

## **Implementation of a Religious Guidance Program to Grow Social Awareness in Society**

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### **Abstract**

Received: December 1, 2024  
Revised: December 15, 2024  
Accepted: January 3, 2025

Religious guidance programs have an important role in forming people's social awareness, especially in the context of character building and improving relationships between individuals in the community. This research aims to analyze the implementation of religious guidance programs in fostering social awareness in society. Using a qualitative approach, this research examines various methods and strategies implemented in religious guidance programs in several communities. The research results show that religious guidance programs that involve personal and collective approaches, such as religious lectures, group discussions, and social activities based on religious values, can increase feelings of concern for others, strengthen social solidarity, and improve people's social attitudes. In addition, collaboration between religious institutions, government and society is very important for the success of this program. It is hoped that, with continuity and consistency, the religious guidance program can become an effective means of forming a society that is more caring, tolerant and supportive of each other in social life.

### **Keywords:**

Religious Guidance Program, Social Awareness, Solidarity

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### **A. Introduction**

Humans are born with no knowledge, so in living a good life they need to know everything about themselves, how to be social creatures, and how to be a good or liked figure, then education is the way to achieve all of this in accordance with the goals of education itself. D. Marimba explains in fact "Education is a conscious guidance or leadership by the educator, teacher towards the physical and spiritual being of the educated person, student or congregation towards the formation of a good personality".<sup>1</sup> Teachers have an important role in improving the quality of students both physically and spiritually. And education according to GBHN is said to be a "conscious effort to improvise personality and abilities inside and outside school that lasts until the end of life".<sup>2</sup> A person's strengths or weaknesses can be identified by making efforts to develop their potential. They will become mentally weak people if they just stay silent and don't want to make efforts to improve themselves.

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<sup>1</sup>Ahmed. D. Marimba, *Introduction to Educational Philosophy*, (Jakarta: Aksara Batu, 1981), p. 19

<sup>2</sup>Ahmadi, *Education Science*, (Semarang: Rineka Cipta, 1991), p. 70

Education is not only carried out in formal education units but education can also be carried out outside of formal education units such as reciting recitations in mosques or langgars. Communities can create situations or program their own educational platforms based on their respective competencies. People can gain knowledge without going through government programs, namely by holding recitations and the place is very easy to find, namely a mosque or langgar. And this is an option for people to seek knowledge. Apart from being an easy place, people can also freely choose the time to study science so it can be said that the time used is flexible. Many people then take advantage of this convenience so that they can still get education.

The basis for the implementation of Islamic guidance is Al-Kitab and Sunnah. Al-Kitab and Sunnah are guidelines for Muslims that contain everything that humans need, in this case education or religious guidance. According to Islam, the process of Islamic guidance is an obligation from God and the Messenger and to get rewards for those who implement it. In the Al-Kitab and Sunnah there are orders that state that religious guidance or seeking knowledge is an obligation for every living person. As in Q. S. Az-Zariyat/51:56 verse 56 which reads:

*"I did not create jinn and humans except to worship Me". (Az-Zariyat/51:56).<sup>3</sup>*

It is very clear that the content of the verse above appeals to Muslims specifically to carry out their obligations in seeking religious knowledge so that Muslims can carry out their worship exactly according to God's rules written in the Bible specifically. Worship is proof that humans serve the Khaliq. Someone gets the right and true happiness in their life.

If you get good religious guidance, you will also receive good education. In this case, to be able to worship well is through guidance or study. Guidance is a basic pillar in improving human life since the first day humans entered the world. As long as humans live, that is their time to learn because learning never ends except with someone's death. One of the problems that the government pays enough attention to is education. The government has paid special attention to education by making education a system for human civilization. Because in this aspect the successors of the country's struggle are guided so that they can continue the relay of the country's ideals in accordance with what is formulated by the law of our nation of the Republic of Indonesia of 2003 number 20 regarding the national education system or program in chapter II article 3, namely: "National education functions to develop abilities and form a dignified national character and civilization in order to make the life of

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<sup>3</sup>Tafsir of the Qur'an, Ministry of Religion, *Aplikasi Al Qur'an Digital Word (Qur'an in Microsoft Word)*, Ministry of Religion: version 2

the nation intelligent, aimed at developing the basic potential of students so that they have faith and are devoted to Allah Almighty, have noble character, be healthy, knowledgeable, capable, creative and be citizens of a democratic and responsible country.”<sup>4</sup>

Education in Islam is about creating a personality as God's caliph on earth or at least equipping oneself with what will be brought to the end of life.<sup>5</sup> Islamic education aims to make people understand who and what they were created for because the assessment of Islamic education begins when they have died.

Education groups, there are formal and non-formal education. Formal means education that has rules and a curriculum in it, while non-formal means education that is provided only to achieve results and is not focused on many administrative matters. This does not mean that non-formal education does not have an important position like school education, but both have important aspects. Formal and non-formal education have the same functions and goals. An example of non-formal education is religious activities in society such as majlis taklim and others that are not regulated by the curriculum. So the community's social religious activities have become a public belief in obtaining religious knowledge.

Achieving all the indicators above also requires methods that are appropriate to community conditions. The method used must also be a method that can be understood by everyone, be it children, adults or the elderly. Guiding the general public is certainly different from guiding students at school. The method of guiding students at school tends to be the publication of school rules or school regulations, but for the general public this cannot be used because the religious activities of this community are informal and should not contain any rules that might strangle them. The methods used in schools whose domain is children certainly cannot be used for guidance to the general public who are married or even have grandchildren. The priority of the general public is of course not just seeking knowledge, but they also have other responsibilities that must be carried out, such as family responsibilities.

Another thing that needs to be considered is the material or teaching materials that people learn. The material taught must be material that the community needs so that what the community gets is clearly beneficial for their daily lives. In formal education, all students are required to study all of these disciplines to discover students' potential, but for the general public they only need material that is sufficient for

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<sup>4</sup>Republic of Indonesia Law of 2003 No. 20, *national education system* (Bandung Citra Umbara : 2003) p. 7

<sup>5</sup>Armai Arif, *Introduction to Islamic Education Methodology* (Jakarta, Ciputat Press : 2002) p.

their current situation. The general public is not educated to be able to compete because that is not part of their goals.

