



# Taqlid from the Perspective of Religious Education

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**Abstract:** Islam is not just for a particular group, but for all mankind, regardless of rank or position. However, it is clear that Muslims do not have the same intelligence and ability to comprehend the laws derived from the Quran and the Sunnah, nor do they have different educational backgrounds. Therefore, those who do not have the expertise, requirements and ability to perform ijthah have no choice but to practice *Taqlid* or follow mujtahid imam which is believed to be true. A person unfamiliar with the understanding of the Quran and Sunnah cannot be compelled to research the laws and regulations of Islam directly from these two sources. *Taqlid* is not bad for them and can even save them from mistakes and misunderstandings in the implementation and practice of Islam his Shariah. Mujtahid Imams *Taqlid* does not mean leaving the Quran and Sunnah. But these are precisely the *Taqlid* who carry out and follow the Qur'an and Sunnah as closely as possible for those who do not know how to dig up the Dharma from these two sources. Religious education in the field of fik is inseparable from following the madahabs and fatwas of the Mujtahid clerics. Both in worship, muamalah, ahwalus syahsiah, muamalat. Maliyat and *Jinayat*, judicial and international law fields. In this way, Islamic education in Indonesia is generally dominated by Shafi sect thought.

**Keywords:** *Taqlid*; Religious Education.

## 1. Introduction

Every Muslim basically must know Islamic law based on the Qur'an and Sunnah [1][2]. In fact it is not an easy thing to do, because not every Muslim is able to reach the level of mujtahid. Objectively most of the Muslims belong to the lay class in the field of Islamic law [3][4][5]. One of the reasons is that not all Muslims master the language of the Qur'an, namely Arabic as a language to understand the contents and intentions contained in the Qur'an and Sunnah. They accept Islamic teachings through books or books that have been translated or through the explanations of Ulama both orally and in writing [6][7][8]. They are not able to prove themselves the truth and the provisions they accept. Muslims who do not know must ask and learn from other Muslims who have reliable knowledge, including following the opinions of mujtahid scholars who have been known in the Islamic world, such as Abu Hanifa, Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal. [9]. Those who do not understand Islamic law due to lack of knowledge, in implementing Islamic law, especially in matters of worship, must follow the fatwa of the Ulama. Muslims must seek legal certainty from their experts, then practice the fatwa they receive. Thus, for people who are not able to explore the law directly from the Qur'an and Sunnah, especially to save themselves from mistakes in understanding Islamic teachings, it is obligatory for them to follow and adhere to the opinions, explanations and fatwas of scholars who have been recognized in the Islamic world [10]. Based on the above background, the writer adds, among others; How important is *Taqlid* for people who are not able to explore the law from the Qur'an and Sunnah, what fields are allowed to practice *Taqlid* in Islamic education, what *Taqlid* is allowed by Islamic law, and what are the consequences of excessive *Taqlid*.

Many people think that *Taqlid* is a teaching of Islam that has been passed down from generation to generation until now, it is still entrenched in ordinary people. As a Muslim who does not know about the true teachings of religion, he should ask and at the same time learn from other Muslims who have knowledge about the teachings of Islam that can be trusted. Those who do not understand Islamic law then he will become *Taqlid*, as if what he gets from daily habits that is considered true. He should have sought legal certainty from his experts, then put into practice the fatwa he received. To avoid misunderstandings about the meaning of the title: *Taqlid* in Review from the Angle of Religious Education, it is necessary to explain some of the terms contained in the title. *Taqlid* in the book Usul Fiqh Ash-Shaykh Al-Khuddry stated that "*Taqlid* is following the opinion of others without knowing the source or reason, nor knowing the basics and branches" [11][12]. Furthermore, in the Tasyri' Date book it is stated that taklid is taking and doing charity with the opinion of the mujtahid without knowing the evidences [12][13]. Based on the two meanings of *Taqlid* above, it can be concluded that *Taqlid* is following the opinions of the mujtahids by not knowing the reasons or by joining in without paying attention to the place of footing and not wanting to investigate the arguments that affect the effect of *Taqlid* on society.

Education is a process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts [14]. Religion in Arabic is called "Ad-din" which means belief in God (Gods and so on) with its teachings of filial piety and obligations related to that belief, such as Muslims who believe in Allah [15], while Buddhists believe in gods [16]. As for what is meant by religion is: "adhering, embracing, worshiping and obeying their respective religions [17]. It can be interpreted that religion is the essence of human relations with supernatural powers outside of him which exceeds his own strength; this belief makes its adherents compelled to serve themselves by worshiping as well as possible in accordance with the way of the religion adopted. The religion referred to in this writing is Islam which was brought by the prophet Muhammad SAW through the instructions of the Qur'an to be conveyed to all nature which contains treatises that regulate human life in the afterlife. According to Abdurrahman Salih (in Sholikah, 2020), Islamic religious education is "Efforts in the form of guidance and care for children/students so that later after completing education they can understand and recognize the teachings of religion and make it a Way Of Li ve" [18]. Meanwhile, according to Ahmad D. Marimba Islamic religious education is "physical and spiritual guidance based on the pillars of religion towards the formation of the main personality according to Islamic standards" [19]. In compiling a research is always inseparable from the goals or objectives to be achieved. Likewise, in this case the author will state some of the objectives of the discussion. As for the author's goal in discussing this issue are; 1) To know for sure the effect of *Taqlid* in the Islamic education system, 2) To further study what fields are allowed to *Taqlid* in the Islamic education system, 3) to find out how to follow or *Taqlid* which is allowed by Islamic Shari'ah, and 4) excessive *Taqlid* has a negative impact, namely: causing a person to be principled not to want to seek knowledge and investigate a legal decision contained in Islam.

