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**THE CONCEPT OF
ISLAMIC EDUCATION IN THE ERA OF GLOBALIZATION
(A COMPARATIVE STUDY OF THE PERSPECTIVES OF SYED NAQUIB
AL ATTAS AND KH. ABDURRAHMAN WAHID)**

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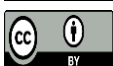
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ABSTRACT

The era of globalization has significantly impacted various aspects of life, including the Islamic education system. The rapid pace of modernization and technological advancement necessitates a renewal of educational approaches that remain rooted in Islamic values. This study aims to comparatively examine the concept of Islamic education from the perspectives of two prominent figures, Syed Muhammad Naquib al-Attas and KH. Abdurrahman Wahid, in responding to the challenges of globalization while preserving Islamic and national identity. This research employs a qualitative method through a library research approach, using content analysis of the major works of both thinkers. Al-Attas emphasizes education as a process of Islamization of knowledge and the cultivation of adab (ethical discipline), whereas Wahid focuses on the importance of inclusivity, pluralism, and openness to global thought while upholding Islamic principles. Their differing backgrounds and intellectual orientations offer unique frameworks in formulating an Islamic education system relevant to contemporary contexts. The findings reveal that despite methodological and philosophical differences, both figures share the view that Islamic education serves as a means of social and moral transformation. Al-Attas's concept is more normative and philosophical, while Wahid's ideas are practical and contextual. These insights suggest that synthesizing both perspectives could provide a strategic foundation for developing an Islamic education system that is both adaptive to global challenges and faithful to spiritual and cultural Islamic values.

Keywords: *Islamic Education, Syed Naquib Al-Attas, Abdurrahman Wahid*



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Introduction

The era of globalization has brought significant changes to various aspects of life, including education. Education is a means for humans to develop their potential through the learning process they undergo. Through education, it is hoped that a new generation of intelligent and high-quality citizens will emerge, namely a generation that is able to make the best use of progress (Adnan, Sihab, et al., 2025).

Education is a process that is consciously and systematically designed to develop and maximize the potential of individuals as human resources. One important aspect of this process is the selection and application of appropriate and effective teaching methods (Adnan, Aziz, et al., 2025). Education not only serves to convey knowledge but also plays a role in instilling moral and ethical values (Fikri Fathul Aziz et al., 2025). The development of information and communication technology, the rapid flow of information, and intense cross-cultural interactions have created new challenges and opportunities for the education system, particularly Islamic education. In this context, Islamic education is faced with the need to adapt to global dynamics without losing its identity and fundamental values.

Syed Muhammad Naquib al-Attas, a contemporary Muslim thinker, emphasizes the importance of Islamizing knowledge as a response to the dominance of secular Western epistemology. According to al-Attas, modern knowledge has become detached from spiritual and ethical values, necessitating efforts to return knowledge to an Islamic value framework through the process of Islamization. This concept aims to free knowledge from secular influences and integrate it with the holistic Islamic worldview. (Al-Attas, 1993)

On the other hand, KH. Abdurrahman Wahid, or Gus Dur, offers an inclusive and pluralistic approach to Islamic education. Gus Dur emphasizes the importance of education that values diversity and encourages intercultural and interfaith dialogue. According to him, Islamic education must be able to shape individuals who are tolerant, open-minded, and able to live side by side in a multicultural society. (Wahid, 2006)

These two figures offer different yet complementary perspectives in responding to the challenges of Islamic education in the era of globalization. Al-Attas focuses on reconstructing the epistemology of knowledge to align with Islamic values, while Gus Dur emphasizes the importance of inclusivity and tolerance in education to create social harmony. A comparison between these two perspectives is important to understand how Islamic education can develop and adapt in a complex global context.

This study aims to analyze and compare the concepts of Islamic education according to Syed Naquib al-Attas and KH. Abdurrahman Wahid in the context of globalization. Using a literature review method, this research will examine the works of these two figures as well as related literature to understand their approaches to Islamic education in the

modern era. It is hoped that the results of this research can contribute to the development of Islamic education that is relevant and responsive to global challenges.