The people in Tatah Makmur District, Banjar Regency, the majority of whom work as farmers and are Muslim, have various kinds of religious guidance which is a form of the community's role in fostering the Islamic religion for the community. From this role, the community hopes to receive the light of Islam. One of the community social activities in Tatah Makmur District, Banjar Regency, is the recitation of books and religious lectures. And this activity is in all villages in Tatah Makur sub-district, Banjar district.

After the author saw the religious guidance in Tatah Makmur District, the author also paid attention to the material and books he read. Religious guidance and material are of concern to the author in this writing. Apart from that, the methods used and efforts to deal with problems in guidance on writing focus. So the author pays attention to the problems that arise and attempts to solve the problems in this paper.

## **B. Literature Review**

### **1. Understanding Religious Guidance**

According to H. M. Arifin, guidance is an activity carried out by a person in order to save someone who is experiencing spiritual difficulties in their life environment so that the person is able to overcome it themselves because a solution arises, an awareness of surrendering to the power of God Almighty, so that a spirit and hope for happiness in the present and the future arises in the person.<sup>6</sup> Every human being must have problems in life and life. Therefore, humans need to look for the right point on how to overcome every existing problem. One way to overcome life and living problems is by studying. Because humans were created as creatures who must be religious, in the Islamic religion, Islam has a solution to every human problem, whether in life, personal or social. Everything has a solution in Islam, it just depends on how humans seek and demand that solution so that they are not among the humans who lose out.

One of the reminders is found in the Qur'an in Surah Al-'Asr verses 2 to 3 which reads:

It means: "*Indeed, mankind is truly at a loss, except for those who believe and do righteous deeds and advise each other for truth and patience*". (Al-Asr/103:2-3).<sup>7</sup>

The verse above is clear that every human being is in loss. If humans want not to become human beings who suffer losses, then they must

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<sup>6</sup>Samuel Munir, *Islamic Guidance and Counseling* (Jakarta: Hamzah, 2010), p. 19

<sup>7</sup>Tafsir of the Qur'an, Ministry of Religion, *Aplikasi Al Qur'an Digital Word (Qur'an in Microsoft Word)*, Ministry of Religion: version 2

believe in Allah SWT and do good. That is an example of how to overcome losses in life, namely by having faith and doing good.

Ahmad D. Marimba defines guidance as developing the physical and spiritual development of the supervised child towards the formation of a main personality which is consciously carried out by the mentor.<sup>8</sup> A good personality can be formed from religious guidance, both physical and especially spiritual. In discussing this definition of guidance, Hasan Langroll also believes that guidance can be viewed from two aspects, namely the individual and the community. From a societal perspective, guidance means passing on culture from the older generation to the younger generation so that community life remains sustainable.<sup>9</sup> The guidance in this writing discusses guidance from a societal perspective.

**a. Forms of Religious Guidance**

The classification of forms of religious guidance can be divided into three activities, namely:

- 1) Implementation of joint worship
- 2) Reading of wazifa
- 3) Activities that lead to a religious atmosphere

**b. Function of Religious Guidance**

Forms of religious guidance and objectives, the author can formulate the functions and benefits of religious (Islamic) guidance as follows:

- 1) Preventive function: namely helping to prevent problems that exist in society. Be it a physical problem or a spiritual problem. Teachers or mentors help prevent problems from occurring in society. Teachers act as advisors and provide solutions on how to overcome problems that exist in society.
- 2) Preservative function: namely helping change situations and conditions from bad to good, better and best (most pious). Teachers play a role in shaping the good character of each community member present.
- 3) Development or developmental function: namely helping to maintain good situations and conditions so that they remain good (istiqamah) and do not cause problems for society. Teachers act as safeguards for the character that has been built so that it does not become bad again.<sup>10</sup>

**c. Purpose of Religious Guidance**

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<sup>8</sup>Ahmad D. Marimba, *Introduction to Islamic Educational Philosophy*, (Bandung: Pt. Al-Ma'arif, 1962), h. 1962

<sup>9</sup>Sutrisno And Muhyidin Al-Barobis, *Islamic Education Based on Social Problems*, (Yogyakarta: ar-Ruzz Media, 2012) p. 18-19

<sup>10</sup>H. Tohari Musnamar, *Conceptual Basics of Islamic Guidance and Counseling*, (Yogyakarta: UII Press, 1992), h. 34

As a process of religious guidance it definitely has a purpose. Likewise, religious guidance in Tatah Makmur District also has a purpose. A goal is a point that you want to reach. Devotion to Almighty God is the goal of every guidance in the Tatah Makmur District. The basic determinant of guidance is the basis of guidance as a philosophical foundation that is fundamental in its implementation. The state has determined its own guidance goals. The objectives of character guidance, in this case education, have been formulated by the State. Likewise, with the problem raised by the author, guidance places or taklim councils have various guidance objectives, namely looking at the needs in life, desires and aspirations to become a better human being.<sup>11</sup>

## **2. Components of Religious Guidance for the Community**

- a. Teacher. A teacher is a professional guide, therefore implicitly he has willingly accepted and assumed some of the guidance responsibilities that rest on his shoulders. If someone decides to accept the offer as a teacher, then at that moment he accepts all the burdens he will carry. A religious teacher is usually more concerned with meeting the needs of the community. This means that they teach apart from preaching, but they fulfill the wishes of the students.

The function and characteristics of mentors in Islamic religion, Muhaimin uses the term *teacher*<sup>12</sup>, *Ustadz*<sup>13</sup>, *Musryid*<sup>14</sup>, *Rabbi*<sup>15</sup>, *Muaddib*<sup>16</sup>, *Mudarris*<sup>17</sup>, as a designation for a mentor.<sup>18</sup>

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<sup>11</sup>Novan Ardy Wiyani & Barnawi, (Yogyakarta: ar-Ruzz Media, 2016), p. 25

<sup>12</sup>People who master and develop knowledge and explain its function in life, explain its theoretical and practical dimensions, as well as transfer knowledge, internalize it and implement it (amaliah).

<sup>13</sup>People who are committed to being professional, have a dedicated attitude. Commitment to work results and process quality and attitude *continuity improvement*.

<sup>14</sup>People who are able to become central to self-identification and models or become role models, role models and consultants for the congregation or society.

<sup>15</sup>People who educate and prepare congregations or communities to be able to be creative and able to maintain and manage the results of their creations so that they do not become a disaster for them, the community and the natural surroundings.

