

The Urgency of Islamic Education Management in Era Globalization

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Abstract:

This research aims to conduct research by applying descriptive analysis techniques using library research. Testing the validity of the data was carried out by triangulating the data from references, both in terms of method and in terms of sources. The data or materials needed to complete the research come from the library, either in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and so on. Data analysis in this study is content analysis. The results of this research indicate that Islamic education management, as a branch of management, is very important an important function for critics, intellectuals and the people of this nation to be a good and moral learner and educator. The role of educators in criticizing globalization is very important. Moreover, in the management of Islamic education it must be pay attention to, and be critical of, global competition. Because, the (bad) influence of globalization can quickly enter our lives, into our subconscious, to act as desired by the development of globalization.

Keywords:

Islamic, Education, Management, Era, Globalization.



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INTRODUCTION

In this era, Muslims are required to have superior skills, knowledge and experience to be able to compete to seize existing opportunities. Muslims are challenged to have an attitude creative, innovative, dynamic, open, democratic, high work ethic and spiritually strong. Facing all the complex challenges of life, the world Education is also faced with increasingly difficult challenges (El-Mubarak, A. M. O. I., & Hassan, I. 2021).

Get educated which has an important role in overcoming these challenges. Likewise Islamic education. In developing to face the challenges of the modern era, Islamic Education institutions find various kinds of problems that must be solved be completed immediately to achieve the goals of Islamic Education maximum. The problems faced by Islamic educational institutions can be seen from vision and mission, learning process, competency of graduates, educators and staff education, facilities and infrastructure, curriculum, and educational assessment (Abuddin Nata, 2012).

Success in the implementation of educational institutions (schools) will be very dependent on management and supporting components implementation of activities such as curriculum, students, financing, personnel implementation, infrastructure, and so on. These components is an integral part of efforts to achieve the goals of educational institutions (school), meaning that one component is not

more important than the components other. However, one component provides support for the component others so as to provide a high contribution to achieving goals the educational institution (school). Therefore, this article will discuss several problems of Islamic education and offers several solutions to solve these problems, especially those related to management (El-Mubarak, A. M. O. I., & Hassan, I. 2021).

Mujamil Qomar interprets Islamic education management as a process of managing Islamic educational institutions in an Islamic manner dealing with learning resources and other matters related to achieving the goal of Islamic education effectively and efficiently (Mujamil Qomar, 2007). This understanding was then specifically detailed by Muhaimin that Islamic education at least contains two important things, namely: is an educational activity carried out with the intention of manifestation Islamic teachings and values and the education system developed from and be encouraged or imbued with Islamic teachings and values. The characteristic of Islamic education as viewed by Abuddin Nata is: education that bases all learning activities on the domain monotheism (Abuddin Nata, 2012).

METHOD

In this research, it is called library research because the data or materials needed to complete the research come from the library, either in the form of books, encyclopedias, dictionaries, journals, documents, magazines, and so on (Sutrisno Hadi, 1990). The data validity test was carried out by triangulating data from references, both in terms of method and in terms of sources. Data analysis in this study is content analysis. Holsti states that content analysis is a research technique aimed at making conclusions by identifying certain characteristics of messages in a systematic and objective manner (Abdul Syukur Ibrahim, 2009). the author conducted research by applying descriptive analysis techniques using library research (Samsu, 2017).

RESULT AND DISCUSSION

1. Management Problems of Islamic Education Institutions in Perspective Globalization

Globalization is often translated "worldwide". An entity, however, wherever, whenever, quickly spreading to all corners of the world, good in the form of ideas, thoughts, data, information, production, development, rebellion, and so on, once it is conveyed, it is immediately known by everyone in the area world. The development of globalization generally relies on advances in science and technology especially in the field of information and new innovations in technology which makes human life easier, there is free trade supported by advances in science and technology, easy regional and international cooperation who has united the life together of nations without knowing national borders, and increasing awareness of human rights as well human obligations in life together, and in line with that increasingly increasing collective awareness in democracy (Tolchah, M., & Mu'ammam, M. A., 2019).

