

The Relevance Between Pesantren's Character Education and Ismail Raji Faruqi's Thought

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Abstract

This article reviews the relevance of Ismail Raji al-Faruqi's views on monotheism education and character education, focusing primarily on moral and religious education in Islamic boarding school environments in Indonesia. Monotheism education, a central concept in Ismail Raji al-Faruqi's thinking, is considered a crucial foundation in the development of science. The method used is library research, which collects and analyzes data from various sources such as books, journals, and related research. This research produces findings that al-Faruqi's concept of monotheism education is substantively relevant to character education, especially in the context of developing moral and religious character in Islamic boarding school environments. Al-Faruqi's contribution to enriching character education in Pesantren through a monotheistic approach helps ensure that Islamic values and holistic personal development become the main focus, producing individuals with good morals committed to developing knowledge.

Keywords: Ismail Raji al-Faruqi, *tauhid* education, character education, *pesantren*

Introduction

Ismail Raji Al-Faruqi made monotheism education the primary basis for implementing Islamic teachings (Sawaluddin et al., 2022, p. 177). Every research and scientific result must lead to increased faith in Him (Yusdani, 2007, p. 79). The essence of Islamic knowledge and culture lies in the Islamic religion itself. Meanwhile, the essence of Islam is in the Islamic religion itself. Moreover, the essence of Islam itself is summarized in monotheism. This means monotheism is Islam's first determining principle, culture, and science. Tauhid is what gives identity to Islamic civilization (Farida, 2014a, p. 227).

According to Al-Faruqi, modern science has achieved various aspects that are genuinely unique. However, this progress has also had other impacts that are no less worrying (John L. Esposito, 1995). As a result of the secular paradigm, modern knowledge has become dry, even separated from the values of monotheism: a global principle that includes the five unities of truth, the unity of life, and the unity of the human race. Modern science has separated

itself from theological values (Sholeh, 2012, p. 326). It can be understood that al-Faruqi's thoughts relate to monotheism education and its relevance to moral education.

The Islamization of science or knowledge is essential to fight for and implement so that modern knowledge does not dry out of divine values and monotheism and so that secular teachings can be minimized. This became al-Faruqi's emphasis on monotheism education (Soehadha, 2016, p. 21).

Divorce Modern science from these theological values has a negative impact. First, in its application, modern science sees nature and its laws and patterns, including humans, as something material and incidental without God's intervention. Because of this, humans can exploit natural resources without taking spiritual values into account. Second, methodologically, modern science, including the social sciences, has become difficult to apply to understand the social realities of Muslim communities which have a different view of life from the West (Nasution, 1992, p. 242).

A study of the relevance of Ismail Raji al-Faruqi's thoughts on monotheism education and character education in Pesantren has attracted increasing attention. Research such as that conducted by (Tetelepta et al., 2023) and (Putra, 2020) shows that al-Faruqi's concept of monotheism not only provides a solid theoretical framework but is also applicable in developing the character and morality of students in Pesantren. This understanding supports implementing character education based on monotheistic values to solve moral and spiritual challenges in the contemporary era (Hadi, 2019). Character education can be developed and improved by actively participating in various educational activities (Chao, 2023)—character education of the spirit of the Islamic boarding school environment.

This paper aims to complement the shortcomings of previous studies regarding the relevance of monotheism education from Ismail Raji al-Faruqi's perspective on character education in Pesantren. Many studies discuss the thoughts of Ismail Raji al-Faruqi. Meanwhile, in this paper, the researcher focuses on studying the relevance of Ismail Raji al Faruki's perspective of monotheism education to character education in Pesantren. In other words, compared to other research, the novelty of this research is the connection between Ismail Raji al-Faruqi's education and character education in Pesantren.

This article is based on the emphasis on the relevance of monotheism education to character education in Pesantren and the relationship and connection between monotheism education and character education.

Monotheism education is very closely related to character education. Thus, the presence of this article can complete the study of the relevance of monotheism education with character education.

