

## Islamic Education According to Yusuf Al Qardhawi's Perspective in the Manhaj Da'wah Book

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### ABSTRACT

Shaykh Yusuf Al-qardhawi's view of Islamic education emphasizes an inclusive and comprehensive approach. According to him, Islamic education goes beyond the confines of religious studies alone, involving Islamic character building that includes moral aspects, skills, and personal development. Al-Qardhawi asserts the need for harmonization between the goals and means of education so that teaching methods, books, and educators' involvement align, intending to form Muslim individuals who benefit society, self, and the hereafter. In addition, his moderate and inclusive approach embraces knowledge from various fields, placing religious education and general science in a complementary context and contributing to forming a generation with a strong Islamic character.

### Introduction

Mental revolution, this sentence has been echoed in the last few years in the form of writing, conversation, and debate in response to the government, making it a jargon that shows that the main project during his reign was the development of moral Indonesian people, regardless of their motives. From the terms and jargon of this mental revolution, whether it is "politically charged" as an image platitude, or on the contrary, it is born from an awareness that there are indeed mental and moral problems among the children of this nation which can be seen in the phenomena: lying so quickly, taking away other people's rights, having the heart to corruption, wanting to be self-righteous, not respecting other people's opinions, unable to live side by side with other people, insensitive to ordinary people, likes to fight, has the heart to kill other people, dares to rob, loot and rape, rampant drugs, selfish and individualistic, and many more much more.

Apart from the above, we should ask, "What is happening to our education?" The question that is much more pressing is for us Muslims, who, in terms of percentage, make up 87% of the entire population of this country. However, this question is not good enough to be used as a "lawsuit" against Islamic educational

institutions because, after all, Islamic education is nothing more than part of a chain of educational systems in Indonesia.

It could be said that the world of education in Indonesia is currently entering challenging times. The massive disbursement of educational budgets accompanied by various breakthrough programs does not seem to solve the fundamental problems in education, namely how to produce superior educational alums who are faithful, pious, professional, and characterful. This is the aim of education in the national education system law (Husaini, 2012, p. 35).

It is natural that Muslims, with their creeds, principles, morals, historical traditions, mission, and code of conduct, color the behavior of the lives of the citizens of this nation. Education is a social process that aims to instill in members of society a certain level of morals and behavior and teach them practical skills and skills in various scientific fields. Therefore, education varies from one society to another according to the conditions of each society. Hence, the education system for Western society is not suitable for Islamic society because education is closely related to the culture that prevails in the middle. The definition of culture in its general meaning is several thoughts, beliefs, traditions, habits, values, methods of thinking and working, and patterns of behavior in human life. Culture clearly influences all individuals in society in its various forms (Balawi, 2007).

Humanity considers Education and teaching crucial things, especially for us Muslims. Education is the foundation of hope for achieving progress and development for individuals and society. With education, human civilization advances, society develops, and generations are formed. When his nation won victory in the war against France, a German citizen said: "German school teachers have succeeded." On the other hand, when his nation lost the Second World War, a French citizen said: "French education is truly backward." When his nation failed to launch its first sabotage satellite, an American citizen said: "What happened to our education system? So, they returned to improve and develop the education system to prepare scientists who could create the future of the American nation (Khalifah, 2016, p. 7-8).

Education is a central sector that plays a significant role in influencing the progress and decline of a civilization or nation. Through education, every individual is educated and grows into various characters with personality and knowledge, which will be deployed to fulfill the fields of life amid social life. General views and social conditions are also influenced by the life values of individuals or communities who play themselves in a dominant position in society, thus forming rules and systems of life in a good or bad direction, clean or dirty, and Islamic or secular direction. This vital role of education became a big colonial agenda that systematically occurred in various places and times (Setiawan, p. 130). It is correct to say that the education system is the first thing that must be revised

when people are hit by disaster or trying to achieve progress but face many threats and disasters (Farhan, 2002: 12-13).

