Maqashid Sunnah as a Philosophical Foundation for Developing Progressive Islamic Education in the Digital Era

Mohammad Ridlo Masyhari[a,1,*]; Khairil Husaini Bin Jamil[b,2]

[a] International Islamic University Malaysia, Malaysia
[b] International Islamic University Malaysia, Malaysia

[1]ridlo.masyhari@live.iium.edu.my, [2]husaini@live.iium.edu.my
*Corresponding Author

Article Info	Abstract
	This article aims to go deep in to the philosophy of Islamic education from the perspective of *maqashid sunnah* or the core purpose of hadith in the social sphere, in order to realize progressive Islamic education in the digital era. The digital era is characterized by very wide openness of information, causing competition in this era to be very tight, so that competitive and productive human qualities are needed, and this can be produced from a progressive pattern of Islamic education. Unfortunately, Islamic education as an instrument for human development currently focuses more on developing each individual student to achieve high skills and qualifications, but on the other hand it can be seen that the output of this is humans who focus more on profits for themselves. and does not have much influence on people's lives, even though progress in its true meaning should be oriented towards the benefits of the wider community. For this reason, studies are needed to look again at the philosophical basis of education in order to find solutions to the problems above. Hadith as a source of Islamic teachings has a core purpose which in terms is called *maqashid sunnah*. Among several *maqashid sunnah*, there is *maqashid riayatul mujtama'* or the aim of developing society, which contains values that lead to the development of society. This study will use a qualitative methodology by analyzing the values contained in the *maqashid riayatul mujtama* and then bringing them into the realm of education to find their suitability as a basis for Progressive Islamic Education. The conclusion of this study is that *maqashid riayatul mujtama*, which contains social values in the form of freedom, helping each other in goodness, justice, equality, mutual love and care, can be used as a philosophical basis for progressive Islamic education.

How to Cite:

Introduction

A stable and even internet has become the forerunner of the birth of the digital era, an era characterized by broad and easy access to information. In this era, globalization has had a major impact on the rapid growth and development of information and communication technology (Idris & Mokodenseho, 2021). In this day and age, everyone can get information about job openings in a city that was, twenty years before, exclusive to newspaper readers or residents of that city. In the present period, everyone with abilities and talents can use social media to publish them, but in the past only those with unique paths garnered public recognition by appearing in mass media. Ultimately, all of this is like a coin with two sides: on the one hand, it provides individuals with a variety of conveniences so they may obtain anything they desire, but on the other hand, it intensifies and tightens competition in the workplace..

In a world like this, quality human resources are needed that are competent, productive and able to adapt. Because this will be in line with future development as planned by the United Nations (UN). The UN has set 17 goals that must be achieved in the Sustainable Development Goals (SDGs), this is a sustainable development program prepared by UN member countries in 2015 and is expected to be achieved by 2030. Goal number 8 states: promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all (Nations, n.d.). And to make this happen, of course educational institutions take the biggest role in creating the human resources needed in the future. This is because education is a process of forming human character that never stops (Kotsonis, 2020), to enhance human dignity that lasts throughout life (Okros, 2020).

Educational institutions as institutions that bear the burden of responsibility for producing quality human resources in this era are unfortunately unable to overcome various problems related to the alumni output they produce. Among these problems are the low rate of absorption in the world of work, the low productivity of those who have been absorbed in the world of work, as well as problems with the mindset that makes them only seek personal benefits without considering the benefits of the wider community. These various problems arise from the main root of the problem, namely the philosophical foundation and style of education they have undergone which then determines their direction and outlook on life (Afisi et al., 2023). Some believe that the quality of our educational advancements still cannot address issues pertaining to the quality of human resource education. Information regarding the low caliber of education in Indonesia explains why there are issues with the Indonesian educational system that are essentially technical and ideological in nature (syawal, sahrul, & bahartiar 2019).

In the highly competitive conditions of the modern world, progressive education is considered capable of responding to the various challenges that exist today. Syawal, Sahrul, & Bahartiar (2019) in their study found that the philosophy of progressivism has the desire to create outputs resulting from school education that have skills and abilities that can be directly applied in wider society. They also see that democratic progressivism education requires varied forms and curriculum content that is rich in

moral values, as well as equality in education. The progressive education model that the authors are recommending is important for addressing the issues of the modern world, but progressivism that originated in the West will undoubtedly have flaws if implemented in Indonesia, particularly in terms of its ideological underpinnings. Taking into account the tendency of western culture to disregard moral and religious limits. Because Islamic education is the lifeblood of the Indonesian people, the author feels that it is equally vital to approach this issue from this angle (Muthohirin et al., 2022).If we look at studies surrounding Islamic education, we can find various efforts to provide a foundation for Islamic education, including studies conducted by Afnanda, M; Nizma (2023) which in his study made Pancasila the basis of Islamic religious education in the era of the independent curriculum . According to them, the five principles in Pancasila are an important basis because the characteristics of students in the independent curriculum are children who have faith, are devout and have noble character towards Allah SWT, fellow humans, nature, the state, have a spirit of mutual cooperation, are independent, creative, reason critically. , a sense of global diversity and working hand in hand in collaborating to maintain the unity of Indonesia, the ability to deliberate well without imposing personal interests, a leadership spirit and creatively carrying out his rights and obligations both towards parents, education, teaching staff, school principals and school institutions and outside society. What is mentioned in this study is certainly very good, but Islamic educational institutions certainly need a stronger foundation rooted in revelation so that it is timeless, as well as a style of education that is more focused on the future so that it is able to answer various problems in the future (Nabila et al., 2023).

The current style of traditional Islamic education already has a strong foundation from revelation, but the understanding of revelation is too textual, and the development of a system on this already strong foundation does not yet have a future direction. Abdullah (2017) in his findings from an educational perspective, the traditional knowledge patterns taught are not sufficient to answer future challenges, these patterns have difficulty facing the global historical development of humanity with its dynamics, new challenges, competition and conflict, both local, regional, national and internationally, especially when it comes to dealing with the idea of progress. In line with that, Fahriana & Huda (2019) revealed several factors that weaken Islamic education, including the lack of ability to seize opportunities, so they are only satisfied with current conditions, so that Islamic educational institutions are not yet fully able to compete with graduates of other educational institutions. Likewise, in the study conducted by Das et al. (2016) also revealed that the serious obstacle that Islamic education graduates will face is global acceleration which has implications for competitiveness, individualism, secularism, materialism, and so on.

