

Comparison between Islamic educational philosophy and secular western educational philosophy Ahmad tafsir perspective

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ABSTRACT

Education is an important aspect in shaping human character and intelligence. However, the modern education system often experiences a separation between science and moral values, which has an impact on identity crises as well as spiritual damage. Islamic philosophy of education is based on the values of revelation and reason, while secular Western philosophy of education emphasizes more on rationality in the absence of spiritual values. This study aims to compare in depth the two educational philosophies based on Ahmad Tafsir's thoughts. This research uses a qualitative method with a library research approach, which is sourced from the works of Ahmad Tafsir and other supporting literature. The results of the study show that Ahmad Tafsir emphasizes the importance of integration between science and the value of faith in the education system. He considers that the failure of the Western secular education system in shaping the entire human race is due to the loss of the spiritual dimension. In conclusion, Ahmad Tafsir's thinking offers a relevant alternative educational paradigm, namely by making revelation the main foundation and without ruling out reason. The balance between revelation and reason is the ultimate foundation in shaping man intellectually, morally, and spiritually.

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1. INTRODUCTION

Education is one of the main pillars in the formation of individual character and intellect. In the midst of the rapid development of the times, the education system has largely separated science from moral values, which often results in identity and moral crises. The discussion of education is also inseparable from the discussion of human nature. According to Plato, human nature consists of three, namely spirit, passion, and ratio. Plato argued that man is dominated by ratio, and that his main desire is to attain knowledge (Nuthpaturahman, 2023). Education is an effort to help humans become human. To become a human being, there are two rules, namely rules to govern humans and rules to govern nature. To determine the direction of education needed, the philosophy of education is the main key to education. In the world of education, we are dealing with secular and Islamic Western Philosophy of Education and what has been prevailing in the world is the secular Western Philosophy of Education (Tafsir, 2020).

Secular Western philosophies of education tend to separate religion from life. In this paradigm, education focuses on the development of rationality, individual freedom, and the ability to adapt to rapid social change. Like the educational method that is taught, it prioritizes student behavior that can be observed and measured without associating education with religious values. Its main goal is to prepare individuals to be part of a modern society, which places more emphasis on aspects of productivity, efficiency, and technological advancement. Although the

secular Western philosophy of education succeeded in creating societies skilled in various technical and scientific fields, it often failed to form individuals with solid moral integrity, as well as a deep spiritual consciousness. This results in social problems such as corrupt officials, increased violent crimes, suicides, increased alcoholism, drug abuse, juvenile delinquency etc., reflecting a complex moral and humanitarian crisis (Hidayat, 2021; Utami et al., 2024).

The failure of the secular western philosophy of education in education creates and necessitates a new paradigm that is more holistic and inclusive. As well as those that integrate science and moral values that are considered more capable of forming balanced, ethical, and ready individuals to face global challenges. Failure to understand in the education system is the main issue that occurs in the world of education as many individuals have lost morals due to the absence of faith education in the education system (Aslamiyah & Fauzi, 2025). A thinker of Islamic education in Indonesia, Ahmad Tafsir, proposed that there must be a new paradigm to redesign world culture, namely a paradigm derived from Islam. Islamic education as a process of human formation based on Islamic values. According to the interpretation of Islamic education philosophy, it is a conscious effort to guide students to become idealized Muslim figures based on the teachings of the Qur'an and Sunnah. The philosophy of Islamic Education has been proven to be able to form a society or a nation, such as the state of Medina in the time of the Prophet, Abu Bakr, and Umar, which later emerged again in the time of Umar bin Abdul Aziz, and in the time of Makmun in Baghdad (Tafsir, 2011, 2020).

Ahmad Tafsir is an influential thinker and academic in the field of education, especially Islamic education. He developed a thought about education based on Islamic values. His work often deals with character development, social responsibility and the role of education that can be dedicated to many educators and policymakers. Ahmad Tafsir observes that the philosophical approach of secular western education often ignores important aspects of character development. Ahmad Tafsir argues that education should not only be oriented towards academic achievement, but also should shape students' character and ethical values. Ahmad Tafsir believes that by integrating spiritual values, education can be more effective in forming a whole individual. Therefore, it is necessary to carry out an evaluation in the national education system according to Ahmad Tafsir, such as Islamic education which emphasizes between science and religious values (Rahman, 2017; Tafsir, 1995).