Results and Discussion

Ismail Raji al-Faruqi was born in Palestine, a country that ended its conflict with Israel on January 1. Right in a city on the coast of Palestine. Ismail Raji lived between 1921-1986 AD (Muvid, 2020a, p. 282). His father was Abdul Huda Al Faruqi, a leading qâdhi in Palestine (Digby, 1974, p. 167). As a descendant of Arab descent, he has a brave soul and strong character as a form of inheritance from his ancestors, so he has high fighting power to liberate his country from Israeli colonialism. He believes that the Israeli people must leave Palestinian land, and the Palestinian people have a significant right to enjoy their independence (Al-Faruqi & Al-Faruqi, 1986, p. 6).

As a scientist and scholar, Ismail Raji al-Faruqi has a long and fantastic history. Starting from the twists and turns of life, starting from insecurity and the massive expansion of Israel and the Jews into Palestine, they demanded that Ismail Raji al-Faruqi and his family migrate to Uncle Sam's country. (Shafiq, 2000, p. 56). Uncle Syam Ismael Raji al-Faruqi forged his education at India University's Graduate School of Arts and Sciences and earned a Master of Arts in Philosophy (Putra, 2020, p. 24) Not long after, Ismail moved to Syria and continued to Egypt. In Egypt, Ismail developed his knowledge by obtaining his doctorate at Al-Azhar Egypt. He returned to continue his studies at Indiana University in Bloomington and earned a doctorate in Western philosophy from the same university in 1952 (Al-Faruqi & Al Faruqi, 1986, p. 6).

Before moving to several countries, Ismail Raji al-Fauqi began his education in Palestine. With his mastery of three languages (Arabic et al.), it was easy for Al-Faruqi to master various disciplines, starting with intellectual and cultural sources. This provides more information about his life and thinking. Al-Faruqi studied not only at Islamic educational institutions such as mosque schools but Al-Faruqi also at a French Catholic school, College des Freresvarious educational paths, starting from Ismail Raji al-Faruqi's persistence in studying, leading him to become an intellectual an international scientist (Farida, 2014a, p. 284).

Ismail Raji al-Faruqi's productivity has led him to become a great writer with an academic background, and he has written many articles. He explored almost all fields of science. He mastered everything from ethics, art, economics,

metaphysics, politics, sociology, etc., and presented it comprehensively. His works include *On Arabism, Urabah and Religions, An Analysis of the Dominant Ideas of Arabism and Islam as its Highest Moment of Consciousness* (1962). *Usul as-Sahuniyah fi ad-Din al-Yahudi* (Analytical Study of the Growth of Particularism in Hebrew Scripture) (1964). *Christian Ethics, Historical Atlas of the Religions of the World* (1967). Apart from that, al-Faruqi has books, such as *The Historical Atlas of the World, The Great Asian Religions, and The Cultural Atlas of Islam*. Towards the end of his life, al-Faruqi succeeded in expressing his concepts of thought in his magnum opus entitled *Tauhid: Its Implications. for Thought and Life* (Farida, 2014a, p. 209).

Ismail Raji al-Faruqi's Thoughts About *Tauhid* Education

The field of theology (*aqidah*) is one of the cores of the Prophet Muhammad's message, calling for the teachings of monotheism and rejecting the teachings of jahiliyah, which associates partners with Allah by worshiping idols (Assegaf, 2005, p. 29). Ismail Raji al-Faruqi made Tauhid the starting point and foundation of educational knowledge, believing in God Almighty. This contrasts with the West, whose thinking style adheres to skepticism. The Islamic faith is an absolute truth that cannot be negotiated, do not carelessly believe in anything else (Mahsus & Wijaya, 2022, p. 15). On this basis, al-Faruqi laid down the principle of monotheism as a framework for Islamic thought, methodology, and way of life. (Firda Inayah, 2020, p. 228). Ismail Raji al-Faruqi firmly emphasized that the essential essence of Islamic knowledge and culture lies in Islam. Meanwhile, the central teachings of Islam are Tauhid. Tauhid is the main foundation and principle of Islam (Farida, 2014a, p. 210). So, it can be understood that Islamization is a characteristic and branding of the identity of Islamic civilization. The idea of Islamization became famous and known to the world after the first seminar was held at the University of Islamabad, Pakistan, in January 1982 (Al-Faruqi, 1977, 2005)