Tabel 1. Management Problems of Islamic Education Institutions in the Perspective of Globalization

Problem Area	Core Issues	Key Implications / Findings
Public Skepticism toward Islamic Educational Institutions	- Madrasahs historically focused on Islamic sciences, limiting appeal beyond religious communities. - Dominantly located in rural areas, less developed in urban settings. - Curriculum changes (1994–1995) blurred identity—70% general subjects, 30% religious.	- Madrasahs perceived as “second-class institutions.” - Doubts arise about their capacity to produce competent religious scholars or leaders.
Weak Institutional Vision and Mission	- Many Islamic institutions lack clearly defined vision, mission, and management direction. - Education processes run without structured planning or innovation.	- Ineffective educational outcomes and stagnation in institutional development.
Overloaded Curriculum	- Curriculum is excessively dense with disconnected religious and general studies. - Focused on cognitive aspects, neglecting affective and psychomotor domains.	- Imbalanced student development and failure to achieve holistic educational goals.
Low Competitiveness of Graduates	- Madrasah graduates have limited access to public universities and broader job markets. - Despite moral advantages, graduates lack competitive academic and professional readiness.	- Persistent gap in employability and societal recognition compared to public school graduates.
Inadequate Facilities, Infrastructure, and Technology	- Many rural madrasahs lack proper buildings and learning media. - Reliance on conventional teaching methods with minimal integration of ICT.	- Backwardness in educational innovation and technological literacy. - Textual interpretation of Islamic teachings contributes to limited engagement with science and technology.
Unprofessional Teaching and Education Staff	- Teachers often teach outside their areas of expertise. - Lack of pedagogical professionalism and limited teacher development.	- Learning focused only on <i>ta'lim</i> (instruction), neglecting <i>tarbiyah</i> and <i>ta'dib</i> (education and character building).
Dichotomy of Science	- Separation between religious and general sciences. - Religious knowledge viewed as sacred; general sciences seen as profane.	- Leads to decline in scientific advancement and loss of ethical integration. - Results in religious sciences detached from reality and general sciences lacking spirituality.

Advances in science and technology are accompanied by increasingly rapid globalization world has its own impact on the world of education. As an example, various levels of education from high school to college universities, both public and private, are opening international class programs. This gives rise to problems in Islamic educational institutions, which are not again answering the market need for quality labor. This matter can cause several problems from the development of globalization detailed as follows.

a) Public skepticism towards Islamic Educational Institutions

In line with the development of Indonesia, Madrasahs continue to develop However, its development is quite exclusive to religious science (Islam) takes precedence. This caused the madrassas to only grow in Islamic society. Expansion only revolves around rural areas while in urban areas it is very rare. Therefore, the existence of more madrasahs more in rural areas than in urban areas, thus triggering slowdown the development of madrasahs which is far from the atmosphere of educational system reform, both institutions and systems of the learning process.

In the 1994 madrasa curriculum, madrasahs are obliged to implement religious subjects 100%. However, in the 1995 madrasa curriculum, the madrasa curriculum contains 70% general subjects and 30% basic subject religion. This causes madrasahs to be on par with public schools other. With this policy, the existence of madrasahs as institutions Islamic education is starting to be questioned by society. madrasa at first It is hoped that it will be able to produce religious experts and Islamic leaders starting to doubt his abilities.

Even though it has a position on a par with public schools, in the journey of madrasahs remains different from that of public schools. Madrasah is still considered a “second class” educational institution, where there are views "Instead of not going to school, it is better to go to a madrasa" (Suwito, 2008).

b) Weak institutional vision and mission

The issue of determining the institutional vision and mission is an urgent issue which is often forgotten by education managers. Vision of educational institutions, it should have been designed from the start to be an umbrella for the process to be implemented learn how to teach. Because with the vision and mission of an educational institution can plan and determine the things needed in activities education (Malik, M. A., Aslam, H. D., Malik, Z. A., & Akbar, R. S. M., 2011).

Nowadays, vision and mission are a serious problem for institutions Islamic education. If we look at the field, there are many institutions, especially madrasas in Indonesia there is no clear vision or direction regarding management good education, so that madrasahs do not yet have plans and good arrangement which results in the implementation order tending to run smoothly as it is (Prim Masrokan Mutohar, 2013).

c) Overloaded curriculum

Curriculum is a very urgent issue in the world of education. The curriculum in madrasas is full of material (overloaded) and even less so There is a connection between religious studies and general studies. Curriculum in madrasas the emphasis is only on the cognitive domain, while on the affective domain and psychomotor skills become neglected. The curriculum should be immediate repaired because without a proper curriculum, Islamic Education institutions it will be difficult to achieve educational goals (Suwito, 2008).

