



## Dissemination of Faith in The Early Muslim Community in The Mecca Period: An Analysis of The Process And its Impact on Islamic Faith Education

Abdurrohimi<sup>1\*</sup>, Adiyono<sup>2</sup>, Makmur Harun<sup>3</sup>

<sup>1</sup>STIS Hidayatullah Balikpapan, Indonesia

<sup>2</sup>STIT Ibnu Rusyd Tanah Grogot, Indonesia

<sup>3</sup>Sultan Idris Education University, Malaysia

### Citation (APA):

Abdurrohimi., Adiyono., Harun, M. (2023). Dissemination of Faith in The Early Muslim Community in The Mecca Period: An Analysis of The Process And its Impact on Islamic Faith Education. *International Journal Ihya' 'Ulum al-Din*, 25(2), 112-123. <https://doi.org/10.21580/ihya.25.2.18199>

Submitted: 26 Jun 2023

Revised: 09 Nov 2023

Accepted: 16 Nov 2023

Published: 21 Dec 2023

Copyright: © 2023 by International Journal Ihya' 'Ulum al-Din.

Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License.



**Abstract:** This article discusses the historical chronicles of Prophet Muhammad SAW and their significance in integrating faith values into Islamic education. The focus of this research is on the historical process that occurred during the period of Mecca, where the foundation of the Islamic faith was laid. This study aims to explore the dissemination process of the Islamic faith during the early Muslim community in Mecca, its significance in integrating faith values in Islamic education, and its implications for the renewal of the curriculum and teaching methods of the Islamic faith in the present time. This study uses the prophetic-transformative theory proposed by Kuntowijoyo, which emphasizes the integration of modern science with the prophetic ideals of Islam. The article concludes that the historical chronicles during the time of the Prophet Muhammad saw. are crucial for understanding the foundation of the Islamic faith and its integration into Islamic education. The paradigmatic core values in Islamic faith education emphasize the importance of core values, which should be the basis for religious education. These core values reflect profound principles in Islam and should be an integral part of efforts to reform the Islamic faith learning curriculum. This article recommends the rediscovery of the historical facts of the dissemination of the Islamic faith during the early Muslim community in Mecca as a basis for the renewal of the curriculum and teaching methods of the Islamic faith in the present time.

**Keywords:** Historical Chronicles, Prophet Muhammad saw., Integration of Faith Values, Faith Values in Education, Renewal of Islamic Faith Education

**Abstrak:** Artikel ini membahas tentang sejarah Nabi Muhammad saw. dan signifikansinya dalam integrasi nilai-nilai keimanan dalam pendidikan Islam. Fokus dari penelitian ini adalah pada proses sejarah yang terjadi selama periode Mekkah, di mana

\*Corresponding Author: Abdurrohimi ([abdurrohimi@stithid.ac.id](mailto:abdurrohimi@stithid.ac.id)), STIS Hidayatullah Balikpapan, Indonesia.

fondasi iman Islam diletakkan. Penelitian ini bertujuan untuk mengeksplorasi proses penyebaran akidah Islam pada masa komunitas Muslim awal di Mekkah, signifikansinya dalam mengintegrasikan nilai-nilai keimanan dalam pendidikan Islam, dan implikasinya terhadap pembaharuan kurikulum dan metode pengajaran akidah Islam di masa sekarang. Penelitian ini menggunakan teori profetik-transformatif yang diusulkan oleh Kuntowijoyo, yang menekankan pada integrasi ilmu pengetahuan modern dengan cita-cita kenabian Islam. Artikel ini menyimpulkan bahwa kronik sejarah pada masa Nabi Muhammad SAW sangat penting untuk memahami fondasi keimanan Islam dan integrasinya ke dalam pendidikan Islam. Nilai-nilai inti paradigmatis dalam pendidikan agama Islam menekankan pentingnya nilai-nilai inti, yang harus menjadi dasar pendidikan agama. Nilai-nilai inti ini mencerminkan prinsip-prinsip yang mendalam dalam Islam dan harus menjadi bagian integral dari upaya untuk mereformasi kurikulum pembelajaran agama Islam. Artikel ini merekomendasikan penemuan kembali fakta-fakta historis penyebaran agama Islam pada masa komunitas Muslim awal di Mekkah sebagai dasar untuk pembaharuan kurikulum dan metode pengajaran agama Islam di masa sekarang.