The West believes that its people still hold doubts or skepticism. Because science is developing very rapidly, they assume that religion does not influence the development of science at all. (Ismail Raji Al-Faruqi, *Tauhid* 1988,40). According to al-Faruqi, the achievements achieved by the West in modern science in its various dimensions are outstanding, but on the other hand, they are very worrying. (Muvid, 2020a, p. 283). According to al-Faruqi's view (Soleh, 2016, p. 26) on the other hand, the progress of modern knowledge is very dry and even separated from the teachings of monotheism: a global principle that includes the five units of truth, the unity of life and the unity of

humanity. It is more apparent that modern science has separated from the basics and foundations of theological values.

Science-based on monotheism cannot be separated from the basic teachings of Islam. Because, in essence, general science and religious knowledge are integrated, giving rise to a unity that is now starting to appear in many educational institutions, especially in Indonesia. (Hermawati, 2015, p. 383). Ismail Raji al-Faruqi stated that there is no dichotomy between Islamic and general education. The scientific dichotomy will be the forerunner of decline and a symbol of the decline of the Islamic ummah. So, to save science from Westernization, al-Faruqi believes that there must be an Islamization of science. The concept and basis of the Islamicization of science is monotheism (Soleh, 2011, p. 2). Because monotheism is the core of Islamic teachings, everything in this world is His creation, and only He is Almighty (Hermawati, 2015, p. 390).

Ismail Raji al-Faruqi's principles of Islamization include types of unity, namely: (1) the unity of God, (2) the unity of creation, (3) the unity of truth and knowledge, (4) the unity of life, and (5) the unity of humanity. (Septiana, 2020, pp. 20–34). Ismail Raji al-Faruqi views monotheism as the most fundamental concept in Islam. For him, all teachings and practices in Islam are based on this concept. Tauhid refers to the belief in Allah's absolute oneness, the basis of faith in Islam (Djakfar & SH, 2012, p. 56).

Al-Faruqi emphasized the importance of knowledge of Allah in the teachings of monotheism. According to him, a deep understanding of Allah (ma'rifah) is the primary goal of humans in life. Ma'rifah is a high level of knowledge that involves a personal relationship with Allah (AL-JAILANI, n.d., p. 102).

In this case, dialogue between religion and culture is needed: Al-Faruqi promotes dialogue between Islam and other cultures. He believes that the correct understanding of monotheism must be integrated into the cultural context of Muslim society. This involves attempting to explain the concepts of monotheism in language and a framework of thought that various cultural groups can understand (Sutiah & Pd, 2020, p. 75).

Furthermore, it must be able to combine Islamic Tradition and Modernity: Al-Faruqi believes that Islam can combine the values of modernity with the principles of monotheism. For him, Islam is not opposed to progress and change as long as the principles of monotheism are adhered to firmly (Bagir, 2005, p. 101). As a step in Western development, which has penetrated the development of Islamic religious education at the level of society, this style of

thinking needs to be countered by the Islamization movement and the teachings of monotheism.

Western scientists developed a skeptical, secular, and liberal attitude that has become an icon of Western worldview thought. Researchers in the West are generally secularistic scientists or at least see everything dichotomously. This means that religion no longer has anything to do with daily activities. With the pace of development of education in the West, religious teachings have become unpopular. Many churches are empty, and administrators are reluctant because the number of churches is greater than the congregation. As a symbol of faith and religion, the church is no longer selling, and few people are interested in it, leaving in droves (Hamid Fahmy Zarkasyi 2012, p. 55). Islamic scholarship is connected with theological values and is oriented towards religiosity and spirituality (Abdullah, 2019, p. 123).