<sup>16</sup>People who are able to prepare congregations or communities to be responsible for building quality human civilization in the future.

<sup>17</sup>People who have information and intellectual sensitivity and understand *upgrade* expertise and knowledge continuously and strive to educate the congregation or community, eradicate their ignorance, and train skills according to their talents, interests and abilities.

<sup>18</sup>Muhaimin, *Development of the Islamic Religious Education Curriculum; In schools, madrasas and universities*, (Jakarta; Rajawali Press, 2005) p. 50

- b. Congregation. Congregation<sup>19</sup> in guidance are members of the community who seek to develop their own potential through the learning process available at certain levels, pathways and types of guidance (National Education System Law, article 1 paragraph 4). In religious guidance, not only children but also adults who are still developing psychologically and need the light of the values of the lessons they participate in. This is in accordance with the principle that when someone dies, the period during which they must receive religious guidance ends. The proof is that people who are about to die still need to be guided to pronounce the sentence of monotheism.<sup>20</sup>

### **C. Writing Method**

The type of writing that researchers use is field writing (*field research*). This writing is based on observation, studying and describing a situation as it is using a qualitative descriptive approach.

Data, information or information related to the purpose of the writing studied is information about the congregation and teachers, the material taught, recitation methods and problems in recitation as well as efforts to overcome these problems in religious guidance with the object of writing How to Implement Religious Guidance for the Community and factors that influence congregations in Religious Guidance. The data sources in this writing consist of 30 respondents from the recitation congregation, 8 teachers (teachers), and 5 community leaders, heads of Rt./Rw and local officials in Tatah Makmur District, Banjar Regency or all parties who assisted in providing information to ensure the perfection of the data extracted from the 5 ta'lim assembly places.

The author used observation, interview and commentary techniques to collect data. After the data is obtained, data editing and reduction are carried out<sup>21</sup> data, display<sup>22</sup> data, data classification, drawing conclusions, and data interpretation. The data analysis technique uses qualitative descriptive analysis using inductive methods in drawing conclusions.

### **D. Results of Writing Religious Guidance for the Community**

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<sup>19</sup>The terms for congregations in religious guidance vary. At school/madrasah, he is called a student. In the household environment, guidance participants are called children. In the Islamic boarding school environment, they are called santri. at the tertiary level, he is called a student, while at the taklim assembly, he is called a congregation. These terms in Arabic vary, such as: *muta'allim*, *thalib*, means people who study and *students* means a person who is curious or willing.

<sup>20</sup>Bukhari Umar, *Islamic Education Science*, (Jakarta: Amzah, 2010) p. 103

<sup>21</sup> Measurement

<sup>22</sup> Show or present

**1. The State of the Congregation in Religious Guidance**

**a. Sabilal Muttaqin Mosque**

Based on data obtained at the Sabilal Muttaqin Mosque Ta'lim Assembly Congregation, Tatah Layap Village, Tatah Makmur District, which was conducted on 06–27 September 2019, the following information was obtained:

- 1) Education. Based on the respondents or people who were sampled, the author stated that none of these people or respondents had ever studied or studied up to high school but they had only experienced elementary level education. As Darul Quthni said, he only studied or had only attended elementary school (Primary School).
- 2) Work. In general, education for the Sabilal Muttaqin Mosque congregation is private. The author received information from the congregation that they said their work was private. As Nawawi said, he worked as a farmer. Farming is his main job.
- 3) The goal and motivation is to seek knowledge about religion. As said by the administrator of the taklim assembly, Sabilah Muttaqin, whose name is Anwar, the goal and motivation of the congregation is like other people, namely to seek knowledge so that they can live better day by day. On the other hand, the congregation feels that their worship needs to be improved, also in carrying out i'tiqad and improving their morals. They are very ambitious to improve their morals. They said that their motivation for taking religious guidance was to learn religious knowledge, especially Sufism. Their ambition can be seen from their frequent attendance at religious guidance as proof that they are serious about pursuing religion, especially Sufism. The congregation did not attend the religious guidance alone but they also invited their families. They want their families to also be able to study religion, especially Sufism.
- 4) Age. Based on the results of interviews with respondents in the ta'lim assembly congregation at the Sabilal Muttaqin mosque, the age of most of the congregation who took part in religious guidance ranged from 35 to 55 years. As Dimyati said, he saw that the congregation present were aged between 35-55 years. On the other hand, those who have children also sometimes bring their children to attend religious guidance.

**b. Muhammad Bahrul Ilmi's house**

Based on data obtained from the congregation at Muhammad Bahrul Ilmi's House, Tatah Layap Village, Tatah Makmur District, conducted on 06–27 September 2019, the following information was obtained:

- 1) Education. Based on the respondents or people who were sampled, it was stated that none of these people or respondents had ever studied or studied up to high school but they had experienced only elementary level education. As stated by Sam'ani, the younger brother of Muhammad Bahrul Ilmu, most of Muhammad Bahrul Ilmi's congregation members were only educated up to elementary school (Primary School) level.
- 2) Work. They say their work is private. As Sam'ani said, he works as a teacher in a private Madrasah from which he earns income.
- 3) Their aim and motivation is that the congregation really wants to learn the science of monotheism. As Wahyu said, he and the other congregation wanted to learn and wanted to gain religious knowledge. Finally, they finally asked the teacher Muhammad Bahrul Ilmi to teach the science of monotheism, especially the 20 (twenty) qualities. They chose to study the science of monotheism because they wanted their i'tiqad right and wanted to improve the quality of their religion. Even though their desire was very strong, they also paid attention to other things, so there was not much time for studying. That is also the reason why they have no problem with time. Their desire was not only limited to themselves but they also wanted their family to also learn. They cared and wanted their family to be able to have it too. Haq i'tiqad. Their families do not mind if they also have to participate in learning so that the wishes of the congregation are in harmony with the family.
- 4) Age. Based on the results of interviews with respondents in the ta'lim assembly congregation at the Sabial Muttahin mosque, the age of most of the congregation who took part in religious guidance ranged from 20 to 35 years. As Samman said, he saw that the age of the congregation was around 20-35 years.

**c. Baiturrahim Jami Mosque**

Based on data obtained from the Jami Baiturrahim Mosque Congregation, Pemangkih Tengah Village, Tatah Makmur District, which was conducted on September 6–27 2019, their motivation for participating in religious guidance was to deepen religious knowledge in accordance with the opinion of the teacher who saw that the community was lacking in religion, especially in worship and morals in accordance with Islamic religious guidance.