d) Low competitiveness of graduates of Islamic educational institutions

Judging from the graduate aspect, madrasa graduates are very different from graduates from public schools where public school graduates have aspects that more open to continuing to public universities, while for Madrasah graduates gain broad exposure only to higher education Islam (Mastuhu, 1999). Actually, madrasas have more advantages compared to public schools because of the content of religious education in madrasas more than in public schools. This means moral education contained in religious education is mostly given in madrasas. However, in reality, madrasahs are still less able to compete and compete with public school graduates (Suwito, 2008).

e) Inadequate facilities and infrastructure and lagging technology

The problem with Islamic education is limitations facilities and infrastructure, both in terms of buildings, learning media, and technology. With regard to places, Islamic educational institutions are often found (Madrasas) in rural areas have buildings that are no longer there makes it possible to carry out the learning process again (Suwito, 2008).

Apart from that, learning media is used to support the process teaching and learning is also inadequate. If viewed from the perspective of advances in science and technology, Islamic Education institutions still far behind other public schools. In learning activities teaching, Islamic education institutions still use many methods conventional without involving science and technology. In the Adz-Dzariyat letter verse 56 states that; It means: And I did not create jinn and humans except for

them serve Me (Department of Religion of the Republic of Indonesia, 1996).

The verse should be understood contextually, not textually. Worship is the process of servitude or dedication of a being to the creator goes through various kinds of rituals which are generally limited to things both makhdah worship, such as prayer, fasting, zakat and hajj as well as ghiru worship makhdah such as social solidarity, political ethics, the obligation to seek knowledge, social problems, concern for the environment and surrounding nature, cooperation international relations, human resource development, etc. Refinement the meaning of worship here has a big impact on their attitude towards science and technology (Abdur Rahman Assegaf, 2014). Through this verse, Muslims argue that science and technology are not has something to do with piety and piety. Even with that view this textual matter is what causes Muslims to lag far behind the state others in the fields of science and technology.

f) Unprofessional teaching and education staff

Teachers have an important role in teaching and learning activities. Teacher is the person who is at the forefront and spearheads the process education. This is because the teacher has a position as a designer, implementer and evaluator of learning. Education will be successful if carried out by a professional and responsible teacher (Prim Masrokan Mutohar, 2013). In Islamic educational institutions, especially madrasas, many teachers teaching not in his area of expertise. This makes the aspect teacher professionalism is neglected. Therefore, the learning process is it tends to take place more in teaching patterns (teaching, ta'lim) only, right? educate (education, tarbiyah or ta'dib).

g) Dichotomy of science

Currently education is developed by separating the sciences religion and general sciences. Religious leaders have this opinion it is enough to live in this world armed with religious knowledge, even if you lack knowledge and technology will not make us feel threatened and alienated by life and will actually be able to control life well, right? instead it is controlled by life itself. It's different with life that is only equipped with general knowledge, they will feeling an empty life even though it looks comfortable in the cradle of knowledge and technology (Satispi, E., & Taufiqurokhman, T., 2018,)

Islamic education has been drifting in secular thinking, so unconsciously carry out a dichotomization between faith education (religious science) with general education (science) and moral education(ethics). Secular education develops knowledge with strict specialization, so that the connection with other knowledge is lost, and it gives birth dichotomy between religious sciences and general sciences. This separation has an impact on differences in attitudes among Muslims towards the two scientific disciplines. Religious knowledge is treated as knowledge of God which is sacred and obligatory studied, while general sciences, both natural and social sciences are profane and not mandatory to learn. This has an impact on the decline of the people Islam in the field of science (Amin Abdullah, 2003).

