

Development of Islamic Higher Education in the Globalization Era: A Study of Global Thinking by Qodry A. Azizy

Miftahul Huda

Master of Islamic Education, Universitas Islam Negeri (UIN) Walisongo, Semarang
Email: mif_yudha@yahoo.com

Fatah Syukur

Universitas Islam Negeri (UIN) Walisongo, Semarang
Email: fatahsyukur@walisongo.ac.id

Mahfud Junaedi

Universitas Islam Negeri (UIN) Walisongo, Semarang
Email: mahfudjunaedi@walisongo.ac.id

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Abstract

Globalization has resulted in rapid changes in various fields and brought many impacts, especially on Islamic education. This study aims to determine the globalization of Islamic education thought of Qodri Azizy, which comes from the question, 'How is Qodri Azizy's transformative and futuristic thought?' This research has an urgency and uniqueness because Qodri Azizy is an academic in law as his scientific discipline, but his contributions are very interdisciplinary and even greatly influence his contribution to Islamic higher education. This is the embryo of the birth of the Unity of Sciences paradigm at UIN Walisongo. The intellectual biography research used library research with text analysis using a related text analysis approach. The research found: (1) transformative Islamic education ideas of Qodri Azizy (a) religious education and freedom of thought, (b) building and teaching environmental ethics, (c) good deeds and generosity, and (d) creating a culture of useful and productive friendship; (2) the role of Islamic education in globalization era according to Qodri Azizy (a) designing a pattern of development of IAIN Walisongo by opening general scientific discipline with a foundation of Islamic knowledge, (b) studying Islam with social sciences approach, (c) change school management with community-based education, and (d) change education management in IAIN Walisongo toward modern management with an Islamic basis. To the public in general, it is hoped that they will be able to take advantage of Qodri Azizy's Islamic education ideas as part of the capital to equip the next generation who are Islamic and able to face the changing era.

Abstrak

Globalisasi telah mengakibatkan perubahan yang relatif cepat di berbagai bidang dan membawa banyak dampak, khususnya pada pendidikan Islam.

Penelitian ini bertujuan untuk mengetahui pemikiran globalisasi pendidikan Islam Qodri Azizy, yang berangkat dari pertanyaan 'bagaimana pemikiran transformatif dan futuristik Qodri Azizy? Penelitian ini memiliki urgensi dan keunikan karena Qodri Azizy adalah seorang akademisi hukum sebagai disiplin ilmunya, namun kontribusinya sangat interdisipliner, bahkan sangat mempengaruhi kontribusinya terhadap pendidikan tinggi Islam. Inilah cikal bakal lahirnya paradigma Kesatuan Ilmu di UIN Walisongo. Jenis penelitian ini adalah biografi intelektual dengan menggunakan penelitian kepustakaan dengan analisis teks menggunakan pendekatan analisis teks terkait. Hasil penelitian menemukan: (1) gagasan pendidikan Islam transformatif Qodri Azizy (a) pendidikan agama dan kebebasan berpikir, (b) membangun dan mengajarkan etika lingkungan, (c) amal shalih dan kedermawanan, dan (d) menciptakan budaya silaturahmi yang bermanfaat dan produktif; (2) pengembangan pendidikan tinggi Islam di era globalisasi menurut Qodri Azizy dilakukan dengan (a) merancang pola pengembangan IAIN Walisongo dengan membuka disiplin keilmuan umum dengan landasan ilmu keislaman, (b) mempelajari Islam dengan pendekatan ilmu-ilmu sosial, (c) mengubah manajemen sekolah dengan pendidikan berbasis masyarakat, dan (d) mengubah manajemen pendidikan di IAIN Walisongo menuju manajemen modern dengan basis Islam. Kepada masyarakat secara umum diharapkan dapat memanfaatkan gagasan pendidikan Islam Qodri Azizy sebagai modal untuk membekali generasi penerus yang islami dan mampu menghadapi perubahan zaman.

