

# ISLAMIC EDUCATION IN THE TIME OF UMAR BIN KHATTAB: A HISTORICAL STUDY

Gesha Berlianto <sup>1</sup>, Yulita Putri <sup>2</sup>, Abid Nurhuda <sup>3</sup>

<sup>1</sup> UIN Raden Intan Lampung, Indonesia

<sup>2-3</sup> Pascasarjana Universitas Nahdlatul Ulama Surakarta, Indonesia

Email: geshaberlianto19@gmail.com<sup>1</sup>, yulitaputrilpg@gmail.com<sup>2</sup>, abidnurhuda123@gmail.com<sup>3</sup>

## **Abstract**

*Islamic education is required to be able to answer the challenges of every era. And the progress of this education started a long time ago when Islamic territory had reached from west to east, namely during the military expansion during the era of caliph Umar Bin Khattab. So the purpose of this study is to describe Islamic Education in the Era of Umar Bin Khattab. The method used is a literature study with descriptive techniques in concluding and analyzing the data so that this research is qualitative. The results of the study show that Islamic Education during the Umar Bin Khattab era included the provision of quality educational resources by sending them to become teachers and scholars in conquered countries. then the construction of educational infrastructure such as kuttab, majlis, and mosques. And finally, there are methods in education such as halaqah, talaqqi, and lectures.*

**Keywords:** *Islamic Education, Umar Bin Khattab, Historical Studies*

## **Abstrak**

*Pendidikan Islam diharuskan mampu untuk menjawab tantangan disetiap zamannya. Dan kemajuan dari pendidikan tersebut sebenar sudah dimulai sejak dahulu di saat wilayah islam telah menjangkau dari barat hingga ke timur, yakni masa-masa ekspansi militer pada zaman kholifah Umar Bin Khattab. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Pendidikan Islam Di Masa Umar Bin Khattab. Metode yang digunakan adalah studi literatur dengan teknik deskriptif pada penarikan kesimpulan setelah dilakukan analisis data sehingga penelitian ini termasuk kualitatif. Hasil penelitian menunjukkan bahwa Pendidikan Islam di Masa Umar Bin Khattab mencakup penyediaan sumber daya pendidik yang berkualitas dengan mengirim mereka untuk menjadi guru dan ulama di Negara-negara yang berhasil di taklukkan, lalu pembangunan infrastuktur pendidikan seperti kuttab, majlis dan masjid. Dan terakhir adanya metode-metode dalam pendidikan seperti halaqoh, talaqqi dan ceramah.*

**Kata Kunci:** *Pendidikan Islam, Umar Bin Khattab, Kajian Historis*

---

## INTRODUCTION

Education is everything in life that influences a person's growth, education is a learning experience that takes place in all living environments and throughout life (Sanusi, 2018). Education is also a system that is run systematically so that it can achieve the goals that have been set to improve the quality of human life in all aspects of life (Hairudin, 2018). Education is a basic thing that is very important and indeed very necessary in everyday life. The first education we get is education in the family environment (Nurhuda, 2023a). In the family there are lots of things that we get from parents from birth to adulthood, children are given the most education in the family environment. Then, we get the second phase of education from the environment around us. Because, when we are in the community we get new things that can be adopted and there are still many educational values that we get from the

surrounding environment. After that the last is education in school institutions, education in school institutions has the goal of creating and forming good human seeds (Nurhuda, 2023b).

Education is one of the things that is a very vital need for the future of the nation's next generation, especially for the younger generation who are objects in the world of education, we can see this together, how is the role of education in fostering, and guiding generations to become better human beings. good again (Faiso, 2017). If we get little education then when living in this world we will often feel confused and have no direction. Because education is a very basic thing in human life which is useful for honing the mindset and character of every human being (Princess & Nurhuda, 2023).

Therefore, education is a guidance process that occurs because of a vertical relationship between those who lead and those who are led. As an effort so that humans can work together with others outside themselves to achieve goals in a society that helps each grow and is in the process of perfecting themselves and getting out of their limitations (Muadin, 2017). In addition to education, we must also have a religion that guides us in the future. Of course, the Islamic religion sent by Allah to the Prophet Muhammad is still spreading throughout the world. Because Islam is a religion that guides us on the right path (Nurhuda, 2022a).

