

THE CONCEPT OF ISLAMIC EDUCATION

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Abstrak : Konsep Pendidikan Islam A.Malik Fadjar. Penelitian ini bertujuan untuk menganalisa konsep Pendidikan Islam A. Malik Fadjar. Melalui penelitian kepustakaan dengan menggunakan bentuk penelitian kualitatif deskriptif, penelitian ini menyimpulkan bahwa pendidikan Islam menurut A.Malik Fadjar adalah jenis pendidikan yang menempatkan Islam sebagai sumber nilai dan sebagai bidang studi yang ditawarkan melalui program studi yang diselenggarakan. Hal ini terkait dengan tujuan dari pendidikan Islam yaitu untuk menciptakan *insan kamil* atau muslim paripurna. Pendidikan Islam berorientasi pada pemberdayaan, karena merupakan keharusan untuk mengembangkan potensi manusia yang berusaha bertindak dan berbuat demi mempertahankan hak-haknya yang terus diperoleh secara adil sesuai fitrah manusianya. Nilai esensial dari hal tersebut berkorelasi dengan sistem dan hukum kehidupan yang berlangsung yang telah menciptakan kekuatan-kekuatan yang dapat mempengaruhi dan menentukan sikap umat. Konsep pendidikan Islam dalam pandangan Malik Fadjar adalah pendidikan integralistik, humanistik, pragmatik, dan berakar budaya yang kuat.

Abstract: This study aims to analyze the concept of Islamic Education A. Malik Fadjar. Through library research using descriptive qualitative research, this study concludes that Islamic education, according to A. Malik Fadjar, is a type of education that places Islam as a source of value and a field of study offered through study programs organized. This is related to the purpose of Islamic education, namely to create perfect human beings or Muslims. Islamic education is oriented towards empowerment because it is a must to develop human potential, which tries to act and act to defend their rights which continue to be obtained relatively according to human nature. The essential value is correlated with the ongoing system and laws of life that have created forces that can influence and determine people's attitudes. The concept of Islamic education in Malik Fadjar's view is integralists, humanistic, pragmatic, and culturally rooted education.

Kata Kunci : Pendidikan Islam, Orientasi, Insan Kamil

Pendahuluan

Education is an intellectual effort, the maturity of human independence carried out by individuals, groups, and institutions. Education is also a conscious effort to develop the potential of human resources (students) by encouraging and facilitating their learning activities.¹ Through education, humans can learn to face the universe to maintain their lives. Through education, humans can shape their personality, can understand and be able to translate (analyze) the environment they face.² To realize a quality and efficient education, it is also necessary to have educational programs that can improve the quality of students. By not looking at students with one eye, humans who do not know anything are like an empty place. Because students are not humans who have no experience at all, on the other hand, he has millions of experiences that are pretty diverse, and this is undoubtedly an initial capital for students that teachers must facilitate for their development.

Likewise with Islamic education, education that is sourced from the Qur'an must be able to illuminate and overcome social and cultural changes. Islamic education must be able to give birth to humans who achieve worldly success and, hereafter, success. Moreover, it is also expected to be able to realize what is formulated in the ultimate goal of Islamic education, namely: "the realization of the Muslim personality." Personality whose all aspects realize and reflect Islamic religious values.

Many efforts have been made by thinkers, practitioners, and educational actors to improve the quality of education, especially Islamic education, to meet the future. In the deterioration of the image of Islamic education in particular and the image of national education in general, the nation needs the ideas and thoughts of its central Islamic education figures such as the figure of A. Malik Fadjar to improve it. Various concepts that existed previously were seen as no longer able to overcome the problems of national education, especially in facing the challenges of modernization and globalization. Handling centralized, uniform, and bureaucratic education causes people lose their power of innovation and creativity to solve problems the education.

For this reason, there needs to be a solution to the problem of education more empowering communities, emerging from community initiatives, and by the challenges of the times. A. Malik Fadjar, former Minister National Education during the Gotong Royong cabinet was a thinker genius education. His various experiments in solving problems education through the University of Muhammadiyah Malang, which has been led and various other endeavors, caused him to be highly respected ideas, thoughts, and work in various ways. Ideas and concepts of genius thinking, as an effort to improve or develop in education, especially Islamic education.

¹ Martinis Yamin, "*Paradigma pendidikan Konstruktivistik*". (Jakarta: Gaung Persada Press, 2008), h. 11

² Sama'un Bakry, "*Menggagas Ilmu Pendidikan Islam*". (Bandung Pustaka Bani Quraisy, 2005), h.1

Islamic education

In the history of Indonesian education and educational studies, according to A. Malik Fadjar, the term Islamic education is generally understood as a "typical" type of education with a religious background. Likewise, the limits set out in Law Number 2 of 1989 concerning the National Education System.³ The same limitation is also contained in Law Number 20 of 2003 concerning the National Education System.