Scope of Character Education

The definition of education, especially Islamic education, is an effort to prepare individuals for a better and perfect life in ethics, systematic in thinking, having deep and sharp intuition, being active in creativity, having a tolerant attitude towards others, being competent in spoken and written language, and having several Skills (Ramayulis , 2008, p. 16).

Education is an effort to guide people continuously until they become perfect people (*kamil*) by honing the potential contained in the individual through several stages and an effective and efficient learning process. The Law of the Republic of Indonesia No. 20 of 2003 explains that education is a system of ways of educating or providing good teaching and a role in morals and intelligent thinking. Education, in terms of terminology, is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential, develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble morals, and the necessary skills, himself, society, nation, and state (UUD No. 20 Tahun 2003).

Character is interpreted as a way of thinking and behaving in each individual to live and work together, within the scope of family, society, nation, and state. Individuals who have good character are individuals who can make decisions and are ready to be responsible for the decisions they make. Character is related to human behavioral values related to the Almighty God, oneself, fellow humans, the environment, and nationality. What is realized is attitudes,

feelings, words, and actions based on religious norms (Muchlas Samani & Hariyanto 2012, p. 41).

Character education can be interpreted as education that develops the noble character (good character) of students by applying moral values and civilized decision-making in the dimensions of relationships with humans (*hablu minannas*) and relationships with God (*hablu minallah*) (Muchlas Samani dan Hariyanto 2012, p. 41). Character education is an effort to help the development of a child's soul, both inner and outer, from his natural nature towards a perfect character (Mulyasa, 2012, p. 1). The philosopher whose imperialist approach emphasized character education was Thomas Aquinas.

Character education is a long, continuous process that has no end (never-ending process), so it results in continuous quality improvement with the realization of a quality figure in the future. Character education develops philosophical values and perfectly practices the nation's character (*kaffah*). (Mulyasa, 2012 p. 1) Instilling good values in students through conveying knowledge and reconstructing students' mental awareness so that they have upbeat personalities and characters based on what is taught (Hidayatullah, 2013 p. 425). Character (moral) education is one of the primary pursuits of the Prophet Muhammad SAW. One of the da'wah missions sent by Rasulullah SAW was to perfect morals; in a hadith, it is stated that the meaning is as follows:

“In fact, I was sent to this earth only to perfect my morals” (Bukhori Muslim, 2005 p. 2).

The influence of character education on the continuity of human life is so crucial that Islam makes every effort to ensure that humanity has the same morals as the morals of the Prophet Muhammad. Especially for the younger generation, students, who will be the successors of the struggle in the future. Allah SWT in the Qur'an explicitly explains that Rasulullah SAW is a role model for all of us, as he says in the Qur'an, Surah al-Ahzab verse 21, which reads:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment, and he mentions Allah a lot (al-Qur'an Karim).

Not only does Allah say in the Qur'an about the importance of character education, but there are also many hadiths of the Prophet explaining the importance of character education (Abdullah, 2019, p. 127).

The Relevance of Ismail Raji al-Faruqi's *Tauhid* Education to Character Education in Pesantren

Pesantren in Indonesia function as Islamic religious and educational institutions and as essential centers for forming individual character and morality. Character education in Pesantren is based on solid Islamic religious values (Steenbrink, 1986). Pesantren teaches religious theory and encourages active practices in daily life, such as congregational prayers and the study of religious books (Pohl, 2006). The coaching system in Pesantren also pays special attention to developing independence and leadership (Dhofier, 1982). Apart from that, Pesantren also promotes tolerance and openness to religious and cultural differences (Rahardjo, 1985). Thus, Pesantren not only plays a role in forming individual faith but also in forming responsible characters and contributing positively to a diverse society. As stated by Kyai Sahal, Pesantren functions as an educational and religious social institution and has a central role in community development. However, in reality, this last function has not been carried out by Islamic boarding schools institutionally and is not equipped with a measurable vision, or at least not many Islamic boarding school institutions carry out community development activities. The function of Islamic boarding school law is also formulated relatively similarly; this is stated in Article 4, where the scope of Islamic boarding school functions includes the fields of education, da'wah, and organizing community empowerment (Hakim & Aksa, 2021, p. 197-198).