## 2. Background

As we know that *Taqlid* to Imam Mujtahid, especially for ordinary people, does not mean abandoning the Qur'an and Sunnah, but it is precisely *Taqlid* that essentially carries out and follows the Book and Sunnah as precisely as possible for those who are not able to extract the law directly from both. "People who are pious about Shari'ah issues when followed by other people, then the factor is because of their knowledge of Shari'ah not because of other aspects. So in essence he is conveying what was received from the Messenger of Allah. Because not all Muslims are able to understand and explore the law from the Qur'an and Sunnah, then there is no other way for those who are unable to do this except to obey Imam Mujtahid. It is not possible to force them to explore the laws and provisions of the Islamic religion directly from the Qur'an and Sunnah. "Most of them consist of peasants, merchants, laborers, fishermen, masons, carpenters and so on. If they are required to do *ijtihad* on their own, the world will be quiet, there will be no commerce, agriculture, carpentry, etc., because they have to learn to be able to do *ijtihad* on their own. Besides that, religious law will also become chaotic because every time there is an opportunity for *Taqlid*, people have their own opinions. People who are experts in Islam are usually called ulama. They are followed or others who are *Taqlid* to him because of their ability to the laws based on the Qur'an and Sunnah. They are the ones who guide Muslims to implement the Islamic Shari'ah according to the actual provisions. This has been true since the time of the Prophet was still alive until our present time and will also continue in the future. For this reason, the position of the ulama or Imam Mujtahid in the eyes of the Muslims who follow them becomes honorable and glorified. People who follow the ulama or mujtahids are called people who are *Taqlid*. Islam is not only for people who are smart and pious, but for all people with all levels, positions and status [20][21]. Islam recommends that its people strive to be intelligent human beings. However, the reality is that most Muslims are still at a low level of education. But basically Muslims are required to seek knowledge and try to explore religious sciences. Muslims in relation to Islamic law can be classified into three levels:

- a) Muslims who already have the requirements and are able to perform *Ijtihad*. They are required to perform *ijtihad* in every taking legal provisions. This group is very few in number.
- b) Muslims who already have the requirement to conduct research on the legal provisions that have been produced by the previous Mujtahids. They really know the legal basis for a problem that was produced by the previous Mujtahids, but they have not been able to determine the law directly based on the Qur'an and Sunnah.
- c) Muslims who are included in the lay group. If they face problems or problems, it is clear that they cannot perform *ijtihad*. They ask and ask for a fatwa from scholars or people who know more about the matter. They are not able to test the truth of the fatwa based on the Qur'an and Sunnah. This group is the majority group of Muslims.

For the first and second groups there is no problem anymore. Those who have the expertise and ability to investigate for themselves, formulate and establish laws directly from the Qur'an and Sunnah, are justified and even obliged to perform *ijtihad*. As for the third group, namely ordinary people, like it or not, they must obey one of the Imam Mujtahids. They must seek legal certainty to those who know it, namely the Ulama. This is in accordance with the position of the scholars themselves as heirs of the Prophet, as the Prophet SAW said which means: From Abi Hurairah r.a: From the Prophet SAW said Verily, scholars are heirs of the Prophets. In Surah At-Taubah verse 122 Allah says which means: It is not proper for the believers to go out all to fight. Why not go from each group of them to study religion so that they can warn their people when they return, hopefully they can take care of themselves. (Q.S. At-Taubah: 122). From the verse it

is revealed that some of us are told to seek and explore knowledge, especially about Islamic laws, to then teach and give fatwas to the public so that they can practice Islam well. Besides, *Taqlid*, especially for ordinary people, is not a bad act, it can even save them from mistakes in practicing Islam. Prof. Sheikh Yusuf, Chancellor and Professor of Al-Azhar University concluded as follows:

- a) The opinion of Imam Mujtahid as a result of *ijtihad* is sourced from the Qur'an and As-Sunnah
- b) The opinion that requires that all Muslims must take the law from the Qur'an and As-Sunnah is a false opinion according to *Ijma'* because:
  - 1) There is no friend who has a fatwa so that every Muslim becomes an Imam Mujtahid.
  - 2) Ordering every Muslim to be an Imam Mujtahid is an impossible thing to do.
  - 3) For ordinary people (general) there is no other way except they must *Taqlid* to the Imam or *Fiqh Ulama* whom he likes and thinks is right.
  - 4) *Taqlid* to Imam Mujtahid does not mean leaving the Qur'an and As-Sunnah.

In fact, all Muslims at first were at the level of ordinary people, namely they did not understand and did not understand Islamic law. After they learn and accept the explanations of Islamic scholars and jurists, then, they understand and know the law. Therefore, it can be understood that after the formation of a school of thought, then Muslims or the next generation, initially had *muqallid* status. Then in line with the increase in the study of science so as to increase experience, which in the end became *muttabi'* and finally reached the level of Mujtahid. In the matter of *Taqlid*, it is necessary to pay attention to the conditions of the person who is taught, his identity, the quality of his knowledge and his obedience to the Qur'an and the Sunnah of the Prophet Muhammad. Therefore, it is forbidden to *Taqlid* to people who do not care about the Qur'an and Sunnah, as well as *Taqlid* to people whose identity and expertise in the field of religious knowledge are not known. However, in the book "Field of Shari'ah Studies" it is stated that: In matters of aqal law it is not permissible to *Taqlid* to others, such as knowing the existence of a substance that makes nature and His attributes. This is because the way to determine these laws is aqal, while everyone has reason, therefore there is no point in *Taqlid* to others. So *Taqlid* to Imam Mujtahid does not mean leaving the Qur'an and Sunnah. But it is precisely *Taqlid* that essentially carries out and follows the Qur'an and Sunnah as precisely as possible for those who are unable to issue laws directly from these two main sources.

Regarding the opinion of scholars about *Taqlid*, it can be explained that *Taqlid* is forbidden, namely those who merely follow the customs or opinions of ancestors, or people of ancient times that are contrary to the Qur'an and hadith. This kind of *Taqlid* is clearly prohibited as the word of Allah SWT which means: And if it is said to them: Let's follow what Allah has sent down and follow the Messenger. They replied: it is sufficient for us what we found our fathers doing. Will they also follow their ancestors even though their ancestors did not know anything and did not receive any guidance? (Q.S. Al-Maidah: 104). It is permissible to *Taqlid* to a mujtahid or several mujtahids in the case that he does not know the law of Allah and His Messenger related to a problem or an event, provided that the person concerned must always try to investigate the truth that is being followed. As for the lay people, they are required to be *Taqlid* to the Imam Mujtahid or to the pious who narrates the opinion of Imam Mujtahid. This view is widely followed by Indonesian Ulama and they guide the people towards such an opinion.