Research Method

This study uses a qualitative approach with library research as the main framework for answering the problems that have been formulated. Library research is a research method that involves critically and systematically reviewing various literature sources, both primary and secondary, such as books, scientific journal articles, conference proceedings, dissertations, and relevant online scientific sources related to the topic under study. (Bennett, 2005)

Results and Discussion

A. Islamic Education in the Context of Globalization

In the midst of increasingly complex changes, education is at the forefront of shaping the direction of civilization. Globalization has had a significant impact on various aspects of life, including Islamic education. Developments in information technology, the rapid flow of information, and cross-cultural interactions require Islamic education to adapt without losing its identity and fundamental values. In this context, Islamic education faces the challenge of preserving Islamic values while accommodating global dynamics. Therefore, it is crucial for stakeholders to position Islamic education as a strategic space in responding to global changes, without neglecting the traditional roots and faith-based values that form its foundation.

Awareness of the importance of the role of education is becoming increasingly relevant as the world faces ever-evolving global dynamics. In the effort to build a dignified civilization, education has a role that cannot be ignored. It is one of the important foundations in shaping individual character and helping to determine the direction of human civilization as a whole. (Fikri Fathul Aziz, 2025)

Awareness of the importance of education becomes increasingly relevant as the world faces ever-evolving global dynamics. In the effort to build a dignified civilization, education plays an indispensable role. It serves as one of the key foundations in shaping individual character and helps determine the direction of human civilization's overall development. Beyond being merely an intellectual tool, education also functions as a main pillar in creating social justice and national progress. In Indonesia, education is not merely a necessity but a fundamental right of every citizen protected by the constitution, as stated in Article 31 of the 1945 Constitution of the Republic of Indonesia (Firnanda et al., 2025).

In Indonesia, education is not merely a necessity but a fundamental right of every citizen protected by the constitution, as stated in Article 31 of the 1945 Constitution of the Republic of Indonesia. Along with this, the globalisation trend has also influenced the direction of policies and the content of Islamic education, which is now required to

integrate global perspectives and prioritise universal values in the learning process. Efforts to contextualize global knowledge within the framework of Islamic values are key to shaping a generation that is not only intellectually capable but also possesses strong spiritual integrity in facing the challenges of the times. However, issues related to technological readiness and infrastructure limitations, particularly in terms of teacher training, remain a pressing concern that requires serious attention.

Globalization has led to a rapid and unstoppable flow of information, as well as a large and varied flow of information (Muhammad Fadilah, 2024). This flow of information not only affects science but also the values of Islamic religious education. The increasing development of global trends in lifestyle, such as clothing styles, eating habits, and recreational activities that are becoming increasingly uniform, especially among the younger generation, has implications for social, economic, and religious aspects. As a result, religious values are sometimes abandoned because they are considered outdated and old-fashioned, while those who follow trends are considered advanced and modern, even though they have begun to abandon religious and moral values in their lives.

B. The Concept of Islamic Education According to Syed Muhammad Naquib al-Attas

Syed Muhammad Naquib al-Attas is a contemporary Muslim thinker known for his ideas on the Islamization of knowledge. According to al-Attas, modern knowledge has become detached from spiritual and ethical values, so efforts are needed to return knowledge to the framework of Islamic values through the process of Islamization. This concept aims to free science from the influence of secularism and integrate it with the holistic Islamic worldview (Al-Attas, 1993).