The content analysis in this study is with the method used to research and evaluate in research to compare Islamic educational philosophy with secular Western educational philosophy, referring to Ahmad Tafsir's thought. This study uses the library research method with a qualitative approach. Primary data is in the form of Ahmad Tafsir's works, such as the Book of Education in Islamic Perspective in 1992, Philosophy of Science in 1990, Philosophy of Islamic Education in 2006, and Methodology of Islamic Religious Teaching in 1995. Secondary data includes books, journals, and scientific articles relevant to the research topic. The data collected were analyzed thematically and comparatively to find differences between the two educational philosophies. This study uses Ahmad Tafsir's perspective as an analytical framework to understand how he thinks about Islamic Philosophy of Education and Secular Western Philosophy of Education (Sutamo et al., 2023).

This fundamental difference between Islamic philosophy of education and secular Western philosophy of education is a very important issue in academic discussions, especially in the search for a relevant and applicable model of education in the Islamic world in this modern era. Like the previous research conducted by M Arif entitled Comparative Study of the Philosophy of Islamic and Western Education. The results of this study show that advances in science encourage thinking about the value of truth, but differences in perspectives result in ambiguity in the definition of Philosophy of Education, which distinguishes Islamic and Western educational thought. The research was conducted by Nur Hidayat with the title Comparative Philosophy of Western Education and Islamic Education. The result of this study is that the typology of Islamic education philosophy refers to cognitive, affective and psychomotor aspects while Western Philosophy of Education is only cognitive aspects. The research conducted by Nuthpaturahman entitled Comparison of Islamic Philosophy of Education and Western Philosophy of Education. The result of this research is that the philosophy of Islamic education is a study based on the Qur'an and Hadith, while western philosophy is only for worldly success.

The novelty of the previous research with this research is to emphasize Ahmad's perspective on the philosophy of Islamic education and the philosophy of secular western education, which in the national education system must be balanced between faith and rational education. Thus, the researcher examines the comparative title of Islamic Philosophy of Education and Secular Western Philosophy of Education in order to be useful and contribute to education.

2. DISCUSSION

2.1 Secular Western Philosophy of Education

Secular Western education, as a product of the tradition of rationalism and empiricism, has flourished since the Enlightenment era in the 17th and 18th centuries. Secularism refers to the separation between religious institutions and worldly affairs, including education. In this context, secular Western education emphasizes rationality, science, and uniformity in human values, without associating them with any particular religion or

religious doctrine. In general, secular Western education aims to develop practical skills, scientific knowledge, and critical thinking. In this system of education, individuals are considered independent subjects, with the freedom to determine their own life goals, based on rational and empirical considerations (Farah, 2022; Sundari et al., 2024).

According to Plato, the human soul is a non-material entity that is separate from the body and is immortal even before birth. Plato explained that human nature consists of two main elements, namely ratio and lust (pleasure). He illustrates this through examples such as someone eating a cake or drinking something, this reflects pleasure, while the ratio realizes that what is consumed is harmful to health. Plato also argued that in a person's inner conflict, there must be a conflict of two elements of personality in that person, two elements that contradict each other's goals. Plato theorized that the human soul has 3 elements, namely the Ratio whose main desire is to attain knowledge, the Spirit whose main desire is to achieve fame, and the Lust whose main desire is material (Hambali & Asiah, 2011).

Within the framework of materialism, which is the basis of much of the thinking in secular Western education, human beings are considered to be fully material and biological. Materialism is a philosophical view that states that everything including human thought, consciousness, and behavior can be explained through material phenomena and natural laws. This means that human beings, in the view of materialism, have no spiritual or transcendent dimension. However, there is another opinion about the view of man towards man conveyed by the French philosopher Rene Descartes, he strongly emphasized the importance of ratios in humans, according to him there are two types of behavior, namely mechanical behavior possessed by animals and rational behavior that exists in humans (Witono et al., 2023).