They make seeking knowledge an obligation because seeking knowledge is mandatory for the survival of our diversity, they say. Because of this obligation, they often end up carrying out religious

guidance. Even though studying is mandatory, they can still manage their time with other things, especially family time.

Their implementation of religious guidance is not timed all the time (they say). It doesn't stop there, they also involve their families in religious guidance because that obligation is not only for them but for everyone. Their families responded well. They just agreed to the invitation to take part in religious guidance.

**d. Al Muhajirin Mosque**

Based on data obtained from the Al Muhajirin Mosque Congregation, Pemangkih Darat Village, Tatah Makmur District, which was conducted on 06–27 September 2019, their motivation was to deepen or seek knowledge, especially religious knowledge.

They have a goal to make life better and have knowledge so they ask one of the teachers to lead their religious guidance.

As proof that they are serious in their intentions, they often carry out religious guidance where religious guidance has never been provided before. Even though they also have busy lives, they are still able to carry out religious guidance. they say time is not a complicated thing. Just walking normally, (they said). Not only that, they also invited their siblings and families to seek religious knowledge together.

**e. Ahli Sunnah wal Jama'ah Mosque**

Based on data obtained on 06–27 September 2019 at the Ahli Sunnah wal Jama'ah Mosque, they held religious guidance because there were many congregants who wanted to learn. The congregation had experienced religious guidance before but after 3 teachers who had been speakers died. Finally, their guidance was interrupted for several years and then resumed.

The administrators and teachers also saw that there were many congregants who had to be guided, especially in prayer. This is in accordance with the teacher's wishes that the teacher wants the congregation to become knowledgeable people. Prayer is not only an obligation but there are also methods and rules or knowledge so that our prayers are accepted so that guidance in prayer is needed.

The strong intention of their congregation is shown by their frequent presence in religious guidance. The pilgrims want the prayer they perform to be in accordance with the Islamic Shari'a of the Sunnah wal Jama'ah.

Their status as private workers is very beneficial for them because when religious guidance is carried out they can take time off on their own without any obstacles. The congregation not only thinks about themselves who need to receive religious guidance, especially in

prayer, but they also invite their wives and children to attend religious guidance.

## **2. Material in Religious Guidance**

### **a. Sabilal Muttaqin Mosque**

Based on data obtained at the Sabilal Muttaqin Mosque Ta'lim Council, the material or field of knowledge that they focus on is morals or Sufism. On the other hand, they also study other fields of religious knowledge, namely Fiqh and monotheism. They consider that these sciences are very important to study in this day and age, especially important in people's lives.

They also think that morals need to be improved as humans so that morals become better. They all agreed that they felt a change in their morals after they took part in religious guidance. More specifically, the author provides the following table:

| No | Field          | Is.      |
|----|----------------|----------|
| 1  | Moralit<br>y   | Priority |
| 2  | Fiqh           | Normal   |
| 3  | Monot<br>heism |          |

### **b. Muhammad Bahrul Ilmi's house**

Based on data obtained from the congregation at Muhammad Bahrul Ilmi's house, the material taught is the science of monotheism. Congregants and teachers consider the science of monotheism to be very important because it concerns divinity. The congregation believes that the knowledge of monotheism is also something that is really needed in life. As proof that the knowledge of monotheism is very important for their lives, they began to change their i'tiqad after they studied it, especially in getting to know the attributes of Allah.

### **c. Baiturrahim Jami Mosque**

Based on data obtained from the Jami Baiturrahim Mosque congregation, their material was about monotheism, Fiqh and Sufism. They are of the opinion that the sciences of monotheism, Fiqh and Sufism are very useful and beneficial in people's lives. Apart from being useful and useful, they also consider that the knowledge of monotheism, Fiqh and Sufism is mandatory to be demanded.

They formulate it as follows; Tawhid aims to justify problems of faith, Fiqh aims to justify problems of worship and Sufism justifies problems of bad morals. More details are in the table below:

| No | Material/Fie<br>ld of Science | Objecti<br>ve |
|----|-------------------------------|---------------|
|----|-------------------------------|---------------|

|   |            |                           |
|---|------------|---------------------------|
| 1 | Monotheism | Allowing faith problems   |
| 2 | Fiqh       | Allowing worship problems |
| 3 | Sufism     | Correct bad morals        |

They admitted that after participating in the guidance, they felt a change in their lives, both in the areas of faith, worship and morals. This is in accordance with their commitment that they must become better in religion, especially in the fields of monotheism, Islamic jurisprudence and Sufism.

**d. Al Muhajirin Mosque**

Based on data obtained from the Al Muhajirin Mosque congregation, the material studied is the fields of monotheism, jurisprudence, Sufism and hadith. They believe that the knowledge of monotheism, Fiqh, Sufism and Hadith is very beneficial for society. Moreover, because most people have never eaten at school. Even though their religious guidance is considered free, they feel changes in their lives.

**e. Ahli Sunnah wal Jama'ah Mosque**

Based on data obtained from the Ahli Sunnah wal Jama'ah Mosque congregation, the material or field of knowledge that they focus on is the field of Jurisprudence. They are of the opinion that the knowledge of Jurisprudence is what they need now and it is very important. Especially regarding thoharah, prayer, fasting and so on. They feel that their Jurisprudence, especially in thoharah, prayer and fasting, is not perfect or is still wrong. Therefore, they finally carried out religious guidance again.

**3. Methods, problems and efforts to overcome them**

**a. Sabilal Muttaqin Mosque**

Based on data obtained at the Sabilal Muttaqin Mosque Ta'lim Council, there is no special method for delivering the material. Just use the lecture method. They said that the teacher's delivery was easy to understand. On the teacher's side, the teacher has mastered the discussion in the book or material that has been presented. There were some members of the congregation who stated that the teacher's delivery was good and there were also those who stated that it was quite good. The reason they categorized it as good and easy to understand was because it was delivered in local language.

Even though the delivery is good and easy to understand. They prepare books before studying, but the congregation is only able to remember the material or be able to repeat the material studied only around 65%. Apart from that, there are no more problems. This is based on the statement of the teacher and the congregation that they agree that there are no serious problems in religious guidance, whether

in terms of time, family, pocket, transportation, facilities, or the teacher's method of delivery. So there is no need for special treatment to overcome the problem. It only depends on the memory and understanding of the congregation in repeating the material that has been presented.

