

Community-Based Islamic Education: Democratizing Learning Through Local Wisdom

Moh Irsyad Fahmi MR*¹, Ahmad Muzakkil Anam², Danang Ade Agustinova³,
Diana Prasastiawati⁴, Fatkur Rohman Nur Awal⁵, Norazlan Hadi Yaacob⁶

¹UIN Sunan Kalijaga Yogyakarta, ²UIN Maulana Malik Ibrahim Malang, ³SMP Negeri 8 Yogyakarta, ⁴Universitas Negeri Sebelas Maret, ⁵UIN Sayyid Ali Rahmatullah Tulungagung, ⁶Universiti Pendidikan Sultan Idris

*Corresponding Author: fahmiarchibald@gmail.com

ARTICLE INFO

Article History

Submitted:

5 April 2024

Revised:

10 April 2024

Accepted:

25 May 2024

Keywords

Community-Based Education, Democratization of Education, Local Wisdom, Islamic Education

ABSTRACT

This study examines the role of community-based education in the context of Islam as a means of democratizing education and integrating local wisdom, motivated by the need for a more inclusive and responsive education system. Using a literature study method, this research analyzes primary and secondary sources related to Islamic education, democratization, and local wisdom. The results reveal that community-based education has strong historical and normative roots in Islamic tradition, reflected in various forms of traditional educational institutions such as mosques, kuttabs, and pesantrens. This educational model is proven to encourage active community participation, decentralization of decision-making, and integration of local values into the curriculum. However, its implementation faces challenges in balancing national standards with local autonomy, as well as potential conflicts between universal Islamic values and local cultural practices. This study highlights the complexity of integrating local wisdom into modern Islamic education in the era of globalization, paving the way for further research on optimal mechanisms for adapting this educational model to increasingly diverse Muslim societies.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



INTRODUCTION

The democratization of education has become an interesting issue in recent decades, reflecting the need for a more inclusive, participatory, and responsive education system. However, the implementation of this ideal faces various challenges, especially in the context of Islamic education and in developing countries with Muslim-majority populations. The dominance of centralized and uniform formal education models often results in gaps between

learning materials and the realities of students' lives. Spring (2014) asserts that overly centralized education models can lead to cultural alienation and lack of educational relevance. This is exacerbated by the erosion of local values and wisdom due to globalization, as highlighted by the Research Foundation, which can result in identity crises and declining social cohesion (Resources 2000).

In this context, community-based education emerges as a promising approach. Case studies in various Muslim countries show the effectiveness of this approach. Pesantrens in Indonesia have long been examples of effective community-based education. Lukens-Bull's (2001) research shows how pesantrens have successfully integrated religious education with modern skills, meeting local community needs and adapting to the demands of globalization. The BRAC (Bangladesh Rural Advancement Committee) program in Bangladesh has successfully provided basic education for children from poor families through a community-based school model. A study by Nath (2002) shows that this model not only improves access to education but also encourages community participation in education (Aman and Singh 2022).

The Community Schools initiative in Egypt supported by UNICEF has successfully increased access to education for girls in rural areas. Zaalouk (2004) reports that this model not only increases school participation rates but also empowers local communities in education management. The implementation of community-based education, especially in the Islamic context, still faces various challenges. The identity crisis in Islamic education, as discussed by Tan (2011), creates a dilemma between maintaining Islamic values and adapting to global developments. Additionally, limited educational resources, especially in developing countries, become a serious obstacle in implementing an ideal education model (Bray 1996).

The challenges of globalization and technological revolution also demand new approaches in Islamic education and community-based education. Castells (2011) describes how global network society demands an educational approach that can integrate local values with global demands. In this context, the integration of local wisdom in education becomes increasingly important, in line with the concept of "indigenization" proposed by Dei (2000).

Based on the complexity of this problem, this article aims to analyze how community-based education within the framework of Islamic education can be an effective means for democratizing education and integrating local wisdom. By examining normative and historical foundations, as well as their relevance in the modern era, this article seeks to contribute to the discourse on contextual Islamic education reform that is responsive to contemporary challenges.

The democratization of education refers to the process of making education more inclusive, participatory, and responsive to community needs. Education and democracy are closely intertwined, where education must prepare individuals to participate in a democratic society. In an effort to understand the role of community-based education in democratizing education and integrating local wisdom in the context of Islamic education, we need to review several key concepts and research that have shaped our understanding of this topic.