The weakness in Islamic education actually lies in the inability of existing studies to bring Islamic sources into modern dynamics with all its problems. This is because the approach taken in interpreting these sources still follows the old methods used more than a thousand years ago. For this reason, several modern studies have tried to take a better approach by looking at religious source texts from the perspective of their purpose, or in other words it is called the maqosid approach. Among the studies surrounding this is what Iman binti Zaki (2020) tried to base Islamic education on maqosid sharia, she

argued that there is a very close attachment between education and maqosid sharia, this attachment, if implemented, will create balanced growth in the individual of the participant. educate according to God's will. The author sees that the efforts he has made are very good in seeking a strong foundation for Islamic education, but in this study a pattern has not been found that leads to progressiveism.

The author is reviewing a dissertation on the maqosid sunnah which is about the main purpose of the prophet's hadiths by studying the books of Sahih Bukhari and Sahih Muslim. Sunnah, which is another word for hadith, according to him, has general goals that animate every hadith of the prophet. In contrast to maqosid sharia which is limited to the realm of Islamic law, maqosid sunnah has a broader dimension, in line with the dimensions of the prophet's own hadith which includes law, faith, morals, and so on. Even though he does not intend to examine the realm of education, the author finds that there is a connection and harmony between progressivism and one of the elements of maqosid, namely what he calls *maqashid riayatul mujtama'* or the aim of developing society. It is on this basis that the author sees the potential for *maqashid sunnah* to be used as a basis for progressive Islamic education.

Research Method

One of the many maqoshid sunnah, or hadith purposes, concluded by the author in his dissertation is *"Maqashid Riayatul Mujtama,"* or the goal of constructing society. He used an inductive method to investigate over 400 hadiths in order to identify a general meaning, which he then defined as maqosid sunnah. The author concludes the aim of building this society from the hadiths which contain social values, including the values of freedom, helping each other in goodness, justice, equality, mutual love and care. The inductive method itself is a method commonly used by scholars in conducting *maqashid* research (Ibn Ashur, 2012). In this journal the author will use a qualitative approach by analyzing the values contained in the maqashid riayatul mujtama, in order to find their connection with the world of education, so that this can all be used as a basis for progressive Islamic education. This is done by taking a sample of hadiths that contain these values from the main book which contains hadiths such as "Sahih Bukhari" by Al-Bukhari (2002), "Shahih Muslim" authorized by Ibn al-Ḥajjaj (2022) and many others. He then presents explanations from hadith speakers to provide a basic understanding of the hadith, then the author will analyze the relationship of these values to the world of education and their implications for society, with the aim of finding their relevance as a basis for Progressive Islamic Education. However, before going there, this research will explain the history and philosophy of progressivism in western thought. Here the author will refer to journals and books related to this study. Then this study will discuss the dynamics of progressivism in Islamic education. After an understanding of progressivism in the world of Islamic education has been obtained, this study will explain how the values of the *maqashid sunnah* can be used as a basis for progressive Islamic education.

Result and Discussion

1. The History of Progressivism

The term progressivism comes from the word progressive which means moving forward, the word progressive is defined as moving towards progress; aiming for improvement now; and rising levels. Thus, in short, progressive can be interpreted as a movement of change towards improvement. Often the term progressivism is associated with the word progress, namely progress. In thought, progressivism is a flow that wants progress, where this progress will bring change. It is also stated that progressivism is a flow that wants rapid progress. (Muhmidayeli, 2011).

Progressivism has long historical and philosophical roots, it was influenced by several philosophical ideas which were quite important in the emergence and development of pragmatism-progressivism in ancient Greek philosophy. Even though the ideas put forward by ancient Greek philosophers did not directly relate to progressivism, they more or less had quite a strong influence. Ancient Greek philosophers whose views were quite influential on the emergence and development of progressivism include Heraclitus, Socrates, Plato and Aristotle. Heraclitus said that all reality is characterized by constant change, nothing is constant apart from the principles of change themselves. Meanwhile, Socrates tried to combine epistemology and axiology with his principle that knowledge is the key to goodness. The opinions expressed by Plato and Aristotle are almost the same. In essence, they state that not a single element in human life is trivial, everything is important to be studied continuously in an effort to maintain life (Brameld, 1995).

The development of progressivism, apart from being influenced by ancient philosophical understanding, this understanding was also influenced by what was conveyed by philosophers in the early modern era. Francis Bacon and John Locke from England, Jean Jacques Rousseau from France combined what was in liberalism with what was in pragmatism and this had quite an influence on the views of progressivism adherents. Bacon's view which was quite influential was his attempt to expand the use of experimental methods. Meanwhile, Rousseau influenced this understanding of progressivism through his belief that goodness can be obtained simply after a person becomes himself. Apart from that, there was also influence from German philosophers, namely Immanuel Kant and Georg W.F. Hegel. Kant tried to place the free worship of the individual within the absolute dignity of the person. Meanwhile, Hegel focuses more on the process of dynamic readjustment in nature and society.

As for America, American philosophers including Ralph Waldo Emerson, John Dewey, Benjamin Franklin, Thomas Paine, Thomas Jefferson, William T. Harris, and Ralph Waldo Emerson all had a significant influence on progressivism. The beliefs of the first three thinkers are more in line with religious faith; they hold that every person has a strong sense of democracy. Out of the three, only Thomas Jefferson's opinions were shaped by those of John Locke. In contrast, essentialism is more prevalent in Harris and Emerson's viewpoints. John Dewey was directly inspired by the opinions that Harris shared. Whereas Dewey's perspective is the one that most influences progressivism supporters (Brameld, 1995).

2. Educational Progressivism

In the world of education, the flow of progressivism philosophy is a school of educational philosophy that wants change to develop one's potential. According to Isna, Indri; Rohmatul, Iftah; tazayyun (2017) this school can also be interpreted as a school that requires change and prioritizes education (science, character education, and thinking skills) so that students can think systematically to solve problems. The flow of progressivism philosophy is one of the schools in educational philosophy. This stream focuses on students with changes or progress.

The beginning of the birth of progressivism in education was motivated by dissatisfaction with the implementation of education which was very traditional, tended to be authoritarian and students were only used as learning objects. This flow is rooted in the spirit of social reform at the beginning of the 20th century, namely the American political renewal movement. The progressive flow of American education refers to educational reform in western Europe (Gutek, 1974)

Another opinion states that the flow of progressivism historically emerged in the 19th century, but its rapid development was only seen at the beginning of the 20th century, especially in the United States (Muhmidayeli, 2011). This Progressivism school was born as a reformer in the world of educational philosophy, especially as an opponent to conventional policies inherited from the 19th century. The Progressivism school of philosophy originates from the pragmatic flow of philosophy introduced by William James (1842-1910) and John Dewey (1859-1952). which focuses on practical benefits. In many ways, Progressivism is identical to pragmatism, which is a school of educational philosophy which teaches that what is true is everything that is proven, by looking at the practical consequences or benefits that result. The philosophy of progressivism is influenced by the ideas of pragmatic philosophy which has provided basic concepts with the main principle, that humans can survive in facing all of life's challenges, humans must be pragmatic in looking at life. This means that humans have the ability to see the consequences and benefits of all learning processes in the life they live.

