

PROGRESSIVE ISLAMIC EDUCATION: PERSPECTIVES ON THE PHILOSOPHY OF ISLAMIC EDUCATION ACCORDING TO IBN RUSHDIE AND AL-QABISI'S ISLAMIC EDUCATION

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ABSTRAK

Tujuan dari artikel ini adalah untuk mempelajari masalah penting yang terkait dengan Islam dan Barat yang memiliki perspektif yang berbeda tentang pendidikan. Konsep pendidikan Barat berasal dari teori-teori seperti ateisme, kapitalisme, eksistensialisme, relativisme, humanisme, rasionalisme, dan empirisme. Penelitian ini adalah penelitian kualitatif yang didasarkan pada kajian pustaka, yaitu serangkaian penelitian tentang cara pengumpulan data kepustakaan (buku, artikel, jurnal ilmiah, dll). Pendekatan penelitian kepustakaan ini menggunakan berbagai sumber literatur, termasuk jurnal penelitian terdahulu. Hasil dalam penelitian ini menunjukkan bahwa istilah "pendidikan berkemajuan" tumpang tindih dengan konsep "pendidikan berkemajuan" pragmatis saat membahas ilmu pendidikan di Barat dan dunia Islam. Oleh karena itu, pendidikan Islam berkemajuan adalah konsep, ideologi, dan keyakinan yang berlandaskan agama Islam. Namun, menurut Ibnu, Tujuan pendidikan: Menurut Ibnu Rusyd, syariat pada dasarnya diciptakan dengan tujuan untuk mendidik manusia dalam ilmu yang benar atau haq. Tujuan pendidikan Al-Qabisi adalah untuk memastikan bahwa pendidikan dan pengajaran dapat meningkatkan pribadi anak-anak dengan cara yang sesuai dengan nilai-nilai Islam yang murni.

Kata kunci: Pendidikan Islam, Berkemajuan, Filsafat, komparasi.

ABSTRACT

The purpose of this article is to study an important issue related to Islam and the West having different perspectives on education. The Western concept of education is derived from theories such as atheism, capitalism, existentialism, relativism, humanism, rationalism, and empiricism. This research is a qualitative research based on literature review, which is a series of studies on how to collect literature data (books, articles, scientific journals, etc.). This literature research approach uses various sources of literature, including previous research journals. The results in this study show that the term "progressive education" overlaps with the concept of pragmatic "progressive education" when discussing educational science in the West and the Islamic world. Therefore, progressive Islamic education is a concept, ideology, and belief based on Islam. However, according to Ibn, the purpose of education: According to Ibn Rusyd, Shari'ah was basically created with the aim of educating people in the true knowledge or haq. Al-Qabisi's aim of education is to ensure that education and teaching can improve the personality of children in a way that is in accordance with pure Islamic values.

Keywords: Islamic education, progressive, philosophy, comparison.

INTRODUCTION

Views on education differ in the West and Islam. Western concepts of education are derived from theories developed in the West, including atheism, relativism, capitalism, humanism, rationalism and empiricism. This is very different from Islam, where education is based on *ijtihad* from the Qur'an, Sunnah and scholars. This is what distinguishes Western education from Islamic education. The output of each of these civilizations is different because of their different characteristics. The process of Islamic education itself is affected by these important issues. *visavis* when using sources derived from Islam or the West. As a result, the path of knowledge tends to close the possibility of developing modern knowledge. The epistemic institution of Islamic education cannot affect the quality of students who compete with general education institutions. The needs of modern educational institutions Good education is only for individuals, not social (Hatim, 2019).

One response to contemporary developments in the field of education is the philosophy of Islamic education. Islamic education is the perfect choice because it encourages physical and spiritual growth, individual and community development, and a balance between the world and the hereafter. The humanities seat announces integration. Integration means strengthening unity with students' daily habits (Awaluddin et al., n.d.).