John Dewey, an American philosopher and education reformer, in his monumental work "Democracy and Education" (Dewey 2009), laid the foundation for thinking about the close relationship between education and democracy. Dewey argued that education is not just preparation for life, but an integral part of the democratic life process itself. He emphasized that schools should be miniature democratic societies, where students learn through direct experience about democratic principles.

Dewey's ideas were then further developed by various scholars. Michael Apple and James Beane, in their book "Democratic Schools: Lessons in Powerful Education" (Apple 2007), provide concrete examples of how democratic principles can be applied in everyday educational practices. They emphasize the importance of student participation in decision-making, socially relevant curricula, and active community involvement in the educational process.

Meanwhile, Paulo Freire, a Brazilian educator and theorist, brought a critical and emancipatory dimension to the discussion of democratizing education. In his influential work, "Pedagogy of the Oppressed", Freire criticized what he called the "banking" model of education, where students are treated as empty vessels to be filled with knowledge. Instead, he proposed a dialogical model of education that empowers learners to become agents of change in their society (Freire 1970). Freire's ideas are highly relevant in the context of community-based education, which emphasizes active participation and community empowerment.

Local wisdom is defined as knowledge, skills, and values rooted in local culture. In the context of education, the integration of local wisdom can enhance the relevance and effectiveness of learning (Tilaar 2003). There is an interesting debate about the role of traditional knowledge in the era of globalization. Bernard Semmel, in his essay "The Crisis of External Knowledge and the Indigenous Knowledge Systems of Africa" (Resources 2000), highlights how the dominance of Western knowledge has threatened local knowledge systems in Africa. Semmel argues that ignoring local wisdom not only results in the loss of valuable knowledge but can also lead to identity crises and erosion of cultural values.

Complementing Semmel's view, George J. Sefa Dei in his article "Rethinking the Role of Indigenous Knowledges in the Academy" proposes the concept of "indigenization" or indigenization in education (Dei 2000). Dei argues that integrating local knowledge into the formal curriculum is not just about preserving culture, but also about creating education that is more relevant, inclusive, and meaningful for learners. Dei's ideas are highly relevant in the context of Islamic education, which often has to negotiate between traditional values and the demands of modernity.

Community-based education is an educational model that involves the community in planning, implementing, and evaluating educational programs. According to Freire, education must be rooted in the reality of society and aim for social transformation (Freire 1970). In terms of community-based education, Mark Bray's work "Decentralization of Education: Community Financing" provides valuable insights. Bray investigates how educational decentralization and community-based financing can be a solution to improve

access to and quality of education, especially in areas with limited resources. His study shows that when communities are involved in school financing and management, they tend to be more committed to educational success (Bray 1996).

Islamic education is based on the principles of the Qur'an and Sunnah, with the aim of forming the *insan kamil* or perfect human being. Historically, Islamic education has taken various forms, from *halaqah* in mosques to formal madrasas (Azra 1999). A concrete example of community-based education in the Islamic context can be seen in Ronald Lukens-Bull's research on *pesantrens* in Indonesia. Lukens-Bull shows how *pesantrens*, as traditional Islamic educational institutions, have successfully adapted to modernity while maintaining core Islamic values (Lukens-Bull 2001). This study illustrates the flexibility and resilience of the community-based education model in facing social change (Widiastuti and MR 2024).

Similarly, Malak Zaalouk's study of Community Schools in Egypt provides an interesting example of how community-based education can increase access to education, especially for girls in rural areas (Zaalouk 2004). Zaalouk shows that when communities are involved in planning and implementing education, the result is not only an increase in school participation rates, but also broader community empowerment.

In the context of Islamic education specifically, Azyumardi Azra's work "Islamic Education: Tradition and Modernization Towards the New Millennium" provides a comprehensive overview of the evolution of Islamic education from its traditional forms to the challenges of modernization (Azra 1999). Azra describes how Islamic educational institutions, such as madrasas and *pesantrens*, have adapted to changing times while striving to maintain their Islamic identity.

Robert Hefner and Muhammad Qasim Zaman, in their book "Schooling Islam: The Culture and Politics of Modern Muslim Education", further explore the complexities of Islamic education in the modern era (Hefner and Zaman 2007). They investigate how Islamic educational institutions in various countries respond to the challenges of secularization, globalization, and modern labor market demands, while still striving to maintain their religious mission.