The transformation of patterns and concepts of Islamic education from the era of the Prophet's Companions to the modern era cannot be separated from the thought groups of Muslim and Western philosophers (Mughni & Abu Bakar, 2022, p. 82). One of them is the influence of world philosophers such as Ismail Raji al-Faruqi on the concept of monotheism, which has strong relevance to character education. Al-Faruqi views monotheism as a fundamental concept in Islam, and a deep understanding of monotheism can shape the character of individual Muslims (Putra, 2020, p. 25). The main topic of discussion about monotheism is the oneness of God, which is even an indicator of whether a person's character is good or not (Choli, 2019, p. 35). This is in line with what was stated by Thomas Aquinas, that the spiritual aspect (*Tauhid*) will grow if a servant truly knows His God, if he knows Him well and perfectly, prioritizing the role of reason (intellectual) in knowing Allah as the Creator of the universe (Muvid, 2021, p. 132). In the substance of the divine soul, we can instill

educational values and monotheism, which is very important to instill in every Muslim (Sari & Alfatah, 2021, p. 102).

The existence of monotheistic education is the main foundation for Muslims in determining their monotheistic identity correctly. Tauhid is fundamental to determining a person's steadfastness and belief in implementing the values of Islamic teachings. Tauhid should be used as a reference and positioned first in developing the concept of national education, especially in developing character education (Prasetiya et al., 2018, p. 9). The Islamic education curriculum must emphasize religion and morals in its various objectives (Tamam & Abu Bakar, 2022, p. 1). Moral education is among the leading forms of education in the Islamic religious education family (boarding school) (Assegaf, 2013, p. 22). Tauhid cannot only be expressed orally but must also be integrated into society's social life to have implications for good morals.

The analysis results regarding the relevance of monotheism education according to Ismail Raji al-Faruqi with character education in Pesantren show that the holistic integration of the monotheism concept can enrich and deepen students' character formation process. The principle of unity of knowledge directs students to understand and apply knowledge with sincere intentions and noble goals, strengthening their academic integrity and ethics. The unity of life emphasized by Al-Faruqi encourages students to live every aspect of life with full awareness of the oneness of Allah, making students' daily practices a means of strengthening their character based on Islamic values (Hermawati, 2015). Additionally, humanitarian unity strengthens social values such as justice, equality, and brotherhood in students' interactions with Pesantren and the broader community. Thus, according to Al-Faruqi's views, comprehensive monotheism education can be implemented effectively in character education in Pesantren, producing individuals who have deep religious knowledge and strong, ethical, and social character (Farida, 2014b).

Especially in the world of Islamic Religious Education (Pesantren), it is very appropriate to use the concept of monotheism as the initial foundation. All policies and processes must be based on monotheism and positively foster and strengthen its growth (Nurfalah, 2014, p. 345). From various literature that the author has read, the relevance between Ismail Raji al-Faruqi's concept of monotheism and character education can be explained in more detail below.

The Relevance of *Tauhid* to Moral Character

Monotheism in Islam creates a solid moral foundation. Understanding that God is one and all-powerful can shape individual character with solid ethics,

character building (Annur et al., 2021, p. 332) often includes the development of moral character (Muchtarom et al., 2019, p. 49) and the concept of monotheism can be the basis for understanding moral values in Islam (Mannan, 2018, p. 260). There are three parts to character education, one of which is closely related to the concept of monotheism, which is called religious character values. Religious character values are shown in loving and maintaining God's creation's integrity (Choli, 2019, p. 18). Religious character values describe and reflect belief and faith in God Almighty, which are realized by implementing the teachings of the religion and adhering to the established order (Jamal, 2011, p. 56). This aligns with Thomas Aquinas' concept that morality is urgent in social life. Morals are the leading barometer of a person's religion, and all religions indeed direct their followers to become virtuous, ethical, and ethical servants (Muvid, 2021, p. 142). The two philosophers above (Ismail Raji Al-Faruqi and Thomas Al-Quinas) contribute to contributing ideas about morality that can be used as a reference for becoming a person of monotheism and good character in everyday life.