It would be good for us to look again at what Islamic education is, its goals, and what kind of human model Islamic education desires. The issue of education is a problem that can never be entirely discussed because it concerns human issues and gives meaning and moral direction to their natural existence. Experts have developed various thoughts about education's nature, meaning, and goals. The color of this thinking is, of course, greatly influenced by the outlook on life and cultural values held by the experts (Ma'arif, 1999).

In this article, we will try to uncover thoughts about Islamic education from a figure who is no stranger to the Islamic world because his role and figure are so prominent in the world of da'wah, jihad, and movements. He is Sheikh Yusuf Al Qaradawi, through several references written by Alqaradawi, especially a book by one of his students named Sheikh Musthafa Malaikah. The book contains a collection of Al Qaradawi's writings on themes related to da'wah taken from various books by Shaykh Al Qaradawi.

## Method

This research was carried out using a qualitative approach where qualitative methods investigate the condition of natural objects (not experiments), investigators are the primary means, data collection methods are carried out using triangulation (combination), and data analysis is inductive (Sugiyono, 2014). This research aims to explain various subject or subject situations clearly and concisely. A qualitative approach was chosen because this research aims to gain an in-depth understanding of Islamic Education according to Yusuf Al Qaradawi's perspective in the book *Manhaj Dakwah Yusuf Al Qardhawi*.

## Results and Discussion

### Short Biography of Sheikh Yusuf Al Qaradawi

Al Qaradawi is a phenomenon in the contemporary world. This cleric, born in Shaft Turaab, Egypt, on 9 September 1926, is like an answer to the people's various contemporary problems. The phenomenon of taqlid, which caused the collapse of the political power of Muslims, and the challenges posed by the West to the Islamic world are only a tiny part of the group of challenges that have come to confront this. In this situation, the creativity and seriousness of the ulama in presenting comprehensive solutions without ignoring the principles of Islamic originality are highly anticipated.

Yusuf Al Qardawi is one of the world's great scholars whose books have inspired many people, scholars, and leaders in this country. One of his famous books, *Zakat Fiqh*, inspired the development of the Zakat administration in

Indonesia. In the course of his life, at a young age, Al Qardhawi attended an Islamic prison boarding school. In 1949, when Egypt was under King Faruq's rule, he was imprisoned for his involvement in the Muslim Brotherhood movement. In April 1956, he was arrested again during the June Revolution in Egypt. Several months later, he languished at the Prodeo Hotel for two years. Al Qardhawi was famous for his bold sermons, so he was banned from preaching in a mosque because his sermons had encouraged public opinion regarding the regime's injustice at that time. Al Qaradawi's moderate and open attitude can be seen in how he educates his children. He has seven children, four daughters and three sons, with whom he freely pursues knowledge according to their interests, talents, and tendencies. There is no dichotomy between general knowledge and religious knowledge. According to Al Qardhawi, this dichotomous separation of knowledge has hampered the progress of Muslims.

Moreover, this cleric, who has memorized the Koran since he was ten years old, does not differentiate between the education his sons and daughters must take, so it is not surprising that one of his daughters received a doctorate in physics in the nuclear field from England, while his second daughter obtained a doctorate in chemistry also from England. Meanwhile, one of his sons is pursuing a PhD in electrical engineering in America. Judging from the diverse education of his children, we can read Al Qardhawi's attitude and views on modern education, and all knowledge can be Islamic or non-Islamic depending on the person who views and uses it. We should be grateful to have scholars like Al Qaradawi as we hope that from the womb of the Indonesian Muslim community, young Al Qaradawi figures will be born who will become beacons for this nation (AM Fatwa, 2008: xi-xiv).