Al-Attas emphasizes the importance of forming an Islamic worldview as the basis for understanding and developing science. The formation of this worldview is influenced by channels of knowledge as epistemology, namely: (1) al-hawas al-khamsah (five senses), (2) al-'aql al-salim (sound mind), (3) al-khabar al-shadiq (true information), and (4) inspiration possessed by Islam. (Muslem, 2020)

In the context of education, al-Attas developed the concept of ta'dib, which emphasizes the importance of adab (ethics) in the educational process. According to him, true education is that which is able to shape civilized human beings, namely human beings who are able to integrate knowledge, action, and morals. These three dimensions can lead human beings to happiness in this world and the hereafter. (Ahmad, 2021)

The concepts of Islamization of knowledge and ta'dib from al-Attas are highly relevant in addressing the challenges of globalization. By integrating Islamic values into knowledge and education, Muslims can preserve their identity while actively participating in global dynamics. (Siregar et al., 2024)

C. The Concept of Islamic Education According to KH. Abdurrahman Wahid

KH. Abdurrahman Wahid, or Gus Dur as he is affectionately known, offers an inclusive and pluralistic approach to Islamic education. Gus Dur emphasizes the importance of education that values diversity and encourages intercultural and interfaith dialogue. According to him, Islamic education must be able to shape individuals who are tolerant, open-minded, and able to live side by side in a multicultural society (Wahid, 2006).

Gus Dur developed an inclusive concept of Islamic education that places strong emphasis on tolerance for diversity in all its forms. This idea stems from Gus Dur's inclusive approach to promoting humanism and pluralistic thinking. Islam itself teaches that one should not discriminate against others based on race, ethnicity, religion, or intellectual ability, and it is hoped that Islamic education will foster a spirit of love for one another regardless of background and pluralistic thinking. (Safinatunaja & Aini, 2023)

Additionally, Gus Dur emphasized the importance of character education rooted in Islamic values. According to him, character education must be able to shape individuals who are virtuous, tolerant, and respectful of differences. Islamic education from Gus Dur's perspective must also be able to address the challenges of globalization and not be limited to conventional methods. Gus Dur's concepts of inclusive Islamic education and character education are very relevant in the context of globalization. By promoting the values of tolerance, pluralism, and humanism, Islamic education can contribute to creating a harmonious and peaceful society amid diversity. (Rohmadi & Yupi, 2023)

D. The Concept of Islamic Education According to Syed Naquib al-Attas in Facing the Challenges of Globalization

Syed Muhammad Naquib al-Attas is one of the contemporary Muslim thinkers who has made a significant contribution to formulating a robust concept of Islamic education that can face the challenges of globalization. In his view, Islamic education is not merely a process of transferring knowledge, but an effort to shape civilized human beings (*insan adabi*) who are able to integrate knowledge, action, and ethics into their lives.

a) Islamization of Knowledge as the Foundation of Islamic Education

Al-Attas put forward the concept of the Islamization of knowledge as a response to the dominance of Western epistemology, which is secular and materialistic. According to him, modern knowledge has become detached from spiritual and ethical values, so efforts are needed to return knowledge to the framework of Islamic values through the process of Islamization. This process aims to free knowledge from the influence of secularism and integrate it with the holistic Islamic worldview.

According to al-Attas, the Islamization of knowledge encompasses two main aspects: (1) freeing knowledge from foreign elements that contradict Islam, such as secularism, materialism, and dualism; and (2) integrating knowledge with Islamic values derived from

the Qur'an and Sunnah. Thus, knowledge is not only seen as a tool for understanding empirical reality, but also as a means of drawing closer to Allah SWT.

b) The Concept of Ta'dib as a Model of Islamic Education

Al-Attas introduced the concept of ta'dib as a model of Islamic education that emphasizes the importance of adab (ethics) in the educational process. According to him, true education is that which is able to shape civilized human beings, namely human beings who are able to integrate knowledge, deeds, and morals. The concept of ta'dib encompasses the elements of knowledge ('ilm), teaching (ta'lim), and good nurturing (tarbiyah), all of which are directed toward producing individuals with noble morals and broad knowledge. In the context of globalization, the concept of ta'dib is highly relevant as it protects students from the negative influences of global culture, which tends to be secular and hedonistic. By instilling values of adab from an early age, Islamic education can produce individuals who are not only intellectually intelligent but also spiritually and morally mature.