Progressivism sees that education is a process that is formed from within students, not from outside as seen by traditional education. External education is based on the view that education is a process of overcoming what is experienced and replacing it with external stimuli, moral training, and methods of instruction. The main goal is to prepare young people for responsibility in society and for success in life. The main ingredient is looking at the past and transferring it from outside, then including it in the handbook, and the teacher is the educator in conveying knowledge and communicating it to students (Mudinillah & Rizaldi, 2021). Progressive education sees the above methods as a means of external coercion. John Dewey described education as based on external imposition which has the opposite, namely the expression and processing of individuality. This progressive education began in the two decades of the 20th century. Reflections on progressive education are heavily influenced by developments that focus on children, each of whom will experience development when interacting with the surrounding environment based on thinking (Rasinus, 2021).

John Dewey's contribution to the world began with progressive education (progressive education movement) which Dewey founded through the establishment of a laboratory school at the University of Chicago, United States in 1896. Progressive education, which was initiated by John Dewey, views students as a unified whole. . Teaching materials come from students' own experiences according to their interests and needs. Then the problems that arise in his life must be reflected in such a way. Thanks to that reflection, each of them can understand and use it for life (Haudi, 2020). He defines problem-based learning as the interaction of stimulus and response connected to two learning axes and the surrounding context. Educators' roles in the meantime are to prioritise student development strategies in accordance with their individual capacities (Danhas, 2021).

Experience, in Dewey's opinion, is the key to everything for humans. Another way to define experience is as a reality that has shaped a person. The human mind is special; among its many capacities are the capacities for memory, imagination, formulation, symbolism, problem-solving, and interpersonal communication. Rather than being a separate entity (born unity), the mind is an integration within the personality. Only in action does mind exist and is real; thought is what people do, and its tenets influence experience (Sagala, 2013).

Humans are living, breathing creatures that are shaped by their physical, biological, social, cultural, political, and religious surroundings. Dewey believed that the home environment might be positively utilised to advance humankind. According to him, the environment needs to be investigated, turned into a never-ending source of knowledge, and used as a laboratory. On the other hand, the environment will actually impede a child's development if it is not used for educational goals related to child development (Ya'coub, M; Afif, 2021).

His epistemological progressivism is based on the differentiation between truth and knowledge. Knowledge is an organised set of perceptions and understandings gained through experience and prepared for application. Dewey similarly does not distinguish between intrinsic and instrumental value in the subject of axiology. This value, of course, has a social component. Accordingly, that is the point at which the individual and the society interact (Ya'coub, M; Afif, 2021). It is believed that education is crucial to reshaping and revitalising a society. But he also thinks that schooling may be a powerful tool for building courage and an inborn tendency for intellect. Therefore, it's critical to emphasise how important it is to uphold each person's most fundamental rights and obligations, particularly those related to education. (Hakim, Lukman; Tobroni, Ishomuddin, 2020).

This is why progressive education, which places a strong emphasis on learning, needs to be viewed through the lens of the conviction that learning should be meaningful and relevant to real-world experiences. A learning system in operation, especially when one is acting in one's own interests, is not entirely focused on "subject material" that is disconnected from its users in real life. This is not how effective learning works. Instead of stifling one's own ambitions, one should organise and channel them towards something constructive (Kurnia, 2020).

People are constantly growing and evolving, therefore if they run into problems, they should quickly consider solutions. Thus, progressive education prioritises experience over linguistic and mathematical skills, places more emphasis on learning than on courses, and promotes cooperative group learning over competitive individual learning. Additionally, progressivism fosters cultural relativism, which frequently clashes with traditional philosophical ideas and ideals. (Nugroho, 2019). Progressive education is primarily seen as a way to make things better while also using pupils to be useful members of society.

3. Progressivism in Islamic Education

Reform initiatives have impacted the dynamics of education in Indonesia, particularly in the Islamic education sector. In actuality, the lexicon of renewal—which includes reframing, evolving, and so forth—is more of a characteristic or state than a particular branch of science. But because this reform incorporates a lot of theories, it has developed into a scientific field and Islamic education makes use of its services, turning it into an Islamic education reform. (Nata, 2019).

Diversity of thought has influenced the dynamic, progressive management development model of Islamic education during its renewal, and this has made it necessary for it to implement contemporary institutional transformations and offer answers to the growing challenges of modernization and globalisation. According to Muhammad Abduh, the evolution of contemporary education is an attempt by the system to instill in Islamic life the significance of contemporary Western science and technology, but it also needs to preserve the fundamental principles of traditional Islamic teachings (Rachman, 2021)The primary goal is to attempt comparing the advancement of classical Islamic sciences with that of modern Western science once again, since this is truly wanted in order to modernise the development of adult Islamic education administration. To put it another way, to create an Islam that adheres to Islamic precepts and exhibits intellectual brilliance and professional maturity (Rachman, 2021).

Islamic education necessitates a strategy for upholding a society's culture and attempting to pass it on to the next generation, cultivating values, collaborating with students from different nations, ethnicities, cultures, and religions, fostering mutual understanding, and engaging in open communication and dialogue given Indonesian society's tendency towards pluralism. (Akrom, 2021).

For this reason, Islamic education should always continue, grow and not be limited by time and space, because the essence of Islamic education is an endless process that is in line with other concepts such as life long education. The concept of education which is in line with the concept of growth of course makes experience the basis for providing educational material. Learning based on experience in Islam is also emphasized, at least with a verse in the Koran that recommends always using experience as material for reflection for improvement the next day (Yuliani, 2020).

It is consistent with the viewpoint of Noeng Muhadjir, who holds that infinite learning has three distinct meanings: the best possible development of human potential; the establishment of a means of support for human existence; and the well-being of

humans as social beings and creatures made in the image of Allah. According to Dewey, life is either education or life itself when it comes to the idea of lifelong learning. What's different is that Dewey's curriculum doesn't encourage kids to grow spiritually (Mualifah, 2016). If Dewey clarifies that education is a process in which skills, arts, and sciences are maintained and even developed, then education is a process of renewing the entire cultural system. Hence, Islamic education, which is built via renewal, recognises that Dewey's ideas are highly pertinent to Islamic education as the fulfilment of Allah's given potential.