In an effort to overcome this, some members of the congregation bring their own notes and books and also record learning results during the learning/religious guidance process, because the problem factor is memory due to the large amount of daily work.

**b. Muhammad Bahrul Ilmi's house**

Based on data obtained at the Muhammad Bahrul Ilmi House Assembly, the teacher also only used the lecture method. However, the teacher conveyed it in simple local language and that was good. According to them and in accordance with the lives of those who live there. What the teacher prepares before delivering is studying again and thinking before speaking.

Like normal learning, the congregation does not or has not mastered what they are learning. They can only understand approximately 70% of everything they learn. So they agreed that there were no serious problems in religious guidance, whether in terms of time, family, pocket, transportation, facilities, or the teacher's delivery method so that there was no need for special treatment to overcome the problem. It only depends on the memory and understanding of the congregation in repeating the material that has been presented.

The effort to overcome this is the same as the ta'lim assembly at the Sabital Muttaqin mosque, that the congregation must bring their own notebooks, so they can repeat the material that has been presented by the teacher. Apart from that, there are members of the congregation who bring the books they are studying and record the learning during the learning/guidance process.

**c. Baiturrahim Jami Mosque**

Based on data obtained by the Jami Baiturrahim Mosque congregation, the method used was only the lecture method, but the delivery method used by the teacher was good and the teacher's words were easy to understand.

The delivery was easy to understand and also because it used the local language, it was considered quite appropriate for them. So their understanding and memory capacity is approximately 70%. Even though the congregation's preparation in understanding the material was sufficient, the congregation was only able to re-translate part of the material. It is the same as in other religious guidance places, that

there are no serious problems, it only boils down to the understanding and memory of the congregation. So there is no need for special treatment to overcome the problem. Only in practice or application of this knowledge in everyday life.

To overcome this, the congregation tries to remember the material that has been presented and brings special notes so they can open/repeat it themselves. Apart from that, there are no serious problems so there are no serious efforts to overcome them.

**d. Al Muhajirin Mosque**

Based on data obtained by the Al Muhajirin Mosque congregation, the teacher's delivery method was very good because it could be understood easily. Even though the teacher only uses the lecture method. This convenience is obtained because the teacher delivers the material in the local language or their own language. If measured in percentage, the congregation's understanding of religious guidance is approximately (-+) 65%. So when asked how able the congregation was to convey back what they had heard. They were only able to convey part of it (they said).

So the problem only focuses on the congregation's ability to understand and remember. So they agreed that there were no serious problems in religious guidance, whether in terms of time, family, pocket, transportation, facilities, or the teacher's delivery method so that there was no need for special treatment to overcome the problem.

The effort to overcome this is that the congregation brings notebooks and records during the religious guidance process. However, there are still many congregants who have not brought notes, only recording and relying on their own memories. The important thing for them is to attend the assembly.

**e. Ahli Sunnah wal Jama'ah Mosque**

Based on data obtained by the congregation at the Ahli Sunnah wal Jama'ah Mosque, the teacher delivers the material by frequently repeating the material. Namely, teachers use 2 (two) methods in religious guidance here, namely the lecture method and the repetition method (reinforcement of material). Apart from that, the teacher also conveys it in simple language.

The teacher repeats what has been said previously so that the congregation's memory is strong. Like teachers in previous religious guidance. Teachers at the Ahli Sunnah wal Jama'ah mosque also repeat the content of the material before delivering the material.

The teacher hopes that the congregation will bring books and be calm and concentrated during the religious guidance so that the desired indicators are achieved. Based on interviews with teachers,

the congregation was able to understand the material approximately (- +) 70% of what was presented. The same is true for the congregation at the four places of religious guidance mentioned above. The problem lies in the ability to understand and remember as well. Meanwhile, the efforts to overcome this are the same as for congregations in other places, namely that the congregation must bring their own notes. However, there are still many pilgrims who have not brought notes, only relying on their own memory. The important thing for them is to attend the religious guidance. Apart from that, there are no serious problems.

#### **E. Discussion**

##### **1. Religious Guidance For The Community**

Each place of religious guidance certainly varies in terms of the age of the congregation. Sometimes the age factor is also a determining factor in capturing the ability to understand and remember the learning that has been conveyed by the teacher. Moreover, the method presented by the teachers only uses the lecture method (reading, translating and explaining). However, according to Simanjuntak, there are several advantages to the lecture method as follows:

1. The lecture method is good for conveying material that is difficult to convey in other ways, such as explaining the meaning of verses from the Qur'an and Hadith, issues of faith, as well as Islamic history.
2. The lecture method is good for motivating students to develop interest, desire, enthusiasm, emotions and appreciation for a lesson.
3. Provide information to students to help solve problems, if students face difficulties.

Apart from that, Darajat stated that on the other hand, there were several weaknesses in this lecture method. These weaknesses are as follows:

1. Make attention only focused on the teacher. As a result, teachers are often seen by students as someone who is always right. Here it appears that the teacher is more active than the students.
2. Without realizing it, there is an element of coercion from the teacher. Because the teacher actively talks while the students only passively listen and see what the teacher is talking about, as a result the students can only follow the teacher's train of thought which is sometimes not in line with their line of thinking.<sup>23</sup>

So the method of religious guidance implemented in the general public, such as writing. It may be that you don't just focus on 1 (one)

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<sup>23</sup> Al Fauzan Amin, M.Ag., *Methods and Models of Islamic Learning...*, h. 41-42

method used. Because there are several aspects or conditions of the congregation with different backgrounds, there are positive and negative sides that result from this lecture method. This means that the method used may be more than 1 (one) method or a combination of the use of religious guidance methods, such as at the Ahli Sunnah wal Jama'ah Mosque, the teacher uses 2 (two) teaching methods, namely the lecture method and the material repetition method, so that the congregation can recall previous material. Sometimes teachers also repeat some material during the religious guidance process (emphasis on the material).

Apart from that, environmental and work factors also sometimes determine the congregation's memory, not to mention the existence of several life problems that are difficult for the congregation to face. This is also one of the factors inhibiting the congregation's ability to understand and remember. So some of these things become problems or become obstacles sooner or later in this religious guidance.