Charlene Tan, in her book "Islamic Education and Indoctrination: The Case in Indonesia", raises critical issues about how Islamic education can avoid the pitfalls of indoctrination while maintaining core Islamic values (Tan 2011). Tan's study reminds us of the importance of a critical and reflective approach in Islamic education. Rahim's study on the role of *waqf* in the history of Islamic education provides a valuable historical perspective (Rahim 2019). He shows how *waqf* institutions, as a form of community-based philanthropy, have long been the backbone of education in Islamic tradition. This study reminds us that the idea of community-based education actually has deep roots in Islamic tradition.

This literature review provides us with a strong foundation for understanding the complexity and potential of community-based education in the Islamic context. From the democratization of education to the integration of local wisdom, from the challenges of modernization to the potential for community empowerment, this literature highlights

various aspects that need to be considered in analyzing and developing educational models that are responsive to the needs of contemporary Muslim societies.

METODE

This research uses a literature study method, analyzing primary and secondary sources related to community-based education in Islam, democratization of education, and local wisdom. Data sources include classical Islamic books, academic journals, books on Islamic education and community-based education, as well as education policy documents as distributed in Figure 1.

Reference Source	Percentage	Count
Academic Journals	33.3%	10
Classical Islamic Texts	26.7%	8
Books	20.0%	6
Policy Documents	13.3%	4
Research Reports	6.7%	2

Figure 1: Distribution of Sources

Data was collected through digital and physical library searches, focusing on sources relevant to the research theme. Data analysis was conducted through content analysis and synthesis approaches, taking into account the historical and socio-cultural contexts of the studied sources. The research process can be seen in Figure 2.