Islamic education is education that is understood and developed from the fundamental teachings and values contained in the basic sources of Islam, namely the Quran and Sunnah (Moh Abdullah, 2019). Al-Qur'an is the first source of Islamic education because it has absolute value handed down by Allah SWT. The values in the Qur'an are timeless and relevant in every era so the ideal Islamic education must fully refer to the basic values of the Qur'an (Umar, 2010). In this study, the authors are interested in raising education during the time of Umar bin Khattab, because Umar's caliph was one of those who made Islamic education progress and develop and expand to other countries.

Umar bin Khattab was one of the companions of the prophet Muhammad SAW who had become the second caliph of the Islamic government. Umar had a high position on the side of the Prophet. Allah has given Umar the characteristics of the prophets and the position of the apostles so that he is a person who deserves the position of prophethood. Apart from that, Umar also received muhaddisin, or inspiration from Allah. Allah put the truth on Umar's tongue and heart, so Rasulullah SAW gave Umar the title Al-Faruq, namely the person who separates between truth and falsehood (Haekal, 2013). Umar's reign, which tended to be relatively long, namely 10 years, made the Islamic territory expand beyond the Arabian Peninsula. This means the wider spread of Islam at that time, seeing these conditions Caliph Umar also attached importance to the problem of Islamic education. This can be seen when Umar ordered commanders if they succeeded in controlling a city, they were ordered to build a mosque as a place of worship and education.

In connection with this educational effort, Umar appointed and appointed teachers for each conquered area, whose job was to teach the contents of the Koran and Islamic teachings to residents who had just converted to Islam. The dominance of new areas by Islam led to the emergence of a desire to learn Arabic as the language of instruction in these areas. New converts to Islam from conquered

areas had to learn Arabic if they wanted to learn and deepen Islamic knowledge. Therefore, at the time of Umar, there was already teaching Arabic (Asrohah, 1999). Regarding the explanation above, it can be seen that education during the time of Umar bin Khattab already had an Islamic education component which is implemented today in many educational institutions. Therefore the author is interested in discussing it to be able to use the past as an example and learning so that it will be even more glorious in the future, especially in the educational aspect.

## **RESEARCH METHODS**

The method used in this research is a literature study by collecting various sources, be it from books, journals, websites or others to be reviewed so that they are relevant to the theme (Nurhuda et al., 2023). The technique used is to describe and answer the topic of the problem so that it is included in the qualitative research category. The data collection was carried out using a documentation approach, then observed for important parts and recorded. It has just been reduced and presented with a content analysis model so that it is easy to conclude (Nurhuda, 2021).

## **RESULTS AND DISCUSSION**

### **Islamic education**

Education is a system that operates systematically based on rules that aim to achieve predetermined goals and improve the quality of human life in all aspects of life. Because education is an effort to humanize humans. In other words, humans are born with noble instincts. Therefore, education is required to provide humane action in educating students (Muadin, 2017).

Educational goals include three aspects of standardization. First, guide the educational process. Second, motivating educational activities, because the basic purpose of education is to realize and internalize educational values for students. Third, educational goals are standards or educational evaluation measures. Therefore, it can be concluded that education is a process of instilling something into humans, and the process is carried out in stages so that it can be embedded in humans. The planting process refers to the methods and systems used to instill educational values (Hairudin, 2018).

In essence, Islamic education is the business of devout Muslim adults, the aim of which is to consciously direct and guide the development of the natural and basic abilities of students through Islamic teachings to achieve the highest point of growth and development. (Nurhuda, 2023c). Therefore Islamic education is an education that must consciously be carried out through Islamic law to achieve clear goals. Islamic education is universal, and people must be guided to realize that they are God's creation and their function is always to worship God (Nature, 2016).

Based on the description above, Islamic education can also be interpreted as physical and spiritual development based on Islamic religious law, to form the main personality according to Islamic standards. Therefore, Islamic education here means care and guidance for students and is an effort so that after completing their studies they can understand and practice Islamic teachings and turn them into a way of life (Nurhuda, 2022b).