When philosophy and Islamic religion meet, a new field emerges called the philosophy of Islamic education. similar Omar Mohamad al-Toumy al-Syaibany said that the philosophy of Islamic education is the application of philosophical theories and principles in education based on Islamic teachings, as written by Rahmat Hidayat and Henny Syafriana Nasution. Zuhairini also explains that the philosophy of Islamic education is the study of philosophical views, systems, and schools of Islamic philosophy on educational issues and how it impacts the growth and development of Muslims and Muslims. They also define the philosophy of Islamic education as the use and application of Islamic philosophical methods and systems in solving the educational problems of the people (Ilham, 2020). The philosophical formulation of Islamic education is very important because it can consider and realize all aspects of the field of study in schools and madrasahs. The philosophy of Islamic education used today cannot serve as a measure of the success of education gradually and optimally. To achieve this goal, philosophical research on Islamic education should be based on the history of the development of Islamic education in Indonesia. One example is the research on Islamic education by Ibnu Rusdy and Al Qabisi. Researchers found Bertrand Russell, a great British thinker who encompasses a wide and diverse range of thoughts, when they searched for figures who pay attention to the world of education. Researchers found that his opinion on education

is quite solutive for the problem of the objectives of Islamic education with a comparison of Betran Russell.

The philosophy of Islamic education is a systematic thinking activity that uses philosophy as a tool to organize and structure educational practices and explain the values and goals of teaching in doing educational work correctly. Philosophy of education can be defined as philosophy engaged in education. In addition, philosophy of education is also considered as the application of philosophical ideas to problems related to education. Therefore, the construction of philosophy of education cannot be separated from the study of philosophy as a whole. This study is actually the study of the philosophy of education. The number of different schools of philosophy and their consequent importance for the study of philosophy of education, has led to the formation of a classification of schools of philosophy of education. There are several schools in the philosophy of education that emerged in the United States initially. The most famous among them is the traditional group, which consists of two schools, namely perennialism and essentialism), and three contemporary modernism schools consisting of progressivism, reconstructionism, and existentialism (Muttaqin, 2017).

The goal of Islamic education, according to Ibn Rushd, is basically derived from the goal to educate humans in the true knowledge (knowledge, understanding, and action) is when a person has knowledge and understanding of everything that exists according to Allah SWT and reality, especially the great form of various forms, as well as happiness and misery after death (Abror, 2021).

The main purpose of Al-Qabisi's education is to improve the morals of children, instill a love for religion, obey its teachings, and build a soul that is in harmony with genuine religious values. Al-Qabisi also focused on the purpose of his education so that children could focus on the goal (Fadriati, 2016).

Betran Russell said that consistent Islamic education emphasizes the use of reason or intellectual aspects. The impact of this approach also includes a solution to the problem of freezing or stagnation of thought that often arises in Islamic religious teaching and religious teaching in general. The habit of people seeing religion as something sacred and as an absolute moral guide is the main cause of people's inactivity in using their minds when teaching and learning religion (Robby Pamungkas, 2023).

There are several previous studies researched by (Madani, 2017). In an article entitled "Ibn Rushd and the Contribution of His Thought to the Development of Fiqh Science", it is explained how Ibn Rushd's ideas have an impact on the world of education. There are many studies on this topic, one of which is by Mohammad Thoyyib Madani, who focuses on Ibn

Rushd's thoughts on education, especially on the development of fiqh science. Madani's research shows that Ibn Rushd's thoughts on education can be divided into two parts: method (tasawwuf) and verification (tasdiq).

Other research researched by (Musir, 2016). Which is entitled Configuration of Al-Qabisi's Thought on Islamic Education: Undoubtedly, Al-Qabisi's thoughts on Islamic education are closely related to his most famous work, Maliki Fuqaha. In general, there are three categories of thought of Islamic educators. First, they argue that Islamic education should have a common format. They argue that the curriculum, methods, and goals of education should be uniform. This opinion cannot be fully accepted because there are sociological and geographical differences among the regions of Islamic countries. The second opinion states that the responsibility of education lies with the educator or organizer, who determines the methods and curriculum in accordance with the objectives. The third opinion is that the philosophy of the state always affects society, and that is why education depends on it.

RESULTS AND DISCUSSION

This research is qualitative research based on literature review, which is a series of studies on how to collect literature data (books, articles, scientific journals, etc.). The focus of this research is to find various theories, principles, or ideas that can be used to analyze and solve the problem to be studied. To obtain a theoretical basis for the problem to be studied, this research uses a bibliometric research approach, which means that the object of research is previous research journals (Awhinarto, 2020).

Biography of Ibn Rusyid

Ibn Rushd is one of the most famous Islamic philosophers in the West and East. His full name is Abu al-Walid Muhammad Ibn Ahmad Ibn Rushd, and was born in 520 AD/1126 AD in the province of Andalus, approximately 15 years after Abu Hamid al-Ghazali died. He was born in Cordova in the year. Ibn Rushd was born into a pious and pious family in the year. Ibn Rushd and Qadi al-Qudat (chief judge of Andalusia) were Cordoba judges who were famous for their jurisprudence. (Hamka, 2018).