### **Al Qardhawi's thoughts on the development of civilization and the dynamics of educational systems and methods**

As a scholar who has a moderate attitude, Al Qaradawi is not stubborn and rigid in responding to developments and changes, and he stated: we do not deny that educational systems and methods will never stop developing; there have been great leaps that have been achieved in finding the means an essential means for the formation of future generations. There have been many thinkers in philosophy and psychology, as well as people who have plunged themselves into the field of education. Therefore, we must take advantage of the development of sophisticated facilities to develop the education we have and to improve the system because, as the Prophet said, Wisdom is a lost item for Muslims, so wherever he finds it, he is the one who has the right to collect it (Malaikah, 2001 p. 79-80).

In another part of the book, he also says, "We will always be open to all other cultures, but with the condition of controlled openness, namely taking the good

from others, taking advantage of their experiences and looking for wisdom that comes from everywhere while giving them understandings, laws, and experiences, as well as the struggles of civilization, so that the process of taking and giving, importing and exporting, sending and receiving will occur" (Talimah, 2001: 32).

When a Muslim reads knowledge from outside Islam, he does not take it as a whole but must be selective. He only takes what is right and must not take what is wrong or false from it. However, unfortunately, many Muslims nowadays take Western culture as it is. They take them without first filtering which ones are good and worth taking. Moreover, what is terrible must be cast out of it. They do that because they think that this is the way to adopt a culture, namely that it must be taken starting from its philosophical roots, scientific and moral values, social and political concepts, economic and legal rules, everything, and it is not enough to take the scientific side, technology or management alone. We reject this, and the author has denied it in several of the author's books (Al-Qardhawi, 2001, p. 104).

### **Addressing openness to change and development**

As a moderate cleric, Yusuf Al Qaradawi continues to provide essential notes in responding to openness to change and development, and he explained that we must pay attention to several important points below:

First, the essential thing about tarbiyah facilities is the goal to be achieved: what do we want from education, and what model of humans do we want to educate? We all know that our primary educational goals are very different from the goals of Western people; just as our main goals in life are not like their goals because our views on nature and history are not like their views, our philosophy in interacting with individuals and society is not in line with their philosophy. We want a productive and pious believer in himself and make others pious – a believer who lives in the world with one goal and message. We do not want land people who eat from the land, walk on the land, then return to the land. We want the human surah al-ashr, which the Koran describes clearly and briefly: For the sake of time. Indeed, humans are at a loss, except for those who believe, do good deeds, and warn each other with truth and patience (Q.S. Al-ashr: 1-3).

We want a human figure who is productive, who gives meaning to life and existence, as he also benefits from it, a human figure who never stops working and giving until his last breath, a human figure who is active even though the apocalypse is near when in his hand is a fruit that can be planted. He wants to plant it, so he will not move from his place until he has succeeded in planting it, as taught by the Prophet, a figure who fulfills obligations before demanding rights, who loves his brother as he loves himself, who devotes his life to his people before himself. This is what we want to achieve in educating Muslims and Muslim women. There is no doubt that there is a close relationship between means and educational goals.



It will not be the same if we look at beef cattle farming and cattle farming specifically for milk or cows for plowing. Each goal requires different means and methods from one another.

For this reason, we must determine with certainty the goal of the education we want, whether the education we want is to produce people who are productive in their lives in the world as desired by adherents of pragmatism. This makes interests the ultimate goal or whether we want a human figure who separates religion, God, prophecy, and the afterlife from world affairs, as taught by adherents of secularism, or do we want another human figure who has faith, values, and moral character that is different from others which the Koran calls Shirathal Mustaqim (al Fatihah:6). In fact, educational activities in any society will be influenced by the fundamental thoughts, rules, and philosophy of that society. Capitalist society will be influenced by its capitalist ideology, which is founded on individualism and the freedom of each individual. This freedom goes beyond reasonable limits so each individual can move freely. Everyone has absolute freedom in every matter of life. Individuals in this society do not know other people's rights and do not even want to recognize them. Every individual sees that he has the full right to vent his passions and desires, even though this will destroy morals and erase the customs of his community. As for communist society, it always fights for individual freedom and even shackles every movement made by individuals and does not leave the slightest opportunity to choose. Then, the education built in this society will be based on the idea that the spirit of togetherness is the basis for the education of infants in the view that they are born weak and have no power, strength, or abilities. If it were not for his existence in society, he would certainly not be able to develop and live. He would always need society for his survival. So, the individual's tendency is that dirt and stains must be removed. Such tendencies must be removed and destroyed (Al Hijazi, 2001). For this reason, all the manhaj and facilities available in education must follow the desired goals and the aspired mission.