For ordinary people (general) who have not been able to explore the laws contained in the Qur'an, then it is obligatory for him to be *Taqlid* to those whose words are used as the basis of evidence, namely the words and actions of the Prophet Muhammad. A. Hanafi, MA explained that: those who are allowed to practice *Taqlid* are ordinary people (ordinary people) who do not understand the ways of establishing sharia law [22]. He can follow the opinions of smart people and put them into practice. Meanwhile, people who are smart and able to find their own shari'a laws, then must *ijtihad* when there is still enough time. But if the time is tight and it is feared that it will lag behind the time to do other things (in matters of worship), then according to some opinions, it is permissible to follow the opinions of other intelligent people. The scholars agree that it is permissible to *Taqlid* to a mujtahid who has been recognized by the scholars as a mujtahid as long as a person does not have the ability to *ijtihad* himself and also bigi ordinary people who have not been able to understand and study the law contained in the Qur'an, then must follow the instructions of the mujtahids who have been trusted to be true, such as the opinion of the Imams of the School and a series of other scholars.

- a) Imam Abu Hanifah said: "If my words violate the Book of Allah and the Hadith of the Prophet Muhammad, then leave my words. No one should take my word for it before knowing where I'm saying it from."
- b) Imam Malik said: "Indeed I am nothing but an ordinary human being, maybe I'm wrong and maybe I'm right. Therefore you should pay attention to my opinion. All my opinions are in accordance with the book of Allah and the Sunnah of the Prophet Muhammad, then take it, and all that is not in accordance with it, then leave it."
- d) Imam Shafi'i said: "If you find in my fatwa, which contradicts the Sunnah of the Messenger of Allah, then leave my book and give fatwa to what is in accordance with the Sunnah of the Prophet Muhammad. Besides that, he also said: "If there is a valid hadith which means that it is contrary to my fatwa, then do your good deeds on the basis of that hadith and leave my words."
- e) Imam Ahmad bin Hanbal said: "Do not follow (*Taqlid*) to me, or Malik, or Tsauri or Auza'i, but take it from where they took".
- f) Ibn Mas'ud said: "You do not rule people. If he has faith then you believe. If he disbelieves, then you disbelieve. There is no example in bad things."

- g) Imam Al-Amudi said: The evidence for *Taqlid* in terms of *ijma'* is that the common people at the time of the companions and *tabi'in* before the emergence of the opposing group always asked for fatwas from the mujtahidin and followed them in matters of shari'ah law. The scholars from among them quickly answered questions without mentioning the evidence and no one denied this, then it means they have *ijma'*, that a layman may follow the mujtahid absolutely.
- h) Imam Syathibi said: "The fatwas of the mujtahidin for the laity are like the *sysri'at* argument for the mujtahidin. The reason is that whether there is a proof or not for those who are *taqlid* is the same, because they are not able to take the slightest benefit from it. So the problem of researching arguments and *istimbath* is not their business and they are not allowed to do that [22].

Based on the opinions above, it can be said that *Taqlid* to mujtahid imams, especially for lay people, is not prohibited in Islam. As for the words of the Imam of the Madhhab above, it is not appropriate to put forward the prohibition of *Taqlid*, especially for people who are not able to explore the law directly from the Qur'an and Sunnah. The Imams stated that if there is an opinion that contradicts the Qur'an and the Sunnah of the Prophet Muhammad, then that opinion must be abandoned. The Book of Allah and the Sunnah of the Prophet must be held firmly. Thus it is not true that the words of the Imam of the Madhhab did not allow *Taqlid*, while while they were still alive many students and people followed his fatwas, and they never forbade it.

When the Prophet Muhammad was still alive, all problems that arose were returned to him for solutions. The Muslims at that time followed all the instructions of the Prophet Muhammad obediently and diligently, both in the form of his words, provisions and deeds. After the Prophet Muhammad died, then all problems arise, with the occurrence of events or events that have never happened at the time of the Prophet Muhammad. The Companions practiced *ijtihad* and consulted in resolving all problems that arise by sticking to the Qur'an and Sunnah, as far as they can interpret to solve a problem. In interpreting the Qur'an and Sunnah, the Companions had experience and knowledge about the background of a verse being revealed, and about the causes of a hadith uttered by the Prophet Muhammad. That's the way friends do in dealing with new events or events. This method is also continued by the *tabi'in* and *tabi'-tabi'in*, by conducting *ijtihad* and deliberation in dealing with every problem that occurs, even this method has also reached the previous scholars and the scholars in this day and age. The peak of *maslah ijtihad* in the development of Islamic law occurred between the second and fourth centuries of Hijriah, namely during the life of Imam Hanafy, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hambal. Starting in 350 H until the end of the 13th century H, there was a decline in *ijtihad* among the Muslims. The scholars or Islamic jurists only follow the opinions of scholars, by reviewing the books that have been compiled. They are content with adhering to one of the well-known schools, so that *Taqlid* develops. The important factors that cause the development of *Taqlid* are:

a) Internal Factor.

1) Political upheaval hit the Islamic lands.

The existence of divisions and political conflicts among Muslims themselves which resulted in war and bloodshed between the Islamic kingdoms with one another. "The people are preoccupied with war, slander develops to achieve political victory, so that setbacks spread in all fields, especially the shortening of the spirit of science and the call for Islamic law.

2) The caliphate system and international political unity cannot be maintained by Muslims. Between Islamic Countries there is no relationship, as a result the world of science becomes static and frozen, because the scholars of one country cannot communicate with the scholars of other countries.