A. Malik Fadjar, quoting the opinion of Zarkowi Soejoeti, stated that Islamic education has at least three meanings. First, the establishment and operation of Islamic educational institutions are driven by the desire to embody Islamic values, which are reflected in the name of the educational institution and the activities carried out. In this sense, Islam is seen as a source of values that must be realized in the life of the educational institution concerned. Second, educational institutions that provide attention and conduct studies on Islam are reflected in the study program as a science and are treated as other sciences that are the study program of the concerned Islamic educational institution. Third, it contains the two meanings above in the sense that the institution treats Islam as a source of values for attitudes and behavior that must be reflected in its implementation and a field of study that is reflected in its study program.⁴

The concept of Islamic education, as proposed by Zarkowi Soejoeti, according to A. Malik Fadjar, although not philosophically adequate to be called Islamic education, can be used as an introduction to understanding Islamic education more fundamentally.⁵ Based on this understanding, A. Malik Fadjar argues that the existence of Islamic education is not only about the problem of characteristics, but more fundamentally, namely the desired goal and is believed to be the most ideal, namely *insân kâmil* or plenary Muslim.⁶

At the same time, this goal emphasizes that the mission and responsibility of Islamic education are even more severe. In this discussion, the types and definitions of Islamic education include all three because, indeed, all three of them have been growing and developing in Indonesia and have become an inseparable part of history and national education policy. It is not even an exaggeration to say politically that its presence and existence is part of the contribution of Muslims in the struggle and in fulfilling independence.⁷

Azyumardi Azra believes that there is much to be sold from Islam, including aspects of the discipline, hard work, justice, democracy, deliberation, human rights, peace, and the

³A.Malik Fadjar, *Visi Pembaruan Pendidikan Islam*, (Jakarta: Lembaga Pengembangan Pendidikan dan Penyusunan Naskah Indonesia, 1998), h.3.

⁴A.Malik Fadjar, Pidato Pengukuhan Guru Besar, "Pengembangan Pendidikan Islam yang Menjanjikan Masa Depan", dalam Muhammad In'am Esha dan Helmi Syaifuddin (Ed.) *Kumpulan Orasi Ilmiah Pengukuhan Guru Besar UIN Malang Periode 1989-2006*, (Malang: UIN Malang Press, 2006), h.144-1454

⁵ A. Malik Fadjar, *Reorientasi Pendidikan Islam*, (Jakarta: Yayasan Pendidikan Islam Fajar Dunia, 1999), h. 8

⁶ A.Malik Fadjar, *Visi Pembaruan Pendidikan Islam*, h. 4

⁷ A.Malik Fadjar, *Visi Pembaruan Pendidikan Islam*, h. 4

like. Muslims believe that Islam is rahmatan lil 'alamin. Therefore, Islamic education aims to create human beings. The establishment of a Muslim personality or insan kamil, which determines the goals of Islamic education, is still a static idea. However, the quality is dynamic, and the values are evolving. The purpose of Islamic education is loaded with fundamental values that enable the realization of a Muslim personality or insân kâmil, namely those whose physical and mental conditions are an integrated whole. So that in appearance and activities, there is no dichotomy between physical and spiritual, worldly and hereafter.⁸

According to al-Ghazali, as quoted by Fathiyah Hasan Sulaiman stated that the general purpose of Islamic education is reflected in two aspects, namely:

1. Full human who aims to get closer to Allah
2. Full man who aims to get happiness in life in this world and the hereafter.

In al-Ghazali's view, happiness in this world and the hereafter is to put happiness in the right proportion. Happiness with more universal, lasting, and essential value is the priority.⁹

1. Furthermore, Islamic Education identifies its targets which are extracted from the source of its teachings, namely the Qur'an and Hadith, covering four developments of human functions:
2. Individually aware of their position and function in other creatures and their responsibilities in life.
3. Awareness of human functions in society and their responsibilities for public order.
4. Make people aware of the creator of nature and encourage them to worship Him
5. Awaken humans about their position towards other creatures and bring them to understand the wisdom of God creating other creatures and providing the possibility for humans to take advantage of them.¹⁰

Islamic education is a process of human formation and development through teaching, guidance, and habituation based on Islamic religious values so that an actual Muslim person is formed who can control and regulate life with full responsibility solely to worship or serve Allah SWT, in order to achieve happiness and safety in this world and the hereafter.