However, the congregation remains motivated to attend these places of religious guidance. Because religious guidance is carried out to provide inner peace in accordance with religious teachings and deepen and recall the congregation's religious knowledge. More specifically, there are several motivations for religious guidance, as follows:

1. Motivation for religious guidance (religion) is driven by a sense of desire to overcome the frustrations experienced in life. Is it the feeling of frustration that comes from the difficulty of adapting to nature (nature frustration). Social frustration is caused by conflict between individuals and society which results in humans feeling unhappy, morally frustrated because they feel guilty and guilty. Nor frustration because of facing the problem of death.
2. Motivation for religious guidance (religion) is driven by a sense of desire to maintain decency and order in society. Humans' need for social bodies that ensure decency and order in social and moral life can also give rise to religious behavior, because religion can be devoted to moral and social goals.
3. The motivation for religious guidance (religion) is driven by a sense of desire to satisfy human curiosity or human inquisitive intellect. Especially for questions where there is no answer in answering the question and where humans come from, what is the purpose of life and why they were created in the world, what humans need in life and what can be expected in this life. All the basic problems in human life have answers in religion and therefore encourage people to be religious.
4. Motivation for religious guidance (religion), because they want to use religion as a means to overcome fear. Fear as a psychological factor in human life can give rise to religious behavior. The fear

factor referred to here is fear whose cause and source is unclear, such as fear of death, and fear whose source is unclear.<sup>24</sup>

Apart from that, the place is right/suitable for pilgrims, more specifically congregations who have many jobs, various jobs, have low education, easy to get to and suitable for congregations whose economic standards are lower. Apart from motivation, there is also something called interest. The interest of the congregation in attending religious guidance is that the teaching materials (Materials) presented by the teacher can become a guide to life and be used daily in real life (needed by the congregation). Because teachers are able to describe teaching materials into detailed elements. From these elements it appears that the material contains facts and skills that only require mental power to master or contains skills and habits that require motor mastery. Also the material covers a variety of things.<sup>25</sup>

That is what arouses the interest of the congregation. Because the congregation has a high tendency and enthusiasm or a great desire for religious guidance. Apart from that, the congregation gets something to learn which influences further learning and influences the acceptance of new interests for the congregation. So the congregation's interest in something is the result of further learning. So they often come to religious guidance.<sup>26</sup> In line with Ahmad D. Marimba who stated that "Interest is the importance of something, generally accompanied by a feeling of pleasure about that something."<sup>27</sup>

Apart from that, the teacher was a person with a pure religious education background from childhood to adulthood. Apart from that, he is a teacher at several Islamic boarding schools in Banjarmasin City, Banjarbaru City and Banjar Regency. Every day they talk about religion and classical books and issues of the Islamic religion in this world and the afterlife.

This is the table regarding the condition of the congregation and its materials, as follows:

| No | Ta'lim Council | Education | Work | Goals and Motivation | Age | Material |
|----|----------------|-----------|------|----------------------|-----|----------|
|----|----------------|-----------|------|----------------------|-----|----------|

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<sup>24</sup> Endang Kartikowati, S.Ag, Zubaedi, M.Ag., M.Pd, *Psychology of Religion and Islamic Psychology, A Comparison.....*, h. 23-24

<sup>25</sup> Al Fauzan Amin, M.Ag., *Methods and Models of Islamic Learning.....*, h. 32

<sup>26</sup> Ministry of Education and But Development Team, *Development of Vocational School Students' Interests and Talents.....*, h. 12-13

<sup>27</sup> Ahmad D. Marimba, *Introduction to Islamic Educational Philosophy....*, matter. 25

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|   |                                |    |         |                                                          |                |                                  |
|---|--------------------------------|----|---------|----------------------------------------------------------|----------------|----------------------------------|
| 1 | Sabilal Muttaqin               | SD | Private | Looking for knowledge about religion                     | 35 to 55 Years | Ethics, Jurisprudence and Tawhid |
| 2 | Bahru Ilmi House               | SD | Private | Want to learn the science of monotheism                  | 20 to 35 Years | Monotheism                       |
| 3 | Baiturrahim Mosque             | SD | Private | Deepen about religion                                    | All Ages       | Tawheed, Fiqh and Sufism         |
| 4 | Al-Muhajirin Mosque            | SD | Private | Deepen or seek knowledge, especially religious knowledge | All Ages       | Tawhid, Fiqh, Sufism and Hadith  |
| 5 | Ahli Sunnah Wal Jama'ah Mosque | SD | Private | Want to Learn                                            | All Ages       | Fiqh                             |

The problem is that it focuses on the understanding and memory of the congregation during this religious guidance, because there are several inhibiting factors as mentioned in the discussion above. The presentation of the understanding and memory capacity of the congregation is as follows:

| No | Taklim Assembly     | Average Age    | Problem                      |
|----|---------------------|----------------|------------------------------|
| 1  | Sabilal Muttaqin    | 35 to 55 Years | Comprehension and memory 65% |
| 2  | Bahru Ilmi House    | 20 to 35 Years | Comprehension and memory 70% |
| 3  | Baiturrahim Mosque  | All Ages       | Comprehension and memory 70% |
| 4  | Al-Muhajirin Mosque | All Ages       | Comprehension and memory 65% |

|   |                                |          |                              |
|---|--------------------------------|----------|------------------------------|
| 5 | Ahli Sunnah Wal Jama'ah Mosque | All Ages | Comprehension and memory 70% |
|---|--------------------------------|----------|------------------------------|

Apart from the problems mentioned above, there are no more. Because it is based on the results of interviews with the congregation, administrators and teachers. They stated that they agreed that there were no serious problems in religious guidance, whether in terms of time, family, pocket, transportation, facilities, or the way the teacher delivered it. However, it is only based on the congregation's ability to capture/understand and remember.

So there are several efforts to overcome this problem, as follows:

| No | Taklim Assembly                | Effort                                                                               |
|----|--------------------------------|--------------------------------------------------------------------------------------|
| 1  | Sabilal Muttaqin               | The congregation brought the book that was taught                                    |
| 2  | Bahru Ilmi House               | The congregation brings notebooks and recordings                                     |
| 3  | Baiturrahim Mosque             | The congregation brought notebooks, as the material had already been studied         |
| 4  | Al-Muhajirin Mosque            | The congregation brings notebooks and recordings                                     |
| 5  | Ahli Sunnah Wal Jama'ah Mosque | The congregation brings notebooks and is asked to focus on listening to the teacher. |

Efforts to overcome this problem, so that the congregation can repeat the material that has been presented by the teacher. So the congregation must bring notebooks, books studied, and record the results of the religious guidance. Even if it's only part of the congregation. Then the congregation can remember life problems that have occurred and relate them to the material presented by the teacher.

