



The Role of Islamic Education in Positive Social Transformation amidst Technological Advancements

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ABSTRAK

Social change, which progresses in tandem with technological advancements, significantly impacts all aspects of life, including education. Education must strive to withstand the tides of change that challenge existing values and norms. Social change is further accelerated by developments in telecommunications, social media, and globalization, which have profound implications for the paradigm of Islamic education. This study aims to analyze the role and strategies of education in surviving amidst these continual changes. It emphasizes the contributions of education and its ability to endure by examining Q.S. Ar-Ra'd Verse 11 and Sahih Muslim No. 4034. Employing qualitative library research with a descriptive-narrative approach, this study collected data through textual analysis of relevant sources. The data were classified into thematic discussions and analyzed using content analysis techniques, subsequently structured into a systematic narrative article. The findings reveal that social transformation and education are two inseparable elements. In the context of Islam, education not only focuses on knowledge development but also integrates moral and ethical values, promoting social engagement. Education is regarded as the key to positive social change and must continuously adapt to the evolving times to meet the changing needs of humanity.

ABSTRACT

Perubahan sosial yang berlangsung seiring dengan kemajuan teknologi memiliki dampak signifikan dalam berbagai aspek kehidupan, termasuk pendidikan. Pendidikan harus berupaya bertahan menghadapi arus perubahan yang terus menggerus nilai dan norma yang telah ada. Perubahan sosial semakin dipercepat oleh perkembangan telekomunikasi, media sosial, dan globalisasi, yang membawa dampak besar terhadap paradigma pendidikan Islam. Penelitian ini bertujuan untuk menganalisis peran dan strategi pendidikan dalam bertahan di tengah perubahan yang terus terjadi. Artikel ini menekankan kontribusi pendidikan dan kemampuannya untuk bertahan dengan menelaah Q.S. Ar-Ra'd Ayat 11 dan Shahih Muslim No. 4034. Penelitian ini menggunakan metode kualitatif studi kepustakaan dengan pendekatan deskriptif-naratif, serta teknik pengumpulan data melalui analisis teks terkait sumber-sumber relevan. Data yang terkumpul diklasifikasikan ke dalam sub-pembahasan dan dianalisis menggunakan teknik analisis isi, kemudian disusun secara naratif-deskriptif menjadi artikel yang sistematis. Hasil penelitian menunjukkan bahwa transformasi sosial dan pendidikan adalah dua elemen yang tidak dapat dipisahkan. Dalam konteks Islam, pendidikan tidak hanya berfokus pada pengembangan ilmu pengetahuan, tetapi juga mengintegrasikan nilai moral dan etika serta mendorong keterlibatan sosial. Pendidikan dianggap sebagai kunci perubahan sosial yang positif dan harus terus beradaptasi dengan perkembangan zaman untuk memenuhi kebutuhan manusia yang terus berubah.

KATA KUNCI

Perubahan sosial; pendidikan Islam; kemajuan teknologi; integrasi moral; transformasi sosial positif.

KEYWORDS

Social change; Islamic education; technological advancements; moral integration; positive social transformation.

A. Introduction

Social change in society occurs through three processes: creation, discovery, and diffusion.¹ These processes are interrelated and play a critical role in driving social transformation. Creation represents the initial stage where new ideas or innovations are generated, involving creativity and innovative thinking to address societal problems or meet emerging needs. In the context of social change, creation can include the development of new technologies, educational methods, or social practices aimed at improving quality of life.² Following creation, discovery occurs when ideas or innovations are identified and further refined. Discovery entails the validation and application of ideas in real-world contexts. In social change, this often focuses on how innovations can be applied to benefit society, such as advancements in healthcare that enhance community well-being. Finally, diffusion is the process by which innovations spread from individuals or groups to others within society. This process involves communication and social interaction, through both formal and informal channels, enabling the dissemination of new ideas. Diffusion plays a pivotal role in social change by allowing society to adopt and implement innovations. According to Everett Rogers, diffusion follows a predictable pattern in which some individuals adopt innovations more quickly than others.³

These three concepts contribute to social change by providing a structured framework: creation generates new solutions to social problems, discovery ensures that these solutions can be effectively implemented, and diffusion enables the widespread dissemination of these solutions throughout society, facilitating changes in behavior and social practices. Overall, creation, discovery, and diffusion are key elements in the innovation process that support the development and transformation of society across various domains.

The pressure exerted by external growth pathways resulting from change also impacts innovation institutions.⁴ These changes are driven by educational processes, whether directly or indirectly, individually or collectively. Education serves as a tool that drives and accelerates social change. Social change influences the direction, content, objectives, strategies, and dissemination of education.⁵ However, the explosion of knowledge is primarily responsible for shifting growth trajectories. Knowledge has become pervasive across all aspects of life within society, including both scientific and non-scientific domains such as material aspects.⁶ In a knowledge-based society, creative

¹ Endang Soetari, *Manajemen Perubahan* (Bandung: Pustaka Setia, 2016), 12.

² Rachel Charlotte Smith and Ole Sejer Iversen, 'Participatory Design for Sustainable Social Change', *Design Studies*, 59 (2018), pp. 9–36.

³ Iis Mulyati and others, "Proses Difusi Inovasi dalam Penerapan Metode Pengajaran Baru", *EDUKATIF: JURNAL ILMU PENDIDIKAN*, Vol.5 No.6 (Desember 2023): 2425–2433.

⁴ Jinqiu He and Huiwen Su, "Digital Transformation and Green Innovation of Chinese Firms: The Moderating Role of Regulatory Pressure and International Opportunities", *International Journal of Environmental Research and Public Health*, Vol. 19 No.20 (Oktober 2022): 121.

⁵ Nur Djazifah Er, and M Si, *Proses Perubahan Sosial Di Masyarakat* (Yogyakarta: Lembaga Penelitian Dan Pengabdian Kepada Masyarakat Universitas Negeri Yogyakarta, 2012), 4.