Second, education in the Islamic understanding is complete and comprehensive, not just religious education, as many people often misunderstand it. Religious education is one part of Islamic education that Islam calls for and requires. In this discussion, we can mention several types of education that are included in the scope of Islamic education, such as intelligence education, physical education, health education, moral education, scientific education, skills education, literary education, arts education, sex education, social education, military education, economic education, political education, and humanitarian education. All of this knowledge should complement each other and go hand in hand to form a good and capable Muslim personality as envisioned.

Third, methods and books are all crucial things in education, but what is more important than all is the educator himself, who is a very influential element in

education where he can cover up the lack of facilities, methods, and books with his sincerity and abilities. The opposite will happen if educators do not have sincere sincerity and qualified abilities, then the correct methods will become a mess, living books will be killed, and the child's potential will be destroyed.

Fourth, do not make the school the only institution responsible for the continuity of education; the family must feel responsible, and both parents must be responsible. Collaborating and supporting each other between the school and the family is mandatory. It is not the job of parents to give birth to sons and daughters and then let them plunge into the field of life without anyone's supervision. Their concern is to provide their children with food, drink, clothing, and all means of entertainment, but the parents do not know what happened to their children after that. Allah says: O you who believe, guard yourselves and your families from the torment of hellfire (At Tahrim: 6).

The Prophet also said: You are a leader, and every leader is responsible for what he leads (HR Bukhari Muslim). Likewise, with various means, he has the same responsibility, whether official from the government or public, such as media, newspapers, magazines, tabloids, journals, etc. Radio broadcasts, television, poetry, literature, and others have the same responsibility, especially information media, which often destroy what educational institutions have built.

### **Sheikh Yusuf Al Qaradawi's views on Islamic education**

Still related to the description above, the following description is more of a detailed explanation and emphasis of the description above regarding al Qaradawi's views on Islamic education. First, Islamic education is not merely knowledge of the taught religion; it concerns religion alone. What is meant by Islamic education is not only limited to rote memorization, although that is also true and useful. Islamic education is a more profound and excellent process. Therefore, Islamic education must cultivate and touch the brain and heart to form an Islamic mind, an Islamic soul, and an Islamic person, namely the desired person.

Two, do not make religious study hours the only field of religious education; all scientific and literary materials should have a role in Islamic education. Physics, biology, or geography lessons taught by a believer based on the Islamic paradigm and faith will substantially influence the child's soul and instill far more established values than official religious lesson hours. It is possible that specific themes from reading or literary texts or one chapter from history or the rules of science, if written and explained with the nuances and essence of faith and Islam, can certainly have a powerful impact on a student's Islamic education. more than the influence obtained from package textbooks. Indirect directives will have a much stronger influence than direct directives, or directives that are not an official obligation, will have a much more significant influence than orientations that are carried out simply

because they are carrying out official duties, directives that are not carried out for exams will be more assertive in influence than those that are just for the test.

Third, Islamic education is not only limited to lessons in class. Schools should be a field for Islamic education, and all school activities should be directed towards the interests of Islamic education, such as morning sermons, school broadcasts, wall magazines, pamphlets, slogans, seminars, discussion group activities, activities of different groups, and especially Islamic education groups (such as Rohis, LDK, etc.).

Fourth, scientific activities in education have the most direct influence. So, this side must receive serious attention so that the theory from the knowledge gained at school can be implemented in the real world. One of the best examples for us to put forward is attention to the mosque, offering congregational prayers after the call to prayer has been announced via school broadcasts, and all elements in the school should move towards the mosque, including students, teachers, administrators, school staff, and others. At the front is the head of the educational institution in that place.

