

## MODERNITY IN THE MANAGEMENT OF THE UMSU FACULTY OF ISLAMIC STUDIES

Syahril Rambe<sup>1✉</sup>, Erwin Pinayungan Dasopang<sup>2</sup>, Masrawati Pahutar<sup>3</sup>, Imran Ariadin<sup>4</sup>,  
Muhammad Qorib<sup>5</sup>

<sup>(1)(2)(3)(4)</sup> Doctor of Islamic Education Program, Universitas Islam Negeri Sumatera Utara Medan

<sup>(5)</sup> Faculty of Islamic Studies, Universitas Muhammadiyah Sumatera Utara

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### Abstract

This study aims to analyze student achievement and innovation, analyze the efficiency of using technology in Islamic religious education learning programs at FAI UMSU, and analyze the readiness of FAI UMSU in the activities of the Go International KKN program. This study uses qualitative research methods with field study designs, and data collection interview techniques with an unstructured approach. The researcher himself acts as a *key instrument*. Data analysis using approach domain *analysis* and content *analysis* and checking the validity of the data using triangulation techniques. The results of the study are 1) the level of achievement and innovation of FAI UMSU students in the field of Islamic religious education learning programs has experienced good development. Student innovation has also experienced maximum development such as being able to create a corpse bath prop that has received IPR, 2) the level of efficiency in the use of technology in Islamic religious education learning programs at FAI UMSU has been utilized to the fullest, and 3) Readiness of FAI UMSU in implementing the KKN program Go International has been well programmed and runs optimally through cooperation in the form of MoUs from several ASEAN-level countries.

**Keywords:** Modernity; Education.

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✉ Corresponding author :

Email Address : syahrilrambe@gmail.com

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## INTRODUCTION

The term modernization has been popular and grounded for Muslims. Modernization in question is a process of modernization, which is characterized by actual and advanced. In fact, the term modernization has been used in almost all aspects of human life both in the fields of economics, culture, law, da'wah, politics, health, communication and is no exception in the study of Islamic education. Therefore, modernization is seen as part of a fundamental need in order to advance aspects of human life and meet the demands of an increasingly globalized era (Subhan, 2012).

The intellectual activities of Muslims advance and develop along with the progress of civilization and the expansion of its territory. Still in the Umayyad era, the Muslim scientific world had started to tread the direction of developing various scientific disciplines, as clear evidence of the depth of the studies carried out and the breadth of coverage. One aspect that is relevant to note is the intellectual openness of Muslims and readiness to adopt new knowledge from old civilizations. They confidently absorb everything that is useful and can enrich their scientific barn: starting from Greek, Hellenistic, Persian, and Indian heritage (Asari, 2017).

Islam comes with a new pattern of thinking in science by reforming previous civilizations. In this case, it does not only occur in certain fields of science, where new thoughts about this knowledge flow to Muslims by devoting all their strength to arrive at very brilliant applications by focusing on scientific discussions that did not occur before the Islamic era (As-Sirjani, 2019).

The emergence of the modern period was marked by Western advances in various fields such as economics, politics, science and technology. Since the 20th century, the Islamic world has given rise to a series of well-known reformers and their intellectual work has resulted in various concepts and applications as creative solutions to change the backwardness of the people for the better (Ja'far, 2012).

When viewed from the perspective of sociology and anthropology, modernization is always prioritized to change the paradigm of traditional culture into a modern and better culture. When connected with the world of education, the modernization of education is an attempt to change traditional Islamic educational practices towards progressive (modern) education in accordance with the demands of the times (Azra, 2012). The modernization of Islamic education is an effort to renew traditional educational institutions by adopting modern instruments; curriculum, goals, educational methods, media and quality education governance (Ja'far, 2012).

The emergence of renewal of Islamic thought in Indonesia, both in the fields of religion, social and education, was initiated and motivated by renewal of Islamic thought which arose in other parts of the Islamic world, particularly originating from the idea of reforming Islamic thought which emerged in Egypt, Turkey and India. The background to the reforms that arose in Egypt began with the arrival of Napoleon to Egypt (Daulay, 2018).

Since the early 19th century, one of the themes that has received the most attention in Islamic studies has been the relationship between Islamic modernity. The popularity of this theme is shown by the large amount of literature written about it by Muslim and non-Muslim authors. The theme of Islamic modernization is a controversial object of study involving those who see it as a necessity on the one hand and those who see it as something that is forbidden on the other (Asari, 2017).