The development of this Muslim personality, according to A. Malik Fadjjar, can be seen in K.H Ahmad Dahlan (1868-1923), who aspires to education that provides peace, which he organizes by a). good manners in religion, b). broad view, and c). willing to fight for the betterment of society. In other words, the realization of K.H Ahmad Dahlan's Islamic education, according to A. Malik Fadjjar, refers to three interrelated dimensions, namely: 1). Tawhid, who will place human dignity as a person of ahsani taqwim, has the resistance to all

⁸A.Malik Fadjjar, "Mencari Dasar Filosofi Pendidikan Islam; Sebuah Tinjauan Terhadap Pendidikan Kemuhammadiyah dan Al-Islam, dalam Imron Nasri dan A. Hasan Kunio, (Ed), *Di Seputar Percakapan Pendidikan Dalam Muhammadiyah*, (Yogyakarta: Pustaka SM, 1994), h. 21-22

⁹Fathiyah Hasan Sulaiman, *Sistem Pendidikan Versi al-Ghazali*, Penerjemah Fathur Rahman, (Bandung: al-Ma'arif, 1986), h. 24

¹⁰H.M. Arifin, *Ilmu Pendidikan Islam*,(Jakarta: Bumi Aksara,1994), h. 33-37

the trials of life and is ready to side with the truth. 2). The soul and view of the life of Islam that will bring the ideals of rahmatan lil alamin. 3). The progress that will put people in creative life. These three dimensions are still normative; therefore, the problem faced is how to function these normative ones so that they are effective as self-realization and give answers to the realities of life and life now and in the future in worldly and ukhrawi gains that are hasanah.¹¹

From the explanation above, it can be seen that Islamic education, according to A. Malik Fadjar, is a type of education that places Islam as a source of value and as a field of study offered through organized study programs. This is related to the purpose of Islamic education, namely to create perfect human beings or Muslims.

A. Malik Fadjar's view on Islamic education aligns with the notion of Islamic education put forward by Muhammad Munir Mursi as quoted by Muh. Idris stated that Islamic education is the education of human nature because Islam is a religion of nature, then all orders, prohibitions, and obedience can lead to knowing that nature.¹²

Islamic Education Goals

About the goals of Islamic education, Athiyah al-Abrasyi, in her study of Islamic education, concludes that there are five primary goals in Islamic education, namely: to help the formation of noble character, prepare for the life of the world and the hereafter, preparation for seeking sustenance and maintaining the benefit, fostering a scientific spirit in students. students and fulfill their curiosity and make it possible to study various sciences, prepare students to master certain professions.¹³

The purpose of education is related to the view of life. If his view of life is Islam, then the purpose of education must be from the teachings of Islam. With education, there will be a balance in a person to fulfill the needs of the body, soul, mind, and actions that will give birth to noble character, compassion, and help.¹⁴

Islamic education has several characteristics, namely:

1. Emphasis on seeking knowledge, mastery, and development based on worship to Allah.
2. Recognition of one's potential and ability to develop in a personality, every seeker of knowledge is seen as a creature of God who needs to be respected and supported so that his potential can be actualized as well as possible.

¹¹A.Malik Fadjar, "Mencari Dasar Filosofi Pendidikan Islam; Sebuah Tinjauan Terhadap Pendidikan Kemuhimmadiyah dan Al-Islam, dalam Imron Nasri dan A. Hasan Kunio, (Ed), *Di Seputar Percakapan Pendidikan Dalam Muhammadiyah*, h. 22

¹² Muh. Idris, *Pembaharuan Pemikiran Pendidikan Islam A. Malik Fadjar*, (Malang UM Press, 2012), h. 36

¹³ Muḥammad Athiyah al-Abrasyi, *Al-Tarbiyah al-Islâmiyah wa Falsafatuha*, (Kairo: Isa al-Babi al-Halabi, 1969), h. 37

¹⁴ Hasan Syaḥâtah, *Ta'lim al-Dîn al-Islâmî baina al-Nazhariyah wa al-Tathbîq*, (Kairo: Maktabah al-Dar al-'Arabiyah lilkitab, 1994), h. 21.