The goal of Islamic education is thus made evident to be not only to become a human being in the sense of following religious precepts and upholding high moral standards, but also to enable each individual to reach their full potential in terms of their physical, psychological, intellectual, personality, and social aspects in order to meet the expectations of their community, demands of life, and expectations of social development. Islam itself, particularly in terms of enabling them to carry out their obligations to serve Allah SWT (Wathoni, 2018).

Accordingly, Islam sees knowledge's value and function as not drawing a distinction between science and religion (Gingras, 2018). Because science and religion are integrated, people are always accountable, regardless of how advanced their scientific knowledge may be. Because you are not always led to the correct road by reason alone. The potential for deception and even complicating matters for people is another feature of reason. The process of reason, guided by religious ideals, will not permit it to choose false paths. Conscience and knowledge are integrated as religion and science are inseparable. Thus, it makes sense that Islam, as mentioned in the QS. Al-Mujadilah, believers and individuals knowledgeable in a higher status while recognizing the necessity of integrating religion and science. (58): 11. Religion is role model values that provide guidance on human behavior and outlook on life; Knowledge is a result achieved by humans thanks to their abilities as a gift from God.

Since only progressive educational institutions are equipped to meet the demands of the modern world, progressivism is an inevitable necessity for all educational institutions hoping to thrive in this day and age. It is therefore time for educational institutions to turn towards progressive educational institutions, and in this instance, Islamic educational institutions have the greatest potential to do so because they have philosophical values that align with progressivism and tangible values that are present in the original Islamic religious texts. More work needs to be done to examine and comprehend these values, though, as they will ultimately serve as the philosophical foundation for progressive Islamic education. Furthermore, historical evidence indicates that Islamic educational institutions are deeply ingrained in Indonesian educational culture. As early as the country's independence, according to Hidayat, Tatang, and Asyafah (2018), Islamic boarding school educational institutions were established in Indonesia, and they played a significant role in the country's educational system long before secular education was introduced by the Dutch colonial government.

Despite its many benefits and alignment with the principles of Islamic revival, educational progressivism cannot be instantly put into practice without a solid basis

derived from Islamic texts. The reason for this is that educational progressivism, which gives reason the upper hand, will inevitably carry on forever and eventually entangle it in globally liberal currents. The hadith and the maqosid it includes can therefore serve as the ideal foundation for developing progressive Islamic education.

4. Maqashid and Education: A Connection

The Qur'an and hadith texts, among other texts that are sources of Islamic knowledge, can be analysed using a variety of techniques if we examine the treasury of Islamic studies. Out of all these different ways, one approach is prevalent right now and has been studied by academics over the past few decades. This method, known as Maqasid in Islamic literature, is an approach to a text's primary goal. The language says that maqashid is derived from the root word "*qoshoda*," which means "towards" (Al-Qazwini, 2011). The term maqashid comes from the Arabic مقاصد which is the plural form of the word مقصد) maqshad), which means aim, target, principle, intention, goal and final goal (Auda, 2008). When the word maqosid is used in conjunction with the word sharia, it denotes the intent behind Islamic law or the goal of the sharia. This term eventually became a catch-all for one of the topics covered in the ushul fiqh discussion. Then, by eliminating the phrase Shari'a in the twenty-first century, it was expanded outside Islamic law and became its own scientific field.

This approach has been around for a long time, even though it has only been popular in the last few decades. Terms like "hikmah," "illah," "maslahah," and so on are employed in the study of ushul fiqh instead of *maqashid*. Al-Juwaini (1997) was one of the first to employ this strategy in his book "al-burhan," where he sporadically applied it to the study of ushul fiqh to ascertain the intention or goal of passing legislation. Subsequent academics, the most well-known of whom was Al-Syatibi (2005) in the book "al-Muwafaqat," continued to employ this method. Furthermore, the maqosid approach has developed into a brand-new field of science. At present, he is attempting to investigate not only the intent behind legislation but also the intent behind legal sources, including the Hadith and the Koran. Thus, whereas scholars formerly focused solely on maqosid sharia, or the goals of the law, we can now find works on maqosid al-Qur'an, or the goals of the Qur'an, as well as maqosid sunnah, or the goals of hadith. In order to make the study of maqosid more comprehensive, it incorporates all of the content found in the Koran and hadith, including morality, aqidah, law, and other topics. However, the maqosid approach is also becoming more sophisticated as a result of a number of studies that highlight its application in a wide range of contemporary scientific fields, including psychology, health, education, social science, politics, and economics.

Given the aforementioned occurrence, it is clear why it is crucial to approach education, particularly Islamic education, from a maqosid perspective. According to Baza (2018) understanding is another way that education is expressed, and he based this on Al-Syatibi (2005) assertion that the purpose of the Shari'a is understanding. Baza clarified that education was, in fact, one of the aims of the prophet Muhammad's sending. It can be inferred that one of the purposes of the hadith was education since the Prophet Muhammad SAW was sent with the Koran and hadith and education was the aim of his

mission. Because it is evident from this that hadith and education are related to basis and that which is founded, hadith should be the foundation of education.

5. The Progressive Islamic Educational Framework: The *Maqashid Sunnah*

Since the term "sunnah" refers to the hadith of the Prophet Muhammad SAW, "maqosid sunnah" can be interpreted as a method of examining the Prophet's hadiths by delving into their significance and intent (Al-Dahlawi, n.d.) is one of the scholars who frequently employs this technique in his work "*hujjatullah al-balighoh*," though he himself prefers to refer to the method and approach as asror sunnah, which means secret or wisdom, rather than maqosid. Those who specifically refer to the phrase "maqosid sunnah" are Jum'ah (2021), Bari, Abdul & Akrom (2018), dan Masyhari (2024).

Since the hadith itself has a very broad dimension, covering a variety of topics in life, it is still unclear what aspects of it can be used as a basis for education. This perspective makes it clear that the relationship between hadith and education is one of foundation and what is based. man. Given that there are many different forms of education, the question of what kind of education can be founded on hadiths still has to be answered.

In order to respond to the aforementioned query, we must acknowledge that this hadith has several dimensions and that a full analysis is required in order to categorise it. (Masyhari, 2024) Using an inductive technique, he investigated the Prophet's hadiths for his dissertation. He based his analysis on the hadiths found in the two main volumes that serve as references and hold the majority of genuine hadiths: Sahih Bukhari and Sahih Muslim. In his dissertation, he came to the conclusion that the hadith should be divided into multiple categories. Based on these categories, he identified the primary goal of the prophet's hadith, or what he called the "*maqashid sunnah*". Out of all these objectives, one has conceptual compatibility with particular teaching philosophies, according to the author. The author believes that this objective, known as "maqsod riayatul mujtama" in its original language, has conceptual congruence with progressive education.