3) The influence of the mujtahid's disciples.

Generally the students of the mujtahid imams, especially those who are intelligent are too fanatical to their imams. One with the other pointing at each other, some even dared to disbelieve in others ".

4) Bookkeeping of the opinion of the mujtahid priest.

Islamic law has been recorded in *fiqh* books and the method of taking the law has shifted. "At the time of the mujtahid priests, the law was taken directly from the Qur'an and Sunnah, but at this time the law is taken from the existing *fiqh* books".

5) Courts and judges.

The courts that existed at that time were led by judges who were appointed according to the wishes of the head of the government in power, usually bound by a school of thought. "The freedom of the judges to determine the law is not guaranteed, because it must be in line with the political direction of their country. A person can be as long as he is able to take the law from the books of *fiqh* adopted by the ruler at that time ".

b) External Factor.

History has recorded that since the XVII century AD, to be precise starting in 1683 AD, the Western colonialists continued to expand their colonies to Islamic eastern countries, so that the entire Islamic world was under the control of the Western colonialists. The conquest and colonization of the West against the Islamic State and the oppression they carried out against the colonial countries, has weakened the strength of the Muslims in almost all fields, the colonization of the West against Islamic countries, is not only for political and economic purposes, but more than

that, mainly because of riots. religion. In order to ensure the continuity of colonialism, the colonialists imposed their laws on all the colonies, so that the dualism of science and dualism of law arose in the Islamic world. The existence of a separation between general knowledge and religious knowledge, the existence of a public school system with a religious school system is clear evidence of the coercion carried out by the Western colonizers on all aspects of Muslim life. To facilitate the achievement of goals, the colonizers spread issues that could give a wrong picture of Islamic teachings, especially in the field of Fiqh. They say that Islamic law is old-fashioned, static, cruel, Arab customs that are not suitable for today's Islamic world. So the logical consequence of internal factors and the heavy pressure of Western colonialism on Islamic countries is the emergence of sluggishness in the field of science, especially in fostering Islamic law to suit the times. This is the cause of the outbreak of the influence of *Taqlid* among Muslims, especially with the opinion that the door of *ijtihad* has been closed.

Muslims have agreed that the Qur'an which has been revealed to the Prophet Muhammad SAW contains absolute and essential truth values, because the Qur'an is the Word of Allah who is Perfect and All-Knowing. Regarding the truth of the Qur'an, it has become an absolute belief for all Muslims from the past until now even in the future. Only the disbelievers and the hypocrites' will not accept the truth of the Qur'an. Besides, it is not permissible for a Muslim to deviate from the provisions outlined by the Qur'an and Sunnah. What needs to be considered and taken into account is how Muslims can live and understand as well as best practice the truths contained in the Qur'an and sunnah, so that they do not misinterpret and lead astray. For ordinary people, because they are unable to solve a religious problem, they must *Taqlid* to mujtahid imams or people who really understand Islamic religious law based on the Qur'an and sunnah. The purpose of *Taqlid* is so that ordinary people can practice the teachings of Islam with full confidence and understanding without being enveloped by the slightest hesitation. A worship or charity, if done with full confidence will lead to sincerity and solemnity. "Sincerity and sincerity are conditions for the validity of a worship or charity that is done". Besides what has been mentioned above, the purpose of *Taqlid* can also be seen from several aspects:

a) The purpose of *Taqlid* in terms of worship.

As we know that everyone who follows the opinion of Imam Mujtahid is called *Taqlid* to him. That way, if a community has followed one of the Mujtahids in matters of worship, then the community will always worship together according to the opinions they follow. arising from equality in matters of worship.

b) The purpose of *Taqlid* in terms of religion.

The Muslims who lived at the time of the Prophet, always followed and imitated him, both in his actions, words, and gestures. With continuous follow-up from generation to generation, so that until now we are still in a religion that is blessed by Allah SWT, namely Islam. If our ancestors were among those who always followed the Apostles, perhaps until now we are still lost.

c) The purpose of *Taqlid* in terms of education.

Every teacher always has an obligation to educate, and students as students of course always imitate or follow what the teacher teaches, so from that, a student will become good at reading so that in the end he becomes a knowledgeable person.

### 3. Method

To facilitate a discussion, a method is needed that is in accordance with the problem being discussed. So in this discussion the author uses a descriptive method, which is a method that is focused on solving problems and collecting data that is currently in effect related to the topic of discussion [23]. Then to obtain data the author uses data collection techniques through library research, which is a way of collecting theoretical data by reading and analyzing books that have to do with the object of this research discussion.

### 4. Results

The results of *Taqlid* research in terms of religious education have become the authors' concerns and are described in this section.

#### 4.1 The Purpose of Religious Education

As the author has explained in the previous chapters, what is meant by religious education here is Islamic education. For this reason, in discussing the purpose of education here, the author cannot be separated from the purpose of Islamic religious education. In setting educational goals, Islam considers the position of humans, as the most perfect creatures of Allah among other creatures. "Therefore education must support human growth in all aspects, whether spiritual, intellectual, imaginative, physical, scientific, linguistic, individually and collectively and encourage all these aspects towards goodness and the attainment of perfection". Islamic education is a method that is unique and separate, as well as in terms of its objectives. Broadly speaking, the purpose of religious education can be divided into two parts, namely general goals and special goals. General objectives 1) to instill faith in Allah as the creator of all creatures. Attaining His pleasure, avoiding His wrath and torment and carrying out sincere devotion to Him. This goal is considered the mother