⁶ Muh Irfhan Muktaba, "Integritas Ilmu Pengetahuan dan Penerapannya pada Aspek Kehidupan", *Jurnal Belaindika: Pembelajaran dan Inovasi Pendidikan*, Vol. 3 No. 1, (Maret 2021): 21-28.

competition has grown so intense that it often leads to clashes of ideas and creativity. Individuals engaged in education are consistently enthusiastic and aware of the need to enact significant changes in the world, regardless of differing contexts. Change can occur through revolution (slow and systematic) or evolution (rapid and radical).⁷ According to one philosopher, social change through education has entered the realm of concrete action. This underscores the significant contribution of education to the process of change.⁸ In addressing these changes, a reference point is needed to disseminate knowledge and values to be implemented within Islamic education.⁹

Social change continues to evolve alongside increasingly sophisticated developments, including in the field of education. This has prompted the author to analyze the role and strategies of education in withstanding the relentless currents of change. This article emphasizes the contributions of education and its ability to endure amidst these changes by examining Q.S. Ar-Ra'd Verse 11 and Sahih Muslim No. 4034. As a result, this topic becomes compelling for exploration in the form of a scholarly work, titled: *Islamic Education in the Transformation of Social Change Paradigms (An Analysis of Q.S. Ar-Ra'd Verse 11 and Sahih Muslim No. 4034)*.

This study employs a qualitative or library research method with a descriptive-narrative approach. Data collection techniques include textual analysis of relevant sources.¹⁰ The gathered data are classified into thematic discussions and analyzed using content analysis techniques. Finally, the findings are systematically structured into a descriptive-narrative article.¹¹

Various studies have examined the relationship between Islamic education and societal transformation, albeit with differing parameters. Therefore, this research is not entirely novel. The utilization of Islamic education in shifting paradigms of social change distinguishes this study from previous research. Based on the review conducted by the author, the following are some prior studies that serve as references for this research, systematically organized according to the variables in this study:

First, an article by Miftahul Huda titled *The Role of Islamic Education in Social Change*, published in *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10, No. 1, February 2015. This article concludes that social transformation is an inevitable phenomenon. As an integral part of society, education must also adapt to changes occurring in the world. Its involvement goes beyond the ability to merely adjust to change; it also entails efforts to use education as a catalyst for social transformation. In Islam, everything in life, including raising children and initiating societal change,

⁷ Khoirun Niam, *Islam dan Demokrasi: Catatan atas Keragaman Pemikiran*, Makalah tidak diterbitkan, disampaikan dalam Lauching dan Seminar Lembaga Studi Agama dan Sosial (LSAS) UIN Sunan Ampel Surabaya, tanggal 22 September 2015.

⁸ Zainuddin Malik, *Sosiologi Pendidikan* (Yogyakarta: Gadjah Mada University, 2013), 276.

⁹ Dindin Jamaluddin, *Ilmu Pendidikan Islam* (Depok: Rajawali Pers, 2022), 6.

¹⁰ Haradhan Kumar Mohajan, 'Qualitative Research Methodology in Social Sciences and Related Subjects', *Journal of Economic Development, Environment and People*, 7.1 (2018), pp. 23–48.

¹¹ Fatimah Jahroh, 'Islamic Education Methods For The Millennial Generation In The Perspective Of The Quran And Hadith', *AL-WIJDÂN Journal of Islamic Education Studies*, 9.2 (2024), pp. 234–50.

must be done with the intention of devotion to Allah.¹² While there are differences in the dependent variables, there are similarities in the independent variables, as both studies address education and social change.

Second, an article by M. Fadholi Noer titled Pursuing Knowledge as a Paradigm Shift, published in *Jurnal Qathrunâ*, Vol. 1, No. 1, January-June 2014. This article concludes that one of humanity's most fundamental needs is education, as it enables individuals to achieve success both in this world and the hereafter. Furthermore, knowledge allows humans to distinguish between truth and falsehood, and it is inherently noble as it is a divine gift leading humanity toward piety (*muttaqin*). A hadith in Sunan al-Tirmidhi No. 2572 serves as a motivational reminder for pursuing education and seeking knowledge as a process of self-improvement. Through knowledge, enlightenment is attained, as reflected in the phrase "al-ilm nurun" (knowledge is light).¹³ While there are differences in the dependent variables, there are similarities in the independent variables, as both studies focus on education.

Third, an article by Cantika Mila Soniya, Solehah, Ulfi Hasanah, and Wachid Nur Fauzi titled The Reality and Role of Islamic Religious Education in Society, published in *Tarbawiyah: Jurnal Ilmiah Pendidikan*, Vol. 4, No. 2, December 2020. This article concludes that the goal of education is to produce a generation that is not only literate in technology and science but also moral, devout, and religious. Moreover, education is expected to improve societal conditions. The ideals of Islam serve as the foundation and direction for organizing Islamic education to create a new generation of individuals. Therefore, Islamic education is regarded as a builder of morality and social ethics, with the expectation that its graduates can effectively lead Islamic propagation (*dakwah*) and disseminate Islam within society. To achieve this, Islamic education must be rebuilt from the ground up, utilizing both internal and external influences. Islamic education, thus, can yield outcomes that benefit society as a whole.¹⁴ While there are differences in the dependent variables, there are similarities in the independent variables, as both studies address education and social change.

The reference articles we utilized emphasize discussions related to the pursuit of knowledge and the duties of education, whereas our article focuses more on the contributions of education and its ability to withstand the relentless currents of change. This is analyzed through the lens of Q.S. Ar-Ra'd Verse 11 and Sahih Muslim No. 4034. We also explore how Islamic education uniquely drives change compared to secular or other religious education frameworks. Furthermore, by comparing it with contemporary educational paradigms, this study highlights the distinctive contributions of Islamic education to social development.

¹² Miftahul Huda, "Peran Pendidikan Islam Terhadap Perubahan Sosial", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10 No.1, (Februari 2015): 165-188.

¹³ M. Fadholi Noer, "Menuntut Ilmu Sebagai Transformasi Perubahan Paradigma", *Jurnal Qathrunâ*, Vol. 1 No.1, (Juni 2014): 1-22.

¹⁴ Cantika Mila Soniya, dkk, "Realita dan Peran Pendidikan Agama Islam Terhadap Sosial Masyarakat", *Tarbawiyah: Jurnal Ilmiah Pendidikan*, Vol.4 No.2, (Desember 2020): 274.