c) The Islamic Worldview as an Epistemological Foundation

Al-Attas emphasizes the importance of forming an Islamic worldview as an epistemological foundation in education. The Islamic worldview is based on the principle of tawhid, which integrates all aspects of life within the framework of faith in Allah SWT. By having an Islamic worldview, individuals will be able to understand reality holistically and place knowledge in the correct context. In facing the challenges of globalization, the formation of an Islamic worldview is crucial to maintaining the identity and integrity of Muslims. Islamic education must be able to equip students with an Islamic framework of thinking so that they are not swayed by the currents of globalization, which often conflict with Islamic values.

d) The Relevance of Al-Attas' Concept in the Era of Globalization

The concept of Islamic education developed by al-Attas is highly relevant in the era of globalization. By emphasizing the integration of knowledge and Islamic values, Islamic education can produce individuals who are not only academically competent but also have strong moral and spiritual commitments. This is important in facing the challenges of globalization, which often bring values that contradict Islamic teachings. In addition, al-Attas' holistic approach to education can be an alternative to modern education systems that tend to be fragmented and secular. By integrating intellectual, spiritual, emotional, and physical aspects, Islamic education can shape balanced and harmonious individuals who are able to contribute positively to global society.

E. KH. Abdurrahman Wahid's View on Islamic Education in the Era of Globalization

KH. Abdurrahman Wahid (Gus Dur) is a progressive Muslim figure whose thoughts have greatly influenced the direction of Islamic education in Indonesia, especially in the context of globalization. Gus Dur believes that Islamic education should be a tool for social

transformation that emphasizes not only cognitive aspects, but also spiritual, social, and multicultural aspects. (Purnomo & Solikhah, 2021)

a) Humanistic and Contextual Islamic Education

Gus Dur rejects education that is doctrinal and closed-minded. He advocates for Islamic education that is humanistic and contextual, meaning it is relevant to the social, cultural, and political conditions of society. He emphasized the need to develop Islamic education oriented toward universal human values such as justice, freedom, and equality. (Huda et al., 2022) According to Gus Dur, this approach is the best way to respond to globalization without losing Islamic identity.

b) Multiculturalism in Education

As a pluralist figure, Gus Dur strongly emphasized the importance of multiculturalism in the Islamic education system. Education, according to him, must open up space for dialogue between different religions, ethnic groups, and cultures. (Hasyim, 2018) This is particularly relevant in the era of globalization, where interactions between social groups are becoming increasingly intense. He believed that education should shape a generation that is inclusive, tolerant, and ready to live in a pluralistic global society. (Setiawan, 2018)

c) Indigenization of Islam in the Education System

One of Gus Dur's distinctive concepts is the "indigenization of Islam," which is an effort to harmonize Islamic teachings with local culture without reducing the substance of the teachings. (Wahid, 2006) In the context of education, this means that the approach to teaching Islam must take local wisdom into account so that it is more accepted and grounded. According to him, globalization should not be used as an excuse to blindly imitate foreign systems, but should be seen as an opportunity to enrich the Indonesian Islamic education system. (Arifin, 2017)

d) Education as a Means of Liberation

Gus Dur also adopted the liberation education approach popularized by Paulo Freire. According to him, Islamic education should not be a tool of power domination, but should liberate humans from backwardness, poverty, and oppression. (Mukhlis & Syaifuddin, 2024) He emphasized that education must encourage students to think critically and actively in building a just social order.

e) Progressive Curriculum and Methods

In Gus Dur's view, the Islamic education curriculum must be integrative, combining religious and general knowledge in a balanced manner. (Hidayat, 2023) He disagrees with the dichotomy of knowledge and encourages a holistic approach that involves spiritual, intellectual, and emotional aspects. Methodologically, Gus Dur advocates the use of participatory, dialogical, and contextual methods so that students not only memorize but also understand and internalize Islamic values. (Mujib & Mudzakir, 2016)

f) Democratic and Inclusive Islamic Education

As a democratic figure, Gus Dur emphasized the importance of democratic principles in the implementation of Islamic education. He believed that education should provide space for active participation by all parties and not discriminate based on the social, economic, or gender backgrounds of students. (Fitriah, 2015) This inclusiveness is important for building a strong and tolerant civil society amid the tide of globalization, which sometimes erodes local values and spirituality.