The concept of monotheism teachings pioneered by Ismail Raji al-Faruqi, if implemented correctly and precisely by all followers of the Islamic religion, will form a strong personality (Nurfalah, 2014, p. 340). A straightforward routine of daily life, doing nothing except worthy of worship in His sight, and all actions taken solely because of Allah will lead a person to have morals (character). They will influence the formation of good character in daily life (Prasetiya et al., 2018, pp. 5–6).

Tauhid in Islam is not only a theological concept but also forms a solid moral basis. A deep understanding of monotheism influences how individuals behave, interact with others, and live daily by Islamic values that focus on good moral character (Salat & Amarullah, 2023, p. 24).

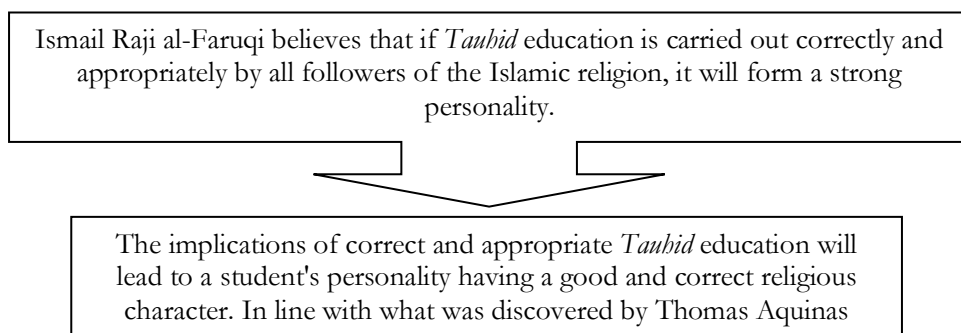
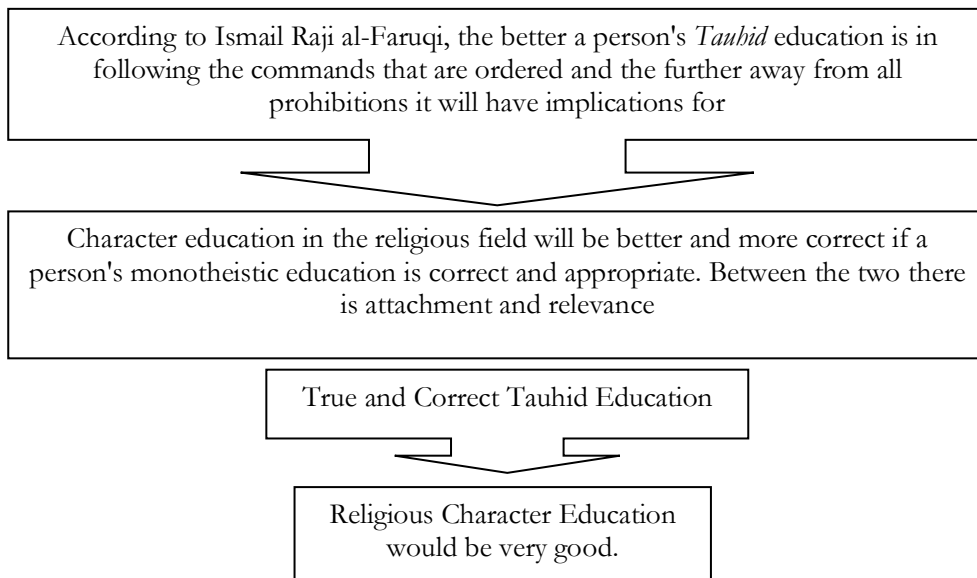


Table 1: Concept map of the relevance of monotheism education to moral character.