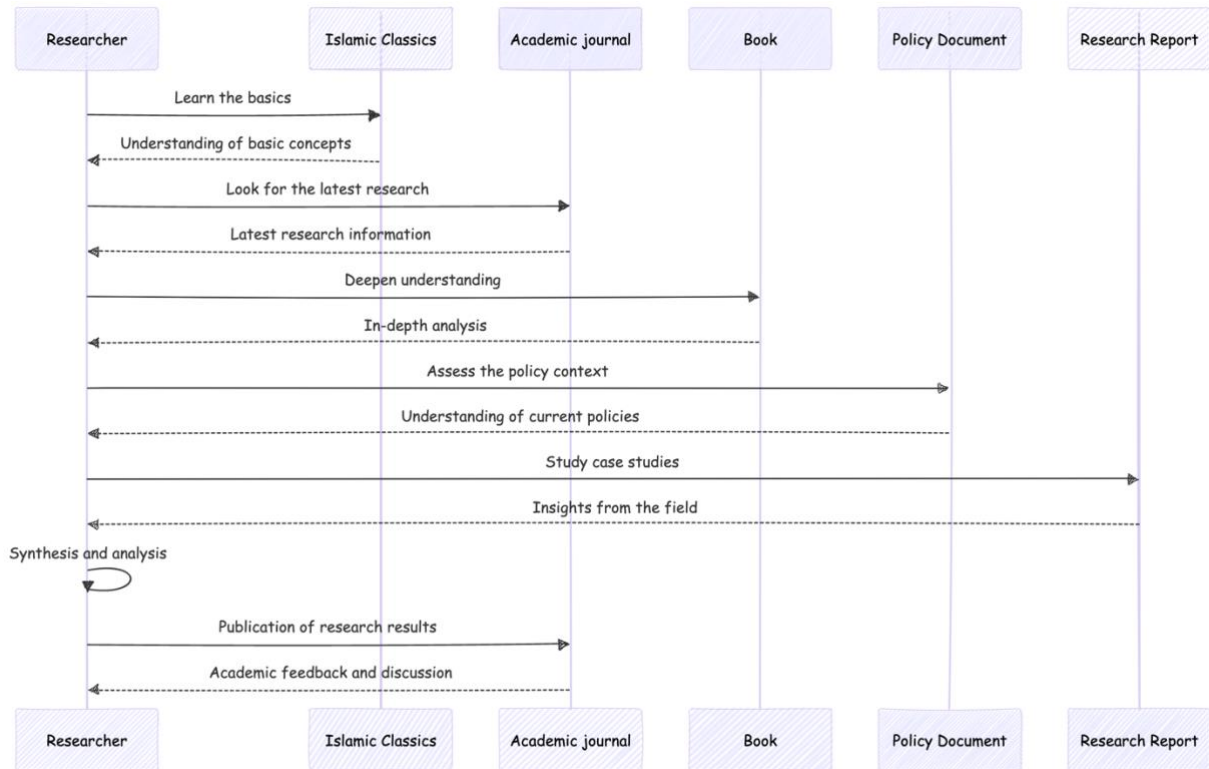


Figure 2: Research Process

RESULTS AND DISCUSSION

The concept of community-based education in Islam has deep roots, both normatively and historically. Analysis of primary and secondary sources shows that this concept is not only in line with Islamic principles but is also an integral part of Islamic educational tradition from the beginning. From a normative perspective, the Qur'an and Hadith provide a strong foundation for community-based education. The Qur'an Surah Ali Imran verse 104 states:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." This verse, according to Ibn Kathir's interpretation, emphasizes the collective obligation (fard kifayah) for Muslims to be involved in education and moral development of society (Ar-Rifa'i 1999). This interpretation is strengthened by Fazlur Rahman who argues that this verse establishes the basis for social responsibility in Islamic education (Rahman 1982).

Furthermore, the Hadith of Prophet Muhammad SAW narrated by Al-Bukhari states:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a shepherd and each shepherd is responsible for his flock." Al-Asqalani in Fath al-Bari explains that this hadith affirms the responsibility of each individual in society to contribute to the general welfare, including in terms of education (Hudaya 2017).

Historically, community-based education has been a main characteristic of the Islamic education system from the beginning. Wan Daud in "The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas" explains that early Islamic education was informal and community-based, with mosques and private homes as centers of educational activities (Bashir n.d.).

Makdisi in "The Rise of Colleges: Institutions of Learning in Islam and the West" describes how waqf institutions, as manifestations of community-based philanthropy, became the backbone of classical Islamic education (Makdisi 1981). Institutions such as madrasas and Dar Al-'ilm were established and managed by the community, reflecting the principles of community-based education.

Rahim in his study on waqf in the history of Islamic education further affirms the central role of the community in establishing and managing educational institutions. He shows how the waqf system allows communities to have autonomy in determining the direction and content of education, independent of state control (Rahim 2019). Shalaby in "History of Muslim Education" describes how education in early Islam was inclusive and open, with active participation from various layers of society (Shalaby 2021). He emphasizes that education was not limited to formal institutions but integrated into the daily life of Muslim society.

This synthesis of normative and historical perspectives shows that community-based education is not a foreign concept in Islam, but rather a fundamental aspect of Islamic educational tradition. This concept emphasizes active community participation, decentralization, and responsiveness to local needs - principles that are in line with contemporary ideas of democratizing education (Apple 2007). In the historical context of Islamic education, various community-based educational institutions have developed, reflecting the social, cultural, and intellectual dynamics of the Muslim community. Analysis of these forms of institutions not only provides insight into the evolution of the Islamic education system but also highlights the integral role of society in shaping and maintaining Islamic scholarly traditions.

Dar al-Arqam, which refers to the house of Arqam bin Abi al-Arqam, represents the embryonic phase of Islamic education. This institution demonstrates how private space can be transformed into a public arena for knowledge transmission and community formation. Makdisi asserts that Dar al-Arqam functioned as a prototype of Islamic educational institutions, laying the foundation for the development of a more structured education system later on (Makdisi 1981).

The mosque, as a central institution in Islamic society, has significantly contributed to the spread of knowledge. Rahmi illustrates how mosques function not only as places of worship but also as centers of intellectual and social activity. Halaqah, or study circles, which

took place in mosques, became the dominant teaching method, facilitating dialogue between teachers and students and encouraging free exchange of ideas (Rahim 2019).

Kuttab and Maktab represent the institutionalization of basic education in Islam. According to Tibawi, these institutions played a crucial role in laying the foundation of literacy and religious knowledge for Muslim children (Tibawi 1962). The development of Kuttab and Maktab reflects society's response to the need for more structured education, especially in the context of Islamic territorial expansion and increasing administrative complexity.

Suffah, which is an integral part of the Prophet's Mosque in Medina, provides a unique model of community-based education. This institution, as analyzed by Shalaby, functioned as both a residence and learning center for the Prophet's companions who did not have permanent residences (Shalaby 2021). Suffah demonstrates the integration between meeting social needs and education in early Islamic society.