Apart from that, the teacher also reminds the congregation with a system of methods for repeating material that is related to daily life, such as at the Ahli Sunnah wal Jama'ah Mosque. The teacher uses 2 (two) teaching methods, namely the lecture method and the material repetition method, so that the congregation can recall previous material and the teacher also repeats some material during the religious guidance process (emphasis on the material).

## **2. Problems Faced in Religious Guidance**

Religious guidance has become one of people's main choices in learning about religion. This allows the development and demand for religious guidance among the general public. Therefore, more optimal efforts are needed from various parties to maximize religious guidance, especially for Muslims. But in reality, there are many obstacles and obstacles that are faced, especially for teachers and congregations, in following religious guidance, which generally are:

**a. Methodological Problems**

Methodological problems are problems that arise from those related to teaching methods, whether regarding the extent of the teacher's understanding of the method itself, the choice of method to the application of the method and the interaction process of religious guidance.<sup>28</sup>

Each time the religious guidance process is carried out, it does not only use one method, but uses several methods. This is apart from adapting to the material, it is also very necessary to vary the methods so that the congregation does not get bored and bored and the congregation's enthusiasm for attending religious guidance will always be maintained.

Teachers or administrators as guidance managers must be able to choose and use various methods of religious guidance, so this is something that teachers do less often. Teachers only use these methods, so that religious guidance seems to be in place and it is difficult to achieve maximum results.

**b. Social and Psychological Problems**

Social problems arise because religious guidance is an essential social activity. So the environment has a big influence on the development of religious guidance.

Meanwhile, the psychological factors referred to here are of course things that are psychological or psychological in nature to someone who is studying, namely, motivation and laziness.

The psychological factors mentioned above are the main factors and religious guidance, so that when these factors are not developed within the congregation, religious guidance will become very difficult to attend, because these psychological factors really hinder the process of religious guidance.

**c. Problems in Religious Guidance**

Problems in religious guidance are things that interfere with religious guidance itself, so that religious guidance does not or does not run smoothly. These obstacles can arise from teachers, society or the guidance sector.

**1) Barriers arising from teachers**

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<sup>28</sup>Conny Setiawan, *Process Skills Education*, (Jakarta : PT. Gramedia, 1990), p. 65.

Teachers or managers as central to religious guidance have many duties and roles in religious guidance. Thus, due to the large number of things that must be planned and done by the teacher, the actual religious guidance becomes confusing so that the religious guidance becomes uneven.

To create conducive religious guidance and arouse people's enthusiasm to attend and make it easier for teachers to provide religious guidance to the community, what is really needed is good management organization.

Organizing the management is a list of teacher or administrator activities to maintain and grow an effective religious guidance organization, which includes teaching objectives, service to the community and facilities.<sup>29</sup>

The goal of religious guidance is the basis of success in religious guidance. The clearer the formulation of objectives, the easier it is to prepare plans and activities for religious guidance under the guidance of a teacher or administrator.

Meanwhile, time limits have been set per hour, per week, per month, and so on. So time is a dead decree. Therefore, teachers and administrators need to think about how to use limited time as effectively and efficiently as possible. If teachers and administrators are unable to utilize the available time, religious guidance will be hampered and may even fail to achieve the specific goals that have been set.

Setting up a good place for religious guidance will create an impression on the teachers and administrators themselves and the community who will attend. The arrangement of the place for religious guidance should allow the community to sit and make it easier for teachers to move freely to assist the community in religious guidance.

There are things that need to be considered in religious guidance, namely:

- 1) The size and shape of the place of religious guidance
- 2) Form and size of facilities
- 3) Number of congregants.<sup>30</sup>

Things that teachers must pay attention to in reducing obstacles or disturbances in religious guidance are: "Of course what about themselves, teaching aids or media, methods and other sources of religious guidance."<sup>31</sup>

- 2) Obstacles arising from students or congregation

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<sup>29</sup>Conny Setiawan, *Process Skills Approach...*, h. 63

<sup>30</sup>Conny Setiawan, *Process Skills Approach...*, h. 65

<sup>31</sup>Sadirman AM, *Teaching and Learning Interaction and Motivation*, (Jakarta : Raja Grafindo Persada, 1986) p. 48

The process of religious guidance will run smoothly if it is accompanied by interest. Interest is the most basic motivational tool, both of which arise because of a need.<sup>32</sup>

The expression conveyed by Sardiman AM. Which illustrates that the congregation's lack of interest and motivation will hinder the process of religious guidance. Because with motivation someone will be happy to do something, likewise the congregation will be happy to attend if they are motivated. The process of religious guidance also requires the congregation to be active, "students will definitely not learn actively if they only act as listeners, educating the congregation passively."<sup>33</sup> The meaning of passivity here is that the congregation is not motivated.

The expression above illustrates that the congregation's passivity is not expected in religious guidance, because it is not a religious guidance process if only one party is active, so if the congregation is passive in religious guidance it means that the religious guidance process is not going well.

**3) Obstacles from the surrounding environment**

The religious guidance environment is a condition or situation that exists or is involved in the process of religious guidance. This environment can also be a physical or natural environment and a social environment.<sup>34</sup> Physical or natural environment such as the health condition of the congregation, time and so on. Meanwhile, the social environment includes matters relating to humans or others.

If the things above are in the religious guidance environment, the religious guidance process will automatically be disrupted and become less smooth. Therefore, religious guidance in the development plan must be neatly arranged and avoid things that could interfere with the religious guidance process. In this way, it will at least reduce one disruption in the religious guidance process.