Therefore, according to Descartes as explained in the book of Tafsir (2020), humans are no different from animals, the difference lies only in their rationality. This is in line with the view of Immanuel Kant who stated that the most important aspect of education is human beings themselves, namely as rational beings and free in action, both for personal and moral interests. In essence, every human action is always based on a rational reason. Although in many respects humans are considered equal to animals, the materialist view still recognizes that reason or ratio is the main factor that distinguishes humans from other creatures. Reason allows humans to think, plan, and create various forms of technology.

According to Tafsir (2020) and supported Enslin & Horsthemke (2016) the secular Western philosophy of education has characteristics that are closely related to rationalist thought, which prioritizes the use of reason and science as the primary tools for understanding and managing the world. He emphasized the importance of rationality, individuality, and science in replacing the dominance of traditional religious authority and dogma. Rationalism in secular Western philosophy of education considers reason to be the primary human capacity to understand the world. This approach argues that truth can only be achieved through the use of reason and logical thinking, as well as systematic and structured thought processes. Therefore, education must develop critical, rational, and analytical thinking skills in individuals.

Education in this system focuses on the development of critical and analytical thinking skills, as well as prioritizing knowledge that can be tested rationally and empirically. Rationalism assumes that reason is the main capacity of human beings to attain truth, so the purpose of education is to train individuals to be able to think independently and logically, without being influenced by religion or tradition. In this context, science (science) is seen as the primary source of knowledge, and scientific methods involving observation, experimentation, and analysis become a valid way to understand natural and social phenomena (Al Farabi et al., 2023).

Many Western writers themselves have declared the destruction of Western civilization. One of them was Nietzsche in the 1880s who had said that western culture had been on the brink of destruction because of the attitude of deifying ratio. In 1980, a century after Nietzsche's statement, the Philosophy of Physics Fritjof Capra said that western culture had been destroyed. Rationalism is a school of philosophy that argues that reason is the main source of human knowledge (truth is obtained and measured by reason). Western culture was developed from the philosophy of Humanism developed by the Greeks but was suppressed by Christianity and developed again by Descartes in the 1600s (Sundari et al., 2024; Tafsir, 1990).

Humanism is a thought that says humans can manage nature and themselves. It can be concluded that this understanding does not require God's intervention in regulating humans and nature. This humanism uses rationalism in its operations. Rationalism uses the concept of Positivism, this understanding will give rise to the Scientific Method, then the Scientific Method produces the Research Method and finally the Research Method produces rules to regulate humans and rules to regulate nature Tafsir (2020), in summary as shown in the chart below:

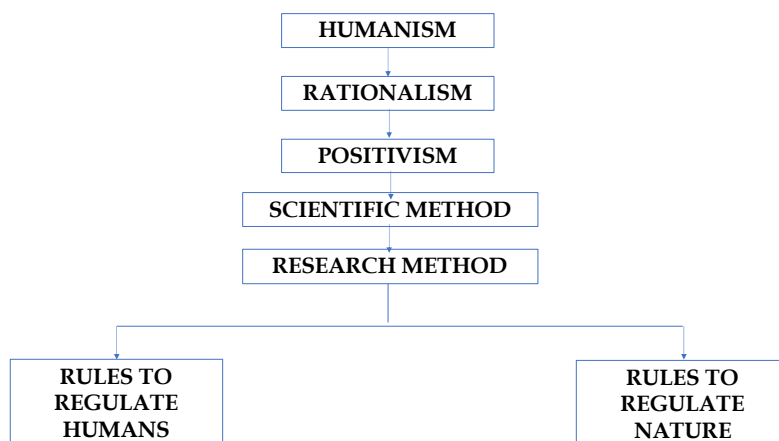


Figure 1. The Influence of Humanism on Secular Western Philosophy

Nurcholish Majid concludes that Humanity continues its influence through Rationalism and will influence through Secularism. It is the understanding of secularism that causes humans to leave their fate to tools, this is what produces alienation, meaninglessness, instability in life and all kinds of suffering. Western culture has been destroyed which is marked by a lot of contradictions or chaos. The chaos that has occurred such as complex and multidimensional crises that touch on aspects of health, livelihoods, environmental quality, social, economic, political, spiritual and moral relations (Idris & Tabrani, 2017).