B. The Role of Islamic Education in Social Change

Humans are both social and individual beings, endowed with abilities that surpass those of other creatures. As social beings, humans require social development as well as the cultivation of individual independence. To satisfy these needs, humans seek something that encompasses their entire mental and emotional capabilities.¹⁵ Humans possess the unique ability to learn and educate, making education an essential aspect of human life. Education, whether formal or informal, is one of the most crucial aspects of existence, as it distinguishes human life from that of animals.¹⁶

Education is dynamic and ever-evolving, adapting to the constantly changing needs of humanity.¹⁷ In this context, the entire community of Islamic education acknowledges the legitimacy of relevant educational knowledge and its realization as a significant and proportional cultural force within Islam. An example of this is the Qur'an, which encourages a scientific mindset.¹⁸ Islamic education addresses the needs of both individuals and society, as the teachings of Islam provide wisdom to guide personal attitudes and behaviors, ultimately fostering the welfare of both individuals and communities.¹⁹

The purpose of education is to guide and nurture the potential of human life, manifested through the ability to learn. This enables individuals to experience transformation in their relationship with the environment and in their personal existence as social and individual beings. This process is always grounded in the ideal values of Islam, giving rise to sharia law, noble character (akhlakul karimah), and preparation for life after death.²⁰ Education serves as a comprehensive system and approach to enhancing the living standards of society. There has rarely been a community in human history that has not sought to improve and cultivate its way of life through education, especially in underdeveloped countries.²¹

Education is a deliberate effort to adequately prepare younger generations for their future responsibilities. As a fundamental human need, a nation's educational efforts inevitably have a profound impact on shaping its future. M. Natsir emphasizes that one of the key factors influencing the progress or decline of a society's existence is education.²² This underscores the importance of

¹⁵ Helga Maria Evarista Gero, *Buku Ajar Ilmu Sosial Budaya Dasar* (Kupang: Politeknik Kesehatan Kupang, 2020), 18.

¹⁶ Izza Amirul Fadhilah & Binti Maunah, "Manusia Sebagai Makhluq yang Perlu dan Dapat Dididik", *Cendekia*, Vol.15 No.2, (Oktober 2021): 254-268.

¹⁷ Diana Amundsen, 'Life Is Not Always Linear: Expanding the Notion of Transitions in Higher Education to Challenge Structural, Static and Linear Processes Facing Indigenous and Older Adult Students', *Studies in Higher Education*, 47.8 (2022), pp. 1681-93.

¹⁸ Miftahul Huda, "Peran Pendidikan Islam Terhadap Perubahan Sosial", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10 No.1, (Februari 2015): 165-188.

¹⁹ Yanuar Arifin, *Pemikiran-Pemikiran Emas Para Tokoh Pendidikan Islam: Dari Klasik Hingga Modern* (Yogyakarta: iIRCiSoD, 2018), 334.

²⁰ Adisel, Nurul Pangesty, Elia Mariza, Suryati, "Pendidikan Islam dan Perubahan Sosial", *Jurnal Pendidikan Tambusai*, Vol.7 No.3, (2023): 28-64.

²¹ Samsul Bahri, "Pendidikan Agama Islam Berbasis IQ, EQ, Dan SQ", *TARBAWI: Jurnal Pendidikan dan Keagamaan*, Vol. 10 No. 01, (Juni 2022): 45.

²² Syahminan, "Modernisasi Sistem Pendidikan Islam di Indonesia Pada Abad 21", *Jurnal Ilmiah Peuradeun*, Vol. 2, No. 2, (Mei 2014): 241.

education in human life, as it plays a critical role in motivating individuals and societies to improve their quality of life in all aspects, advancing their standing and securing their future. The significant impact of education is evident, as it is a primary factor determining an individual's destiny.²³

As mandated by the National Education System Law Number 20 of 2003, students are expected to actively strive to realize their potential in moral values, self-control, personality, spiritual religious strength, and other qualities valued by the nation, state, and themselves. Thus, education is a deliberate and systematic effort to establish learning settings and procedures.²⁴

Throughout history, nearly every society, especially in developing countries, has utilized education as a tool to advance civilization and improve quality of life. In the modern world, education has become one of the most significant factors in determining an individual's future. Discussions on social change and education frequently arise, emphasizing that society is never free from indications of change. At present, these changes are occurring at an alarming pace, often leaving individuals perplexed. However, some communities adapt quickly to these changes, while others remain slow, skeptical, or resistant, reflecting the varied responses seen across the majority of society's members.²⁵

Social transformation is an inevitable phenomenon. Education, as an integral part of society, must play an active role in the transformation process. Its involvement goes beyond merely adapting to change and extends to understanding how education can be utilized as a vehicle for social change. In this context, creativity becomes a crucial concept.²⁶ It is impossible to halt changes in the social environment. Education and social transformation are two components that are deeply intertwined. Society has long discussed social change and education, emphasizing how our modern world continually exhibits signs of transformation.²⁷ However, due to the severity of these changes, many people fear that long-standing societal ideals may ultimately deteriorate. Throughout history, civilizations have experienced change, but today, these transformations occur at an unprecedented speed.

This rapid pace often leaves those dealing with it feeling confused and overwhelmed. Changes are influenced by geography and time and often occur continuously. Because social change functions as a chain, these transformations appear unending, even though the events that drive societal shifts are interspersed with other developments.²⁸ People's ability to accept innovation and new changes varies significantly, and this has become an established fact. While some individuals in society quickly

²³ Miftahul Huda, "Peran Pendidikan Islam Terhadap Perubahan Sosial", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10 No.1, (Februari 2015): 165-188.

²⁴ Maragustam, *Filsafat Pendidikan Islam menuju Pembentukan Karakter* (Yogyakarta: Pascasarjana Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, 2023), 28.

²⁵ *Ibid*, 181.

²⁶ Miftahul Huda, "Peran Pendidikan Islam Terhadap Perubahan Sosial", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10 No.1, (Februari 2015): 182.

²⁷ *Ibid*, 183.