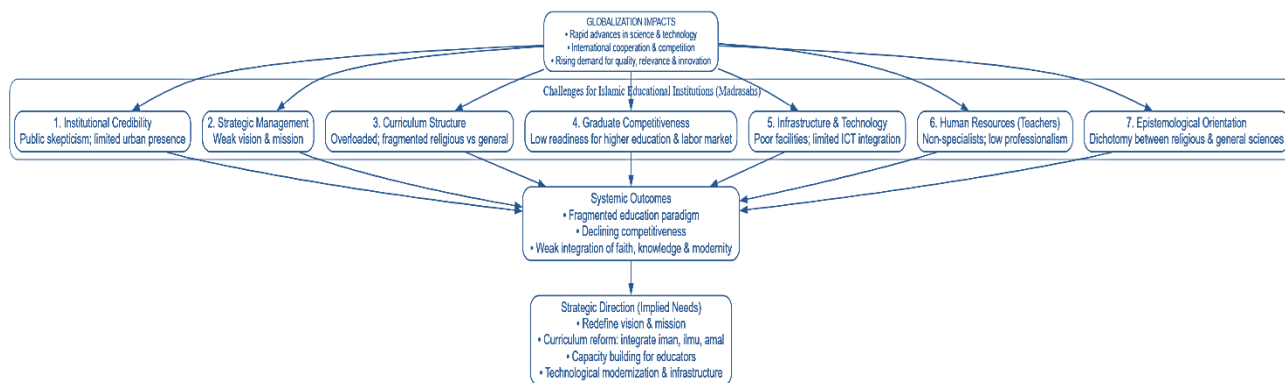


Figure 1. Management Problems in Islamic Educational Institutions under Globalization

In this way, there is a reduction in religious knowledge and a shallowing of science general. This situation results in religious sciences becoming unattractive because it is separated from real life, while general sciences develop without a touch of religious ethics and spirituality, it loses meaning and is destructive (Amin Abdullah, 2006). Human life is complex and multi-dimensional. Existence various scientific disciplines, including religious sciences, natural sciences and humanities human efforts to understand the complexity of the dimensions of human life. Therefore, studying only one scientific discipline is an exclusively arrogant attitude, because one scientific discipline only represents one side of complexity. human life.

2. Constructive Paradigm of Islamic Education Management

In optimizing and modernizing Islamic educational institutions Seriously, nowadays, several possibilities can be done, namely:

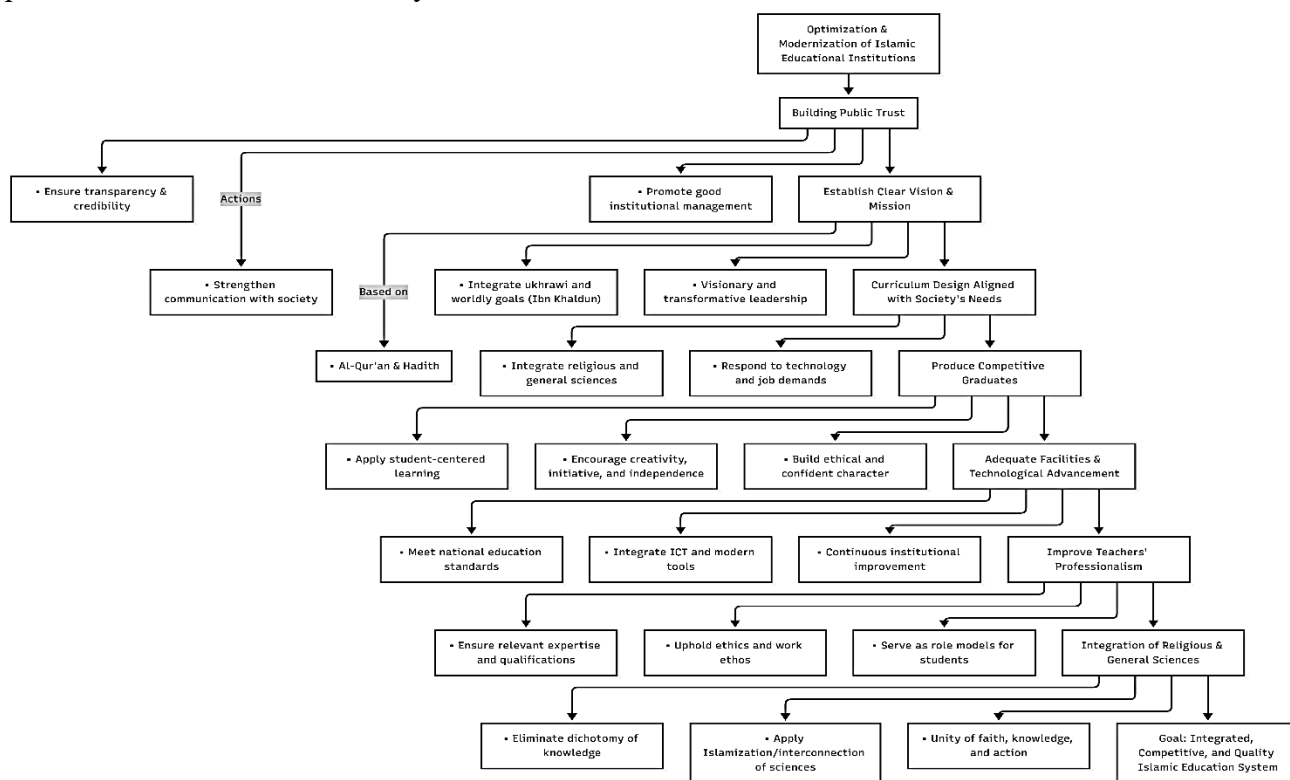


Figure 2. Optimizing and Modernizing Islamic Educational Institutions

a) Building public trust in Islamic education

Educational institutions are institutions built on ideals public. so all the programs that have been launched must be known to students and the surrounding community. This is important to know so that There was no unrest among education users during and after the incident learning process. Besides that, society also has a responsibility in supporting the success of the programs that have been prepared by the institution education. Educational institutions that have good contact relationships with society, will continue to progress. Although initially an educational institution It doesn't have many facilities and limited funds, but its capabilities good management in approaching benefactors, people who influence and love of education, and interesting appeals and rational, will make people flock to it send their sons and daughters to these educational institutions (Muwahid Shulhan and Soim, 2013).

Apart from that, so that Islamic education institutions can be trusted by the community to produce superior output, Islamic education institutions must be able to satisfy society and know what people want society, not just by placing advertisements and promotions tricking the public into being interested in the programs offered. However, Islamic education institutions must be able to convince and prove to the public as consumers of education that the institution Islamic education is truly high quality. Therefore, Islamic education institutions must have quality standards desired and quality programs offered to the community users of educational institutions. These quality programs must be accompanied by quality standards that have been set and the need for strategic planning and professionalism of human resources who carry out these quality programs (Prim Masrokan Mutohar, 2013).

b) Determine the vision and mission of Islamic education that is mature and in accordance with Al-Qur'an and Hadith

To realize quality and highly competitive education, The vision of Islamic education institutions must be formulated based on educational goals Islam, hopes and desires of society and educational stakeholders as well contains noble ideals in realizing Islamic education quality. Ibnu Khaldun formulated the goals or vision of Islamic Education with based on Qs. Al-Qashash verse 77, namely: Meaning: "And seek what Allah has bestowed to you (happiness) the land of the afterlife, and do not you forget your share of worldly (pleasures)" (Department Religion of the Republic of Indonesia, 1996).

Based on this word, Ibn Kaldun formulated the goal Islamic education is divided into two types, namely: (1) goal oriented ukhrawi, namely forming a servant to carry out obligations to Allah; (2) worldly oriented goals, namely forming human beings able to face all forms of life's needs and challenges, so that his life is more worthy and useful for other people (Abdul Mujib and Jusuf Mudzakkir, 2008). While the mission is a statement about the things that must be achieved by educational institutions for interested parties at this time and in the future. Therefore, the mission must reflect about something to achieve the vision, in other words, the mission is an explanation the reality of what educational institutions do in achieving their vision (Prim Masrokan Mutohar, 2013). After having a mature vision and mission, Islamic Education institutions must also have visionary leadership so that the vision and mission can be achieved socialized and transformed to the academic community and society so that the vision and mission can run well.

c) Designing a curriculum that suits community needs

Islamic Education Institutions should have a curriculum that is based on this in the view that there is no dichotomy between religion and science general, world and hereafter. This curriculum continues to be developed from time to time in line with the demands of society, developments in science and technology the demands of the world of work. In this way, a relationship occurs synergy between Islamic Education institutions and the community.

d) Produce graduates who have high competitiveness

To produce output that has high competitiveness, it must be supported by a teaching and learning process based on student empowerment (student centric), namely a learning process that is more interactive, inspiring, excite, challenge, motivate students to be active, grow initiative, creativity, independence, according to talents and interests, and giving exemplary. Through such a teaching and learning process, it is hoped that you can produce graduates who are superior, empowered and full of self-confidence (Abuddin Nata, 2012).

e) Having adequate facilities and infrastructure and increasing power competitiveness through science and technology