Fifth, Islamic education should be limited to schools and extended to extracurricular materials under school supervision, such as scientific study tours, excursions, social scouting, camps, etc. Schools should collaborate with parent associations to provide good orientation in the interests of children's education and achieve a good and focused understanding of Islam. This does not mean minimizing Islamic education methods. Islamic education books, Islamic education lessons, and Islamic religious teachers, there is no doubt that this is a principle, although, of course, that factor alone is not enough.

### **Analysis of Yusuf Qhardhawi's Thoughts**

That is the explanation about Islamic education delivered by al-Qaradawi, which we can use as a mirror to see how this moderate ulama figure views Islamic education. There are at least several essential things that we can take as lessons:

First, al-Qaradawi's views and understanding of Islam, he believes that Islam is an integral and comprehensive teaching. Moreover, this belief underlies his way of seeing things, such as his perspective regarding Islamic education. He said: Islam as a religion, as I understand it, is a message that is perfect and perfects each other, and it is very balanced. He is a treatise that is always open to dialogue, believes in *tajdid*, enlightens the mind and heart, makes individuals and society happy, and combines the goodness of this world and the hereafter. This is what we believe in, what we call for, what we live by, and what we die for. Islam is a religion that has clear rules, clear religious fundamentals, strong roots, and shady branches. Islamic teachings can be a savior for people from multidimensional crises, such as economic, thought, political, social, and moral crises. All problems, ranging from divisions, damage, and disputes, cannot be resolved except with Islam and



returning to this religion. If multidimensional crisis therapy is not based on Islamic teachings, then it will be like a donkey in a mill or like a blindfolded buffalo in a rice field. He walked inch by inch but only walked in place. There is no teaching that can bring us success and salvation except the teachings of Islam. There is no teaching that can resolve the multidimensional crisis except Islamic teachings. This is the faithful, perfect, balanced Islam, which is based on the Koran and Sunnah, the Islam of friends and tabiin and their followers, faithful Islam which has no additions, reductions, or distortions, Islam which recognizes priorities in deeds, Islam which builds the human soul with faith and cleansing the soul, Islam that builds society with morality and solidarity, Islam that builds law with justice and deliberation, Islam that builds the world with management and building civilization. This is the Islam that we believe in and preach (Rahman and Zubaidi, 2001, pp. 115-116).

Second, he rejected the dichotomy between religious and general knowledge. In his book "Science from an Islamic Perspective," he says that Islam is a religion that respects science and elevates the status of scientists, even the level of knowledge and its owners, higher than the level of worship carried out by people without knowledge. Islam responds well to any knowledge that is considered to be beneficial for the survival of the wider community, so Islam does not differentiate between religious science and world science. Therefore, Islam requires fardhu kifayah for each of its adherents to seek general knowledge following the needs of Muslims. Islam gives freedom to its adherents to seek knowledge from any source, as long as that knowledge can benefit the survival of the wider community, and Islam strongly supports its adherents always to behave and act scientifically so that in living their daily lives, there is balance. This is always illuminated by the values of faith and science (Al-Qardhawi, 2003).

In another part of the same book, he says, "It is evident to us that in Islamic teachings, there is no known conflict between religious and general knowledge. According to Islamic perception, general science is part of religious teachings, and vice versa; religious teachings are a general science. The Islamic religion does not merely adhere to mere emotions and beliefs and is not based on subjective conjectures and attitudes, but must be built based on rational reasoning and thinking, rejects the attitude of blind faith, and must have objective argumentation. As mentioned above, general knowledge is part of religious teachings because seeking knowledge is an obligation for every Muslim, both men and women. This obligation to seek knowledge is included in the category of fardhu ain, it could also be included in the fardhu kifayah category. Fardhu kifayah obligations can become fardhu ain obligations, which depends on the needs of Muslims for the knowledge in question and following Islamic syiar and da'wah. Even for Muslims who have busy activities in seeking knowledge, both religious and general, this is

an activity that is worth worship and jihad in the way of Allah (Al-Qardhawi, 2003: 35-37).