**Kata Kunci:** Kronik Sejarah, Nabi Muhammad SAW, Integrasi Nilai-nilai Keimanan, Nilai-nilai Keimanan dalam Pendidikan, Pembaharuan Pendidikan Keimanan Islam

## Introduction

One of the fundamental theological dictums in the conception of Islamic thought is the concept of the oneness of God (tawhid) (Abu Al-Ala, 1970). Islamic thought has developed from this concept with distinctive characteristics, character, and fundamental values. In the classical period, the debate about this deity became the central atmosphere of Islamic thought, so theological thought, or what is also commonly called the Philosophy of Kalam, has a very prominent place in the building of classical Islamic thought. Therefore, theological / kalam views such as Mu'tazilah, Asy'ariyah Maturidiah, and others become milestones that cannot be erased from the intellectual insights of classical Islam (Zaini, 2020). In the context of Islamic education, these theological insights are still discussed in various centers of Islamic education and teaching both in Islamic boarding schools, madrasah Tsanawiyah/Aliyah, IAIN/UIN, and Islamic Studies or Dirasat Islamiyyah programs in various universities abroad (Nasution, 2018).

Theology is the discussion or science of divinity, which is the basis of every religion (Saragih, 2018). the term theology is not only used as the name of the science that talks about God but also refers to the material of belief. Therefore, the term 'theology' can be used to refer to both meanings; namely, the purpose of theology is no longer limited to discussions about aspects of divinity but also as a religious understanding of all aspects of life (Nasikhin et al., 2021). In this case, there is theology in a dogmatic style that emphasizes the importance of understanding and living the creed, dogma, or religious doctrine. In addition, there is also theology in a practical fashion, which is the application of dogmatic theology to the rules of life, including aspects of education (Abdullah, 2020).

Today's objective reality is that education about theology (faith), also called *aqidah* and *akhlaq*, does not significantly affect students (Amin Abdullah, 2014; Zabidi et al., 2017). This is evidenced by the high moral decadence and the decline in students' respect for religious norms (Kasman et al., 2022; Umam & Muhid, 2020) without solely blaming the invasion of free culture from the West absorbed by students through television and internet media as the only factor causing the phenomenon of demoralization. However, there is a need for renewal in faith education, where an excessive portion of theological-dogmatic debates make faith education materials stagnant and boring (Rahman, 2020). The renewal effort is in line with the vision of Islamic education, which does not merely teach knowledge about Islam but makes students become good Muslims (teaching about Islam but teaching about being Moslem).

The decline in the quality of faith and the character and personality of students today indicates that there needs to be a discrepancy or anomaly between the teaching material of faith (*aqidah* and *akhlaq*) and the results to be achieved (Sulton, 2023). Thus, there needs to be a better match between *Das Sein* and *Das Sollen* in instilling faith values in students (Jaelani, 2022). Therefore, it means there are problems in the substance of teaching materials and the learning process, thus making the conception of faith only reach the theoretical area rather than manifest in practice.

The learning model of faith education only focuses on transferring knowledge and theoretical conceptions of faith (Olusegun, 2015). However, there is also a problem in the realm of the substance of the teaching material because the theoretical conceptions of faith do not significantly increase the student's appreciation of faith. Therefore, the importance of the teaching material of faith becomes a barren conception, or in Whitehead's terms, is called innate ideas. This happens allegedly also because theological conceptions or concepts of faith that exist have experienced performative contradiction. This occurs because each sect, school, sect, group, or religious organization has its worldview and construction of understanding of theological conceptions in interpreting the conception of faith that is reduced from the arguments of the Qur'an and Hadith.

Concerning this, the researcher assumes that it is necessary to conduct a historical retracing of the early history of the development of Islam in the Mecca period to reassess how the process of teaching and disseminating the understanding of the values of Islamic faith at the time when Muhammad SAW first taught the theological doctrine of Islamic faith to members of the early Muslim community at that time (Hodgson, 1999). As emphasized by Z. Bashier, *Dar al-Arqam*, a kind of school institution in the Mecca period, has graduated the best cadres in early Islamic history (Bashier, 1978). In addition, it can be found clear facts in the history of Islam in the Mecca period about the resilience (adversity), immunity, and the extraordinary quality of the faith of the companions or members of the early Muslim community in the face of pressure and torture both physically, mentally, emotionally from political power holders in Mecca at that time (Bashier, 1978).