Biography of Al Qabisi

Al-qabisi's full name is Abu al-Hasan Ali bin Muhammad bin Khalaf al-Muafiri al-Kabisi al-Fakih al-Khairawani. He was born in Rajab, 324 AD, or May 13, 936 AD, in Kairouan or qairawan, Tunisia. He was not just an ordinary person, but a Muslim intellectual who had extensive religious knowledge, as indicated by the letter Al-Faqih behind his name.

In Islamic religious science, Al-qabisi is called Al-Faqih, which means a pious person. The people known as al-qabisi, also known as Abu al-Hasan were not members of the al-qabisi tribe. He was from a Qairawan family, and he often wore a turban on his head, which was considered a violation of qabisi customs (Rinjani, 2022).

Ibn Rushd's ideas in terms of science can be used in the field of education. We know that Ibn Rushd is a philosopher who encourages the progress and development of rationalism. In Western historical records, he is considered an inspiration for Western countries and the world to adopt rationality. It is difficult to understand how the Western world before Islam functioned came up with ideas from many Islamic figures. We can see the situation and situation in the world of Islamic politics and civilization. decline, science began to flourish in the West. Therefore, in the past, Westerners who thought about the future were considered to be influenced by Islam, which at that time was known as Muhammadism (Hania, 2021).

Ibn Rushd also said that education is the process of actualizing the student's mind. Technically, this actualized mind includes a Muslim who is intelligent, skilled, mature, and has a personality. This means that it is not intelligence, skill, or maturity that is intended, but the process of action that can produce intelligence, skill, and maturity of Muslims themselves. The role of creative freedom must be proportional in the process of actualizing the mind. Human intellect is measured and valued before Allah SWT, as taught by Islam. Because the level of understanding and intellectual ability of humans varies in understanding one truth, the way to develop human reason must be in accordance with their level of ability. As stated by Ibn Rushd, the basic human nature is different in accepting the truth. There are those who get the truth through Burhan's approach, and there are others who do not (Nasihuddin, 2019).

Meanwhile, according to al-qabisi, the first educational orientation that should be carried out by an educator or society is to provide teaching, especially in religious subjects. This includes learning about prayer, fiqh, to memorizing the Qur'an, and instilling good moral values, compared to al-akhlaq al-karimah. Therefore, al-Qabisi suggested that children be brought up in a good environment and familiarize themselves with it from an early age. This is because the personality patterns of adults are shaped by the habits adopted when they were young. In this context, it is clear that al-Qabisi's educational ideas aim to shape the child's personality with noble moral values. Therefore, according to al-Qabisi, the term "at-Tarbiah" can be interpreted as "at-ta'dib", and educational thinkers based on normative (religious) values usually describe education as a community effort to direct the development of children to form morals that are good. For example, how ethically a student presents himself before his

teacher, or the belief that children should not engage in adult conversation, and so on. (Zainuddin & Thawwafi, 2023).

Al-Qabisi's thoughts on education show that he was very concerned with educational issues. Every effort and thought of Al-Qabisi is based on the Quran and Sunnah. His thoughts on education were strongly influenced by his religious school. His writing, *Al-Mufasssal al-Mu'allimin wa Ahkam al-Mu'allimin wa al-Muta'allimin* gives us an introspective perspective on honesty and trustworthiness as elements of Islamic life (Rinjani, 2022)

Ibn Rushd also explained that he never directly expressed ideas about education contained in his writings. However, these ideas can be obtained from Ibn Rushd's philosophical thoughts, as follows: 1. About Science: Ibn Rushd divides science into two parts: *nadhari* science (theoretical) and science "amali" (practical). *Nadhari* science is science that aims to know (*ilm*) and recognize (*ma'rifah*) the essence of science without requiring its application in the real world. However, "amali" science is aimed at application in the real world. There are three fields of theoretical science: "ilmu al-asyya' alta'alimiyyah", meaning educational science, "ilmu al-thabi'iyah", meaning science, and "ilmu al-ilahiyyah", meaning divine science. In addition, practical science consists of three fields: moral science, family science, and political science. This thinking is based on the fact that the Qur'an and hadith basically serve as guidelines for Muslims, which include both theoretical and practical sciences (Abror, 2021).

