man are also Amanah.

Patience (Handling of angry passions) - Ash-shabr

Ash-shabr (patient), etymologically, means to curb (to withhold). Terminologically, patience means to curb or refrain from lustful desires or something that is not liked, to gain the pleasure of Allah. Imam Ghazali mentioned that patience is a characteristic of man, while animals and angels do not have patience because they were only created to submit to their passions. Thus, a person who has no patience is like an animal or equal to an angel.

The Holy Prophet(saw) said, which means, "The five attributes of a part of faith, whoever is not in his soul in the slightest of it means he has no faith, namely: surrender to Allah's commands, be pleased with Allah's provisions, entrust fully to Allah, captivity to Allah, and patience when receiving the first calamity" (Narrated by Bazzar).

Humble (Tawadhu')

The nature of tawadhu' is humility, not inferiority. Humility is a trait that does not view oneself more than others, a trait that is far from arrogance (takabur). That trait doesn't flaunt its advantages over others. Man is weak, limited, and in need of Allah's gifts, mercy, and forgiveness. People who are tawadhu' realize that everything in this world is a gift from Allah Almighty that should be grateful. He felt very small and meant nothing before Allah Almighty.

The Holy Prophet(saw) said, which means, "Tawadhu', there is nothing that increases for a servant except height (degrees). Therefore tawadhu' is you, Allah will surely establish you (degree)" (Narrated by Dailami).

Firm Stance (Istiqomah)

The word istiqamah, etymologically, comes from the word istaqama-yastaqimu (perpendicular). The word, in the Big Dictionary of Indonesian, is defined as "firm stance and always consequential". While terminologically, istiqamah is a firm attitude in maintaining Islam and faith in life, despite facing various obstacles, temptations, and challenges.

No Ghibah and Non-Slander

Ghibah is gossiping, which is telling the ugliness or shortcomings of others that are not liked by that person, for example telling their failures, defects, mistakes, etc., even though they are reality. However, if what is being told is not real (not true), then it is called slander (al-buht). These two vices are forbidden in Islam.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَّحِيمٌ ﴿١٣﴾

“O believers, stay away from most suspicions, for some of them are sinful. And do not seek out the ugliness of people and do not gossip about each other. Is there any one of you who likes to eat the flesh of his dead brother? Then surely you feel disgusted with him. And be fearful of Allah. Indeed, Allah is the Most Repentant and the Most Merciful.” (al-Hujuraat 49:12)

Building a harmonious family (Sakinah, Mawadah, and Rahmah) is done by paying attention to the following:

1. Choosing a partner who is sholih sholihah
2. Sincere intention to marry and build a household
3. The husband/wife continues to try to internalize Islamic values in the family
4. The husband/wife continues to try to increase knowledge
5. Ready to accept as it is
6. Understand and practice the rights of husband and wife
7. Understanding each other between husband and wife
8. Remind each other in kindness and mahdhah worship
9. Try to always be patient and refrain from hurting the heart of the husband / wife
10. Smooth, open, and honest communication
11. Educating children well (taught science and knowledge)
12. The husband/father is responsible in the economy
13. Adab and akhlaqul-karimah take precedence
14. Patience and gratitude,
15. Qana'ah and frugality

Conclusion

Family is a very important part of a Muslim's life. Children today are the digital generation, namely humans born after the emergence of digital technology. Therefore, how to educate Muslim family members in the digital era is mandatory, so that it becomes a harmonious family. In addition to paying attention to Luqmanul Hakim's advice as above to educate Muslim family members in the digital age, some traits and attitudes that must also be considered are honest (shidiq), trustworthy (Amanah), Patience (Handling of angry passions) - ash-shabr, humble (tawadhu'), firm stance (istiqomah), and No Ghibah and Non-Slander.

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