3. The practice of science is based on responsibility to God and human society.¹⁵

Azyumardi Azra suggests seven characteristics of Islamic education. Namely mastery of science, development of science, emphasis on moral values in the ability and action of science, knowledge, and development of science only for devotion to Allah and the general benefit, adjustment to child development, personality development, and emphasis on good deeds and responsibility.¹⁶

The same thing was also mentioned by Abd. Rahman Getteng that what is mentioned with education in Islam is part of da'wah activities, and this last word is revealed in the Qur'an. It provides a model for forming a person, family, and society. The target to be achieved is the formation of noble character, and has high knowledge, and is obedient to worship. Especially in today's era, Islamic ethics is a behavior that often appears in Muslim society, which concerns young people, parents, religious leaders, and the government requires education in Islam to form noble character. The noble character referred to here concerns the personal, family, and community aspects, both in the relationship between humans and the natural environment and in the relationship with Allah, the creator of the universe (horizontal aspects and vertical aspects). From here, it is hoped that the realization of Muslim intellectuals.¹⁷

The dynamics of human life must refer to religious teachings. Various educations in Indonesia, according to A. Malik Fadjar, have the basic principles stated in the Qur'an and Sunnah.¹⁸ Thus, religious principles are not only a color but are a source of inspiration and underlie every activity and pace of human life. As the last religion, Islam offers several noble principles related to education. Surat al-Alaq and al-Ashr, for example, implicitly teach the principles of education in increasing discipline in the ethics of hunting for science and technology in improving work ethic. Surah al-Alaq verses 1-5, is the first revelation that Allah revealed to Muhammad SAW. Through these words, God invites dialogue to humans to read the universe, human beings, and the surrounding environment covering various aspects of educational, social, political, economic, and cultural life.¹⁹

¹⁵ Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: PT. Logos Wacana Ilmu, 1999), h. 10.

¹⁶ Azyumardi Azra, *Esai-Esai Intelektual Muslim & Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1998), h. 12-14

¹⁷ Abd. Rahman Getteng, *Pendidikan Islam dalam Pembangunan* (Ujung Pandang: Yayasan al-Ahkam, 1997), h. 25

¹⁸ A. Malik Fadjar, kata pengantar dan editor "Islam dan Dinamika Kebebasan Akademi", dalam Ahmed O. Altawaijri, *Academic Freedom Islam and The West: A Study of The Philosophical Foundations of Academic Freedom in Islam*, diterjemah oleh Mufid, *Islam dan Kebebasan Akademi*, (Malang: Citra Mentari Group, 1983), h. 3.

¹⁹ A. Malik Fadjar Sambutan ketika Menteri Agama pada acara "Pembukaan Madrasah Terpadu YASUCI Cijantung", 14 Mei 1999, dalam *Himpunan Pidato Menteri Agama RI., Tahun, 1999*, disusun oleh Biro Hukum dan Humas Sekretaris Jenderal Departemen Agama RI.

Therefore, about the achievements achieved by Muslims, they cannot be separated from the attitudes and religious insights possessed by a Muslim. According to A. Malik Fadjar, the attitude and religious insight are reflected in his views on nature, humans, and Islam, as well as the relationship between religion and science.²⁰

Science is grounded in and bound to rational thinking. That is why it is popularly said that religion begins with disbelief. However, even though the starting point is different, it does not mean that religion and science are in a contradictory position. If religion has an absolute truth value, then science with relative truth is a tool for humans seeking and finding those truths. By using the power of thought and his conscience's guidance, humans can find the truths in their lives well, namely doing good deeds. In other words, knowledge is a requirement of good deeds.

In line with that, Islam views the usefulness and role of science so that it does not create a dividing line between religion and science. Religion is exemplary values that guide human behavior and outlook on life; Knowledge is something that is achieved by humans thanks to their abilities as a gift from God. Knowledge is not provided as finished goods; knowledge must be sought. To seek this knowledge, God has provided humans with various natural abilities by the desire to know anything.²¹

From all the explanations above, it can be understood that A. Malik Fadjar's thoughts on Islamic education are oriented towards empowerment. It is a must to develop human potential, which tries to act and defend their rights are continuously obtained fairly according to human nature. The essential value is correlated with the ongoing system and laws of life that have created forces that can influence and determine people's attitudes.²²

In the view of the Qur'an, the work of science is not only intended to read God's creations descriptively; it is merely placed as an object of knowledge, especially as modern scientific paradigms reject metaphysical and philosophical explanations of the cosmic world. More than that, science in the view of the Qur'an needs to be directed theologically and sociologically or remembrance and thought to build a closer relationship between humans and Allah as a source of knowledge and help humans carry out their caliphate duties on earth.²³

Therefore, it can be seen that the development of Islamic education, according to A. Malik Fadjar, is an effort to sharpen and strengthen the potential of remembrance (science) and thinking (technology) in students so that they will realize humans who have modern insight and have a reformer spirit. Awareness of the weaknesses that exist in him then seeks to increase the potential in himself, establish harmonious and humane relationships, and raise and strengthen others so that he will become the best person (khaira ummah). However,

²⁰ A. Malik Fadjar dan Abdul Ghofir, *Pendidikan Islam di Perguruan Tinggi*, (Surabaya: Lembaga Penerbitan Universitas Brawijaya Malang, 1981), h.16-25.