The focus of this research is more on the historical process that occurred in the Mecca period because it is assumed that it was in this period that Muhammad SAW, as the carrier of Islamic teachings, laid the foundations of understanding faith to the Companions or the early Muslim community at that time as the principal capital for the formation of the Muslim community which was eventually realized in the Medina period. On the other hand, when viewed in the historical chronicle process that occurred in the history of the Prophet Muhammad SAW (*Sirah Nabawiyah*), there are fundamental differences between the Mecca

period and the Medina period, where it can be seen that in the Mecca period, the process of disseminating and learning the values of Islamic faith took place very intensively. One of them was the role of the house of Arqam bin Abi Arqam, a Companion from the Banu Makhzum known to be robust and influential. In this house, later known as "Darul Arqam," Muhammad SAW taught the faith of Islam day and night to the early Muslim community until the adherents reached forty people (Hashem, 2005). This is reinforced by the general view of the scholars of tafsir that the Makkiyah revelations contain universal appeals to faith.

This research belongs to the type of library research that explores related literature, both literature written during the period that is the focus of the study and literature that highlights it, to be then analyzed theoretically-philosophically, concluded, and raised its relevance and contextuality in the current context. Based on Noeng Muhadjir's mapping of types of literature studies, this research combines literature studies that require more philosophical and theoretical processing with literature studies that require empirical meaningfulness tests in the field (Muhadjir, 1996). Following the formulation of Bogdan and Biklen ((1982), the data in this research includes all the rough material found from historical reports. Its nature as a historical report can be considered because, according to Louis Gottschalk's opinion, the data can be accounted for based on historical evidence (Louis, 1973).

The data of this study refers to the dissemination process of the faith of the early Muslim community in the Mecca period (610-622 CE). Therefore, the data includes sensory symptoms, psychological symptoms, and the frame of mind. Nevertheless, historical research still has the opportunity to examine the content (Cowgill & Waring, 2017). This opportunity is made possible by the nature of historical reality, which is not limited to the validity of sensory reality but also reaches facts of meaning, namely historical facts captured by deep understanding and understanding (Louis, 1973). In line with that, historical truth consists of not only artifacts but also socio-facts and artifacts (Abdullah, 2022).

This research is included in the realm of qualitative research, so data analysis refers to the scheme proposed by Creswell (1998), namely, raw data in the form of historical documents, transcripts, field notes, and images are organized in such a way and prepared for analysis. All the data undergoes a thorough re-reading process so that it can be categorized in the form of themes and descriptions. Furthermore, the process of interrelation between the articles and reports was carried out, which then this process gave birth to a grouping of meanings, where the culmination was to interpret these meanings.

The approach in this research is historical, and what is used is a method of historical analysis. Therefore, following the views of Royce A. Singleton, Jr., and Bruce C. Straits, the study not only describes historical events but also attempts to analyze them to develop a broader understanding of the social world of the past. Furthermore, follow-up analysis, according to W. James Potter, has at least three main characteristics, namely: (1) interest in the past, (2) empirical (based on primary and secondary sources), and (3) leading to synthesis and digestion (Baker et al., 2018). On the other hand, since this research is aimed at finding the correlation, relevance, and contextualization of the object of study in a microscopic context, what is used is the model of analytical induction reasoning, that is, the process of circular analysis of selective understandings to build a theory or develop transferability into different settings. On that basis, the study of this dissertation is also directed at an attempt to discover the theoretical implications in the context of Islamic faith education in the present time.

## Results and Discussion

This research historically and philosophically aims to elaborate the historical facts regarding disseminating the understanding of the Islamic faith in the early Muslim community in the Mecca period as a picture par excellence of teaching the concepts of faith. This includes re-examining the role of Muhammad SAW as the leading actor in the process, the role of 'Darul Arqam' as the first madrasa to teach the conception of Islamic faith, and the systematic part of the first revelations in stimulating the substantial understanding of Islamic faith in members of the early Muslim community. From there, the significance of integrating faith values into learning practices and its implications for redesigning the curriculum and teaching methods of the Islamic faith today will be explored.