The endeavour to identify an issue and come up with a solution is what makes the objectives of progressive education and the development of society compatible. The primary idea that progressive education espouses is the pursuit of problem-solving skills. In the meantime, it is discovered that the Prophet's hadiths make an effort to examine numerous societal issues and then offer remedies in order to advance society. This is accomplished by promoting ideals that can serve as a roadmap for the advancement of society and the solution of its many issues.

The perspective of Akil (2023) who studies progressive Islamic education in light of Muhammad Iqbal, highlights the connection between the objectives of developing society and progressive educational practices. It is said that progressivists think that people are essentially born with innate skills that may be applied to solve societal issues. Consequently, education needs to be the vehicle and method of realising these fundamental potentials so that they can be used to the resolution of societal issues. The progressive and Muhamad Iqbal schools of thought both concur that education should

empower pupils to find solutions to any issue they encounter. When pupils successfully address every issue they encounter, they are able to fully realise their potential and apply it to solving the given problem or difficulties.

By helping pupils reach their full potential, they will find it easier to fulfil their responsibilities as God's emissary on earth, or caliph fil ardh. According to progressivism, education is a necessary component of society. As a result, all educational endeavours ought to be grounded in society. To be able to tackle new challenges in personal and societal contexts or adapt to societal situations must be the goal of education.Saiyidain (1981) who studied Muhammad Iqbal's educational philosophy, also reinforced the author's opinion regarding the potential of maqsod riayatul mujtama' to be used as a basis for progressive Islamic education. He based this opinion on two points: first, education is a whole cultural force that influences individual life and public life. Secondly, any philosophy that draws attention to the issues facing humanity and life implies and forms the foundation of educational philosophy.

In his study, (Masyhari, 2024) clarified that the objective of advancing society stems from the Prophet's hadiths, which are geared towards universally admired ideals and concepts, such as freedom, supporting one another in goodness, fairness, equality, and reciprocal love and care. In order to create a progressive Islamic education that is competitive, fruitful, and valuable to society, the author of this study attempts to incorporate these ideals and principles into the field of education.

The Worth of Liberty

One of the ideals included in the maqoshid riayatul mujtama, or the goal of promoting society in accordance with the maqosid sunnah, is the notion of freedom, so that Islam becomes a faith that preserves this value. From the most fundamental stage—physical liberty, which is represented by the directive to abolish slavery—to the last stage—promoting intellectual freedom—which is represented by the prophet's reaction to his friends' differing opinions on ijtihad.

Islam actually wants slavery to be fully removed from the face of the planet, despite the fact that at the time of its establishment it appeared to support the practice. Islam does not actively work to abolish slavery because it is a deeply ingrained system and culture in all of society, especially Arab society. Islam therefore adopted a progressive approach to emancipating slaves, namely by imposing penalties on lawbreakers in the form of the duty to release slaves (Nasution, 2019).

Ultimately, the Islamic concept of freedom is demonstrated by friends' ability to freely think and practise ijtihad while interpreting the Prophet's teachings, and by the Prophet's response, which absolves both of the disputing parties in ijtihad. Numerous hadiths demonstrate this, one of which states that the Prophet commanded his companions to postpone praying the Asr prayers until they reached the Bani Quraidzah region. While some friends see this as an order to speed up the trip to Bani Quraidzah and continue praying Asr while travelling, others interpret it as a scriptural directive to delay praying Asr until after reaching Bani Quraidzah. The Prophet did not place the blame on any of these friends when he learned of their disagreement (Ibnu Al-Atsir,

2009).

From the standpoint of Islamic education, the right to free thought is consistent with human freedom in Islam, which manifests as the ability to think freely and accept ideas that are deemed good. Based on a comprehensive understanding of people and their diverse potentials, freedom is formulated (Heriyanti, 2021).

Iqbal contended that allowing students to pursue their interests and needs in their studies will help them reach their full potential and promote human individuality. This is because, just as each student has a unique set of potentials and talents, so too will their interests and requirements be unique. Another thing that can encourage pupils' creativity is freedom. This kind of schooling is the same as what progressive groups support (Akil, 2023).

A progressive Islamic education must be built on the foundation of intellectual freedom. This will free it from the confines of antiquated traditions and doctrines that are out of date with the times and incapable of addressing the myriad issues of the modern world. With the help of this pattern, pupils will have the best chance to discover their own ability and use it to solve a variety of social problems. Naturally, by continuing to be grounded in Wayhu's eternal ideals rather than unguided mind. This is where it becomes crucial to ground educational progressivism in the maqosid sunnah so that the hadith, which are God's instructions, can function as a constraint and prevent the movement from devolving into unrestricted liberal progressivism.

The Significance of Being Kind to One Another

One of the principles included in the goal of creating a society based on the maqosid sunnah is helping one another. This is evident from a number of hadiths that discuss it, such as the one related by Anas bin Malik, which describes the Ansar community in Medina's compassion for the Muhajirin who travelled in fine condition from Makkah to Medina and handed their homes, lands, and garden produce to them. impoverished, following the Hijrah when the Quraysh tribe seized their possessions (Al-Bukhari, 2002). Another hadith compares believers in love, affection, and compassion to one whole body; when one portion of the body is hurt, the entire body feels the pain. This hadith serves as a parable for those who believe in these qualities (Ibn al-Ḥajjaj, 2022).

Even in the state of perfection that Allah has bestowed upon them, humans will always be inextricably linked to the needs of others. Since humans are social beings, this is the established sunnatullah. Because of this, religion has set the principle of mutual aid as a goal. Similar to an automobile, which is made up of various interdependent pieces, an engine need an energy source, wheels require an engine to drive, a frame is required to hold everything together, and so forth. Similar to how animals depend on one another for survival, people can work together to accomplish a common objective and advance towards betterment by adhering to the principle of mutual aid.The best way to teach this concept in pupils is through education. Since people live and interact in the educational environment, which is a miniature version of their real life. Thus, this value can be implemented in a variety of school-related activities in addition to being

taught through the curriculum and lessons that are taught in the classroom. Repeatedly instilling values in the classroom and then practicing these values within educational institutions will create a spirit and character that reflects these values. These values will then accompany and become ingrained in them, making them more progressive, beneficial, and acceptable in the end, regardless of where he is.

The importance of justice

Attempts to address a variety of issues in all domains, including the educational realm, are primarily hampered by the absence of justice. Education's progressiveness and gradual growth will be impacted by this. The centrality of the justice principle is thus emphasised by Islam in its hadiths. One of these is in the hadith that Aisyah recounts about a makhzumiyah lady who was caught stealing. The Quraysh people sent usamah to the Prophet to request leniency for the woman. In fact, Rasulullah made it clear that he would uphold justice—even against his own daughter Fatimah—because the previous people were destroyed because they only applied the laws on the weak and relaxed them for those who were revered (Abu Da'ud, 2007).