So, Islamic education is a process of guidance that is carried out consciously and contains Islamic education material starting from values and aspects of Islam both those concerning aqidah, sharia, muamalah, and morals. It can be concluded with another explanation that Islamic education is a provision of guidance and teaching to students to improve the quality of potential faith, intellectual, personality, and skills of students as a form of preparation for future life based on Islamic teachings.

Islamic education has a foundation or footing that is used as a source or basis for Islamic education. The basis of Islamic education is the Qur'an and as-Sunnah which are valid throughout the ages. Heterogeneous Muslims with various schools of thought recognize and use the Al-Qur'an and as-Sunnah as the main sources. Of course, the level of understanding, interpretation, appreciation, and implementation of the norms of the Qur'an and as-Sunnah cannot simply be equated from one region to another. Local sociocultural problems play a role in giving different understanding patterns from one to another.

### **Fundamentals of Islamic Education**

In the process of education, the purpose of education is the crystallization of values that want to be realized in students' personalities. One of the main requirements of Islamic education is an effort to continue and perpetuate cultural values in society (Minarti, 2016). Thus, education is a tool to achieve a goal for the community. For education to carry out its functions and benefit humans, it needs basic references. This is because education is the most important part of human life which naturally is a pedagogical person. The basic reference is an Islamic view of life with transcendent, universal, and eternal values.

The foundation is the foundation on which something stands or stands so that it can stand firmly. The basis of a building, namely the foundation on which the building is based so that it is upright and firm. Likewise, the basis of Islamic education is the foundation or principle so that Islamic education can stand upright and not easily collapse due to strong winds in the form of emerging ideologies, both in the present era and in the future. Broadly speaking, there are three basic Islamic education, namely the Koran, sunnah, and laws that apply in the country where we live (Uhbiyanti, 2005).

### **Islamic Education Goals**

The goals in Islamic education can be categorized in several aspects, namely (Sudiyono, 2009):

- a. General purpose

The general goal is the goal to be achieved by all educational activities, either by teaching or by other means.

b. Final destination

Islamic education lasts a lifetime. So its ultimate goal lies at the end of life in this world.

c. Temporary Purpose

Temporary goals are goals that will be achieved after students are given a certain number of experiences that are planned in a formal education curriculum.

d. Operational Purpose

Operational goals are practical goals that will be achieved with several specific educational activities. A unit of educational activity with materials that have been prepared and are expected to achieve a certain goal is called an operational goal.

From this description, it can be concluded that Islamic education has broad and deep goals, as broad and as deep as the needs of human life as individual beings and as social beings who serve their creator and are imbued with the values of their religious teachings. Therefore Islamic education aims to cultivate a rounded human personality pattern through mental training, brain intelligence, reasoning, feelings, and senses. Islamic education must serve human growth in all aspects, both spiritual, intellectual, imagination, physical, scientific, and linguistic aspects. And Islamic education encourages these aspects toward excellence and the attainment of perfection in life.

### **Methods of Islamic Education**

Following are some of the methods presented by Sudiyono, among others (Sudiyono, 2009):

a. Exemplary Method

The exemplary method is a way of guiding others about something in life so that the person experiences changes in himself according to what he is guided by which is done by giving examples or through guidance directly addressed to the person being guided.

b. Separation Method

The analogy method is a method of using allegory to teach about God's power to create right and wrong. From here, people know what is good and what is bad.

c. motivational method

The motivational method is a way to get happiness by encouraging success, and if you fail because you don't want to follow the right instructions, it will cause difficulties.

d. Instructional Method

Instructional Method is a method of teaching people to believe, act and behave according to one's character so that they can know how and behave in everyday life.

e. Question and answer method

The question-and-answer method is a method that is carried out by providing questions to be answered so that it has a better effect than the previous method because with this method one's understanding will be clearer and minimize errors in learning.

f. The Stories Method

The method of stories or stories in the world of education turns out to have effectiveness and appeal that touches feelings. Islam recognizes human nature to like the story and recognizes its considerable impact on feelings.