**3. Factors Causing Problems in Religious Guidance**

Carrying out religious guidance smoothly requires maximum effort through various preparations, however, there are many things that interfere with the smooth implementation of religious guidance, and failures often occur. There are many factors that cause failure to carry out religious guidance, but they can basically be classified into two, namely

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<sup>32</sup>Sadirman AM, *Teaching and Learning Interaction and Motivation...*, h. 94

<sup>33</sup>Heins Kokck, *I am a Good Teacher*, (Yogyakarta : Kanisius Foundation, 1981) , p. 65

<sup>34</sup>Abu Ahmadi and Joko Prasetyo, *Teaching Learning Strategies*, (Bandung : Pustaka Setia, 1997) p. 118

factors originating from within the congregation and factors originating from outside the congregation as stated by Kartini Kartono as follows:

Internal factors consist of awareness, interest, attention, motives, physical health, while external factors include the environment (nature, family and society).<sup>35</sup>

Starting from the opinion above, it can be said that basically there are two factors that cause the failure of religious guidance, especially when attending religious guidance, namely internal factors and external factors.

**a. Internal factors**

**1) Intelligence/intelligence.**

Intelligence is an innate ability that allows a person to do things in a certain way.<sup>36</sup> According to Slameto, intelligence is a skill which is divided into three types, namely the ability to face and adapt to new situations and conditions effectively and efficiently, knowing relationships and learning them quickly, knowing abstract concepts effectively.<sup>37</sup>

It is clear that intelligence is an important factor that must always be developed so that religious guidance can run smoothly. And in an effort to develop one's intelligence, help from other people is also needed, either through education, guidance, training and the like. This applies to everyone, whether they are classified as high, medium or low intelligence. This assistance and guidance is provided so that they can develop towards higher intelligence.

**2) Interest**

For the congregation, interest plays an important role in reaching the point they want to achieve, namely the light of religious values. Therefore, every person who wants to receive good religious guidance should first develop a strong interest in it. According to Ahmad D. Marimba, interest is the importance of something, generally accompanied by feelings of pleasure about that something.<sup>38</sup>

An activity will run smoothly if there is interest. With high interest from the congregation, it will give rise to great and focused attention in receiving the material presented, on the other hand, for congregations who are not interested or have little interest in religious guidance, it will be difficult to attend the religious guidance.

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<sup>35</sup> Abu Ahmadi and Joko Prasetyo, *Learning and Teaching Strategies...*, h. 105

<sup>36</sup> M. Ngali Purwanto, *Educational Psychology*, (Bandung : Teen Rosdakarya, 1986), p.

<sup>37</sup> Slameto, *Learning and Influencing Factors*, (Jakarta : Rineka Cipta), p. 75

<sup>38</sup> Ahmad D. Marimba, *Introduction to Islamic Educational Philosophy...*, h. 25

Thus, to be able to increase concentration in religious guidance, the pilgrims should have a great interest in the religious guidance and to arouse that interest, among other things, by knowing the privileges or virtues of charity.

**3) Motivation**

According to Sumadi Suryabrata in his book *Educational Psychology*, a motive is a person's personal state that encourages that individual to carry out certain activities to achieve that goal.<sup>39</sup> It can be understood that religious guidance activities will run smoothly if there is a strong motive for the congregation, namely a strength within the congregation to attend religious guidance. And for this reason, efforts are needed to generate these motives with motivation. So motivation is efforts to provide conditions and situations so that individuals carry out activities.

**4) Physical Health**

The physical and physical health of the congregation has a big influence on the smooth running of religious guidance. If the physical congregation is sick, then the smooth functioning of religious guidance will be hampered or disrupted.

On the other hand, theoretically a person's mind can work well if the congregation is in prime physical condition. It is very important for the congregation to develop a healthy physical condition, either through health care, nutritious food, the surrounding environment, and medication. All of this is the responsibility of each congregation. Apart from that, guidance administrators need to create an environment that leads to maintaining health, for example cleanliness of the place and so on.

All of the internal factors above are absolutely necessary to support smooth religious guidance, be it intelligence, interest, motivation, and physical health.

**b. External factors**

**1) Teacher**

There are four (4) requirements that a teacher must have, namely as follows:

- a) Has a foundation of knowledge
- b) Expert in the material presented
- c) Loves his profession as a teacher
- d) Full of vitality and open to facing the congregation so it is not stiff and boring. Besides, it can be attractive to be noticed and loved by the congregation.

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<sup>39</sup>Sumadi Suryabrata, *Educational Psychology*, (Bandung : Teen Rosdakarya, 1986), p. 52

A teacher should have an appropriate background or at least have studied. Apart from that, in delivering material, teachers must also be careful in choosing the right method according to the material being taught.

The various knowledge that teachers gain during their studies is the basis that will later be applied in their profession, therefore a teacher must have an appropriate background. More than that, the teacher should have knowledge of the material he is conveying, like a teacher of monotheism, he should have knowledge about divinity.

**2) Guidance facilities**

Facilities are a supporting factor but have a big influence on the smooth running of religious guidance. No matter how systematic a program is without being supported by adequate facilities, the expected smoothness will be difficult to achieve. Therefore, teachers, administrators and congregations need to equip themselves with the necessary facilities, in addition to the facilities provided by the administrators.

**3) Family environment**

Family is an environment that is known and seen from birth. It is in this family environment that children/humans first receive guidance and direction. Therefore, the family environment plays a very important role in shaping behavior, personality and even their diligent/lazy nature.

Thus explain how much influence family has on a person's life and future. In relation to religious guidance, the family will be able to have a positive influence when it can help someone in providing motivation, guidance and providing religious guidance facilities. However, many families pay less attention to this matter, because they themselves, although the majority are Muslims, are less intelligent because it is difficult for them to help their congregations attend in religious guidance.

Seeing that there are problems originating from the family environment, awareness of the congregation is very necessary to be able to provide assistance with religious guidance, such as by providing motivation and providing religious guidance facilities for them. Apart from that, you can also bring in teachers or add to the knowledge of the congregation who have received the material.

**4) Community environment**

The community environment where the congregation lives also influences the congregation's willingness to attend religious guidance. The community environment is the second

environment after the family, after the congregation begins to socialize with the community or work friends.

**F. Conclusion**

The implementation of religious guidance programs has a significant impact on fostering social awareness within the community. Through approaches involving religious lectures, group discussions, and social activities based on religious values, these programs can enhance empathy and strengthen solidarity among individuals within the community. Close collaboration between religious institutions, the government, and society is also key to the success of these programs. With sustained implementation, religious guidance programs have great potential to create a more tolerant, caring, and supportive community, thus strengthening social cohesion and building better character at the community level

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