Al-Qabisi said that The concept of education includes many things, such as child education, educational goals, curriculum, methods, and learning techniques, etc. as well as democracy in education and the relationship between men and women. We have developed methods that allow the integration of learning. 1. Child education is Al-Qabisi's strong interest. Implementation has not been completed to date. In the Al-Qabisi Education Implementation column, specify the age of the student. Prayer is already a legal obligation, but both are responsible for the education of their parents' children from the time they begin to speak eloquently, as mentioned in the hadith mukallaf: "Tell your children to pray at the age of seven and beat them at the age of ten (if they do not pray)." According to the statement, the Prophet is indicating that Islamic education should begin at home and that children cannot continue practicing on the board unless they do so themselves at home (Rinjani, 2022).

Betran Russell also added that Islamic education consistently emphasizes the use of reason or intellectual aspects. The impact of this approach also includes a solution to the problem of freezing or stagnation of thought that often arises in Islamic religious teaching and religious teaching in general. The habit of people seeing religion as something sacred and as

an absolute moral guide is the main cause of people's inactivity in using their minds (Robby Pamungkas, 2023). In addition, Bertrand Russell stated that although education seeks to encourage independence of mind, there probably won't be much independence of mind in the future. However, he believes there will be more than there is today. Education would be done differently if the goal was to make people think about science and not to make them accept conclusions. Therefore, Bertrand Russell opposed utilitarianism in education as a whole. If we tend to see education as something that is materially beneficial, there is no question why discussion, conversation, and freedom of thought are not prioritized in the education system. Bertrand Russell emphasized that the goal of education is the individual and not the institution.

The Purpose of Education

According to Ibn Rushd, the purpose of the law is essentially to educate people to know the truth or haq, especially knowledge, correct understanding, and actions. An example of correct understanding is knowing and understanding that Allah swt and all that exists in accordance with reality, especially the size of the various forms, as well as knowing the happiness and distress in the hereafter. The purpose of education is to provide people with correct knowledge so that they can apply it (Firmanda & Margaretha, 2022). However, according to Al-Qabisi, the aim of his education was to improve children's personalities by applying the true values of Islam. More specifically, al-Qabisi focused on his educational goal of improving the morals of children, instilling a love for religion, obedience to its teachings, and building a soul in accordance with genuine religious values. (Fadriati, 2016).

According to Bertrand Russell, the purpose of education is to make people have a dominant concern for knowledge rather than its practical and practical aspects. Therefore, Bertrand Russell opposed utilitarianism in education as a whole. If we tend to see education as something that is materially beneficial, there is no need to ask why discussion, conversation, and freedom of thought are not prioritized in the wholly utilitarian world of education, which means that it is a way to make money and not as a way to achieve wisdom. Moreover, for most of them, but to a certain degree, education is a way to be better than others (Tohani, 2014).

Islamic education from a progressive Islamic perspective is different from Islamic education that combines religion and science. Islamic education connects religion and life, as well as faith and progress as a whole. According to the progressive Islamic perspective, Islamic education is described as a representation of the values of humanization, liberalization, emancipation, and transcendence contained in the contents of Articles 104 and 110 of QS Ali Imran. According to this perspective, Islamic education is considered as an education that

brings intellectual and social transformation towards the process of human development. emancipation, which is the type of education that can make people aware of the importance of education.

Society towards social realities that have been corrupted by local cultures, especially Hinduism and Buddhism. In addition, it shapes the younger generation into contemporary individuals who are future-oriented and avoid old-fashioned ideas. Freedom from hanging or equal rights between men and women is called emancipation. According to the progressive Islamic perspective, Islamic education provides freedom to everyone to develop and maximize their potential. To become Rahmatan Lil'Alamin and Perfect individuals (Insan Kamil). Ideologically, Islamic education from a progressive Islamic perspective is described as the transformation of al-Ma'un, which is the original representation of da'wah and tajdid in the struggle for life and well-being. Universal humanity and nationality (Humanities et al., 2020).

Progressive Islamic Education

In the discussion of educational science in the West and the Islamic world, the term progressive education overlaps with the pragmatic concept of progressive education plus religion. So, progressive education or progressive religious education is an idea, ideology, belief, which is based on religion. Islam and social life, which interact with each other dialectically, creatively-dynamically, uphold intelligence (reason), and are aimed at perfecting intelligence in order to develop (grow) into a full human being to participate fully in the progress (progress) of social life which ultimately achieves goodness in the afterlife In short, progressive religious education aims for goodness or progress in the life of the world as well as possible (Ali, n.d.).