In the previous research conducted by Cheryl A. et al. with the title Alcohol and drugs on American collage campuses: Issue of violence and harassment and the previous research conducted by A. Ahuja with the title LGBT adolescents in America: depression, discrimination and suicide which examined LQBT, drug addicts, alcoholics, corruptors, suicide, violence and harassment as a result of the failure of secular western education. This is due to secularism that only uses ratios and separates religions.

Secular Western Philosophy of Education uses rational understanding which is a legacy of Cartesia and Newton which produced a scientific paradigm to become a benchmark for western culture that cannot see nature and life in its entirety and comprehensively, which causes the destruction of Secular Western Philosophy of Education looks simpler in the chart below:

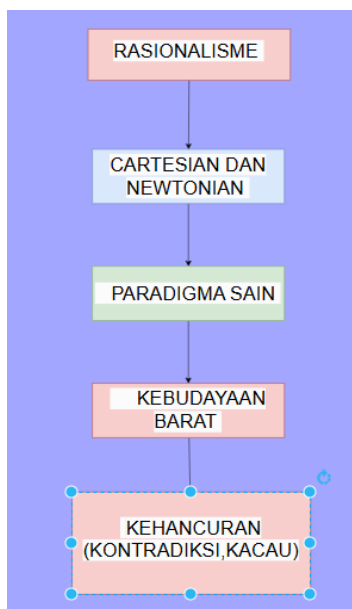


Figure 2. The Impact of Rationalism

Capra argues that the cause of this chaos is due to the lack of the use of a complete paradigm in cultural engineering. Capra proposed that there must be a single paradigm that is able to see nature as wholeness in redesigning the correct paradigm. Capra also proposed Chinese philosophy, namely I Ching, to be used in renewing this paradigm (Syihabuddin, 2017). However, Ahmad Tafsir in the book Tafsir (2020) emphasizing a new paradigm, namely the Islamic paradigm or the Philosophy of Islamic Education.

Comparison between Islamic Educational Philosophy and Secular Western Educational ... (Refrinur)

2.2 Islamic Educational Philosophy

Before discussing further about the philosophy of Islamic education, it is necessary to first understand what is meant by Islamic education. Islamic education according to Tafsir is the process of guiding and directing all human potential, both physical, intellectual, and spiritual so that they can function optimally as obedient servants of Allah and as caliphs on earth. Ahmad Tafsir defines Islamic education with the word guidance, not with the word printing and forming. Tafsir is aware that in relationships between fellow humans, all that can be done by fellow humans is to guide, try to inform, guide humans (Meinura, 2022).

Islam views education as an effort to create a good human being as a whole, both morally and spiritually. Humans have a very important role and cover a deep dimension. Islam teaches that humans are the creation of Allah SWT who have a special position among other creatures in the universe. In addition, Islam also has fitrah, which is an innate nature that tends to acknowledge and know Allah SWT. Every human being is endowed with the potential to worship God and build a close relationship with God. As Nadya et al., (2024) said, this creature was created by Allah SWT to always serve Him, as in QS. Al-Zariyat verse 56 "I did not create the Jinn and Mankind except to worship Me".

In line with that, Syed Muhammad Naquib al-Attas defines Islamic education as a systematic and directed effort to instill goodness in a balanced and harmonious manner in human beings so that a pious and civilized person is formed. He emphasized the importance of the formation of adab, which is a combination of knowledge, morals, and awareness of the position of each creature in the order set by Allah SWT. Education is not just about transferring knowledge, but a process of forming a comprehensive personality (Wiratama, 2010).