of all the greatest results of Islamic education. This is in accordance with the word of Allah which means: I did not make the jinn and humans except to serve Me. (Q.S. Az-Zariyat: 56). Devotion here is not only limited to the various ordinances of worship that have been set. However, it has a more comprehensive and very broad meaning, includes all activities in the field of life and includes all human actions that are only aimed at Allah by doing everything that pleases Him and guarding oneself from everything that makes Him angry. 2) To help the formation of noble character. "Through education, Islam expects the formation of noble character, noble character, high aspirations, strong will, maintaining good manners, being kind, honest, sweet in speech and others". Allah himself praised the prophet Muhammad for his high moral character, as Allah says which means: Verily, you are of high character. (Q.S. Al-Qalam: 4). 3) To achieve happiness in life in this world and happiness in life in the hereafter. Islamic education is not only concerned with the hereafter and not only in terms of the world. But Islamic education pays attention to both at once. This is in accordance with the prayer that we always read which means: ... Our Lord, grant us happiness in this world and happiness in the hereafter and protect us from the torments of hell. (Q.S. Al-Baqarah: 201). 4) For the establishment of Islamic society. A natural thing in the methodology of Islamic religious education with the ultimate goal (objective) is to form an Islamic society, whose thoughts and actions do not conflict with the values contained in the Qur'an and Sunnah. Furthermore, they can also foster a new generation born from within the womb in the same direction, namely upholding Aqeedah, morality, customs, behavior, mindset and all charities in accordance with the values expected by Islam. Regarding the purpose of Islamic religious education, Prof. Dr. Mahmud Yunus further formulated: "The purpose of Islamic education is to prepare children, so that when they grow up they will be able to do the work of the world and the practice of the hereafter, so as to create happiness with the world and the hereafter". Meanwhile Prof. Mohd. Athiyah Al-Abrasyi in her study of Islamic education has concluded five basic general goals for Islamic education, namely:

- a) To help the formation of noble character.
- b) Preparation for the life of this world and the hereafter.
- c) Preparation to seek sustenance and maintenance of useful aspects.
- d) Cultivate a scientific spirit and satisfy curiosity.
- e) Preparing lessons from a professional, technical and corporate perspective, in order to be able to master certain professions to seek sustenance in life in the world, in addition to maintaining the spiritual and religious aspects.

Based on the formulas above, it can be concluded that the general purpose of Islamic religious education is not only to achieve a certain level of faith in Allah, but also to try to form a noble character and prepare people so that they can achieve a happy life in this world and the hereafter. Specific goals are goals to be achieved according to the level of education that the child has gone through. The objectives are:

- a) For elementary school level, the objectives are:
  - 1) Instilling a sense of religion to students.
  - 2) To instill feelings of love for Allah and His Messenger.
  - 3) Introducing Islamic teachings that are global in nature, such as the pillars of faith, the pillars of Islam and others.
  - 4) Familiarize children to practice practical worship, such as prayer, fasting and others.
  - 5) Get used to good examples.
- b) For Junior High School (SLTP) the objectives are:
  - 1) Provide religious knowledge.
  - 2) Provide an understanding of the Islamic religion in accordance with the level of intelligence.
  - 3) Cultivating the spirit of religion.
  - 4) Guiding children so that they do good deeds and have noble character.
- c) For the Senior High School (SLTA) level the objectives are:
  - 1) Completing the religious education that has been given at the junior high school level.
  - 2) Provide education so that they practice the teachings of Islam that they have received.
- d) For the University level, the objectives are:
  - 1) The formation of Muslim scholars who are devoted to Allah.
  - 2) Embedded "*aqidah Islamiyah*" in every student.
  - 3) The realization of students who are obedient to worship and have noble character.

From the formulation of the objectives of religious education for each of the above-mentioned school levels as a whole, it can be concluded that religious education aims to educate children to become true believers and Muslims, do good deeds and have noble character, so that they can become a member of society who able to live with his own abilities, serve God and serve his nation and homeland and do good to fellow human beings.

#### 4.2 Scope of Religious Education

In carrying out education, Islam takes a comprehensive approach to human form, so that no one is left behind or neglected in the slightest, both physically and spiritually, both physically and mentally, and also involves all his activities as caliphs on earth. Islam sees man in totality, approaches him on the basis of what is in him, on the basis of the nature

that Allah has given him, nothing is neglected and does not impose anything other than what Allah has made according to his nature. This is sourced from the Creator, as his word which means: ... That is the nature of God who has created humans according to that nature, there is no change in God's creation, that is the straight religion ... (Q.S. Ar-Rumm: 30). Islam is a religion of nature. Therefore, in the field of education, Islam always harmonizes physical education with spiritual or intellectual education. "There is no single educational system that can approach human nature by placing it in the right place, as produced by Islam". The scope of Islamic education includes the following:

a) Physical Education.

Islam believes in and recognizes the existence of the human body, and basically the body and spirit cannot be separated. You can't talk about physical activity without talking about mental health issues. Hearing, smelling, touching and touching are all physical activities, but their positions cannot be separated from the overall mental form. In other words, physical activity is inseparable from mental activity and is closely related. Hearing without feeling, seeing without awareness, smelling and touching without leaving an impression on the soul, all these are meaningless in human life. Islam also takes into account his physical needs and desires. Therefore, Islam meets basic human needs such as food, clothing, shelter, sex and possessions. Islam encourages the pursuit of worldly possessions in a good and lawful manner. In order to prepare a strong body, Islam also provides guidance. Archery, horseback riding, or sports in general are his one of the methods of physical training in Islam. The purpose of all this is to strengthen the body, to train it to be strong to endure suffering and to work hard. In addition, people should be able to participate in this life and enjoy it. "More than that, the struggle for life and limbs is a struggle that really requires a strong and strong body." . Islam is also very concerned with the physical appearance of men and women. He wants a truly masculine man and a truly feminine woman. Islam forbids women to behave like men and men to behave like women. The Qur'an introduces the physical aspect with high and sublime modesty that makes humans different from animals. He made people clean it like bathing and ablution after intercourse. Prayer clearly illustrates the presence of physical involvement. Wudhuk is a physical behavior even though it has a spiritual meaning by which it is intended to clean the body before praying. Prayer itself is a physical movement which is accompanied by concentration of thoughts and feelings. The body must cooperate with feelings and thoughts, must be in sync with every movement, otherwise the prayer will be destroyed. In order for man to be able to maintain his life, he must eat, drink and have a place to live, so that he can maintain his kind and man must have the ability to produce offspring. Feelings of hunger and thirst are guarantees for the body to keep getting food and drink. The sour feeling of cold or heat caused by the exchange of air is a guarantor in order to continue the offspring. Thus the Qur'an explicitly acknowledges the existence of the body, it is even commanded to enjoy it. The objectives of physical education according to Islam are:

- 1) Studying physical education with the aim of defending the religion of Allah, defending aqidah and the homeland of Islam from enemy attacks is obligatory. The advice in the verse above is to prepare all kinds of strength. The physical strength that is recommended here is a power that is controlled by the intellect who knows the meaning of *ubudiyah* which is recommended by the Qur'an so as not to deviate. Because it is an obligation in Islam to learn how to fight, which of course really requires a tough and strong body.
- 2) Physical education for health purposes.
- 3) This can be done by maintaining the body by exercising. The usefulness in terms of morals with the presence of sports is to be able to form an attitude of tolerance, sportsmanship and good cooperation as well as to strengthen *ukhwah Islamiyah*. Furthermore, in terms of health, physical education also serves to maintain cleanliness or as a protection against various diseases.
- 4) Physical education basically boils down to the body. Therefore, it is forbidden for humans to eat food and drink drinks that can damage the health of the body, because with the disruption of human health, humans are not able to serve God so they cannot reach pious humans.

From this description it can be said that physical education is one of the values of the Islamic religion which is sourced from the Qur'an and Sunnah.

b) Intellectual/Intellectual Education.

Aqal is the most potential human strength, is the greatest gift of God given to humans. With reason, humans can distinguish one from another, can understand, reflect, think and learn everything. This does not mean that reason can determine absolute truth in this case Muhammad Qutb explains: "It is undeniable that reason can distinguish good from bad, but it is not a determinant of truth. Many have been decided by reason but turned out to be wrong and cannot be implemented. There are many verses of the Qur'an that inspire people to use their intellect in living life in this world. Here, another Qur'an explains that, when humans are born into the world, they do not know anything. brought out from your mother's belly not knowing anything, then Allah made hearing, sight and heart, hopefully you will be grateful. (Q.S. An-Nahl: 78). Allah has also equipped humans with senses and intellect, by which humans can acquire knowledge. However, humans are also required to be responsible before God regarding the tools that God has given. The aims of education for the mind are:

- 1) Islam guides the mind especially to pay attention to Allah's creation. Therefore, Islam is very concerned that humans are very concerned about the perfection of the occurrence of heaven, life and humans themselves. Man must make reflection on this problem a part of his belief which is the basis in an effort to pay attention to and think about God's creation.
- 2) To increase faith in Allah.  
After contemplating and paying attention to all of Allah's creation, it is hoped that humans can increase their faith in Allah towards a more perfect one.
- 3) Islam also guides the mind to pay attention to how wise the determination of the laws is. The law is actually from Allah, but the implementation is human. The Qur'an, especially those related to legal verses, pays great attention to building the human mind to realize, understand and pay attention to these verses, so that the laws can be implemented. Besides that, there are not a few legal verses in the Qur'an that are not easy to understand, but are explained in general which ask for thoughts to explain them before they are implemented. In this case Muhammad Qutb asserted: The fact confirms that Islam has made great efforts in the field of jurisprudence, which is considered as an incomparable human heritage. Most of the fiqh laws are still valid today, because of the great thoughts contained in them. And the arrival of that thought to that level is the result of the guidance of the Qur'an Al-Karim in contemplating and studying and in preventing it from entering the field before the abilities of knowledge, analysis and thinking are sufficient.
- 4) When humans have acquired knowledge with their intellect, then he forbids hiding that knowledge, even the Qur'an threatens for people to do so, in this case Allah SWT says which means: "Indeed, those who hide what Allah has sent down from the Book, and sell it at a cheap price, they do not swallow into their stomachs except fire and Allah will not speak to them, and for them a painful torment. (Q.S. Al-Baqarah: 174). Besides Islam does not justify hiding the knowledge that has been obtained, Islam also recommends teaching that knowledge, so that other humans can also get it. For those who are not knowledgeable, Islam recommends training the mind by studying and asking experts if they do not know. Thus, in Islam, there is no conflict between reason and knowledge and religion itself. Therefore Islam is very active in connecting the human heart continuously with Allah and guiding the mind to know the wisdom of God creating nature and to know the evidences of His greatness that is in this.

c) Spiritual Education.

Spirit is an invisible force and we do not know matter and how it works. It is a means of making contact with God." The spirit itself comes from God, which he gives to man, says God in Q.S. Al-Hajar : 29, Q.S. Al-'Araf: 172, Q.S. As-Sham: 9). So the continuous development of spirituality has the ultimate goal of creating inner contact between humans and God so that they get peace, happiness and sincerity.

#### 4.3 Aspects of Religious Education

Drs. Ahmad D. Marimba divides the aspects of Islamic education into two parts, namely the "Siterdidik aspects" and "educators".

a) Educated.

Basically, learning opportunities in the Islamic world are guaranteed for every person/level of society, both rich and poor, even poverty is not an obstacle for people who want to study. Prof. Dr. Ahmad Syalabi explained: that "Imam Syafi'i was an orphan under his mother's care, while his own mother was a poor woman who could not afford to pay for her schooling, even to buy her paper and pens. However, he joined his group of friends in the mosque and listened to the lessons of the scholars. According to Muhammad Athiah Al-Abrasyi, students or students need to pay attention to several things in studying, namely:

- 1) Keep him away from despicable morals and clean him with immoral acts.
- 2) Rounding his soul and mind to seek knowledge by bringing himself closer to Allah SWT.
- 3) Diligent in learning, willing to leave his family and homeland.
- 4) Set learning in a place, do not like to move, except to deepen their knowledge.
- 5) Respect the teacher and act on his will.
- 6) Don't belittle questions, don't walk in front of him and don't sit in his place and don't ask questions before getting his permission.
- 7) Do not reveal his secrets, Do not deceive and find fault.
- 8) Be earnest and watch the night to repeat the lesson and discipline in keeping the time.
- 9) Hang out with friends as if they were a mother and father.
- 10) First he greets his teacher and minimizes useless chatter and does not corner him with the opinions of others who differ from him.
- 11) Be willing to repeat the lesson at the beginning of the night and at the end and at dawn, because it is a blessed time.
- 12) Willing to prepare himself to study until the end of his life.