Educational reform carried out by Muslims in various countries takes three basic patterns, as follows: 1) adopting the Western education system; 2) revitalization of the Islamic education system; and 3) integrating the Islamic education system and the Western education system. The three patterns basically do not work as entities that are exclusive and independent of one another. In reality, the pattern here is only the main trend or focus of the reforms implemented (Asari, 2020).

Islamic civilization develops on the creativity, innovation and fighting power of its supporters, namely the faithful. To ensure that the development runs on principle *monotheism*, Muslims have the Koran, Nabawi Hadith, and Ijtihad as a source of guidance. It is based on these three sources that the parameters of civilization are developed and then implemented, so that Islamic civilization develops well and at the same time this development runs on the principle of *monotheism* (Asari, 2020).

Among the themes that were most loudly voiced and then pursued in the revival of Islam in modern times is the return to the Qur'an and Nabawi's Hadith. This invitation to return the Qur'an and Nabawi Hadith is important based on the argument that the stagnation of Islamic civilization in all fields is due to the failure to practice the values contained in the Qur'an and Hadith (Asari, 2019) (Abror & Mhd., 2020).

In response to the challenges mentioned above, Muslim intellectuals launched various modernization efforts that appeared in various varieties and characteristics. This is appropriate *setting* socio-historical surrounding the modernists. In these modernization efforts, education is the most powerful and primary tool (Fitria Hidayat, 2021). Through this education, it is believed that the transfer of Islamic values and teachings can be carried out in a planned and systematic manner which is oriented not only to the present but in the future which is expected to produce a modern Islamic civilization (Husein & Ashraf, 1994).

The modernization of Islamic education in Indonesia is an effort made by Islamic reformers in the form of *tajdid* (renewal) of the traditional education system into a contemporary education system (Qomar, 2021) (Siti Fathonah, 2020). One of the Islamic figures who is aggressively modernizing Islamic education in Indonesia is K.H. Ahmad Dahlan. Apart from being an initiator of Islamic reform, he is also the founder of an Islamic social-religious organization called Muhammadiyah.

The Muhammadiyah organization was officially formed on November 18, 1912, meaning that in the Hijri calendar it coincided on 08 Dzulhijjah 1330 H (Nasruddin & Izzin, 2021). This organization is the vessel for K.H. Ahmad Dahlan to modernize Islam from all aspects including Islamic education. As an Islamic movement that was born in 1912 AD, Muhammadiyah has done a lot for the people and nation of Indonesia in general. So it must be recognized that Muhammadiyah has a considerable contribution and concern in the dynamics of Indonesian people's lives.

The beginning of the determination that was inflamed by him was an effort to modernize Islamic teachings that were previously bound by *shirk* and *bid'ah* and Islamic teachings tended to be rigid and impersonal, so that Islam that grew in society at that time was far from the true teachings of Islam. On that basis K.H. Ahmad Dahlan, through the Muhammadiyah organization is moving to purify Islamic teachings whose values and practices are in accordance with the Qur'an and Hadith.

The typology of modernist thought initiated by Muhammadiyah is (Baharuddin, 2009): *Purification*, a modernization effort that is oriented towards purifying the faith and worship of Muslims from deviations from monotheism such as *shesery*, *superstition*, *shikirk*, *superstition*, and others. This typology seeks to reform Islamic teachings by returning to the Koran and Hadith; *Aql*, the intention is to seek the truth in carrying out worship and monotheism by using reason. Talking about reason, *amak* is related to *ijtihad*. *Ijtihad* is used as the right solution to avoid *taklid* in worship practices. Muhammadiyah in this case prioritizes the use of *ijtihad* as a form of renewal of Islamic thought and education.

The patterns of renewal of Muhammadiyah Islamic education are (Nata, 2004): Modernization of education by adopting the Western education system; Modernization of education based on pure Islamic teachings, namely based on the Koran and Hadith; and Modernization of education oriented towards nationalism

The patterns of Muhammadiyah renewal were formed from the Islamic education modernization movement which was delivered directly by K.H. Ahmad Dahlan as the founder. Open oneself to the development of Western science, but still adhere to Islamic teachings which are based on absolute truth (the Koran and hadith), and an attitude of nationalism that wants the safety and welfare of Muslims from colonialism and blindness to science and religion (Wasito, 2016).

Muhammadiyah as the largest organization in Indonesia, has contributed a lot of knowledge. Not only conceptually renewal ideas and ideas, but in practice Muhammadiyah shows its real work in participating in developing national education and educational equity (Wahdaniyah & Fatah, 2022).