The formulation, which is the result of elaboration and an in-depth review of historical facts, is expected to contribute to efforts to strengthen the appreciation of the Islamic faith and improve the character and personality of students in the realm of the school world. Thus, the formulation can be used as a frame of reference in remapping the conceptions, materials, methods, and curriculum of teaching the Islamic faith (Adiyono, et al, 2022). So that there is a refreshment of the conceptions and ideas about the Islamic belief that have become innate ideas and can erode the phenomenon of performative contradiction in teaching the Islamic faith among students.

In the Medina period, Muhammad SAW and the existing Muslim community were more involved in efforts to strengthen the position of the city of Medina as a center of political activity so that the intensity of learning the values of faith was not as when in the Mecca period. In the chronicles of Islamic history in the Medina period, the early Muslims were more preoccupied with war after war to respond to the resistance of other tribes to the swift expansion and expansion of the Islamic da'wah movement throughout the Arabian Peninsula. This is also reinforced by the general view of the scholars of interpretation that the revelations that were revealed in the Medina period, more specifically, contain normative regulations (shari'at) and rules of the game regarding human relations (mu'amalah). Even so, the revelations in the Medina period still included the dimension of faith, emphasizing the extent of rules and implementation.

At the practical level, the philosophy of Islamic education is trapped in pragmatic-technical problems, so substantive and essential aspects, such as the dimension of faith in Islamic education, should be addressed (Widiawati, 2019). Meanwhile, in Islamic education philosophy, the discussion of confidence becomes crucial and fundamental (Badruzaman, A., & Adiyono, A., 2023). Still, the mainstream that occurs in teaching faith in practice emphasizes the indoctrination of kalam doctrines, which are loaded with a tedious dialectical-speculative process (Mustapha, 2021). Second, when viewed from the perspective of the theory of center and periphery, the process of historical chronicles during the time of Muhammad SAW is the center of the history of the Muslim Ummah. Islamic historiography at the academic level, both from orientalist and Muslim scholars today, mainly discusses the history of Islam from the periphery. Because they consider the historical chronicle process at the time of Muhammad SAW does not need to be reconstructed and is considered complete. This makes the study of the history of the Muslim Ummah at the time of Muhammad SAW increasingly neglected. During this period, the historical, philosophical, and ideological foundations of Islamic Civilization were built. In addition, the existing Islamic studies research rarely touches and re-examines the historical chronicle process at the time of Muhammad SAW.

Disseminating the faith of the early Muslim community in the Mecca period has several implications for Islamic faith education. These implications include:

- The importance of the role of teachers or educators in faith education. The Prophet Muhammad SAW. Acted as a teacher or educator who spread the notion of faith to his people. Teachers or educators have an important role in instilling faith values in students.
- The importance of the correct method in the process of faith education. The Prophet Muhammad SAW. Used the methods of lecture, dialog, discussion, and tabligh in spreading the faith. Teachers or educators must choose the correct way so that students can understand and internalize the values of religion.
- The importance of consistency in the process of faith education. The Prophet Muhammad SAW. Consistently spread the faith despite facing various challenges. Teachers or educators must always instill faith values in students despite facing multiple obstacles.

Theological conceptions and doctrines about faith that are institutionalized in the theological views of certain Islamic schools, madhhabs, sects, groups, and organizations have experienced anomalies, so these theological views share a process of performative contradiction (Van Bruinessen, 2011). As a result, the ideas and concepts of faith that reach students no longer function to significantly influence the appreciation of faith and the improvement of the character and personality of students or become innate ideas. Therefore, it is necessary to re-engineer or redesign the learning curriculum on the Islamic faith by trying to retrace historical facts about disseminating the faith of the early Muslim community in the Mecca period. From here, the historical aspects of history during the time of Muhammad SAW (Sirah Nabawiah) are reinterpreted so that specific lessons can be found as part of efforts to reform the curriculum and teaching of faith in Islamic education today.