Thus in the process of Islamic religious education, the position as a student or student is not something that is not important. Someone who is immature still contains a lot of possibilities for development, both physically and spiritually. Students have talents that must be developed, have the will, feelings and thoughts that are not yet mature. However, not all educational problems only depend on the educator or teacher.

b) Educator or teacher.

In fact, the fact proves that every human being has the ability to acquire knowledge on his own efforts at the initial stages. "Therefore, everyone needs a teacher, mu'alim, ustaz for the benefit of his studies and the formation of character, beliefs, actions and efforts. Indeed, the task of a teacher or educator is not easy. Besides he must have adequate knowledge, he must also have a strong faith, many good deeds, high morals, good speech and the most important thing is to love his students. In the Islamic education system, it is basically difficult to distinguish between teachers and scholars, especially in the Middle Ages, because all educated people at that time, whether they received a salary or not, were equally trying to give lessons to the community. Among them there are those who give lessons directly to their students which are arranged into several groups or halaqah and there are also those who write books which then broadcast them. So in the world of education, the responsibility of a teacher or educator is indeed heavy but noble.

#### 4.4 The Emergence of *Taqlid* in Religious Education

In the field of education, the Muslims have achieved progress and glory. Their foundation is the Qur'an and the Sunnah of the Prophet. This can be proven by the many Islamic figures who appear, either as ulema or as mujtahid imams as well as those who appear in other fields such as leaders, judges, doctors, teaching and educational figures and others. During the lifetime of the mujtahid imams, the Islamic area was the center of progress, the center of relations between East and West, the center of political, economic and so on. This fact helped the mujtahids in compiling the books of fiqh. This is also inseparable from the attitudes of the Islamic Caliphs in making mujtahid imams their advisors, such as Imam Malik, Imam Shafi'i, Abu Yusuf and others. However, in the year 565 Hijriyah, the Abbasid kingdom in Baghdad fell to the Mongols (Tartars). The last Al-Mu'tasyim Caliph of the Abbasids, was brutally killed by the Mongol army led by Holuku Ibn Nuli Genghis Khan. The Mongol army seized all the wealth and carried out a massacre of Muslims for 34 days and finally they burned the city of Baghda and all its contents. The fall of the city of Baghdad is the culmination of the decline of Muslims, especially in terms of education. At that time, there were various attitudes of the Muslims, especially in the field of courts of Islamic laws, there were those who were content with what was already there, there was no need for ijihad, they had only *Taqlid* to the previous scholars, including intellectuals, not only from the general public. There are also those who discuss the existing opinions and take the most strongly based. The same is true in the teaching of religious education. Every country, especially in jurisprudence, always adheres to the school that has been adopted by most people who have followed it (*Taqlid* towards that school). In Indonesia, because we adhere to the Imam Shafi'i school of thought, automatically education in religious teachings cannot be separated from the circle of these schools. For more details, we will continue this discussion on areas that are indeed the center of *Taqlid* itself, especially in the field of fiqh.

#### 4.5 Fields That Lead to *Taqlid* in Religious Education

The occurrence of *Taqlid* in the teaching of religious education in schools, generally always has to do with the science of fiqh, as well as in matters of aqidah and morals. This writer can explain as follows:

a) The occurrence of *Taqlid* in the field of aqidah.

The teaching of religious education, especially matters of aqidah, is generally based on the views of Ahlussunnah waljama'ah. What follows in this problem is the ash'ariyah and maturidiyah schools. The method of memorizing the attributes of God (twenty properties) is the result of this group's thinking, and this is what the religious education system in Indonesia has always followed (*diTaqlidi*). In addition, students also always follow the flow taught by the teacher, including in this field of aqidah. Every teacher's words are always obeyed and believed by his students.

b) The occurrence of *Taqlid* in the field of morality.

Moral teaching in schools is based on Imam Al-Ghazali's view. The material includes morals towards parents, morals towards neighbors, morals towards teachers, morals towards fellow human beings, morals towards other living creatures both flora and fauna, and what is very important is morals towards God as the creator of this nature. In this moral issue, students are also always *Taqlid* or follow the teacher, so there is a saying that says "the teacher pees standing, the child pees running". Teachers are role models that are always followed by their students. For this reason, a teacher must act in accordance with the values contained in religious teachings so that students can use them as good examples that they always follow.

c) The occurrence of *Taqlid* in the field of fiqh.

In general, the occurrence of *Taqlid* is always related to problems of fiqh or Islamic law. In the book "Special Methods for Teaching Islam" it is stated that the areas that give rise to *Taqlid* in religious education, namely in teaching the science of fiqh are as follows:

- 1) Worship.  
"In this chapter of worship, issues are discussed and discussed which can be grouped into issues: taharah, prayer, fasting, zakat, hajj, jihad, fardhu kifayah, nadhar, sacrifice, slaughter, labor, aqiqah and food and drink."
- 2) Ahwalusy syakhshiyah.  
This chapter discusses and discusses issues relating to personal (individual), family and inheritance issues which include: applying, marriage, socializing, nafaqah, divorce, khuluk. Fasakh, li'an, zhihar, ila', iddah, reconciliation, breastfeeding, maintenance, washiyat, inheritance and guardianship.
- 3) Muamalat.  
This chapter discusses and discusses issues related to assets, property rights, how to obtain and use them, all of which include: buying and selling, business, usury, leasing, debts, mortgages, orders, guarantees, mudharabah, borrowing and lending. musharaka, wadiah, grants and hadiyah, waqf and others related to property.
- 4) Muamalat maliyat.  
This chapter of worship discusses and discusses issues that are grouped into common property, both small and large communities such as the state. This discussion includes: the status of joint property or baitul mal, sources of baitul mal, objects and ways to use the wealth of baitul mal, management of baitul mal and others.
- 5) *Jinayat* and 'uqubat (offences and punishments), which include: crime offenses, qishash, diyat, law violations and crimes, apostasy law, adultery law, punishment for theft, self-defense, rebellion, jizya and others
- 6) Murafa'at or Mukhashamad, which discusses court problems, which include: judges, lawsuits, evidence, witnesses, oaths and others related to the judiciary.
- 7) Ahkamud Dusturiyah  
In this matter discussed, among others: to the state or waliyul amri, requirements to become head of state, rights and obligations of waliyul amri, rights and obligations of the people, deliberation and others.
- 8) Akhamud dualiyah (International Law).  
This chapter discusses issues that have international relations, which include: relations between states, both Muslim, or Muslim and non-Islamic, both at peace and in situations of war, invasions, issues of prisoners, tributes, taxes, treaties, protection, ahlu zimmi and others.

From the descriptions above, it appears that the area of discussion in religious education is based on the well-known schools of law, both in the fields of aqidah, morals and fiqh. In fiqh in particular, for now it is also often studied in its entirety which is not only fixed on one school of thought which is with mentarjih. The teaching of religious education on the basis of the fields that the author has mentioned is always based on the level, i.e. each level is always adjusted to the materials in accordance with the abilities of students or students both for elementary, middle and college levels.

#### 4.6 *Taqlid* in Teacher and Student Interaction

The task of a teacher in Islamic religious education is very broad, namely to foster all the abilities and good attitudes of the students in accordance with Islamic teachings. This means that the development of attitudes and personality is not limited to its implementation through coaching in learning places only. In other words, the task or function of the teacher in fostering students is not limited to teaching and learning interactions in the room. The central function of the teacher is to educate. This central function is parallel to teaching activities and guidance activities, even in every step and behavior in dealing with students there is always an educational function. As a teacher, the teacher is tasked with fostering the development of knowledge, attitudes and skills. The teacher must know that at the end of each lesson, sometimes it is only a change and development of knowledge in students. This must be realized by the teacher so that he is also able to change the attitudes and behavior of children in a direction that is in accordance with Islamic teachings. For this reason, if it is associated with *Taqlid* in teacher-student interactions, then a teacher must continuously maintain a religious atmosphere, cooperation, a sense of unity and a feeling of satisfaction in students with their work. Thus the teacher will more easily influence students in shaping their attitudes in accordance with the teachings of Islam, because students always pay attention to every movement and behavior of the Islamic teacher which he then follows.

#### 4.7 *Taqlid* in the Norms of Good Example

In the book "Reciprocal Relations of Religious Education in Schools and Families" it is stated that teachers must have good manners because children always see their teachers as examples that they must follow, which the teacher must realize. The eyes of the students are always on him and their ears always hear about him, so if he thinks something is good it means it is good for them and what is considered bad is bad for them. A teacher is always a role model for his students and can even be an example for his students, so according to Muhammad Athiyah Al-Abrasy, a teacher must have the following characteristics:

- a) Zuhud, not prioritizing material and teaching for seeking the pleasure of Allah alone.
- b) Far from sin and mistakes, clean of soul and free from major sins and cheerfulness and other qualities that are despicable.
- c) A teacher is a father before he is a teacher.

- d) Must know the character of students, both in nature, habits, and thoughts.
- e) Must master good subjects.

Thus it can be said, a teacher because he is always followed by his students then he should be the first person to set a good example. For that the teacher must improve himself. Teachers in their view are the best role models who are always the focus of the eye, will always tell what the teacher says, will assume what the teacher is doing and vice versa. It should also be noted, especially in matters of worship, that students often follow what the teacher always does. For this reason, a teacher is also expected to always be with his students in carrying out worship to Allah SWT. This is usually more influential in the life of the “*Pasantren*” or “*Dayah*”. Many practices or “*wirid*” carried out by Tengku or teachers who always follow the students.

## 5. Conclusion

Islam is not only for people who are smart and expert, but for all people in their level and status. For Muslims who have high knowledge and are able to explore the arguments from the Qur'an and Sunnah, they must do *ijtihad*. Meanwhile, for ordinary people to save themselves from mistakes in understanding Islamic teachings, they are allowed to follow and adhere to the explanations and fatwas of scholars or mujtahids. Following the opinion or fatwa of the mujtahid imam (*Taqlid*), especially for ordinary people, is not a bad thing, it can even save them from mistakes and misguidance, because ordinary people do not have the ability to explore the Islamic laws that are *ta'lifkan* to them. *Taqlid* to imam mujtahid does not mean leaving the Qur'an and Sunnah. But it is precisely *Taqlid* that essentially carries out and follows the Qur'an and Sunnah as precisely as possible for those who are unable to explore the laws of the two. The emergence of lethargy in the field of Islamic education in general and in fostering Islamic law in particular, is not the cause of *Taqlid*, but is more caused by political management and the sluggishness of the Muslims themselves. After the formation of the school of thought, the teaching of religious education, especially in the field of fiqh, is always inseparable from following the mujtahids. Likewise, in teaching religious education in our place, it is also guided by the fiqh books that have been compiled, both in the fields of worship, *mu'amalat*, *akhwalusy syakhshiyah*, *mu'amalat maliyat* as well as in the field of *jinayat*, justice and international law. A teacher because he is always followed by his students, then he should be the first person to set a good example. For this reason, the teacher must improve himself first so that he can be a good example for his students. The suggestions in this study are expected to institutions or agencies such as the Ulema Consultative Council, the Ministry of Religion, the ulama and scholars as well as Islamic boarding schools teachers so as not to familiarize the public in blind *Taqlid*. It is also expected that institutions and agencies can inform the Muslim community so that they do not blind *Taqlid* and directing them to gain deeper religious knowledge, and informing the Muslim community by publishing so that people know about it.

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