²⁸ Nensy Ardiani, Ramdiana, Cut Zuriana, "Konteks Sosial Tari Hasyem Meulangkah Dalam Upacara Manoe Pucok Di Aceh Barat Daya", *Jurnal Ilmiah Mahasiswa Program Studi Pendidikan Seni Drama, Tari dan Musik Fakultas Keguruan dan Ilmu Pendidikan Universitas Syiah Kuala*, Vol.7, No. 2, (Mei 2022): 108.

embrace change, others proceed cautiously, and some remain skeptical. These differing responses arise because not all communities are equally prepared for change due to disparities in information, perspectives, attitudes, personalities, experiences, and the degree to which their values align with the new values being introduced.²⁹

It is challenging to distinguish society and education as two independent factors. How can we ensure that education initiates and facilitates change rather than merely becoming a victim of shifting circumstances? Creativity must be considered within this specific context. Here, intelligence can be demonstrated through creative abilities. While intelligence is a product of the mind, the best approach to maximize it is by optimizing mental function. Individuals with higher intelligence are often more creative.³⁰

Émile Durkheim's theory on the role of education in social cohesion and cultural transmission offers valuable insights into how education functions as a tool to strengthen solidarity within society. Durkheim viewed education as the primary means of transmitting cultural values from one generation to the next. Through education, the norms, values, and beliefs that underpin society are conveyed to individuals, enabling them to function as productive and integrated members of their community. Education does not only impart academic knowledge but also shapes individual character and morality.³¹ Furthermore, education plays a critical role in forming the collective identity of a group or society. By teaching history, culture, and local traditions, education helps individuals understand their place within a broader context, thereby reinforcing their sense of belonging to their community. Durkheim argued that education contributes to the development of collective consciousness—the shared beliefs and values held by members of society. This collective consciousness is essential for fostering social solidarity, particularly in increasingly complex and diverse societies. By teaching shared values, education helps maintain social stability and prevents anomie, a state in which social norms are weakened.³²

In the context of traditional societies, Durkheim explains that mechanical solidarity arises from the similarities among individuals, whereas in modern societies, organic solidarity emerges from the interdependence of individuals with different roles. Education functions to balance these two forms of solidarity by ensuring that, despite individual differences, people remain connected through shared values taught in schools.³³ Durkheim emphasizes that the educational system can address social problems, such as high suicide rates or social conflicts, by strengthening solidarity among individuals.

²⁹ Muhammad Komarudin, "Pendidikan dalam Mengatasi Problematika Masyarakat Perspektif Sosiologi Pendidikan Islam", *Jurnal Sustainable*, Vol.5 No.1, (Agustus 2022): 193-200.

³⁰ Miftahul Huda, "Peran Pendidikan Islam Terhadap Perubahan Sosial", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10 No.1, (Februari 2015): 176.

³¹ Wahyudi Buska and Yogia Prihartini, "Pendidikan Sebagai Proses Transmisi Sosial Budaya", *Nazharat: Jurnal Kebudayaan*, Vol.25 No.1 (Juni 2019): 37–52.

³² Ahmad Zainal Mustofa, "Konsep Kesakralan Masyarakat Emile Durkheim: Studi Kasus Suku Aborigin di Australia", *Madani Jurnal Politik dan Sosial Kemasyarakatan*, Vol.12 No.03 (Desember 2020): 265–280.

³³ Ibid.

Through education that focuses on moral and ethical values, individuals are expected to develop a sense of social responsibility and active involvement in their communities.³⁴ His theory highlights the fundamental role of education in fostering social cohesion and transmitting cultural values. By integrating shared values into the educational curriculum, societies can maintain social stability and encourage active participation from their members in the process of social development.³⁵

According to Adolphe E. Mayer, education and society reflect one another. Their interaction is reciprocal, not linear—a mutual symbiosis. Fägerlind, as cited in Barnadib, asserts that their relationship is dialectical: changes in society influence education, and vice versa. Education, as a vital aspect of life, must be included in the process of transformation. Its participation extends beyond its ability to adapt to change; for education to become an agent of social change, creativity must be demonstrated. In such situations, creativity becomes a variable of critical importance. In this scenario, creativity serves as a hallmark of intelligence. The more intelligent an individual, the more creative they tend to be.³⁶

Islam, as a religion of mercy for all creation, upholds the importance of social transformation. Historical evidence demonstrates how Prophet Muhammad (PBUH) established an evolving Arab society, which eventually led to the widespread dissemination of Islam across the globe.³⁷ Since education is an efficient means of developing individuals to fulfill their duties as servants of Allah, Islam advances society through education.³⁸ To drive meaningful change, humans, as agents of transformation, must focus on two key elements:

First, the ability to cultivate human awareness and intelligence as extraordinary beings capable of utilizing nature and collaborating with others to build civilization. A nation's success in harnessing its human resources to advance scientific knowledge often determines its overall progress. Therefore, humans play a dual role as both subjects and objects in the learning process. The Qur'an provides numerous examples advising humanity to use their intellect and continuously expand their knowledge, particularly within the Muslim community.³⁹

Second, the ability to develop human awareness and intelligence as extraordinary beings capable of utilizing nature and collaborating with others to build civilization. A nation's capacity to effectively leverage its human resources for the advancement of scientific knowledge often determines its level of success. Consequently, humans serve as both subjects and objects in the learning process. The Qur'an provides numerous examples that encourage humanity to use their

³⁴ Wahyudi Buska and Yogia Prihartini, "Pendidikan Sebagai Proses...", 37–52.

³⁵ Theresa C Lewallen and others, 'The Whole School, Whole Community, Whole Child Model: A New Approach for Improving Educational Attainment and Healthy Development for Students', *Journal of School Health*, 85.11 (2015), pp. 729–39.

³⁶ Abdul Rohman, *Pendidikan Islam dalam Perubahan Sosial dalam Paradigma, Pendidikan Islam* (Yogyakarta: Pustakai Pelajar, 2015), 309.

³⁷ Miftahul Huda, "Peran Pendidikan Islam...", 178.