Efforts to equalize Muhammadiyah education by opening elementary, middle and even tertiary schools from various regions of Indonesia. Muhammadiyah's contribution is not only engaged in education, but also establishes hospitals, zakat charities, and others that help and serve the needs of the community (Wahdaniyah & Fatah, 2022).

A total of 6,555 educational institutions built by Muhammadiyah in an effort to distribute and develop Indonesia's national education. The thousands of educational institutions consist of various types and levels starting from elementary education, secondary education, religious education programs and even tertiary institutions. For higher education itself, Muhammadiyah has established 177 universities in Indonesia (Rafiah, 2022).

Based on this explanation, related to research, the purpose of this study was to analyze the achievements and innovations of FAI UMSU students in the field of Islamic religious education learning programs, analyze the efficiency of using technology in Islamic religious education learning programs at FAI UMSU, and analyze the readiness of FAI UMSU in activities KKN Go International program.

## METHODOLOGY

The method used in this study is a qualitative method using field research studies. The research location is at the Universitas Muhammadiyah Sumatera Utara (Medan) which is at Jalan Captain Muchtar Basri, Number 3. Glugur Darat II, East Medan District, Medan City, North Sumatra Province. The focus of the research is UMSU's efforts to improve the achievements and innovations of its students in the field of Islamic religious education learning programs, so this research limits the scope of research to only one Faculty, namely the Faculty of Islamic Studies (FAI) with Islamic religious education courses in the Islamic Religious Education study program (PAI).

The subjects of this study were Deputy Dean III FAI UMSU, Chair of the PAI study program and secretary of PAI, Faculty of Islamic Religion UMSU. Meanwhile, the research instrument is the researcher himself acting as the key instrument. Collecting data using interview techniques with an unstructured approach.

In conducting data analysis using domain analysis and content analysis approaches which have data analysis steps such as data collection, reduction, data analysis, display, and conclusions (Moleong, 2014). To check the validity of the data using data triangulation techniques which include triangulation of data collection methods and triangulation of data sources.

## RESULTS AND DISCUSSION

In the following, the research findings data are presented in the form *domain analysis* in the following table:

**Table 1. Data presentation and research findings**

Domain	inform	The view
<b>The achievement level of FAI UMSU students in the field of Islamic religious education learning programs</b>	Informant 1: WD III	The level of achievement continues to increase in various scientific fields, especially in the field of Islamic religious education, as evidenced by the enthusiasm of students in participating in competitions.
	Informant 2: Head of PAI Study Program, FAI UMSU.	The dominant achievements of UMSU PAI Study Program students are in the fields of the Qur'an, Entrepreneurship, <i>fashion</i> and Media Innovation.
	Informant 3: PAI Study Program Secretary, FAI UMSU.	The dominant achievements of UMSU PAI Study Program students are branch activities MTQ, Sports (karate, wrestling), scientific work (grants, PKM) and the winner of the Aceh province hijab women in 2022.

<b>FAI UMSU student innovation in the field of Islamic religious education learning programs.</b>	Informant 1: WD III	Innovation activities are developing such as students being able to develop props for a corpse bath which is one of the pillars of fardu kifayah and has obtained IPR.
	Informant 2: Head of PAI Study Program, FAI UMSU.	Innovation activities that are developing such as FAI Koran, Arabic Corner, Kompri Knowledge PAI, and also actively participate in PKM (Student Creativity Program) managed by SRCC UMSU.
	Informant 3: PAI Study Program Secretary, FAI UMSU.	Innovation activities that develop such as joint research between lecturers and students and conducting community service. Students and lecturers are also jointly developing digital learning and cinematic multimedia such as developing learning media in the form of multimedia-based tajwid teaching aids and videos.
<b>The level of efficiency in using technology in Islamic religious education learning programs at FAI UMSU.</b>	Informant 1: WD III	Very efficiency. The digitalization learning model uses direct practice (demonstration), so that student skills are directly tested. Even the human resources for teaching staff are able to support efficiency because the competence of human resources has certificates in the field of computers and experts in the field of science and technology.
	Informant 2: Head of PAI Study Program, FAI UMSU.	Very efficiency. The use of technology in PAI learning really functions and supports every learning process. The campus also formed a Curriculum and Learning Development Institute (LPKP) and the LMS Team as support in streamlining and optimizing the use of IT in learning. The facilities provided include the teaching practitioner program (MBKM) by presenting technology experts as an increase in the competence of teaching staff in PAI study programs.
	Informant 3: PAI Study Program Secretary, FAI UMSU.	Very efficiency. The use of technology in learning at FAI UMSU is in the form of using multimedia in presenting scientific work, learning through E-learning applications, making interactive learning videos, using websites, digital libraries and UMSU Mobile learning application services.
<b>The readiness level of FAI UMSU in the Go International KKN program activities</b>	Informan 1: WD III, FAI UMSU.	The readiness of students and teaching staff in the UMSU FAI International KKN activities, PAI is very optimal. KKN as a form of organizing tri dharma higher education at FAI UMSU has implemented student exchange and student mobility programs.