First, because this research focuses on historical studies that seek common ground and context with current realities, the theoretical framework underlies Wilhelm Dilthey's historical-hermeneutic circle theory. In this case, Dilthey states that historical events can be understood in three processes, namely: First, through the point of view of the historical actors, in the context of this research, is the point of view of Muhammad and the Companions who were members of the early Muslim community in the Mecca period. Secondly, through historical events, and thirdly, through the ideas that prevailed when the historian lived (Sumaryono, 1993).

According to Dilthey, there are two understanding processes to reconstruct the past based on its context. First is the process of causality, which is understanding historical events based on expressions from one's experience. Investigating the word by returning to one's experience means doing a causal relationship process. Second is the process of reliving, which is the process of reliving or reconstructing events so that people can see the continuation of the process and take part in it. A person will be able to understand historical events if they are able to reverse the causal process from effects to causes. These two parts cannot be separated because, in the process of understanding itself, the mind will take over the rise and fall of causes and effects in the causal sequence. Thus, the continuity of time, whether past, present, or future, is transcendent to the moment of experience (Sumaryono, 1993).

As this research places the figure of Muhammad SAW and the Companions who accompanied him as paradigmatic figures at the historical moment in the Mecca period, the theoretical framework that underlies this research is model theory. According to Earle H. Waugh, Islamic material enriches us concerning the structures inherent in the material; even if the form given to those structures is not monovalent, the focus should be on models rather than patterns as the locus of inquiry. Understandably, the analysis task requires retrieving the repeat form of its matrix in the material. It thus consciously

desires that what we seek always have a different objectivity than scientific fact. Nevertheless, the attempt to find meaning has organized the interconnected "facts," the notion of models is the most appropriate way to use analytical skills to create meaning out of multi-dimensional data.

The Islamic paradigm of Muhammad SAW and the Companions who accompanied him in the process of disseminating the faith in the Mecca period is the focus of applying this model theory. In this case, the process is as follows: First, we propose a direct connection between the *sitz im leben* of each expression of faith in the process of historical chronicle in the Mecca period so that, in Cousin's language, we can find the setting of "experience" beyond the expression made. Secondly, we take the image of Muhammad SAW and the Companions who accompanied him in disseminating the faith in the Mecca period, i.e., by bringing together meanings that can be developed and explored that go beyond what is encountered in the original setting. Thirdly, since the model has a specific religious content, we can explore a language that has its weight in its tradition. Fourth, we get patterns in the process of historical chronicle in the Mecca period that open up dimensions for further study.

The methodology used in prophetic-transformative theory does not just deal with scientific issues; one of its goals is to contextualize religious texts, in other words, to connect religion with reality. Another term that can be used here is "Membumikan Islam," and the fact of life is the context of religiosity (Zainal Abidin, 2005: 7-8). Therefore, a new theoretical framework precisely aligned with humanization/emancipation, liberation, and transcendence is needed (Kuntowijoyo, 2005). The theoretical framework Kuntowijoyo offers is called the transcendental structuralism method, derived from Surah Ali Imran (3) verse 110. In this context, Kuntowijoyo wants to emphasize science's objective (or trans-subjective) nature, which is public, beyond the individual. The shortcoming of science he sees is its separation from ethics and its avoidance of partisanship. He tries to overcome this by integrating modern science with religious prophetic ideals.

Table 1. The following are some of the core values that can guide the renewal of the Islamic faith education curriculum:

No.	Reforming the Islamic Faith Education Curriculum
1	<i>Tauhid</i> (Belief in One God): This core value emphasizes faith in Allah as the only God and the core of Islamic teachings. The curriculum should ensure students understand and internalize tawhid as the foundation of trust.
2	Obedience and Taqwa (Obedience and Piety), Islamic faith education should encourage students to live in obedience to Allah and holiness towards Him.
3	Justice and Social Care: Islam teaches the importance of justice and concern for social welfare. The curriculum should include these values in the context of religious education.
4	Good Morals and Ethics: Good morals and ethics are essential values in Islam. Faith education should focus on developing character and behavior following religious teachings.
5	Knowledge and Understanding of the Quran and Hadith: The curriculum should facilitate a deep understanding of the Quran and Hadith as the primary sources of Islamic teachings.
6	Willingness to Learn and Grow: Students should be taught the values of simplicity, humility, and continuous learning and growth in all aspects of

- 7 their faith.  
Respect for Diversity: Islam teaches respect for diverse cultures and worldviews. Faith education should promote tolerance and respect for differences.  
Critical Thinking: Students should be taught to question and understand religious teachings with critical thinking rather than simply taking them for granted.
- 

Applying these core values in the Islamic faith learning curriculum can be done by creating learning modules that include these concepts in the context of Islamic stories and teachings. For example, in the context of the initial revelations to the Prophet, the curriculum could explain how monotheism, obedience, noble character, and justice are reflected in these revelations. In addition, discussion, reflection, and case study activities can also help students understand and internalize these values (Tambak et al., 2021).