²¹ A. Malik Fadjar dan Abdul Ghofir, *Pendidikan Islam di Perguruan Tinggi*, h.25.

²² Muh. Idris, *Orientasi Pendidikan Islam*, (Jogjakarta : Deepublish, 2019), h. 35-36

²³ A. Malik Fadjar, *Reorientasi Pendidikan Islam*, (Jakarta: Yayasan Pendidikan Islam Fajar Dunia, 1999), h.57.

someone who cannot control his passions and feels self-righteous even weakens others will become a weak person so that he is included in the *asfala safilin* group. And what distinguishes between *khaira ummah* and *asfala safilin* is knowledge.

Furthermore, it can be understood that the formation of human character as a caliph who has potential insight into the development of human civilization is based on monotheism. As every Muslim believes, Islam is the last revealed religion that carries out the mission of *rahmatan li al-âlamîn*, namely creating a dynamic, harmonious, and sustainable world order.²⁴ So that all residents, both humans, and other creatures, feel safe and comfortable in it. Islamic education emphasizes developing the quality potential of competitive and productive human resources. With the robust quality of the potential of the human person, he will realize and explore the meaning of education in life to determine his identity.

The concept of Islamic education in Malik Fadjar's view is integralists, humanistic, pragmatic, and culturally rooted education. Idealistic education: **First**, integralists education contains components that include: God, humans, and nature in general as an integral part of the realization of a good life, as well as education that considers humans as a physical, spiritual, intellectual, emotional, and individual person. Integralistic education is expected to produce humans who have high integrity, which can be grateful and united with the will of God, who can unite with themselves (so they do not have a divided personality), integrate with their society (to eliminate social disintegration), and can unite with society. Nature (so as not to cause damage).

Second, humanistic education views humans as human beings, namely creatures created by God with certain qualities. As living beings, they must carry out, maintain, and develop life. As a boundary creature between animals and angels, he respects human rights, such as the right to apply and be treated fairly, the right to speak the truth, the right to love, and so on. Humanistic education is expected to restore the human heart to its original place by returning humans to their nature as the best creatures, *khairu ummah*. "Human" humans produced by humanistic education are expected to be able to think, feel, and act by the noble values of humanity that can replace individual, egoistic, egocentric traits, with compassion for fellow human beings, the nature of wanting to give and receive—the nature of mutual help, the nature of wanting to find similarities, and so on.

Third, pragmatic education is education that views humans as living beings who constantly need something to carry out, maintain and develop their lives, both physical, such as food, clothing, housing, sex, vehicles, and so on; also spiritual ones, such as thinking, feeling, self-actualization, compassion, and justice. Natural education is expected to produce pragmatic humans who are aware of the needs of their lives, are sensitive to human problems, and can distinguish humans from inhuman conditions and situations. Finally, education with

²⁴ A. Malik Fadjar, *Reorientasi Pendidikan Islam*, h.33. Bandingkan pula, Abdul Munir Mul Khan, *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam dan Dakwah*, (Yogyakarta: Sippres, 1993), h.165.

solid cultural roots, namely education that does not leave historical roots, both the history of humanity in general and the cultural history of a particular nation or ethnic group. Education with solid cultural roots is expected to form people who have personality, self-esteem, believe in themselves, and build civilizations based on their own culture, which is a monumental legacy from their ancestors. But not people who are anti-modern, who reject the flow of cultural transformation from outside.²⁵

In other words, the Education that Malik Fadjar wanted was Education that does not separate intellectuality and spirituality. Education also basically gives freedom to humans to develop potentials in them. On the other hand, he also emphasized that Education must be able to meet the physical needs of humans. Thought points What is crucial that Malik Fadjar emphasized is that Education must refer to noble values and culture.

Closing

Experts agree that education is not only limited to the transfer of knowledge in a classroom but includes all matters relating to all efforts made so that students become better in the fields of knowledge, attitudes, and relationships. Islamic education is an effort of physical and spiritual guidance at the level of individual and social life to develop human nature based on Islamic laws towards forming an ideal human (*insan kamil*). He has a Muslim personality and has commendable character and is obedient to Islam so that they can achieve happiness in the world and the afterlife. Malik Fadjar has tabulated the problems of Islamic education in Indonesia, including weak insight into the present and the future. The ability to respond to challenges and demands is very lacking. Furthermore, most are still limited to retaining the good from the past and have not opened up to take on the new and the better.

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²⁵ A. Malik Fadjar, *Reorientasi Pendidikan Islam*, h. 37

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