Badiyah, or desert schools, reflects appreciation for local wisdom in Islamic educational tradition. As described by Rosenthal, Badiyah became centers for learning pure Arabic language and Arab literary traditions (Rosenthal 2007). This phenomenon shows how Islamic society recognized and utilized sources of knowledge rooted in local traditions.

Analysis of these forms of educational institutions reveals several important themes. These institutions demonstrate the adaptability of Islamic education to diverse social contexts and community needs. Community-based education in Islam tends to be inclusive, facilitating participation from various layers of society in the learning process. There is a strong integration between education and other aspects of community life, reflecting Islam's holistic view of knowledge. The evolution of these institutions shows the dynamics between maintaining tradition and adapting to the demands of the times.

The democratization of education through community-based education in the Islamic context is a multidimensional phenomenon that includes active community participation, decentralization of decision-making, and responsiveness to local needs. This analysis will explore how this educational model contributes to the process of democratizing education in Muslim societies. Community participation in education is a fundamental aspect of educational democratization. In the context of community-based Islamic education, this participation is diverse and significant in its manifestations. According to Bray, community involvement in education can increase the relevance, efficiency, and effectiveness of the education system (Bray 1996). The BRAC case study in Bangladesh demonstrates how community participation can improve access to and quality of education. This program involves the community in curriculum planning, school management, and program evaluation, resulting in significant improvements in school participation rates and student learning outcomes (Nath 2002).

Furthermore, Zaalouk in her study of Community Schools in Egypt reveals that community involvement in education not only improves students' academic performance but also empowers the wider community. This shows that community participation in education has broader implications for social development and democracy (Zaalouk 2004). Educational

decentralization is a key component in democratizing education. In the context of community-based Islamic education, this decentralization involves transferring decision-making authority from the central government to the local or community level.

Hefner and Zaman argue that decentralization in Islamic education can facilitate pluralism and adaptation to local needs (Hefner and Zaman 2007). They exemplify how pesantrens in Indonesia have evolved into more autonomous institutions responsive to local community needs. McGinn and Welsh argue that decentralization is not without challenges. They highlight the importance of building local capacity and maintaining a balance between national standards and local autonomy (McGinn, Welsh, and UNESCO-IIEP 1999). In the context of Islamic education, this could mean balancing universal Islamic principles with local interpretations and practices.

Responsiveness to local needs is a crucial aspect of democratizing education. Community-based Islamic education, with its proximity to local communities, has great potential to be more responsive to the needs and aspirations of the local community. Lukens-Bull in his research on pesantrens in Indonesia shows how these institutions adapt to the demands of modernity while maintaining traditional values. This illustrates how community-based education can bridge the gap between tradition and modernity (Lukens-Bull 2001).

Rahim in his analysis of waqf in the history of Islamic education shows how this institution has long been a means for society to respond to local educational needs (Rahim 2019). This confirms that responsiveness to local needs is not a new concept in Islamic educational tradition. Tan adds about the potential for "over-localization" which can result in isolation and loss of global perspective (Tan 2011). Therefore, community-based Islamic education needs to balance local responsiveness and global connectivity.

Overall, democratization of education through community-based education in Islam involves a complex process that includes active community participation, decentralization of decision-making, and responsiveness to local needs. This model offers great potential for creating a more inclusive, relevant, and empowering education system, but also presents challenges that need to be addressed through careful and balanced implementation. The integration of local wisdom (Ramadani 2022) in community-based Islamic education is a crucial aspect that reflects the synergy between universal Islamic values and specific socio-cultural contexts. This paradigm aligns with the concept of 'indigenization' proposed by Dei, which emphasizes the importance of incorporating local knowledge into formal education systems (Dei 2000).

The incorporation of local values into Islamic education curricula is a manifestation of the principle of contextualization in pedagogy. Halstead argues that curricula responsive to local values can enhance the relevance of education and strengthen students' cultural identity (Halstead 2004). An empirical study by Waghid in South Africa demonstrates that integrating Ubuntu values into Islamic education curricula has enhanced students' understanding of Islamic ethical concepts in the local context (Waghid 2013). However, this process is not without challenges. Potential tensions between universal Islamic values and local cultural practices need to be carefully negotiated. Tayob et al. (2011) highlight the

importance of a critical approach in integrating local values to avoid reinforcing stereotypes or practices that conflict with basic Islamic principles.