Thus, core values in Islamic faith education are not just theories but must also be realized in learning practices that are meaningful and relevant to students. With this approach, Islamic faith education can be a powerful tool to shape students' character and morals following Islamic principles (Fatimah, 2018).

The process of disseminating the faith of the early Muslim community in the Mecca period has several things that can be used as lessons for Islamic faith education today. First, the importance of the role of teachers or educators in faith education. Teachers or educators have an important role in instilling faith values in students. Teachers or educators must have a deep knowledge and understanding of Islamic teachings and be able to convey them in an exciting and easy-to-understand way for students (Ali, 2018). Second, the importance of the correct method in faith education. The proper form will make it easier for students to understand and internalize the values of faith. Teachers or educators must choose ways that follow the characteristics of students and the learning objectives to be achieved (Lorensius et al., 2022).

Third, consistency is essential in the process of faith education. Teachers or educators must consistently instill faith values in students despite facing various obstacles (Pasaribu et al., 2012). This is important so that students can deeply understand and internalize faith's importance. Based on these things, it can be concluded that disseminating the faith of the early Muslim community in the Mecca period has essential implications for Islamic faith education today. These implications include:

- The importance of the role of teachers or educators as agents of change.
- The importance of appropriate and innovative methods in faith education.
- The importance of consistency in the process of faith education

## Conclusion

This research reveals some essential conclusions related to the dissemination of faith in the early Muslim community in the Mecca period, as well as an analysis of the process and its impact on Islamic faith education. The following are the conclusions of this research:

1. The Process of Faith Dissemination: The research identified several essential stages in the process of faith dissemination in the early Muslim community in Mecca. It was found that oral



communication, small group discussions, and the example of critical figures played a crucial role in spreading the teachings of Islam.

2. Impact on Islamic Faith Education: The results showed that faith dissemination in the early Muslim community in Mecca significantly impacted Islamic faith education. The community members experienced increased religious understanding, beliefs, and practices.
3. The Major Role of Major Figures: Major figures such as the Prophet Muhammad and his companions played a central role in the process of faith dissemination. They are sources of religious teachings and role models who inspire the community to follow in their footsteps.

Further research could explore the context of faith dissemination in early Muslim communities in other periods, such as Medina, to understand differences in approaches and their impact on Islamic faith education. Limitations in historical data can affect the accuracy of the analysis. Limited historical sources may result in an incomplete understanding of this Mecca period. The results of this study have limitations in terms of generalization to different Muslim communities around the world. The effect of faith dissemination may vary depending on context and culture. This research contributes to understanding the faith dissemination process in the early Muslim community in the Mecca period. Despite its limitations, the findings can help enrich Islamic faith education and motivate further research. With a better understanding of how faith was disseminated in the early community, we can reflect on and apply these valuable lessons in modern Islamic education.