	<p>Research: conducting joint research and conducting research abroad, to then be published in scientific journals.</p> <p>Service: conducting International KKN and Teaching Assistance programs.</p> <p>Currently, it has collaborated with Malaysia, Thailand, and Cambodia.</p>
Informant 2: Head of PAI Study Program, FAI UMSU.	<p>The readiness of students and teaching staff in the UMSU FAI International KKN activities, PAI is very optimal.</p> <p>KKN as a form of organizing tri dharma education in tertiary institutions FAI UMSU has entered into many MoUs with several countries for the implementation of education and community service.</p> <p>Lecturers accompany students and guide them in writing final reports in the form of research journal articles to publication in scientific journals, both national and international.</p> <p>Students, lecturers and other teaching staff have been well prepared to participate in the International KKN program.</p> <p>Students participating in the International KKN program have been well prepared and educators and lecturers have been provided with the program <i>joint research</i> and community service at the international level</p>
Informant 3: PAI Study Program Secretary, FAI UMSU.	<p>The readiness of students and teaching staff in the UMSU FAI International KKN activities, PAI is very optimal.</p> <p>KKN as a form of organizing tri dharma higher education at FAI UMSU has prepared students and field supervisors in terms of language skills, interaction and preparation of other skills that can support and benefit the community, both local residents and foreign countries with this International KKN program.</p> <p>The aim of the International KKN is to introduce the campus to foreign communities even though it is at the ASEAN level.</p>

Furthermore, after detailing the findings of the three informants, the data were analyzed through stages *content analysis* as follows:

**Table 2 Research Findings**

No.	Findings	Findings Note
1	The level of student achievement in the PAI learning study program, Faculty of Islamic Religion, UMSU Medan has increased activity by participating in various competitions. In particular, achievements in the PAI field were limited to Musabaqah, Tilawatil and	The various achievements achieved by FAI UMSU students, PAI Study Program have actively increased as evidenced by some documentation and observations of award certificates, trophies, medals and even trophies resulting from student achievements



<p>Quran (MTQ) competitions, Papers and Scientific Work through M2TQ, as well as participating in events promoting syar'i clothing (Puteri Hijab). While the level of innovation in learning Islamic religious education has experienced developments in line with today's changes such as the use of information technology and digitization in every community activity, it requires UMSU, especially the Faculty of Islamic Religion, to adjust learning based on digital technology.</p>	<p>both in the fields of Sports, Arts and Religion. Specifically for Islamic religious education, students actively participate in MTQ competitions, Papers, Musabaqah, Tilawatil Quran, and some of the latest trend competitions such as speech competition through social media and <i>hijabfashion</i>. The PAI learning innovation development program, the Faculty of FAI UMSU provides FAI Koran activities which are broadcast via social media, Arabic Corner, Islamic Education Knowledge Company, and also actively participates in PKM (Student Creativity Program) managed by SRCC UMSU. Learning media also support the innovative reasoning of UMSU FAI students by freeing students to access campus digital facilities and appreciating student works such as making props for corpse baths that have received IPR. Students and lecturers work together to form <i>teamswork</i> in developing creativity and innovation in PAI learning.</p>
<p>2 The level of efficiency in using technology in the Islamic religious education learning program at FAI UMSU has been programmed and produced adequate results. In line with the findings in the first point, there is a link between the development of learning innovations requiring the availability of digital technology-based infrastructure that supports the achievement and development of Islamic education learning innovations.</p>	<p>Learning facilities and media at FAI UMSU are adequate to support the learning process. The digitalization learning model uses direct practice (demonstration), so that student skills are directly tested. Meanwhile, the teaching staff collaborated in teaching practitioner program (MBKM) activities by presenting technology experts as teaching staff in PAI study programs. In fact, the average UMSU FAI teaching staff already has certified skills in technology and digital mastery, including in campus administration, it is not surprising that the University of North Sumatra is accredited A.</p>
<p>3 The readiness of students and teaching staff in the UMSU FAI International KKN activities, PAI is very optimal. Typology <i>purification and mind</i> in the pattern of modernization has materialized in this program. KKN Go International is not only carried out to introduce campuses but as a means of da'wah that introduces Islamic religious education to foreign communities. Typology <i>mind</i> in this program is manifested in the efforts of students and universities in creating community service programs that suit their needs and times. Learning foreign languages as a medium of interaction in</p>	<p>The Faculty of Islamic Religion, UMSU has run the program <i>student exchange</i> and <i>student mobility</i> which is the penjdidan education of the modern era. In addition, there are form research activities <i>joint research</i> and conducting research abroad, to then be published in scientific journals both nationally and internationally. The Community Service Education Program conducts International KKN and Teaching Assistance programs. Currently, the Faculty of FAI UMSU has collaborated with Malaysia, Thailand and Cambodia through an MoU agreement.</p>