Since Islamic teachings place a strong emphasis on fairness, the Prophet Muhammad consistently emphasised these ideals in his hadiths. Because human nature is egalitarian, all Muslims should, in theory, have the same rights and responsibilities. People's lives will be greatly improved by this justice principle because it will allow inequality—one of the major issues facing the modern world—to be effectively addressed. According to Hamka (2020) establishing fairness is essential to fostering positive interpersonal interactions in society. Here, justice refers to social justice in society.

The noble value of justice and its impact on life must be understood by all pupils in the educational system in order to instill the value of justice in them. Within educational institutions, social interactions, fair rule enforcement, and other behaviours all contribute to instilling the value of justice. This idea of justice must, however, also be implemented in the curriculum through a well-rounded teaching approach that considers each student's interests and abilities. This is due to the fact that humans were made in a variety of ways, each with special benefits and characteristics. Therefore, it is unjust to force a topic that is not of interest or to criticise someone without considering their qualities, as fair in Islam does not imply equality but rather balance. If this is done, the output will be as skilled as possible since the person will learn based on his interests and skills, which will make him a professional in his sector and increase his productivity and competitiveness.

The Value of Equality

A decent educational process can be hampered by racism, bullying, and the belief that others are less than oneself. For this reason, these behaviours should not be tolerated in educational settings. That's why progressive educational institutions have to be built around the equality idea. As the Prophet repeatedly emphasises in his hadith, equality is a universal value. According to him, there is no distinction between Arabs and non-Arabs, between people with red and black skin, and between us and Adam. A

person's status is solely based on his piety (Ibnu Hanbal, 2012).

In addition to implementing the equality principle by eliminating the aforementioned societal evils, educational institutions must also implement the equality principle, beginning at the most fundamental level: by establishing reasonable tuition fees. Every child has an equal chance to receive an education at a reasonable cost, as this is a fundamental human right. In order to achieve this, educational institutions must be financially independent and not rely solely on student fees to fund their operations. There will be two consequences if this fundamental step is not followed. Firstly, the educational environment that is created will be affected. If students from financially capable groups are the only ones enrolled in the institution, the educational environment will not be representative of the current circumstances. It will be challenging to apply other societal values because the true social community is outside.

The second factor is the educational process, specifically the uneven treatment of each student. This is because individuals who contribute significantly to institutions frequently get different treatment than others, which is detrimental to the process of fostering societal ideals. which benefits all students as there are no examples from the educational institutions where they develop and learn. Students raised in an atmosphere similar to the one described above are unlikely to possess strong social skills. They won't be able to improve their work environment or the community environment because this would negatively affect both their professionalism at work and their social life in general.

The Importance of Mutual Love

Consistently encouraging his followers to show love to all, the Prophet Muhammad was a kind individual. To be a kindness to the cosmos, Allah sent him for this reason. It is stated in a hadith that Allah would not love a person who does not love other people (Ibn al-Ḥajjaj, 2022). The teachings he imparted are the cornerstone for preserving harmony and balance in our lives on this planet, and this hadith is one of its key contents.

A diverse range of people with varying origins and personalities make up society and the workplace. While this diversity is distinctive, there may be a number of conflicts as a result. For this reason, the idea of mutual love needs to be ingrained in every person in order to establish a harmonious workplace and society. This will stop people from doing things that might hurt other people. And educational institutions play a critical role in fostering this instillation by providing relevant material and fostering a safe and supportive learning atmosphere free from violent aspects. The inherent value of love within oneself is what will cause the body to contribute to the creation of a secure and tranquil atmosphere, which will raise output.

The Value of Empathy

Caring is one of the values that the Maqosid Sunnah outlines as being important to the development of society. The Prophet always emphasised to his followers the importance of having compassion and love for one another. He expresses in a hadith that Allah threatens to punish them severely and that He would not look upon or pardon

three types of people, one of which is those who drink too much water yet refuse to offer it to travelers (Al-Bukhari, 2002). In a different hadith, he added, one cannot be considered a believer unless they love their neighbour as they love themselves (Al-Darimi, 2008).

The Prophet taught us to love and cherish one another in the aforementioned hadith, and to perceive others as we see ourselves. One could never wish for oneself to get into problems, endure hardships, misfortunes, or accidents. In the same way, you shouldn't want something to happen to other people out of love for them. Later on, this love for others will manifest itself in caring for the people and surroundings in which they live.

This caring principle should be deeply ingrained in the educational system through the dissemination of information regarding the significance of the issue and how it affects the larger community. In addition, students are urged to start extracurricular initiatives centred on social justice issues, such as collecting money to help those in need. All of this will eventually create a person who is highly concerned in both his social and professional life, which will boost output quality and productivity and ultimately yield significant advantages.

Conclusion

Humans will develop a useful spirit if the goals of establishing a society founded on the maqosid sunnah—namely, freedom, justice, equality, mutual love, and caring—are upheld. Advantages for society will result from progressive Islamic education giving pupils a solid philosophical foundation and a positive outlook on life. The foundation of true progressism is an individual's desire to better society and those around them. This kind of spirit is what will chip away at a person's ego and practicality, given that in this competitive age, everyone is self-centered and prioritises their own interests over those of others. A person lacking this spirit will be shielded from the inclination to act irrationally in the pursuit of self-interest, disregarding morality and ethics, which ultimately leads to the destruction of not just oneself but also the social order in society.In progressive Islamic education, these ideals should be the foundation of all objectives, curricula, and teaching and learning activities. To readily permeate the soul and become the spirit and outlook on life of the students created by this education, it must be implemented in its entirety and in a way that is interwoven with other elements to create a conducive learning environment. Since this principle will be carried with him until the end of his life, wherever he goes, and will be improved upon throughout his life, if it has entered his soul and become a way of life, it will become a lifelong learning that does not end when his educational programme at the institution where he studies is completed.According to this perspective, the result will be individuals who are productive and keep going forward for the good of many. He will be an extremely productive and competitive worker who can add value to the company through his job. As a leader or policy maker, he will make sure that every decision he makes takes into account the best interests of the people who are under his authority. Alternatively, he can choose to become an entrepreneur and generate jobs that improve his surroundings and increase production. If this occurs on a large scale, it will raise the nation's standard of living in every way

since productivity will set off and propel society's movements forward. All of this will be part of a comprehensive and sustained advancement of civilization, whereby the state will serve as both an administrative and a vast educational institution, carrying out its mandate to raise the standard of living in the country.