## References

- Abdullah, M. A. (2020). The intersubjective type of religiosity: Theoretical framework and methodological construction for developing human sciences in a progressive Muslim perspective. *Al-Jami'ah*, 58(1), 63–102. <https://doi.org/10.14421/ajis.2020.581.63-102>.
- Abdullah, M. A. (2022). Islamic Religious Education Based on Religious Intersubjectivity: Philosophical Perspectives and Phenomenology of Religion. *Jurnal Pendidikan Agama Islam*, 19(1), 141–164. <https://doi.org/10.14421/jpai.2022.191-11>.
- Abu Al-Ala. (1970). *Al-Qushur al-Awli (Jilid I)*. Maktabah al-Jundi.
- Adila, A. U., Sari, I. P., & Adiyono, A. (2023). The Role of Teachers in The Development of Islamic Religious Education (PAI) Curriculum in Public Junior High Schools. *Pedagogia: Jurnal Ilmiah Pendidikan*, 15(1), 1-8. <https://doi.org/10.55215/pedagogia.v15i1.8368>.
- Adiyono, A., Fadhilatunnisa, A., Rahmat, N. A., & Munawarroh, N. (2022). Skills of Islamic Religious Education Teachers in Class Management. *Al-Hayat: Journal of Islamic Education*, 6(1), 104-115. <https://doi.org/10.35723/ajie.v6i1.229>.
- Adiyono, A., & Pratiwi, W. (2021). Teachers' Efforts in Improving the Quality of Islamic Religious Education. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 4(4), 12302-12313. <https://doi.org/10.33258/birci.v4i4.3294>.
- Ali, J. (2018). Outbound as The Alternative Method to Have Fun Arabic Learning. *ALSINATUNA*, 3(2), 244. <https://doi.org/10.28918/alsinatuna.v3i2.1276>.

- Amin Abdullah, M. (2014). Religion, science, and culture: An integrated, interconnected paradigm of science. *Al-Jami'ah*, 52(1), 175–203. <https://doi.org/10.14421/ajis.2014.521.175-203>.
- Badruzaman, A., & Adiyono, A. (2023). Reinterpreting identity: The influence of bureaucracy, situation definition, discrimination, and elites in Islamic education. *Journal of Research in Instructional*, 3(2), 157-175. <https://doi.org/10.30862/jri.v3i2.264>.
- Baker, J. P., Goodboy, A. K., Bowman, N. D., & Wright, A. A. (2018). Does teaching with PowerPoint increase students' learning? A meta-analysis. *Computers and Education*, 126, 376–387. <https://doi.org/10.1016/j.compedu.2018.08.003>.
- Bashier, Z. (1978). *The Meccan Crudible*. Ithaca Press.
- Bogdan, C. R., & Biklen, K. S. (1982). *Qualitative Research For Education*. Allyn and Bacon Inc.
- Cowgill, D. A., & Waring, S. M. (2017). Historical Thinking: An Evaluation of Student and Teacher Ability to Analyze Sources. *Www.Jsser.Org Journal of Social Studies Education Research Sosyal Bilgiler Eğitimi Araştırmaları Dergisi*, 2017(1), 115–145. [www.jsser.org](http://www.jsser.org).
- Fatimah, M. (2018). Concept of Islamic Education Curriculum: A Study On Moral Education in Muhammadiyah Boarding School, Klaten. *Didaktika Religia*, 6(2), 191–208.
- Hashem, F. (2005). *Sirah Muhammad Rasulullah*. Tama Publisher.
- Hodgson, G. S. M. (1999). *The Venture of Islam: Iman dan Sejarah dalam Peradaban Dunia* (1st ed.). Pramadina.
- Jaelani, D. A. (2022). Problems of Islamic Education Curriculum in Indonesia. *EDUKASIA*, 3(3), 491–496. <http://jurnaledukasia.org>.
- Kasman, A., Ikhwan, M., Azis, D., Tinggi, S., Islam, A., Teungku, N., & Meulaboh, D. (2022). Islamic Education as a Strengthening of Aqidah and Akhlaq in the Society 5.0 Era. *Jurnal Kependidikan Dan Kemasyarakatan*, 20(2), 213–221. <https://doi.org/10.21154/cendekia.v1i2.4962>.
- Lorensius, L., Anggal, N., & Lukan, S. (2022). Academic Supervision in Improving Teachers' Professional Competencies: Effective Practices on the Emergence. *EduLine: Journal of Education and Learning Innovation*, 2(2), 99–107. <https://doi.org/10.35877/454ri.eduline805>.
- Louis, G. (1973). *Mengerti Sejarah*. UI Press.
- Muhadjir, N. (1996). *Metode Penelitian Kualitatif*. Rakesarasin.
- Mustapha, T. (2021). The Possibility of Religious Experience in Islamic Theology. *ISTAC Journal of Islamic Thought and Civilization*, 26(2), 219–239.
- Nasikhin, Nasikhin, & Shodiq. (2021). Different Perspective Of Religious Education in Islamic Theology and West Theologi. *Jurnal Pendidikan Dan Keislaman*, 328(2), 328–343.
- Nasution, W. N. (2018). *Pengaruh Strategi Pembelajaran dan Motivasi Belajar Terhadap Hasil Belajar Pendidikan Agama Islam (PAI)*. Perdana.