F. Similarities and Differences in the Concept of Islamic Education between Syed Naquib al-Attas and KH. Abdurrahman Wahid in the Context of Globalization

Globalization has brought challenges and opportunities for Islamic education. Two important figures in Islamic educational thought, Syed Muhammad Naquib al-Attas and KH. Abdurrahman Wahid (Gus Dur), offer different yet complementary perspectives in responding to the dynamics of globalization. An analysis of the similarities and differences in their views provides deep insights into the direction of contemporary Islamic education development.

❖ Similarities in Perspective

a. Emphasis on Universal Islamic Values

Both al-Attas and Gus Dur emphasize the importance of universal Islamic values in education. Al-Attas highlights the concept of *adab* as the core of Islamic education, which involves instilling proper manners and ethics as the foundation for shaping the character of Muslim individuals. (Al-Attas, 1993) Meanwhile, Gus Dur emphasizes humanistic values, tolerance, and justice as the foundation of humanistic Islamic education. (Wahid, 2006)

b. Criticism of the Secularization of Education

Both figures criticize secularization in education. Al-Attas rejects the separation between religious knowledge and worldly knowledge, and proposes the Islamization of knowledge to integrate both within an Islamic framework. (Al-Attas, 1993) Gus Dur also rejects the dichotomy of knowledge and advocates the integration of religious knowledge and general knowledge in the Islamic education curriculum. (Wahid, 2006)

c. The Importance of Contextualizing Education

Al-Attas and Gus Dur both emphasize the importance of contextualizing Islamic education. Al-Attas proposes adapting Islamic education by considering the cultural and historical context of Muslims. (Al-Attas, 1993) Gus Dur, through the concept of indigenization of Islam, encourages the adaptation of Islamic teachings to local Indonesian culture. (Wahid, 2006)

❖ Differences in Perspective

a. Philosophical vs. Socio-Cultural Approach

Al-Attas developed a philosophical approach to Islamic education, focusing on metaphysical and epistemological aspects. He emphasized the importance of understanding the nature of knowledge and the purpose of education within the Islamic framework. (Al-Attas, 1993) In contrast, Gus Dur emphasizes a socio-cultural approach, focusing on pluralism, democracy, and human rights in Islamic education. (Wahid, 2006)

b. The Concept of Islamization of Knowledge vs. Inclusivity of Knowledge

Al-Attas proposes the concept of Islamization of knowledge, which is the process of integrating modern knowledge into the Islamic framework. (Al-Attas, 1993) Gus Dur emphasizes the inclusivity of knowledge, opening space for various fields of knowledge, both from Islamic and non-Islamic traditions, as long as they do not contradict the basic values of Islam.

c. Educational Orientation: Elitist vs. Populist

Al-Attas's approach tends to be elitist, focusing on the formation of Muslim intellectuals who deeply understand the philosophical aspects of Islam. (Al-Attas, 1993) Gus Dur is more populist, focusing on education that empowers the wider community, including marginalized groups, to achieve social justice. (Wahid, 2006).

d. Implications in the Context of Globalization

In the context of globalization, al-Attas' approach provides a strong philosophical foundation for maintaining the identity and integrity of Islamic education. Meanwhile, Gus Dur's approach offers flexibility and openness in facing global social and cultural dynamics. The integration of these two approaches can produce a model of Islamic education that is principled and adaptive to changing times.