Progressive Islamic educational institutions will ultimately succeed in their mission of moulding persons who will become useful members of society who will advance society no matter where they are or what their status is. A progress and usefulness that is guided because it rests on a basis that comes from divine guidance, as opposed to uncontrolled, unrestrained progress that is swept along by the swift current of globalisation. All of this points to the necessity of using the principle of benefit to society—which derives from the ideals found in the goal of improving society in accordance with the maqosid sunnah—as the cornerstone for progressive Islamic education.

Because this essay merely looks at the possibilities of maqosid sunnah as a foundation for progressive Islamic education, the author acknowledges that there are still very few hadiths offered in this study and that there is still very little discussion of each of the aforementioned concepts and values. For a more thorough analysis, individual studies are actually required for each of the aforementioned principles. This is because, as progressive education is a very specific theme and hadith is a very broad field of study, there is a significant gap between the two, making it necessary to conduct studies in order to determine how they relate to one another. protracted and cross-disciplinary. For this reason, the author is hoping that further possibilities will arise to expand this research or that additional writers will do so.

References

Abdullah, M. A. (2017). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah*, *55*(2). https://doi.org/10.14421/ajis.2017.552.391-426

Abu Da'ud, S. ibn al-A. (2007). *Sunan Abi Daud*. Beirut. Maktabah al-Asriyyah.

Afisi, I. M., Humaidi, M. N., & Mukhlis, F. (2023). Education of the Salafi Dakwah in Changing the Worldview of the People in the Village of Sapugarabree, Sumbawa West District. *Intiqad: Jurnal Agama Dan Pendidikan Islam*, *15*(2). https://doi.org/10.30596/16971

Afnanda, M; Nizma, A. L. . (2023). Landasan Pendidikan Agama Islam Dengan Profil Pelajar Pancasila di Era Kurikulum Merdeka. *Jurnal Tarbiyah; Jurnal Ilmiah Kependidikan Dan Keagamaan.*

Akil, M. ilham. (2023). *Pendidikan islam progresif menurut muhammad iqbal* [Skripsi]. universitas islam negeri walisongo semarang.

Akrom, M. (2021). *Metamorfosa Pendidikan Islam Berbasis Pluralisme.* Guepedia.

Al-Bukhari, A. 'Abdullah M. ibn I. (2002). *Shahih al-Bukhari*. Beirut. Dar al-Kitab al-'Arabi.

Al-Dahlawi, S. W. A. (n.d.). *Hujjat Allah al-Baligah*. Dar Ibn Kathir.

Al-Darimi, 'Abd Allah ibn 'Abd al-Rahman. (2008). *Sunan al-Darimi*. Beirut. al-Maktabah al-'Asriyah.

al-Juwaini, A. M. (1997). *al-Burhan fi Ushul Fiqh* (4th ed.). Al-Wafa.

Al-Qazwini, I. F. (2011). *Mu'jam Maqayis al-Lughah*. Beirut. Dar al-Kutub al-Ilmiyah.

Al-Syatibi, abu I. (2005). *Al-Muwafaqat fi Ushul al-Syariah*. dar el hadist.

Auda, J. (2008). Maqasid Al-Shariah as Philosophy of Islamic Law. In *Maqasid Al-Shariah as Philosophy of Islamic Law*. International Institute of Islamic Thought. https://doi.org/10.2307/j.ctvkc67tg

Bari, Abdul & Akrom, A. (2018). Maqosid al-Sunnah al-Nabawiyah Ghoir al-Tasyri'iyyah. *Tajdid; IIUM*, *20*(44). https://journals.iium.edu.my/at-tajdid/index.php/tajdid/article/view/476/385

Baza, A. al-N. (2018). Minal Maqosid al-Tarbawiyah fi al-Qur'an al-Karim. 'Tujuan Pendidikan berlandaskan al-Quran al-Karim. *Al-Furqon*, *3*. https://doi.org/http://doi.org/10.56656/101133.08

Brameld, T. (1995). *Philosophies of Education*. Holt, Rinehart and Winston, inc.

Danhas, Y. (2021). *Analisis Pengelolaan Dan Kebijakan Pendidikan/Pembelajaran - Yunhendri Danhas - Google Buku*. deepublisher.

Das, St. W. H., Halik, A., & -, A. (2016). Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School. *Information Management and Business Review*, *8*(4), 24–32. https://doi.org/10.22610/imbr.v8i4.1390

Fahriana, A. S., & Huda, M. (2019). Application of Analysis of Strengths, Weaknesses, Opportunities, and Threats in Islamic Education Institutions. *Istawa: Jurnal Pendidikan Islam*, 4(1). https://doi.org/10.24269/ijpi.v4i1.1670

Gingras, Y. (2018). Religion and Science. *Issues in Science and Technology*, *Vol. 34, N.* https://www.jstor.org/stable/44577397

Gutek, G. L. (1974). Philosophical Alternatives in Education. *Merrill Coordinated Teacher Preparation Series*, 277.

Hakim, Lukman; Tobroni, Ishomuddin, K. (2020). *Pendidikan Islam Integratif: Best Practice Integratif Pendidikan Agama Islam dalam Kurikulum Pendidikan Tinggi*. Gestalt Media.

Hamka. (2020). *Tafsir Al-Azhar*. Panjimas. https://www.google.com.sa/books/edition/Tafsir_al_Azhar_Jilid_1/6bkSEAAAQBAJ?hl=id&gbpv=0

Haudi. (2020). *Dasar-Dasar Pendidikan*. PENERBIT INSAN CENDEKIA MANDIRI. www.insancendekiamanidiri.co.id

Heriyanti, S. (2021). Konsep Kebebasan Berpikir Perspektif Pendidikan Islam; Pemikiran Islam Fazlur Rahman. *Jurnal Al-Aqidah*, 2(1).

Hidayat, Tatang; Asyafah, A. (2018). Paradigma Islam dalam Metodologi Penelitian dan Implikasinya terhadap Penelitian Pendidikan Agama Islam. *Tadrib: Jurnal Pendidikan Agama Islam*, 4(2), 225–245. https://doi.org/10.19109/tadrib.v4i2.2507

Ibn al-Ḥajjaj, M. (2022). *Shahih Muslim*. Beirut. Dar Ihya' al-Turath al-'Arabi.

Ibn Ashur, M. T. (2012). *Maqoshid Al-Syariah Al-Islamiyah* (5th ed.). Darussalam.

Ibnu Al-Atsir. (2009). *An-Nihayah fi Gharib Al-Hadits wa Al-Atsar*. Beirut. Dar al Fiqr.