- Olusegun, S. (2015). Constructivism Learning Theory: A Paradigm for Teaching and Learning. *IOSR Journal of Research & Method in Education*, 5(6), 66–70. <https://doi.org/10.9790/7388-05616670>.
- Pasaribu, M., Widodo, P. B., & Kristiana, I. F. (2012). Servant Leadership in Religious Boarding Schools Leaders: A case study. *Proceedings of International Conference on Psychological Studies*, 51–62.
- Prayogi, A., Kh, U., & Pekalongan, A. W. (2023). Reviewing The Idea Of Islamic Ethnical Paradigm Of Prophetic Science Thinking Kuntowijoyo. *Indonesian Journal of Research and Community Service*, 1(1).
- Rahman, F. (2020). *Islam (Second)*. University of Chicago Press.
- Richard C. Martin. (2001). *Pendekatan Kajian Islam dalam Studi Agama*. Muhammadiyah University Press.
- Saragih, E. S. (2018). Analisis dan Makna Teologi Ketuhanan Yang Maha Esa dalam Konteks Pluralisme Agama di Indonesia. *Jurnal Teologi Cultivation*, 2(1), 1–12. <http://jurnal.stakpntarutung.ac.id/index.php/Jurnal-Teologi-Cultivation>.
- Saraya, A., Mardhatillah, A., Fitriani, E. N., & Adiyono, A. (2023). The Role Of Islamic Religious Education Teachers: Problems In Evaluating Student Learning Outcomes In Junior High Schools. *Dharmas Education Journal (DE Journal)*, 4(2), 565-572. <https://doi.org/10.56667/dejournal.v4i2.1060>.
- Saraya, A., Mardhatillah, A., & Fitriani, E. N. (2023). Educational Supervision of The Efforts Made Madrasah Family in Mts Al-Ihsan in Increasing The Professionalism of Teachers Teacher Professionalism. *Cendekia: Jurnal Pendidikan dan Pembelajaran*, 17(1), 16-29.
- Sulton, A. (2023). The Educational Axiology of Al-Maqbul Traditional Pesantren. *Journal of Social Science and Religion*, 8(1), 137–155. <https://doi.org/10.18784/analisa.v8i1.1843>.
- Sumaryono. (1993). *Hermeneutik: Sebuah Metode Filsafat*. Kanisius.
- Tambak, S., Hamzah, H., Sukenti, D., & Sabdin, M. (2021). Internalization of Islamic Values in Developing Students' Actual Morals. *JPI (Jurnal Pendidikan Indonesia)*, 10(4). <https://doi.org/10.23887/jpi-undiksha.v10i4.30328>.
- Umam, A. Z., & Muhid, A. (2020). The Challenge of Moral Decadence Perspectives on the Study of Al-Arba'in An-Nawawiyah Hadith. *Al-Hayat: Journal of Islamic Education*, 4(1), 44. <https://doi.org/10.35723/ajie.v4i1.93>.
- Van Bruinessen, M. (2011). What happened to the smiling face of Indonesian Islam? Muslim intellectualism and the conservative turn in post-Suharto Indonesia. *S. Rajaratnam School of International Studies Singapore*, 222, 1–62.
- Wansbrough, J. (1978). *The Sectarian Milieu: Content and Composition of Salvation History*. Oxford University Press.

- Widiawati, N. (2019). al-Afkar, Journal for Islamic Studies REFORMULATION OF THE ISLAMIC EDUCATION PHILOSOPHY A Study of the Epistemological Thought of al-Farabi al-Afkar, Journal for Islamic Studies. 2(1). <https://doi.org/10.5281/zenodo.3553815>.
- Zabidi, M. M., Zabidi, A. F. M., & Tamuri, Ab. H. (2017). Belief on The Purpose of Religion According to Quranic Perspective Amongst Malaysian Public University Students. Journal of Maalim Al-Quran Waal Sunnah, 13(1), 107–108.
- Zaini, M. (2020). Methods and Thoughts in the Islamic Theology. Journal of Islamic Thought and Muslim Culture, 2(2), 93–115.