### **Omar's biography**

Umar bin Khattab was born among the well-known Quraysh tribe and had a high position among the Quraysh tribe. Umar bin Khattab's full name was Umar bin Khattab bin Nufal bin Abd Uzza bin Rabba'ah bin Abdillah bin Qurt bin Uzail bin Ady bin Ka'ab bin Lu'ay bin Fihri bin Malik. Umar bin Khattab was born in Mecca in 583 AD which is 12 years younger than the Prophet Muhammad saw. Umar bin Khattab received the title al-Faruq (Daa, 2017). Umar bin Al-Khattab was born at 13 after the year of the elephant (As-Suyuthi, 2009). The color of his skin is reddish-white, his face is handsome, his arms and legs are muscular, his posture is tall as if he were driving a vehicle because he is so tall, and his body is strong and not weak. He likes to dye his hair and beard with Al-henna dye. He has long and bushy sideburns. When he walked, he walked quickly, when he spoke, his words were heard, and when he hit, the blows hurt (Ash-Shallabi, 2016). Umar has a well-built and strong body. hard, brave, and very disciplined. As a teenager, Umar was known as a tough wrestler and often participated in wrestling events at the annual event at the Ukaz Makkah market (Anuz, 2016). In addition, in terms of nature, Umar Bin Khattab has the characteristics of being fair, responsible, tough in solving various problems and tough in dealing with them and full of determination in both personal and public problems, polite towards the people and very authoritative, respected, has a sharp feeling, Umar bin Khattab has extensive knowledge, is intelligent, and has many other qualities that cannot be mentioned one by one.

Umar persistently defended everything that had become a tradition of the Quraysh tribe in the form of worship rituals and social systems. He has a sincere nature that makes him willing to sacrifice his soul to defend something he believes in. With this attitude, he was against Islam at the beginning of the preaching of Islam. Umar was worried that this new religion would undermine the established socio-political and cultural system of Mecca. At that time, Mecca did have a very strategic position among the Arabs. In this city, there is the Kaaba which is always visited by Arabs. This is what makes the Quraysh tribe a strategic position among the Arabs and makes Makkah spiritual and material wealth. This also makes Makkah develop and developed (Ash-Shallabi, 2016).

When Umar finished performing the pilgrimage in 23 H. He had time to pray to Allah at al-Abtah, complaining to Allah about his age and that was not young anymore, his strength had weakened, while the spread of the Muslims at that time was getting wider, he was afraid he would not be able to carry out the pilgrimage. its job perfectly. He asked Allah to pass him off and asked Allah to give him martyrdom and be buried in Medina (Katsir, 2014). Umar was stabbed by Abu Lu'luah Fairuz while performing the Mihrab prayer at the time of Fajr, Wednesday 25 Dzulhijjah 23 H with a dagger that has two eyes.

Abu Lu'luah stabbed him three times, the first stab was below his navel and he cut the veins in his stomach until finally Umar fell and ordered Abdurrahman bin Auf to replace him as the prayer priest. History says that Abu Lu'luah was a follower of the Zoroastrian religion (Lahore, 1981). Caliph Umar died exactly three days after the stabbing. He was buried on Saturday, the first day of the month of Muharram. After being prayed for by Shuhaib, Umar's body was lowered into the grave by Abdurrahman bin Auf, Sa'ad bin Abu Waqqas, Uthman, and Ali. Umar was buried in Aisha's room under the feet of the Prophet.

### **ISLAMIC EDUCATION IN THE TIME OF UMAR BIN KHATTAB**

The expansion of Islamic territory during Umar's time led to developments in various aspects of Muslim life at that time, including aspects of Islamic education which developed rapidly in several of its components, namely:

#### **1. Educator**

With the expansion of Islamic territory outside the Arabian peninsula, the Caliph thought about Islamic education in areas outside the Arabian peninsula because these nations had different manners and cultures from Islam. For this reason, the caliph Umar ordered the commanders that if they succeeded in conquering an area, they should build a mosque as a place of worship and education. In connection with this educational effort, Caliph Umar appointed and appointed teachers for each conquered area, whose job was to teach the contents of the Koran and Islamic teachings to residents who had just converted to Islam. The dominance of new areas by Islam led to the emergence of a desire to learn Arabic as the language of instruction in these areas. New converts to Islam from conquered areas, must learn Arabic if they want to learn and deepen Islamic knowledge. Therefore, at this time there is teaching Arabic (Rosyidi, 2017).