³⁸ Cantika Mila Soniya, dkk, "Realita dan Peran Pendidikan Agama Islam Terhadap Sosial Masyarakat", *Tarbawiyah: Jurnal Ilmiah Pendidikan*, Vol.4 No.2, (Desember 2020): 274.

³⁹ Ibid.

intellect and continuously expand their knowledge, particularly emphasizing this responsibility for Muslims.⁴⁰

C. Moral Value of Social Change in al-Qur'an

One of the benefits of adhering to the Qur'an is that it guides humanity from darkness to light. This involves facilitating social transitions—from a poor state to a good one, or from a good state to an even better one—essentially directing humanity toward improvement.⁴¹ Social life is inherently dynamic and constantly evolving. To steer societal change toward a virtuous life, the Qur'an does not act as an agent of change itself but serves as a guide and compass for society, enabling individuals to play an active role in all aspects of life. The primary need for social transformation is rooted in values of truth, which are inherently found in the Qur'an and Sunnah, although they are often universal in nature. Every individual, as a member of society and bound by specific times and places, is an active participant, and social rules cannot be arbitrarily altered. One of the Qur'anic verses that specifically addresses societal development is Chapter 13 Ar-Ra'd, verse 11.⁴²

This verse explains social transformation based on *sunnatullah*—changes governed by divine social laws and changes initiated by human actions. Changes according to social laws are inevitable, as they are components of *sunnatullah*. Human-driven changes, however, are rooted in the condition of humanity itself. With the collective effort of society, their situation can improve significantly, particularly in the field of education. The principles of *sunnatullah* remain constant in the social order, applying universally without discrimination between communities. Like natural laws, if a society permits wrongdoing, chaos will inevitably ensue. Social laws dictate that the life of a nation must pass through four stages: the founding generation, the hardworking generation, the generation of enjoyment, and the creation of destruction. Every nation inevitably faces moments of decline.

The Qur'an encourages humanity to pursue positive social transformation to establish a just and prosperous society blessed with Divine approval. Undoubtedly, education has a profound impact on human life. It is not an exaggeration to say that education is deeply ingrained in human nature, as learning occurs wherever people are present. Education is a deliberate effort to prepare individuals for their future roles, both personally and as agents of societal change, through mentoring, teaching, or training activities.⁴³

Formal education plays a vital role in transforming individuals into members of society, as outlined in Chapter 5 of the National Education System Law Number 20 of 2003. According to Article 12 (Clause 1), everyone has the right to access educational services depending on their skills, interests,

⁴⁰ Ibid.

⁴¹ M. Ilham Muchtar, dkk. *Pendidikan Al-Qur'an Pada Generasi Milenial* (Yogyakarta: Bintang Pustaka Madani, 2021), 8.

⁴² Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Kementerian Agama RI, 2016).

⁴³ Abdul Rohman, *Pendidikan Islam dalam Perubahan Sosial dalam Paradigma, Pendidikan Islam* (Yogyakarta: Pustakai Pelajar, 2015), 309.

and capacities. Furthermore, Article 13 (Clauses 1 and 2) states that formal, non-formal, and informal education is delivered through an open system, either through face-to-face or distance learning methods, both of which complement each other.⁴⁴

Islamic education uniquely drives change through the integration of its core elements, which include: First, the integration of religion and contemporary times. Islamic education does not merely focus on transmitting religious dogmas but also adapts to the evolving times. This is reflected in the need for harmony between tradition and innovation within Islamic education. It must be prepared to change and adapt to societal transformations and be open to technological advancements to strengthen its relevance and existence.⁴⁵ Second, a focus on character transformation. The vision of Islamic education goes beyond imparting information about Islam; it emphasizes the process of becoming a Muslim. This means Islamic education is oriented toward individual transformation, fostering personal and spiritual growth.⁴⁶ Third, an emphasis on applied and practical knowledge. Modern Islamic education must place greater attention on applied sciences, both in religious and technological fields. This approach addresses the challenges of globalization and modernization, creating a balance between tradition and innovation.⁴⁷ Fourth, the role of learning media. Revitalizing learning media is a crucial strategy in Islamic education. For instance, the use of technology, such as projectors or LCDs, for teaching classical Islamic texts (kitab kuning) in traditional Islamic boarding schools (pondok pesantren) allows students to understand the material more easily and contextually.⁴⁸ Fifth, comprehensiveness of the curriculum. Islamic education must be reconstructed around four core components: an integrated conceptual framework, a reevaluation of educational goals, curriculum reconstruction, and an orientation toward discovery-based teaching and learning experiences.⁴⁹ Thus, Islamic education uniquely promotes change through its holistic integration of theory, practice, and application, with a strong emphasis on character transformation and relevance to contemporary challenges.

Educating society is one of the most effective ways to improve it. Since education is a universal human right, everyone on the planet is continuously learning from their environment.⁵⁰ Education can be viewed as a platform for developing human qualities, and because social change is closely tied to the conditions of society and the characteristics of its individual members, knowledge undoubtedly

⁴⁴ Undang-Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003

⁴⁵ Abdul Manan, "Pendidikan Islam Dan Perkembangan Teknologi: Menggagas Harmoni Dalam Era Digital", *SCHOLASTICA: Jurnal Pendidikan Dan Kebudayaan*, Vol.5 No.1, (Mei 2023): 56–73.

⁴⁶ Qonita Masyithah And Wedra Aprison, "Tantangan Dan Perubahan Dalam Pendidikan Agama Islam Di Era Millennial", *ADIBA: JOURNAL OF EDUCATION*, Vol. 4 No. 1 (Januari 2024): 205-211.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Zainuddin, "Reformulasi Paradigma Pendidikan Islam Untuk Menyiapkan Generasi Masa Depan", *GEMA: Media Informasi dan Kebijakan Kampus*, November 2013.