The Relevance of *Tauhid* to the Character of the Religious Part

Thomas Aquinas thought that if a person knows, discovers, and feels the presence of God, the Creator, he should optimize the function and peral of the mind as much as possible to increase the frequency of His faith. This will lead to being a person who obeys all His commands and stays away from all His prohibitions as far as possible. This will have implications and lead to becoming a person with morals, good pious character, and an ibadillahi as-Sholihin personality (Muvid, 2021, p. 149). This aligns with Retno Listyarti's theory in her book *Character Education in Active, Innovative, and Creative methods*. (Listyarti, 2012, p. 5). All educational units in Indonesia, including religious ones, must implement eighteen values of character education.

Character values in the religious field are relevant and closely related to Ismail Raji al-Faruqi's concept of monotheistic education. Religious is an attitude and behavior that is obedient in implementing the teachings of the religion one adheres to. Religious is a system that regulates the order of faith (Tauhid) and worship of Almighty God (Listyarti, 2012, p. 6). This is reinforced by the moral education perspective of Thomas Aquinas, who stated that he should distance himself as far as possible from despicable work so that the happiness of life in the world is not hindered. That opposing the teachings, disobeying, and going against His commands only causes unrest in life. For this reason, planting and cultivating character education for students in the Islamic Religious Education environment is an intelligent step through religious and cultural approaches and strategies (Muvid, 2021, p. 148). In line with Ismail Raji al-Faruqi's concept of Tauhid education, the basic principle of knowledge is Tauhid. Islam and the basic principles of Islamic teachings are Tauhid, or unity with the Almighty. This action confirms Allah as the One, the absolute and transcendent creator, the ruler of all that exists. However, Tauhid is not just a formality of verbal recognition to pledge Allah's oneness and Muhammad SAW's prophethood (Ismail, 1982). It can be understood that the better a person's spiritual or monotheism, the better the implications for character education. Character (moral) education will be better if a person's monotheism education is suitable for the teachings taught; monotheism and morals have a close bond that has positive implications for both.



Schematic Table 2: The Relevance of Monotheism Education and Religious Character Education.

This research shows that integrating Ismail Raji al-Faruqi's thoughts about monotheism education with character education in Pesantren is analyzed using educational integration theory. This theory suggests that different values or concepts can be combined in an educational system to achieve holistic and integrated educational goals (Berkowitz & Bier, 2005). Character education in Pesantren focuses on developing moral and ethical values and strengthens the understanding of monotheism as a spiritual and intellectual foundation. Integrating the al-Faruqi concept of monotheism in character education in Pesantren helps strengthen students' Islamic identity and increases their awareness of moral and social responsibilities in society (Power et al., 2008). Thus, this research not only enriches students' educational experiences in terms of Islamic spirituality, but also allows them to internalize the values of monotheism in their daily behavior, thereby creating individuals who have noble character and are based on divinity, by the vision of comprehensive Islamic education (Lickona, 1992).

Conclusion

In the context of character education in Pesantren, the integration of Ismail Raji al-Faruqi's thoughts about monotheism shows significant relevance. As a fundamental concept in al-Faruqi's thought, *Tauhid* strengthens students' Islamic identity and plays a vital role in forming strong character and noble

morals. Monotheism education has positive implications for developing solid morals and a deep understanding of religious values. By adequately practicing monotheism's teachings, students gain moral brilliance and experience profound spiritual growth, which influences their behavior in everyday life. Al-Faruqi's contribution to enriching character education in Pesantren through a monotheistic approach helps ensure that Islamic values and holistic personal development become the main focus, producing individuals with good morals committed to developing knowledge. Thus, character education based on monotheism is not only relevant but also crucial in supporting the vision of Pesantren as a comprehensive and globally competitive Islamic educational institution.

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