Islamic Education Institutions must have appropriate facilities and infrastructure good national education standards. For example, a good study room and sufficient, sports venues, places of worship, libraries, laboratories, as well other learning resources that support the learning process include use of information and communication technology (Abuddin Nata, 2012). Apart from that, to increase the competitiveness of Islamic education institutions in produce quality works as a result of mastery of knowledge and technology, must start from improving the quality of Islamic education institutions continuously in order to meet the demands and needs of society broadly and as an effort to respond to developments in science and technology (Prim Masrokan Mutohar, 2013).

f) Improve and enhance the performance of teaching and education staff

To advance educational institutions, educators and educators are needed professional education, namely human resources that have broad and in-depth knowledge supported by an educational background who are relevant and have the ability to educate (education, tarbiyah or ta'dib) or practice one's knowledge. Apart from that, teaching staff and educators must also have a good personality and have an ethos high level of work so that they can become role models for students (Abuddin Nata, 2012)

g) Integration between religious and general knowledge

Integration between various scientific disciplines needs to be done, without having to sacrificing the specialization that characterizes modern society. Specialization must be carried out in connection with technical fields because It is impossible for everyone to master skills in various fields disciplines. However, specialization must be placed in the framework of the relationship the relationship between one science and another, in this case between religion and science general science (Elice, D.,2023).

The integration of religious and general knowledge will give rise to concepts Islamization or integration-interconnection of science. Islamization of science this knowledge is very significant in overcoming the dualism between religious knowledge and general science (Abuddin Nata, 104). The

theological basis for the integration of the interconnection of sciences is found in Surah Al Mujjadi: 11 which reads: It means: "O you who believe, when it is said to you: "Be roomy in the assembly", So be roomy for sure Allah will give you space. and when it says: "Stand up," So stand up, Allah will exalt you those who believe among you and those who have been given some degree of knowledge. and Allah knows what what you do." (Department of Religion of the Republic of Indonesia, 1996). The key words that can be drawn from this verse are faith, knowledge, and charity. The three become a systemic series in the structure of each life Muslim. In the context of Islamic education, faith, knowledge and charity must be priority over cognitive, affective, psychomotor and normative. Integration-interconnection aims to examine various scientific disciplines as well as formulating integration and engagement between scientific disciplines as bridge to understanding the complexity of human life, so that it can improve the quality of life, both in material, moral and spiritual aspects (Amin Abdullah, 2003).

Basically, Islam develops knowledge that is universal and does not recognize the dichotomy of qauliyyah hadlarah al-nash sciences (related sciences with religious texts) with the science of kauniyyah-ijtima'iyyah/hadlarah al-'ilm (natural and social sciences), as well as with hadlarah al-falsafah (science ethical-philosophical). The relationship between religion and science is very important today (Pervez Hoodbhoy, 1997). In this way, these sciences interact with each other, with each other discussing, respecting or considering each other and being sensitive to the presence of others knowledge. Thus, the dichotomy of science becomes non-existent and the scientific structure is theoanthropocentric-integrative interconnected (Amet, A.,2023).

CONCLUSION

Islamic education in Indonesia is closely related to da'wah activities Islamiyah. Islamic educators have a role as mediators disseminate Islamic teachings to society at various levels. Through education, Indonesian people can understand, appreciate and practice Islamic teachings in accordance with the provisions of the Qur'an and Hadith. Throughout its journey, Islamic education in Indonesia has often faced conflict with various problems. For example, regarding society's skeptical attitude towards Islamic educational institutions, weak institutional vision and mission, overloaded curriculum, low competitiveness of graduates of educational institutions Islam, inadequate facilities and infrastructure and lagging technology, teaching and education staff who are less professional, as well as the existence of dichotomy of science.

Be aware of the various kinds of problems faced by Islamic education, the author offers several solutions to answer the increasingly disturbing problematic of Islamic education. Among them; building public trust in Islamic education, determining a vision and the mission of Islamic education that is mature and in accordance with the Qur'an and hadith, designing a curriculum that suits the needs of society, printing graduates who have high competitiveness, have adequate facilities and infrastructure adequate and increase competitiveness through science and technology, improve and improving the performance of teaching and educational staff, integration of knowledge religious and general. By implementing good educational management, it is hoped Islamic education can improve itself so that Islamic education will be capable prepare superior, reliable and capable human resources make a positive contribution to the development of society and the country as a whole intact in various aspects of life.

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