The implementation of teaching methods based on local wisdom reflects the adaptability of Islamic pedagogy to socio-cultural contexts (Widiastuti et al. 2022). Lukens-Bull's research on pesantrens in Indonesia illustrates how traditional Islamic educational institutions adopt local teaching methods such as 'bandongan' and 'sorogan', which facilitate personal interaction between teachers and students (Lukens-Bull 2001). Furthermore, Aslan in his study of pondoks in Southern Thailand reveals how Malay oral traditions are integrated into Qur'anic teaching, creating a unique and contextual pedagogical approach. These methods not only enhance learning effectiveness but also strengthen the connection between Islamic teachings and the cultural realities of students (Aslan, Hifza, and Suhardi 2020).

The significance of community figures in community-based Islamic education reflects the concept of 'uswatun hasanah' or role models in Islamic tradition. Rosnani in her research on religious schools in Malaysia underlines the crucial role of 'tok guru' or local scholars in shaping educational ethos and bridging the gap between Islamic doctrine and social reality (Hashim 1998). Rahman writes about the potential formation of rigid knowledge hierarchies if the role of community figures is too dominant. He emphasizes the importance of balance between respect for traditional authority and the development of critical thinking among students (Rahman 1982).

The synthesis of these various perspectives indicates that the integration of local wisdom in community-based Islamic education is a complex and dynamic process. It offers significant potential to enhance the relevance and effectiveness of Islamic education, but also requires a careful and critical approach to avoid potential value conflicts or intellectual stagnation. Further research is needed to explore optimal mechanisms for integrating local wisdom into contemporary Islamic education, especially in the context of increasingly plural and globalized societies. Community-based education in Islam allows for the integration of local values into the curriculum. For example, the use of examples from everyday community life in teaching fiqh or akhlaq.

CONCLUSION

Community-based education has great potential for democratization and cultural preservation. It is deeply rooted in Islamic tradition, both normatively and historically. This model contributes significantly to the democratization of Muslim education through active participation, decentralization of decisions, and local responsiveness. The integration of local wisdom is a complex yet important process, encompassing the incorporation of values into the curriculum, contextual teaching methods, and the role of community figures. This approach has the potential to enhance the relevance and effectiveness of Islamic education, especially in bridging universal values with specific socio-cultural contexts. However, its implementation presents challenges such as balancing national standards with regional autonomy, preventing value conflicts or intellectual stagnation, and integrating global insights. Further studies are needed to explore optimal mechanisms for adapting local

wisdom to modern Islamic education systems, particularly amidst increasingly diverse societies.

REFERENCES

- Aman, Aman, and Balraj Singh. 2022. "Comparative Study Of Character Education Model In Uny Indonesia And Punjabi University India." *Jurnal Ilmiah WUNY* 4(2):161–84. doi: 10.21831/jwuny.v4i2.54516.
- Apple, Michael W. 2007. *Democratic Schools: Lessons in Powerful Education*. Assn for Supervision & Curriculum.
- Ar-Rifa'i, Muhammad Nasib. 1999. *Kemudahan dari Allah: Ringkasan Tafsir Ibnu Katsir*. Gema Insani.
- Aslan, Aslan, Hifza Hifza, and Muhammad Suhardi. 2020. "Dinamika Pendidikan Islam Di Thailand Pada Abad 19-20." *Nazhruna: Jurnal Pendidikan Islam* 3:38–54. doi: 10.31538/nzh.v3i1.476.
- Azra, Azyumardi. 1999a. *Esei-esei Intelektual Muslim dan Pendidikan Islam*. Logos Wacana Ilmu.
- Azra, Azyumardi. 1999b. *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Logos Wacana Ilmu.
- Bashir, Aamir. n.d. "The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization of Knowledge."
- Bray, Mark. 1996. *Decentralization of Education: Community Financing*. World Bank Publications.
- Castells, Manuel. 2011. *The Rise of the Network Society*. John Wiley & Sons.
- Dei, George J. Sefa. 2000. "Rethinking The Role of Indigenous Knowledges in The Academy." *International Journal of Inclusive Education* 4(2):111–32. doi: 10.1080/136031100284849.
- Dewey, John. 2009. *Democracy and Education*. GRIN Verlag.
- Freire, Paulo. 1970. *Pedagogy of the Oppressed*. Texas: Herder and Herder.
- Halstead, Mark. 2004. "An Islamic Concept of Education." *Comparative Education* 40(4):517–29. doi: 10.1080/0305006042000284510.