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implementation and openness with other nations is a form of modernization of education.

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Thus based on the data findings and the results of the research data analysis it was found that: The ability level of FAI UMSU students in the PAI program has experienced a good increase. Students actively participate in various competitive programs or activities that hone student abilities leading to achievement. The ability of students is also seen from the innovations in PAI learning activities by utilizing information and digital technology and making various experiments that bring out students' ideas and real work. The improvement of FAI UMSU students' abilities in the PAI program can be categorized as something highly positive. Students have demonstrated active involvement in various programs and competitive activities designed to enhance their skills. In this context, they have achieved impressive accomplishments.

Furthermore, students' abilities are also reflected in their efforts to develop innovations in PAI learning. They have intelligently utilized information and digital technology to enrich the learning experience. In this regard, they have leveraged various tools and technological platforms to deliver interactive and engaging learning approaches. Moreover, students have engaged themselves in experiments that encourage critical thinking and creativity. They have generated various ideas and tangible works that demonstrate their ability to apply PAI knowledge and concepts in real-world contexts.

The utilization of technology in PAI education at FAI UMSU is not only efficient but also highly adequate. The available facilities and infrastructure on campus greatly support students in achieving accomplishments and advancing their skills. In this regard, FAI UMSU has invested sufficient resources to ensure the availability of necessary infrastructure. Classrooms are equipped with modern technological devices such as projectors, computers, and fast internet access. This enables the use of diverse learning materials, including multimedia presentations, instructional videos, and online learning resources. With efficient technology utilization and adequate facilities, students at FAI UMSU are encouraged and propelled to achieve high academic achievements and progress in the field of PAI. This creates an environment that fosters a spirit of learning and facilitates the development of students' abilities to face future challenges.

The readiness of FAI UMSU in implementing the KKN Go International program is not only well-planned but also executed optimally. The KKN program is a tangible manifestation of the implementation of the Tri Dharma of Higher Education, which has undergone significant development. In preparing for the KKN Go International program, FAI UMSU has taken strategic steps to ensure its successful execution. Firstly, they have established collaborations with various international institutions and organizations to create strong and mutually beneficial partnerships. These collaborations provide opportunities for FAI UMSU students to engage in projects and activities at the international level, expanding their knowledge and experiences.

Overall, FAI UMSU's readiness to carry out the KKN Go International program and the progress achieved is tangible evidence of the faculty's efforts to broaden the learning experiences and prepare students to contribute in an international context. FAI UMSU's readiness in implementing the Go International KKN program has been well programmed and running optimally. KKN is one of the manifestations of the Tri Dharma of Higher Education which has experienced development.

It can be concluded that education at FAI UMSU Islamic religious education study program has fulfilled the elements of modernization of Islamic education. Typology purification which defends Islam and preaches it through various programs including KKN Internasional as a means of introducing Islamic education to foreign communities. Typology Mind realized from the achievements and innovations of students who actively use technology and digital as a learning tool which is a feature of the modernization of Islamic education.

## CONCLUSION

The conclusions that can be drawn from this research are: The level of achievement and innovation of FAI UMSU students in the field of Islamic religious education learning programs has experienced good development. Student innovation has also experienced maximum development, such as being able to create props for a corpse bath that has received IPR. The level of efficiency in using technology in Islamic religious education learning programs at FAI UMSU has been utilized to the fullest. Availability of infrastructure such as *digital library UMSU Mobile*, the use of multimedia and digitization of learning media and various digital applications developed by



the Curriculum and Learning Development Institute (LPKP) and the LMS Team, aim to facilitate the learning process and modernize education. FAI UMSU's readiness in implementing the Go International KKN program has been well programmed and running optimally through cooperation in the form of MoUs from several ASEAN-level countries. KKN is one of the manifestations of the Tri Dharma of Higher Education which has experienced development.

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