G. The Relevance of Syed Naquib al-Attas's Thought to the Development of Contemporary Islamic Education

Syed Muhammad Naquib al-Attas is a contemporary Muslim thinker who has made significant contributions to the concept of Islamic education. His thinking emphasizes the importance of integrating knowledge and Islamic values into the education system. In the context of globalization and modern challenges, al-Attas' ideas remain relevant to the development of contemporary Islamic education.

a) The Concept of Ta'dib as the Foundation of Islamic Education

Al-Attas introduced the concept of ta'dib as the core of Islamic education, which includes the teaching of manners, knowledge, and deeds. He argued that education should shape individuals who are well-mannered, that is, who have an awareness of moral and spiritual responsibility. This concept emphasizes that the main goal of education is the formation of character and personal integrity in accordance with Islamic values. (Al-Attas, 1993)

b) Islamization of Knowledge

Al-Attas criticizes the secularization of knowledge, which separates knowledge from spiritual values. He proposes the concept of Islamization of knowledge, which is the process of integrating knowledge with Islamic values to avoid dualism between religious

knowledge and worldly knowledge. This approach aims to create knowledge that is not only practically useful but also brings spiritual benefits. (Al-Attas, 1993)

c) Tawhid-based Curriculum

In Al-Attas' view, the Islamic education curriculum must be based on the principle of tawhid, which is the recognition of the oneness of God. Such a curriculum integrates religious and general knowledge into a harmonious whole. This aims to shape individuals who have a comprehensive understanding of the world and are able to apply knowledge in daily life in accordance with Islamic values. (Al-Attas, 1993)

d) Relevance in the Context of Globalization

In the era of globalization, Islamic education faces challenges from the dominance of Western culture and values. Al-Attas's thinking offers an approach that can preserve Islamic identity while still interacting with the global world. By emphasizing the importance of etiquette and the integration of knowledge, Islamic education can produce individuals who are able to contribute positively to global society without losing their Islamic identity. (Al-Attas, 1993)

e) Implementation in Educational Institutions

Several Islamic educational institutions have adopted al-Attas's thinking in their curricula. For example, the International Institute of Islamic Thought and Civilization (ISTAC) in Malaysia applies the concepts of ta'dib and Islamization of knowledge in its educational programs. This shows that al-Attas's thinking can be practically implemented in modern education systems.

Conclusion

Globalization has had a significant impact on Islamic education systems, both in terms of challenges and opportunities. In facing this era, the ideas of Syed Naquib al-Attas and KH. Abdurrahman Wahid offer two approaches that are both critical and constructive in formulating a relevant concept of Islamic education.

Syed Naquib al-Attas emphasizes the importance of the concept of ta'dib as the core of Islamic education, which not only teaches knowledge but also shapes character and manners. The concept of Islamization of knowledge that he proposed is a response to the secularization of modern education, with the aim of returning knowledge to the roots of Islamic spiritual values. His thinking is highly philosophical and metaphysical, focusing on the holistic formation of Muslim individuals through an integrated education system that combines religious knowledge and worldly knowledge.

Meanwhile, KH. Abdurrahman Wahid emphasizes the importance of inclusivity, pluralism, and democratization in Islamic education. With a more sociological and contextual approach, Gus Dur views education as a means of empowering society and forming a just and humane social order. He encourages the integration of Islamic values and local culture as a form of progressive Islam that is open to global change.

Both figures reject the dichotomy between knowledge and emphasize the importance of integrating Islamic values into the education system. However, they differ in their

approaches: al-Attas is more philosophical and normative, while Gus Dur is more practical and contextual.

Thus, the thoughts of al-Attas and Gus Dur can complement each other in the development of contemporary Islamic education. Ideal education is education that has a strong philosophical foundation but remains open to social realities and is able to respond to global dynamics. The combination of adab, knowledge, and a commitment to humanity is an important foundation for an Islamic education system that is competitive and remains rooted in Islamic values.

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