Third, he reminded us not to forget and ignore the aims and objectives of education, as well as the model of human beings being educated. He clearly and firmly stated that Islamic education is very different from education in various isms, such as pragmatism and secularism. It is precisely what he warned about that we should pay attention to because, as stated by Professor Ahmad Tafsir in his book *Islamic Educational Philosophy*, he wrote: "Many people talk about the shortcomings of our education. They say our education is not successful because it cannot produce graduates. Ready to use, our education is not in line with the job market's needs. Maybe some people think this is the biggest problem in our education. This way of thinking is a pragmatic way of thinking. In this case, the proper education can produce graduates who can immediately work. From this, people will conclude that if the graduates produced do not match the needs of the available jobs, then the education is not correct or a failure. Is that the case? Is education indeed failing because it cannot produce ready-to-use graduates, which is considered a big problem? Is it not visible? Our education graduates are also capable of lying, usurping other people's rights, corruption, wanting to be right themselves, not respecting other people's opinions, being insensitive to ordinary people, and being unable to live with others. Is this not a more significant problem? Why does education still produce graduates who like brawling, have the heart to kill fellow humans, dare to rob, loot and rape? Why? Isn't this a bigger problem in education? Much bigger than just not being ready to use?"

In the early days of history, namely in the ancient Greek era, education was not provided to prepare the workforce. Education is carried out to humanize humans so that humans become higher, at least higher than animals. This is based on historical experience. If humans are not educated, they could develop into more evil creatures than animals. We must be aware that if education only provides health and physical strength, intelligence, intelligence, knowledge, and skills, then education can produce healthy, strong, intelligent, intelligent, knowledgeable, and skilled animals. This is more dangerous than a real animal. Intelligent and skilled criminals are more evil than stupid and unskilled criminals. We want highly humane, intelligent, knowledgeable, and skilled people.

For this reason, we must know what it is about humans; the most important thing is educating them. We must first know human nature (Tafsir, 2019, pp. 129-130). This nation's serious problem is a manners, morals, and manners crisis. Often, intellectual and professional intelligence is not balanced with good moral attitudes. Education that has much coloring nowadays tends to adopt the concept of education from "outside," namely efforts to produce and develop the potential to refer to something physical and material (Sayadi, 2015).

The 21st century is the century of the future for every nation. Whoever is most ready to enter and deserve to live in this century will be the ones who will hold and control that century according to their wishes. Today's phenomenon, with the globalization of information, transformation, and international policy, along with a number of its impacts, still maps the domination of other nations over Muslims. as if not to compete, let alone change the map, to survive at that time, even his existence as a Muslim was still in doubt. This phenomenon certainly does not need to make us drown in concern. As people with a wealth of systems, principles, thoughts, and work orientations that are clearly supported by historical experience in building a grand and glorious civilization to achieve the title of the best people, we do not need to be pessimistic. In fact, with this potential, especially the legacy of Islamic thought that remains intact, we can create a new, better civilization as an alternative to the current human civilization, which is at the peak of boredom and confusion (Syafuruddin, 2009).

## Conclusion

From the search and research into al-Qaradawi's thoughts regarding Islamic education in several books, he wrote, several things emerged: One, education and teaching in Islam cannot possibly be understood and achieved by its spirit without knowing its position within the framework of the complete Islamic concept of nature, humans, and life. Education and teaching in Islam are not separate from the ultimate goal and way of life of Islam in life. Two, the content of Islamic education is different from other education systems because Islamic education has characteristics, namely faith, knowledge, charity, morals, and social. Therefore, Islamic education is the education of faith, science, charity, morals, and society. Islamic education includes content Islamic teachings themselves. Third, Islamic education views all fields of knowledge that benefit individuals and society as one unified system.

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