The decision to provide salaries set by Umar bin Khattab through the Baitul Maal for teachers and fatwa givers so that they can fully concentrate on carrying out their teaching duties. Even if there is one teaching the children, Umar bin Khattab will be responsible for giving the salary through the Baitul Maal. There are in the city of Medina who teach their children to get

a salary of fifteen dirhams for one person every month (Lubis, 2020). The salary imposed by Umar bin Khattab on his employees was solely to finance their lives. In addition, it is their right to get a salary so they don't expect anything in return from society and concentrate on doing their job. Umar said to his employee: "My position and yours from this treasure (salary) is like someone who keeps the property of an orphan. Whoever is given enough, let him act wira'i. Whoever is poor, let him eat properly."

## 2. Educational institutions

During the time of Umar bin Khattab, educational centers were not only located in Mecca and Medina but were also spread across various other Islamic territories. Educational centers apart from Medina and Mecca are also in Egypt, Syria, Basyrah, Kuffah, and Damascus (Zuhairini, 1997). The educational institutions used are still the same as the educational institutions that existed at the time of the Prophet but were more developed, namely mosques, kuttab, and majlis.

- a. Kuttab, According to historical records, before the arrival of Islam, the Arab community, especially Mecca, was familiar with the existence of lower educational institutions, namely kuttab. Kuttab/maktab comes from the same basic word, namely kataba which means to write. While kuttab/maktab means a place to write or a place where writing activities take place. Most experts in the history of Islamic education agree that Islamic education at the basic level which teaches reading and writing then increases in the teaching of the Koran and basic religious knowledge (Dawn, 1996). But Abdullah Fajar made a difference, he argued that maktab is a term for classical times, while kuttab is a term for modern times (Nizar, 2005).
- b. Mosque, The history of Islamic education is closely related to the mosque. Talking about mosques comes from us talking about a place that is fundamentally seen as a place for broadcasting Islamic science and culture. The process that ushers in the mosque as a center of knowledge and knowledge is because it is in the mosque the first place to start studying the newly born religious knowledge and to get to know its foundations, laws, and goals. The mosque that was first built was the Quba Mosque after the Prophet SAW migrated to Medina. All activities of the people are focused on the mosque, including Islamic education. The educational assembly that was carried out by Rasulullah and his friends at the mosque was carried out with the halaqah system. As an educational institution, the mosque at the beginning of its development was used as a means of information and delivery of Islamic doctrines (Shaykh Maulana Shibli Nu'mani, 2015).
- c. Majlis, Umar bin Khattab lives in the Al-,Awali area, a suburban area, Medina which coincides with the Prophet's Mosque. It was in this area that Umar managed his life and liked to attend the Prophet's recitation assembly. Discusses various disciplines such as the Koran, hadith, commandments, history, and guidance. Narrated Umar that he came to the



Prophet's assembly together with his neighbors from the Ansar: "Umar narrated: "I and a neighbor from the Ansar, namely the Umayyads, bin Zaid, took turns attending the meetings of the Prophet Muhammad. One day he attended and another day I attended. If my turn comes, then I will tell you what I learned in the form of revelations and others. If his turn comes, then he will do the same thing (Ash-Shallabi, 2016)."

### 3. Educational Method

- a. Halaqoh, The entry of Islam Umar bin Khattab had a major influence on the world of Islamic da'wah. As told by Shuhaib bin Sinan he narrated: "When Umar bin Khattab converted to Islam, he showed his faith and invited him to preach openly. We sat around the Kaaba with halaqah, did tawaf at the Kaaba, and walked in rows to face people who were rude to us (Ash-Shallabi, 2016)."
- b. Talaqqi, Umar bin Khattab and their noble friends were educated with the Qur'anic education system. Thanks to the Koran, Umar bin Khattab's life has influenced his mind, heart, soul, and spirituality. This is because Umar bin Khattab studied face-to-face with Rasulullah SAW. Umar bin Khattab was educated on the educational manhaj of the Koran and the education taught by Rasulullah SAW. Since Umar bin Khattab converted to Islam, he made serious efforts to memorize and understand the Koran. He also always accompanied the Prophet Muhammad. and studied the revelations revealed to him until finally, he memorized all the verses and Surahs contained in the Koran.
- c. Lectures, Proverbs of Umar bin Khattab can be used as motivation for the claimants of Knowledge. Umar said: "Learn knowledge and teach people, learn calmness and calmness, be humble towards people teaching you the knowledge and the people you teach, don't be arrogant towards scholars, your knowledge will not teach ignorance. Umar's saying above explains that use knowledge and teach it. Study seriously and be humble towards people who teach knowledge and don't be arrogant towards scholars and knowledge doesn't teach you stupidity. Likewise, with the delivery of knowledge, Umar bin Khattab gave direction, teaching, and education to his people on the sidelines of his activities as a caliph.