- Hashim, Rosnani. 1998. "Educational Dualism in Malaysia: Implications for Theory and Practice." *The Journal of Asian Studies* 57. doi: 10.2307/2658815.
- Hefner, Robert W., and Muhammad Qasim Zaman. 2007. *Schooling Islam: The Culture and Politics of Modern Muslim Education*. Princeton University Press.
- Hudaya, Hairul. 2017. "Metode Syarh Hadis Dalam Kitab Fath Al-Bary." *Jurnal Ilmiah Ilmu Ushuluddin* 16(2):117–38. doi: 10.18592/jiu.v16i2.1734.
- Lukens-Bull, Ronald. 2001. "Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia." *Anthropology & Education Quarterly* 32:350–72. doi: 10.1525/aeq.2001.32.3.350.
- Makdisi, George. 1981. *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh University Press.
- Mcginn, Noel, Thomas Welsh, and UNESCO-IIEP. 1999. "Decentralization of Eeducation: Why, When, What and How?" [Http://Lst-Iiep.Iiep-Unesco.Org/Cgi-Bin/Wwwi32.Exe/\[In=epidoc1.in\]/?T2000=011103/\(100\)](Http://Lst-Iiep.Iiep-Unesco.Org/Cgi-Bin/Wwwi32.Exe/[In=epidoc1.in]/?T2000=011103/(100)).
- MR, Moh Irsyad Fahmi, and Anik Widiastuti. 2024. *Pendidikan Sociopreneur Komunitas Muslim: Integrasi Nilai Islam Dan Kewirausahaan Sosial*. Yogyakarta: UNY Press.
- Nath, Samir R. 2002. "The Transition from Non-Formal to Formal Education: The Case of BRAC, Bangladesh." *International Review of Education / Internationale Zeitschrift Für Erziehungswissenschaft / Revue Internationale de l'Education* 48(6):517–24.
- Rahim, Abdan. 2019. "Peran Wakaf Dalam Pengembangan Pendidikan Islam." *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 13(1):89–102. doi: 10.35931/aq.v0i0.131.
- Rahman, Fazlur. 1982. *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- Ramadani, Rifkyanoor. 2022. "Proses Kreatif Transformasi Wadian Dadas Pada Ritual Penyembuhan Dayak Ma'anyan Ke Bentuk Karya Tari Hyang Dadas." *Jurnal Ilmiah WUNY* 4(1):93–110. doi: 10.21831/jwuny.v4i1.46466.
- Resources, Research Foundation for Science, Technology, and Natural. 2000. *Indigenous Knowledges in Global Contexts: Multiple Readings of Our World*. University of Toronto Press.

- Rosenthal, Franz. 2007. *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*. BRILL.
- Shalaby, Ahmad. 2021. *Sejarah Pendidikan Islam*. Pustaka Nasional Pte Ltd.
- Spring, Joel. 2014. *Globalization of Education: An Introduction*. Routledge.
- Tan, Charlene. 2011. *Islamic Education and Indoctrination: The Case in Indonesia*.
- Tibawi, A. L. 1962. "Origin and Character of Al-Madrasah." *Bulletin of the School of Oriental and African Studies* 25(2):225–38. doi: 10.1017/S0041977X00063709.
- Tilaar, H. A. R. 2003. *Kekuasaan Dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural*. IndonesiaTera.
- Waghid, Yusef. 2013. "African Philosophy of Education Reconsidered: On Being Human." *African Philosophy of Education Reconsidered: On Being Human* 1–145. doi: 10.4324/9780203538166.
- Widiastuti, Anik, and Moh Irsyad Fahmi MR. 2024. "Meningkatkan Sikap Peserta Didik Melalui Social Action Project dan Project Based Learning." *Scholaria: Jurnal Pendidikan dan Kebudayaan* 14(2):107–18. doi: 10.24246/j.js.2024.v14.i2.p107-118.
- Widiastuti, Anik, Nana Supriatna, Disman Disman, and Siti Nurbayani K. 2022. "Pedagogi Kreatif Dalam Pembelajaran Ips: Studi Di Smp Negeri 2 Pandak Bantul Yogyakarta." *Jurnal Ilmiah WUNY* 4(1):1–15. doi: 10.21831/jwuny.v4i1.48379.
- Zaalouk, Malak. 2004. *The Pedagogy of Empowerment: Community Schools as a Social Movement in Egypt*. American University in Cairo Press.