Ibnu Hanbal, A. (2012). *Musnad Imam Ahmad bin Hanbal*. Riyadh. Darussalam.

Idris, M., & Mokodenseho, S. (2021). Model Pendidikan Islam Progresif. *J-PAI: Jurnal Pendidikan Agama Islam*, 7(2), 72–86. https://doi.org/10.18860/jpai.v7i2.11682

Iman binti Zaki. (2020). Qowaid al-Manhaj at-Tarbawi al-Mustanbatoh min al-Maqosid al-Syariah. Kaidah Metode Pendidikan yang Bersumber dari Maqosid Syariah. *Journal of Al-Qadisiya in Arts and Educational Sciences, Iraq*, 20(2).

Isna, Indri; Rohmatul, Iftah; tazayyun, I. (2017). Pendidikan Karakter menurut Aliran Essensialisme, Parennialisme, Progresivisme, dan Eksistensialisme. *Universitas Muhammadiyah Sidoarjo*.

Saiyidain, K. G. (1981). *Iqbal's Educational Philosophy. trans. M.I. Soelaeman*. Diponegoro.

Kotsonis, A. (2020). What can we learn from Plato about intellectual character education? *Educational Philosophy and Theory*, 52(3). https://doi.org/10.1080/00131857.2019.1631157

Kurnia, A. R. D. (2020). *Pengembangan Kurikulum IPA Terpadu SMP: Tinjauan Filosofis, Teoritis dan Contoh Implementasinya*. PT. Panca Terra Firma. https://books.google.com.my/books?id=cn_sDwAAQBAJ&printsec=frontcover&hl=id#v=onepage&q&f=false

Masyhari, M. R. (2024). *al-Maqosid al-Kulliyah li al-Sunnah al-Nabawiyyah fi dhow al-Shahihain. Trans. General Maqoshid of al-Sunnah al-Nabawiyah in the light of Sahihayn.* [Doctoral Thesis (waiting for examination)]. International Islamic Universiti Malaysia.

Mualifah, I. (2016). Progresifisme John Dewey dan Pendidikan Patisifpatif Perspektif Pendidikan Islam. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *1*(1). https://doi.org/10.15642/pai.2013.1.1.101-121

Mudinillah, A., & Rizaldi, M. (2021). Using the Canva Application as an Arabic Learning Media at SMA Plus Panyabungan. *At-Tasyrih: Jurnal Pendidikan Dan Hukum Islam*, *7*(2). https://doi.org/10.55849/attasyrih.v7i2.67

Muthohirin, N., Kamaludin, M., & Mukhlis, F. (2022). Transformasi Pendidikan Islam Salafi: Implikasi terhadap Multikulturalisme di Indonesia. *The Annual Conference on Islamic Religious Education*, *2*(1), 1–24. http://acied.pp-paiindonesia.org/index.php/acied/article/view/14%0Ahttp://acied.pp-paiindonesia.org/index.php/acied/article/viewFile/14/22

Nabila, P. A. D., Humaidi, M. N., & Mukhlis, F. (2023). Pembinaan Karakter Cinta Tanah Air Melalui Habituasi: Sekolah Dasar Islam Terpadu (SDIT) Robbani Malang. *Tarlim: Jurnal Pendidikan Agama Islam*, *6*(2), 149–166.

Jum'ah, M. M. (2021). *Fahmu Maqosid al-Sunnah al-Nabawiyyah, Ru'yah Asriyah* (1st ed.). Haiah Misriyah Ammah lii-Kitab. https://ar.awkafonline.com/wp-content/uploads/2021/02/27-فهم-مقاصد-السنة-النبوية-رؤية-عصرية.pdf

Muhmidayeli. (2011). *Filsafat Pendidikan*. Refika Aditama. https://refika.co.id/171-filsafat-pendidikan.html

Nasution, A. S. A. (2019). Perbudakan dalam Hukum Islam. *AHKAM: Jurnal Ilmu Syariah*, *15*(1). https://doi.org/10.15408/ajis.v15i1.2852

Nata, A. (2019). *Pembaruan Pendidikan Islam di Indonesia*. Prenadamedia Group. https://prenadamedia.com/product/pembaruan-pendidikan-islam-di-indonesia/

Nations, U. (n.d.). *The 17 Goals; Sustainable Development*. Retrieved January 22, 2024, from https://sdgs.un.org/goals

Nugroho, L. A. (2019). *Kurikulum Pendidikan Tinggi Indonesia: Integrasi Visi Creative Minority dalam Kurikulum*. Penerbit Lakeisha.

Okros, A. (2020). Education and Learning. In *Management for Professionals: Vol. Part F572*. https://doi.org/10.1007/978-3-030-25726-2_3

Rachman, F. (2021). Manajemen Pendidikan Islam - Google Books. In *MEDIA SAINS INDONESIA*. https://www.google.co.id/books/edition/Manajemen_Pendidikan_Islam/-WI1EAAAQBAJ?hl=id&gbpv=1&dq=lembaga+pendidikan+sebagai+sistem+sosial&pg=PA74&printsec=frontcover

Rasinus, D. (2021). *Dasar-Dasar Pendidikan*. Yayasan Kita Menulis.

Sagala, S. (2013). *Etika dan Moralitas Pendidikan: Peluang dan Tantangan*. Prenada Media. https://books.google.co.id/books?id=mFFADwAAQBAJ&printsec=copyright&hl=id#v=onepage&q&f=false

Syawal, sahrul, & bahartiar, bahartiar. (2019). Tantangan Pendidikan Sumber Daya Manusia yang progresif dan Demokratis. *Pendais*, *Vol 1 No 0*. https://jurnal.uit.ac.id/JPAIs/article/view/207

Wathoni, L. M. N. (2018). *Integrasi Pendidikan Islam dan Sains: Rekonstruksi Paradigma Pendidikan Islam*. CV. Uwais Inspirasi Indonesia Ponorogo. https://scholar.google.co.id/citations?view_op=view_citation&hl=id&user=j73MVVwAAAAJ&citation_for_view=j73MVVwAAAAJ:u-x6o8ySG0sC

Ya'coub, M; Afif, Z. N. (2021). *Manajemen Kurikulum Dalam Perspektif Al Quran & Hadist*. Global Aksara Pers. http://globalaksarapers.com/product/manajemen-kurikulum-dalam-perspektif-al-quran-hadist/

Yuliani. (2020). *Pendidikan Progresif John Dewey Tinjauan di MA Insan Cendikia Serpong* [Sekolah Pascasarjana UIN Syarif Hidayatullah]. https://repository.uinjkt.ac.id/dspace/handle/123456789/54661