## CONCLUSION

After the explanation above, it can be said that Islamic education at the time of Umar Bin Khattab was quite advanced and rapid along with the expansion of Islamic territories from the Arabian peninsula to Europe. This is evidenced by the presence of several components of Islamic education at that time such as providing quality educational resources by sending them to become teachers and scholars in conquered countries, then building educational infrastructure such as kuttab, majlis, and mosques. And finally, there are methods in education such as halaqah, talaqqi, and lectures. All of these

components are continuing today, and are proof that Islamic education will continue to exist throughout the ages and will never be constrained by time. Thousands of thanks are conveyed by the author, and the highest appreciation goes to all those who have helped directly or indirectly in the publication of this article, may Allah give you multiple replies. Amen.

## **BIBLIOGRAPHY**

- Alam, L. (2016). Internalisasi Nilai-Nilai Pendidikan Islam dalam Perguruan Tinggi Umum: Melalui Lembaga Dakwah Kampus. *ISTAWA: Jurnal Pendidikan*. 1(2).
- Anuz, F. G. (2016). *Kepemimpinan dan Keteladanan Umar bin Khattab*. Bekasi: Daun Publishing.
- Ash-Shallabi, A. M. (2016). *Biografi Umar Bin Khattab*. Jakarta: Pustaka Al-Kautsar.
- Asrohah, H. (1999). *Sejarah Pendidikan Islam*. Jakarta: PT Logos Wacana Ilmu.
- As-Suyuthi. (2009). *Tarikh Khulafa*. Jakarta: Darul Khathab Al-Ilmiyah.
- Daa, L. A. (2017). Sosok Umar bin Khattab dan Latar Belakang Lahirnya Risalah Al-Qada. *Tahkim*, 13(1).
- Faiso. (2017). *Pendidikan Islam Perspektif*. Jakarta: Guepedia.
- Fajar, A. (1996). *Peradaban Dan Pendidikan Islam*. Jakarta: Rajawali.
- Gunawan, H. (2014). *Pendidikan Islam Kajian Teoritis dan Pemikiran Tokoh*. Bandung: PT Remaja Rosdakarya.
- Haekal, M. H. (2013). *Umar bin Khattab*. Jakarta: PT Pustaka Litera Antar Nusa.
- Hairudin, M. R. (2018). Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial Kultural. *Al-Tadzkiyah: Jurnal Pendidikan Islam*, 9(1).
- Katsir, A.-H. I. (2014). *al-Bidayah Wan Nihayah: Perjalanan Hidup Empat Khalifah Rasul Yang Agung, Terj. Abu Ihsan al-Asari*. Jakarta: Darul Haq.
- Lahore, M. A. (1981). *Terjemahan Karsidjo Djojokuswano, Umar yang Agung*. Bandung: Pustaka.
- Lubis, S. (2020). Pemikiran Pendidikan Islam Khalifah Islam Umar bin Khattab. *Jurnal STIT*, 3, 69-84.
- Minarti, S. (2016). *Ilmu Pendidikan Islam Fakta Teoritis-Filosofis & Aplikatif-Normatif*. Jakarta: Amzah.
- Moh Abdullah, e. a. (2019). *Pendidikan Islam*. Yogyakarta: Aswaja Pressindo.
- Muadin, B. T. (2017). Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Pembelajaran Al-Islam dan Kemuhammadiyah di Sekolah Menengah Atas. *FENOMENA*, 9(1).
- Munardji. (2004). *Ilmu Pendidikan Islam*. Jakarta: PT Bina Ilmu.
- Nata, A. (2016). *Pendidikan Dalam Perspektif Al-Qur'an*. Jakarta: Kencana.
- Nizar, S. (2005). *Sejarah Dan Pergolakan Pemikiran Pendidikan Islam*. Ciputat: Quantum Teaching.
- Nurhuda, A. (2021). Pesan Moral Dalam Kisah Umar Bin Khattab Pada Kitab Arobiyyah Lin Nasyiin 4. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*, 2(4), 38-46.