⁵⁰ Moacir Gadotti, 'Education for Sustainability-A Critical Contribution to the Decade of Education for Sustainable Development', 2016.

plays a crucial role in determining the social transformations occurring within a community.⁵¹ Educational institutions play a pivotal role in social transformation by fostering the growth of critical analytical skills. These skills, in turn, help instill new values and attitudes toward how society thinks and operates. By replacing the status quo with attitudes of perseverance and adaptability to change, modern education successfully nurtures a new generation of creative and critical thinkers. Adopting this mindset enables individuals to break free from dependency and the tendency to rely on others for their well-being and security.⁵²

D. Practices and Educational Transformation in According to Hadith

Before the arrival of Islam as conveyed by Prophet Muhammad (PBUH), many great civilizations had flourished around the world, including those of Greece, Rome, and Egypt. Additionally, major religions such as Judaism, Christianity, and Buddhism were well established. However, none of these civilizations or religions paid significant attention to the rights and welfare of women. Women's rights, particularly in education, were rarely addressed and often neglected. The lives of women in various great civilizations were marked by tragedy and inequality.

For instance, in Greek civilization, known for its many thinkers and philosophers, women's rights and responsibilities were scarcely mentioned. Women of noble or royal backgrounds enjoyed certain privileges, but women in lower classes were treated as commodities to be bought and sold. Women had no civil rights, access to education, or inheritance rights. In Greek society, women were classified into three categories: courtesans, whose sole purpose was to satisfy men's desires; concubines, who were responsible for maintaining their master's health and well-being; and wives, whose role was to care for and educate children, essentially acting as caretakers. Women's positions in society were limited to these roles.

Turning to the Arabian Peninsula, specifically the city of Mecca, the birthplace of Islamic teachings, the condition of women before Islam was deeply concerning. In the pre-Islamic era (Jahiliyah), women were considered the lowest beings in society. Female infanticide, where newborn girls were buried alive, was a common practice that caused widespread distress. The birth of a daughter was seen as a source of disgrace, and a father's face would darken with shame. Women were treated as property, akin to material possessions, and could even be inherited after the death of their husbands. During this period, women were humiliated and degraded, symbolizing backwardness and societal decay. For a long time, an uneducated society was resolute in mistreating, dishonoring, and stripping women of their rights. The Jahiliyah era represented a dark stain on the history of women, with very few exceptional women rising above the oppressive norms of the time.

⁵¹ Hujair AH Sanaky, "Paradigma Baru Pendidikan Islam sebuah Upaya menuju Pendidikan yang Memberdayakan", *JPI FIAI Jurusan Tarbiyah*, Vol. 8 No.6 (Juni 2023): 46.

⁵² Firawati, "Transformasi Sosial dalam Nilai-Nilai Pendidikan Islam di Kabupaten Sidenreng Rappang", *Jurnal Edumaspul*, Vol. 1 No. 2, (Oktober 2017): 60.

This phenomenon is described in Q.S. An-Nahl (The Bee), verses 57–59. These verses explain how the polytheists would hide from society upon hearing the distressing news of the birth of a daughter. In such situations, they faced a tormenting choice: either to raise their daughters while enduring shame, humiliation, and dishonor, or to bury them alive. Tragically, many chose the latter, burying their daughters alive. They failed to grasp the greatness, purity, and majesty of Allah SWT, who is capable of all things and governs with infinite wisdom. This inhumane cultural practice ('urf) of the polytheists began to erode with the arrival of Prophet Muhammad (PBUH). His teachings and examples gradually eliminated such negative norms. One of the Hadiths that helped dismantle these oppressive customs is found in Sahih Muslim No. 4034, which emphasizes the importance of setting positive precedents in Islam and recognizing the equal worth of all individuals.⁵³

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ خَرَجْتُ سَوْدَةَ بَعْدَ مَا ضُرِبَ عَلَيْهَا الْحِجَابُ لِتَقْضِي حَاجَتَهَا وَكَانَتْ امْرَأَةً جَسِيمَةً تَفْرَعُ النِّسَاءَ جِسْمًا لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا فَرَاهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا سَوْدَةُ وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا فَاَنْظُرِي كَيْفَ تَخْرُجِينَ قَالَتْ فَاَنْكَفَاتٍ رَاجِعَةً وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عِزْقٌ فَدَخَلْتُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ فَقَالَ لِي عُمَرُ كَذَا وَكَذَا قَالَتْ فَأَوْحِيَ إِلَيْهِ ثُمَّ رَفَعَ عَنْهُ وَإِنَّ الْعِرْقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجِي لِحَاجَتِكُنَّ وَفِي رِوَايَةِ أَبِي بَكْرٍ يَفْرَعُ النِّسَاءَ جِسْمُهَا زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ فَقَالَ هِشَامٌ يَعْنِي الْبَرَّازَ وَحَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ مُيَمَّرٍ حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ وَقَالَ وَكَانَتْ امْرَأَةً يَفْرَعُ النَّاسَ جِسْمُهَا قَالَ وَإِنَّهُ لَيَتَعَشَّى وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ

Translation: It was narrated to us by Abu Bakr bin Abu Shaybah and Abu Kuraib, who said: Abu Usamah narrated to us from Hisham, from his father, from 'Aishah, who said: "One night, Saudah bint Zam'ah, the wife of Prophet Muhammad, went out to fulfill her needs in the field. Saudah was a woman with a large build and stood taller than most Arab women, making her easily recognizable. 'Umar bin Khattab happened to see her and said, 'O Saudah, by Allah, I recognize you. Therefore, do not go out of your house.'" 'Aishah continued: "After that, she returned home. The Messenger of Allah (PBUH) was having dinner while holding a piece of meat in his hand. Saudah then entered the house to fulfill her needs. However, 'Umar made his statement." 'Aishah said: "Shortly after that, the Prophet (PBUH) received a revelation (Surah Al-Ahzab, verse 59), while he was still holding the piece of meat, and he said: 'Indeed, you (my wives) are permitted to go out to fulfill your needs, but you should wear the hijab.'" In the narration of Abu Bakr, the term *yafra'u* (meaning "tall in stature") is mentioned. Abu Bakr added in his narration that Hisham said: "That is *Al-Barraz* (an open space)." And it was narrated to us by Abu Kuraib: Ibn Numair narrated to us: Hisham narrated to us through this chain, and he said: "She was a woman whose height stood out among others." He also said: "At that time, the Messenger

⁵³ Abu al-Husein, *Shahih Muslim* (Kairo: Dar al-Kutub, 1918).