More advanced Islamic education enlightens life. Progressive Islamic education will produce theological enlightenment that reflects the values of humanization, enlightenment, transcendence, and generosity. Verses 104 and 110 of Surah Ali Imran tell of the beginning of the muhammadiyah and are the inspiration for this. Ideologically, the transformation of Islam towards enlightenment is described as the transformation of al-Maun, which represents true da'wah and tajdid in the struggle for a life of excellence, nationhood, and universal humanity. Efforts to strengthen and broaden religious insights based on the Qur'an and as-Sunnah through the development of Ijtihad are in the midst of the very complex challenges of modern life around the world (Amirrachman, 2015).

Philosophy of Islamic Education

Understanding the Philosophy of Islamic Education in philosophical studies or deep thinking commonly known as the Philosophy of Islamic Education, is the basis for the

development of Islamic education, especially the development of theory and practice. Islamic Religious Education. Philosophy is understood here not only as a method of thinking and research characterized as philosophical, but also therapeutic, namely the results of thoughts through which the theory and practice of Islamic education are constructed and developed (H.M Suyadi, 2014)

Islamic education in the study of philosophy is the process of education in the Islamic education system. Including the goals of Islamic education, educational programs, educational materials, educational methods, teachers, students, Islamic educational institutions, educational tools, and approaches. When talking about the values of Islamic education, the philosophy of Islamic education talks about how these values can be applied in human life, maintaining and developing human personality both outwardly and inwardly, which is divided into two main values. They are sacred and human values (Ilham 2020).

In his article entitled, *Comparative Study of Islamic and Western Educational Philosophy*, Muhammad Arif Sihabuddin states When comparing Western educational philosophy centered on rationality and Islamic educational philosophy centered on revelation, there are several things that make the comparison feel unbalanced or even inadequate. However, if Islamic epistemology considers that there is no conflict between revelation and reason, a comparison between Islamic and Western educational philosophy becomes possible. In addition, it is possible that Islamic philosophy of education often takes ideas and theories from Western philosophy of education; this is the case of the critical Islamic philosophy of education group (Septiani, 2017).

According to John Dewey, as stated by Muzain, education is the process of forming basic fundamental abilities, both in thinking (reason) and feeling (emotion), which constitute 'personality and relate to ordinary people'. This means. Education is a means to form individuals into civilized or cultured human beings in accordance with their nature, and people are trained to develop their minds as much as possible to meet their needs and are given the ability to reason (Aprison, 2016).

According to Al-Qabisi, the purpose of education is to improve the child's personality with true Islamic values through teaching and education. The main goal of his education is to improve the child's morals, instill a love for religion, obey its teachings, and build a soul in accordance with genuine religious values.

But the purpose of Ibnu Rushid's education is to educate people to discover the truth or essence, especially knowledge, right understanding, and right action. Another goal of education is to teach people to know and understand that Allah SWT and all that exists are true,

especially the great form of the various forms, as well as happiness and distress in the hereafter.

From some of the above definitions formulated more than by experts about the importance of Islamic education. Regarding the importance of teaching, we can conclude that. As al-Shaibani states, these are all aspects of targeted activities that the teacher performs taking into account the requirements of the subject being taught, the developmental characteristics of the students, and the environment along with the educational objectives. guiding students towards the desired learning process and changes. In addition, when the word “method” is used to refer to Islamic education, it usually means a method of conveying religious knowledge to the community in a way that can be seen by its target audience, namely Muslims. In addition, Islamic teaching methods can also be interpreted as a way of understanding, studying and developing Islamic teachings in line with the times. The basis of religion, namely referring to or making the Koran as a foundation or basis for consideration in choosing and determining the methods used in learning. After that, then use other sources with various branches and from the fragments and practices of the previous righteous people (Stai As-Sunnah, 2020).

1. Basic biology, which is based on the learners' physical condition, developmental level, and age.
2. Psychological basis is a consideration of a person's psychological strengths, such as motivation, needs, emotions, interests, attitudes, desires, willingness, and students' intellectual talents and abilities.
3. Social basis, which is considering the social background of the learners' environment, including the values and traditions prevailing in the community in choosing and determining learning methods.

CONCLUSION

From some of the above opinions related to progressive Islamic education, it can be concluded that the term progressive education overlaps with the pragmatic concept of progressive education plus religion. So, progressive education or progressive religious education is an idea, ideology, belief, which is based on religion. Meanwhile, the values of Islamic education are discussed by the philosophy of Islamic education with the aim of examining and applying these values to human life, maintaining and developing human personality both outwardly and inwardly. These values are divided into two main points: sacred values and human values.

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