<https://doi.org/https://doi.org/10.5806/jh.v2i4.42>

- Nurhuda, A. (2022a). PERAN DAN KONTRIBUSI ISLAM DALAM DUNIA ILMU PENGETAHUAN. *Jurnal Pemikiran Islam*, 2(2), 222–232. <https://doi.org/http://dx.doi.org/10.22373/jpi.v2i2.15909>
- Nurhuda, A. (2022b). THE ROLE OF QOLBU MANAGEMENT IN BUILDING IDEAL MUSLIM PERSONALITY. *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian*, 3(3), 64–72.
- Nurhuda, A. (2023a). *Islamic Education in the Family : Concept , Role , Relationship , and Parenting Style*. 2(4), 359–368. <https://doi.org/https://doi.org/10.54012/jcell.v2i4.153>
- Nurhuda, A. (2023b). *Peta Jalan Kehidupan Yang Tak Terlupakan* (Maret). The Journal Publishing.
- Nurhuda, A. (2023c). Sufism Values in Pancasila as the Nation’s Ideology. *ATHENA: Journal of Social, Culture and Society*, 1(3), 103. <https://doi.org/https://doi.org/10.58905/athena.v1i3.53>
- Nurhuda, A., Ansori, I. H., & Ab, T. E. S. B. E. (2023). THE URGENCY OF PRAYER IN LIFE BASED ON THE AL-QUR’AN PERSPECTIVE. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan*, 17(1), 52–61. <https://doi.org/10.35316/lisanalhal.v17i1.52-61>
- Putri, Y., & Nurhuda, A. (2023). *Filsafat Pemikiran Pendidikan Islam Lintas Zaman*. PT Sonpedia Publishing Indonesia. [https://books.google.co.id/books?hl=id&lr=&id=Zaq0EAAAQBAJ&oi=fnd&pg=PP1&dq=filsafat+pendidikan+islam+lintas+zaman&ots=EG0Wtjp8yd&sig=TX4dGf4hQP56wHEP5FFjc2mb98Y&redir\\_esc=y#v=onepage&q=filsafat+pendidikan+islam+lintas+zaman&f=false](https://books.google.co.id/books?hl=id&lr=&id=Zaq0EAAAQBAJ&oi=fnd&pg=PP1&dq=filsafat+pendidikan+islam+lintas+zaman&ots=EG0Wtjp8yd&sig=TX4dGf4hQP56wHEP5FFjc2mb98Y&redir_esc=y#v=onepage&q=filsafat+pendidikan+islam+lintas+zaman&f=false)
- Rahman, M. (2001). *Pendidikan Islam Dlam Perspektif Al-Qur'an*. Yogyakarta: Pustaka Pelajar.
- Rosyidi, M. H. (2017). Kepemimpinan Profektif Umar bin Khattab dan Umar bin Abdul Aziz. *Jurnal Ummul Qura*, 10(2).
- Sanusi, U. (2018). *Ilmu Pendidikan Islam*. Sleman: CV Budi Utama.
- Sudiyono. (2009). *Ilmu Pendidikan Islam*. Jakarta: Rineka Cipta.
- Syekh Maulana Shibli Nu'mani, P. h. (2015). *Best Stories of Umar bin Khattab*. Jakarta: Kaysa Media.
- Uhbiyanti, N. (2005). *Ilmu Pendidikan Islam*. Bandung: Pustaka Setia.
- Umar, B. (2010). *Ilmu Pendidikan Islam*. Jakarta: Amzah.
- Zuhairini. (1997). *Sejarah Pendidikan Islam*. Jakarta: Bumi Aksara.