of Allah (SAW) was having dinner." And it was narrated to me by Suwaid bin Sa'id: 'Ali bin Mushir narrated to us from Hisham through this chain. (**Sahih Muslim No. 4034**)

With the guidance of Sahih Muslim Hadith No. 4034, women who were once considered weak, degraded, and powerless were elevated in status and granted the freedom to fulfill their needs. This Hadith is interpreted to allow women to engage in activities necessary for human development, including obtaining education.⁵⁴ As a result, the patriarchal system that had dominated society began to erode. It is evident that before the arrival of Islam, women were marginalized, often seen as invisible and insignificant in societal contexts. However, after the advent of Islam, women began participating in learning sessions, such as the gatherings held by the Prophet Muhammad (PBUH) after Fajr prayers. This marks a transformative moment when women started to develop knowledge and acquire social rights they had never had before.⁵⁵

Thus, during the time of the Prophet Muhammad (PBUH), significant changes occurred in the dignity and status of women. Once women were permitted to participate in various activities, including education, female scholars began to emerge. One such scholar was Sukainah binti Husain, the great-granddaughter of the Prophet Muhammad (PBUH). More recently, in Indonesia, the recognition of female leaders is evident, with numerous women serving as regional heads across the country. This illustrates a unique phenomenon of social change, particularly in the realm of education.

One important expression relevant to Islamic education in the context of social transformation comes from Socrates, who stated: "Do not force your children to follow in your footsteps; they were created for their time, not yours." – Socrates.⁵⁶

This quote, attributed by many to Socrates, reflects a timeless educational philosophy. Interestingly, a similar sentiment is echoed in Islamic teachings. Imam Ahmad al-Syahrastani includes a similar quote in his renowned work on the history of sects, *Al-Milal wa al-Nihal*. Written during the Golden Age of Islam, this book is often regarded as an encyclopedia of ideas and beliefs and remains a valuable reference to this day. Some even believe this saying originates from Ali ibn Abi Talib. In his book *Selamat Tinggal Mitos, Selamat Datang Kenyataan* (Farewell Myth, Welcome Reality), Kuntowijoyo notes that in the Islamic perspective, Prophet Muhammad (PBUH) established a framework for education that aligns with the challenges and realities of the time in which learners will grow and develop. This demonstrates the forward-thinking nature of Islamic education, emphasizing adaptability and relevance to ensure that education equips individuals for the demands of their era.

عَلِّمُوا أَوْلَادَكُمْ فَإِنَّهُمْ خُلِقُوا لِزَمَانٍ غَيْرِ زَمَانِكُمْ

⁵⁴ Saroha Pinem, *Kesehatan Reproduksi dan Kontraseps* (Jakarta: Trans Media, 2013), 42.

⁵⁵ Rosi Yulita, "Hadis Sebagai Sumber Pengembangan Pendidikan", *Jurnal Tarbiyah Al-Awlad*, Vol. 6 No. 2, (2016): 50.

⁵⁶ Socrates, *Paradoks Sokratik*.

Translation: "Educate your children, for they are beings who will live in a time different from yours."⁵⁷

The statement carries a valuable message that we can support: creating a timely and forward-looking educational system. It subtly critiques the need for education to prepare students for a broad and evolving future, emphasizing the importance of adaptability to change. Among the students of modern Islamic boarding schools (*pondok pesantren*), the phrase *min huna nabda'* (from here we begin transformation) is instilled as a guiding principle. Today, educating children is no simple task—it requires specific strategies that parents and educators across the nation must continuously learn and refine. One of these strategies is by employing Islamic methods as advocated by our Prophet Muhammad (PBUH).⁵⁸

Everything in this world changes, as the statement suggests. What is considered innovative today may become conventional in the next 10 or 20 years. This ever-changing reality implies that graduating with a bachelor's or master's degree is no longer considered exceptional, and this perception will likely diminish further in the future. These trends highlight the constantly shifting nature of the times, underscoring the dynamic and non-static nature of knowledge. Knowledge evolves to suit contemporary and future contexts. Therefore, teachers and parents must continuously expand their understanding and educate children with the future in mind—not the present, and certainly not the past. This approach ensures that children are equipped with the skills and mindset necessary to thrive in a rapidly changing world.⁵⁹

As times change, so do the challenges we face—be it challenges in survival, building relationships, learning, or other aspects of life. The way we educate and interact with children is inevitably influenced by these shifts. To make the necessary adjustments, educators and parents must constantly monitor and evaluate the evolving circumstances. In line with the changing times, educating children can be understood as guiding them to survive in their current stage of life, enabling them to become independent individuals who contribute to the welfare of society. On the other hand, the movement for educational reform cannot function effectively without government support, whether in the form of systems, guidance, or financial assistance.⁶⁰

A comparison between Islamic education and contemporary educational paradigms highlights the distinctive contributions of Islamic education to social development through several key aspects: First, the holistic goals of Islamic education. Unlike contemporary education, which often focuses primarily on cognitive aspects, Islamic education aims to develop a complete Muslim individual. It seeks to nurture both physical and spiritual potential, fostering a harmonious relationship with Allah, fellow humans, and nature. This approach produces individuals who are not only intelligent but also

⁵⁷ Ahmad al-Syahrastani, *al-Milal wa al-Nihal 1404 Juz 2* (Lebanon: Darul Ma'rifah, 1993), 82.

⁵⁸ MiftahuriRohman, "Konsep Tujuan Pendidikan Islam Perspektif Nilai-Nilai Sosial Kultural, Al-Tadzkiyyah", *Jurnal Pendidikan Islam*, Vol. 9 No. 1, (2018): 34.

⁵⁹ Ida Latifatul Umroh, "Peran Orang Tua Dalam Mendidik Anak Sejak Dini Secara Islami Di Era Milenial 4.0.", *Ta'lim: Jurnal Studi Pendidikan Islam*, Vol.2 No.2, (Juli 2019): 210.