Another view also comes from Abdul Rahman an-Nahlawi who emphasized that Islamic education is a process of inheriting knowledge and values through the rabbani method, which is a method that refers directly to the Qur'an and Sunnah. He sees the role of family, community, and school as a unit in forming a whole Muslim individual. Education, in this case, does not only happen in schools, but in everyday life as a whole (Qosim & Safitry, 2021). Meanwhile, Islamic education, according to Yusuf Qardawi, is the education of a complete human being, both intellectually and heartily, physically and spiritually, morals and skills (Siddik, 2016).

After understanding the definition of Islamic education, we can continue the discussion towards the philosophy of Islamic education. Philosophy is a kind of logical human knowledge of abstract objects. According to Ahmad Tafsir (in Qiftiyah, 2020) Philosophy is basically born from human curiosity. This curiosity encourages humans to think and reflect on what they want to know, from the process of thinking philosophy develops.

In the world of philosophy and education, there is a branch of thought known as Islamic philosophy of education. The definition of Islamic education philosophy according to Ahmad Tafsir is the harmony of revelation and reason: revelation (the Qur'an and Sunnah) provides a metaphysical moral framework, while reason processes empirical experience so that human beings are able to play the role of servants of Allah as well as caliphs on earth. Ahmad Tafsir's thoughts on Islamic education are particularly relevant in the context of contemporary Islamic education, especially with the challenges of globalization that are increasingly affecting the education system in Muslim countries. In this digital age, where science is rapidly evolving, Tafsir reminds that while technology and science are important, the moral and spiritual values contained in revelation must remain the cornerstone of education (Utami et al., 2024).

It can be seen that one reason why Ahmad Tafsir proposes the application of Islamic educational philosophy is because Islam contains teachings that are able to see the universe in a comprehensive and holistic way. Tafsir believes that Islamic philosophy has proven successful in forming a society and state based on revelation and rationality. Examples of its success can be seen during the time of the Prophet Muhammad in Medina, the caliphate of Abu Bakr As-Sidiq, Umar bin Khattab, Umar bin Abdul Aziz, and the golden era of Islamic civilization under the rule of Makmun in Baghdad. This view is also supported by Herman Suwardi, Professor of Philosophy of Science from the Postgraduate Program of Padjadjaran University, who firmly criticizes the secular Western philosophy paradigm because it is considered incapable of understanding the universe as a whole, and he proposes that a scientific approach based on divine values be revived (Tafsir, 1990, 1995).

Islamic education based on Ahmad Tafsir's thought can be seen in an effort to integrate modern science with religious values. Seeing the success of past civilizations that applied the philosophy of Islamic education in its entirety, with a balance between revelation and reason, Ahmad Tafsir considered that the application of the philosophy of Islamic education was very important to be implemented in the education system of today's society. Only with this approach can education again function as a means to mold the whole human being: intelligent, civilized, and responsible to God, others, and the environment (Tafsir, 2020).

3. CONCLUSION

The results of this study reveal that the secular Western philosophy of education has failed in building a complete and sustainable education system. This failure is due to the excessive emphasis on rationalism, which is used as the only paradigm in designing culture and education systems in the West. The main goal of Western education is to produce individuals who are independent and competent in the field of science and technology.

However, this approach tends to separate science from religious values, thus eliminating the moral dimension in the educational process. As a result, Western secular education often distances individuals from divine values and contributes to the emergence of various social problems such as corruption, moral crises, and spiritual degradation.

In contrast, the philosophy of Islamic education is based on a balance between revelation and reason. Islamic education not only emphasizes the mastery of science, but also the formation of morals and spirituality. Thus, Islamic education aims to create a balance between the management of human life and the preservation of nature, as well as to form individuals who are not only intellectually intelligent, but also highly moral and have a deep spiritual awareness. The Islamic education method is holistic, covering cognitive, affective, and psychomotor aspects, and emphasizes character training based on religious values.

Therefore, with this comprehensive approach, the research findings indicate that Islamic education offers a more comprehensive and relevant alternative in facing the challenges of the times. The balance between science and morals in Islamic education makes it more effective in shaping knowledgeable, moral, and close human beings to God.

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