⁶⁰ Abdullah al-Qayrawâni, *al-Nawâdir wa al-Ziyâdât* (Dâr el-Garb al-Islâmî, juz 3), 39.

possess noble character (akhlak karimah).⁶¹ Second, the integration of morality and ethics. Islamic education places a strong emphasis on moral and ethical development. Education is not solely aimed at enhancing knowledge but also at building the character and morals of learners. This contrasts with many contemporary educational systems, which often separate academic learning from moral values.⁶²

Third, social engagement. Islamic education promotes social engagement by instilling values such as mutual assistance, justice, and compassion for others. Islamic educational institutions serve as a platform for the socialization of these values, which are crucial in fostering a harmonious and just society. In this context, Islamic education plays a role in creating individuals who are not only self-aware but also actively involved in improving the social conditions around them.⁶³ Fourth, adaptability to change. Islamic education continuously evolves to remain relevant in the face of societal advancements. This is evident in the integration of technology into learning processes and the adaptation of curricula to meet the needs of modern society. While preserving its traditions, Islamic education also adjusts to social and cultural dynamics, making it more responsive to contemporary challenges.⁶⁴ Fifth, development of social-emotional skills. Islamic education emphasizes the development of social-emotional skills, which are critical in daily life. Through this approach, learners are trained to manage their emotions and interact effectively within society. This significantly contributes to social development by producing individuals who are better equipped to adapt and contribute positively to their social environments.⁶⁵

In conclusion, the comparison between Islamic education and contemporary educational paradigms highlights that Islamic education not only produces academically intelligent individuals but also builds strong character and morality. Its contribution to social development is evident in the creation of individuals with noble character, active participation in society, and the ability to adapt to changing times.

The Islamic education system can serve as a model for enhancing resilience and adaptability in the context of a changing social environment through several integrated approaches. For instance, Islamic education can develop curricula that focus on disaster resilience and risk mitigation. By incorporating relevant fiqh materials on environmental preservation and social responsibility, students are taught the importance of protecting the environment and preparing for emergency situations. This approach not only enhances knowledge but also fosters a proactive attitude in addressing social

⁶¹ M Syukri Azwar Lubis, "Peranan Pendidikan Islam Dalam Membangun Dan Mengembangkan Kearifan Sosial", *Sabilarrasyad*, Vol.2 No.1 (Januari – Juni 2017): 1-11.

⁶² Moch. Sya'roni Hasan and Abdul Aziz, "Kontribusi Pendidikan Islam dalam Pengembangan Sosial Emosional Peserta Didik di MTs Salafiyah Syafiiyah Tbureng Jombang", *Irsyaduna: Jurnal Studi Kemahasiswaan*, Vol.3 No.2 (Agustus 2023): 143–159.

⁶³ Abd. Rahman, "Pendidikan Islam Dan Perubahan Sosial Serta Pembangunan Di Indonesia", *JURNAL MANAJEMEN PENDIDIKAN DAN ILMU SOSIAL*, Vol.2 No.1 (Januari 2021): 168-179.

⁶⁴ M Syukri Azwar Lubis, "Peranan Pendidikan Islam...", 1-11.

⁶⁵ Moch. Sya'roni Hasan and Abdul Aziz, "Kontribusi Pendidikan Islam...", 143–159.

challenges and changes.⁶⁶ Islamic education must be capable of adapting to the evolving times and the surrounding socio-cultural conditions. By integrating Islamic values into curricula that address contemporary issues, Islamic education can prepare students to face future challenges with a broader and more adaptive perspective. This ensures that Islamic education remains relevant and impactful in preparing individuals to contribute meaningfully to society.⁶⁷

Islamic education also emphasizes the development of students' social-emotional skills. By instilling moral and ethical values through religious teachings and worship practices, students learn to manage their emotions, interact effectively within their communities, and show compassion toward others. This is particularly crucial in a rapidly changing social context, where adaptability and collaboration are key to success. Islamic education plays a significant role in fostering family resilience, which is the foundational pillar of society. By emphasizing values such as *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy), Islamic education supports the formation of strong and harmonious families. Strong families are better equipped to withstand social and economic changes, contributing to a stable and resilient society.⁶⁸

Through these approaches, the Islamic education system serves as an effective model for enhancing the resilience and adaptability of individuals and communities in the face of social changes. By emphasizing moral values, family strengthening, social-emotional skills, and integration with social realities, Islamic education shapes a generation that is not only academically intelligent but also socially and emotionally resilient.

E. Conclusion

Education and social transformation are deeply interconnected, as humans are social beings who interact collectively in their lives. Education, as one of the activities within human social interaction, inevitably undergoes shifts in response to the dynamics of social change. Human thoughts and fields of knowledge evolve alongside the progression of time, driven by the ever-changing needs of humanity. In the context of Islamic education, these changes encompass not only the advancement of knowledge but also the integration of moral and ethical values, as well as the promotion of active participation in social change.

Education that is mindful of culture and social transformation ultimately aims to elevate human dignity, uphold human rights, and empower women. Women, who were previously marginalized during the pre-Islamic era, began to gain the right to learn and participate in society.

⁶⁶ Purnomo and Putri Irma Solikhah, "Konsep Kurikulum Pendidikan Islam Berbasis Ketahanan Bencana", *Jurnal Pendidikan Agama Islam Al-Thariqah*, Vol.6 No.2 (Desember 2021): 378–394.

⁶⁷ Muhalli Muhalli, Akhmad Ghasi Pathollah, and Asia Anis Sulalah, "Kontribusi Pendidikan Islam Dalam Membangun Ketahanan Keluarga Masyarakat Di Bondowoso", *International Conference on Humanity Education and Society (ICHES)*, Vol.3 No.1 (Februari 2024).

⁶⁸ H Aidil Fitri, M Hatta, and Universitas Ibnu Chaldun, "Madrasah Sebagai Lembaga Pendidikan Islam Dalam Ketahanan Nasional Ipoleksosbudhankam Untuk Mewujudkan Kehidupan Berbangsa Dan Bernegara", *WIDYA*, Vol.29 No.320 (Mei 2012): 48-53.

Education is viewed as the key to positive social change and must continuously adapt to the times to address humanity's evolving needs. Furthermore, education serves to improve society and shape individuals who are both intelligent and possess noble character (akhlak karimah).

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