Keywords

Globalization, Islamic higher education, university management, Qodri A. Azizy, IAIN Walisongo

Introduction

Globalization is a global system covering all aspects of human life, such as politics, culture, economics, including education. Qodri Azizy assessed that advances in science and technology, greater materialism, and competition on a global scale mark globalization. Free competition, the most prominent feature of globalization, can occur without mercy (Azizy, 2004a). Globalization is the free *circulation* of various products, services, capital, people, information, and technology. Thus, globalization occurs not only in terms of economy but also a globalization of knowledge, technology, culture, and all aspects of human life, including education (Koc et al., 2013).

Previously, it was tough to imagine if in a swift time someone could move from one country to another in just a matter of hours. Long-distance trips that used to only be able to be taken in weeks or even months using simple means of transportation. A person can also buy goods from other

countries that are done from his home, and only a few days, the goods reach his home. Even one can communicate face-to-eye with software like Zoom, alongside many people from other regions and countries. This is partly an illustration of the depiction of the phenomenon of globalization.

Looking at the impact of globalization, it is conceivable that something that happens in any part of the earth, whether it is positive or negative, will affect other events in other parts of the earth, even very likely to happen in a relatively fast time. Facing such phenomena, education, especially religious education, in the Indonesian context, of course, Islam, is often positioned as the party most responsible for the complexity of life problems in society. Qodri Azizy believes that Islam is one of the main capitals that can be the foundation, inspiration, and basis for competing in the era of globalization (Azizy, 2005: 102). The perspective of religion is necessary for readiness to face challenges and the negative impacts of globalization, so Islamic education needs to respond well. Without proper disclosure, education will shift and the nation's culture will become eroded by globalization and marginalized (Azizy, 2004a).

Several thinkers from different disciplines and experiences have tried to contribute to solving the challenges faced by Islamic education by offering the concept of Islamic Education in response to globalization, which in addition to directing individuals to be able to build knowledge through their experiences, also emphasizes on the socially constructed process of acquiring knowledge. In response to globalization, Islamic Education is formulated as a cluster of thoughts and concepts. A series of actions carried out by individuals, communities, and institutions to instil Islamic humanist values in students and social units so that *output* can solve practical problems in the socio-economic field, community development, awareness of people's political rights, and social justice-oriented Mohamad Ali identified people whose thoughts could be classified and included in the typology of Islamic Education in response to globalization. They are: Moeslim Abdurrahman, M. Dawam Rahardjo, Kuntowijoyo, Mansour Fakih, Adi Sasono, M. Amin Azis, and Masdar F. Masudi. These names have laid the foundation of PIT in Indonesia (Ali, 2017).

He then mapped the thoughts of some of these figures by looking at the themes of his thoughts. Moeslim Abdurrahman's thoughts are on themes around Islam in responding to globalization, Islamic social movements, pesantren, and people's political awareness. M. Dawam Rahardjo's thoughts are on Islamic economics, Islamic intellectualism, social transformation, pesantren, and thematic interpretation of the Qur'an. Kuntowijoyo's thoughts on the themes of Indonesian Islamic history, prophetic social sciences, pesantren, and Islamic social movements. Mansour Fakih's thoughts on oppressed theology, civil society, popular education, and

gender. Adi Sasono's thoughts on poverty, community empowerment, social justice, and dependency theory. M. Amin Azis thought on community empowerment and the Sharia economy. While Masdar F. Masudi's thoughts on the themes of pesantren, the yellow book, *zakât* and justice, and gender (Ali, 2017).

There are several reasons why this research is significant to do. First: Qodri Aziziy is an academic with authority in determining Islamic education development policies. His track record can prove this as an academic who has also held important positions in education. Second, Qodri Aziziy is an academic of law as his scientific discipline, but his contribution to thought is very interdisciplinary in style, even very influential in his contribution to Islamic education. This is the embryo of the birth of the Unity of Sciences paradigm at UIN Walisongo (Wijaya et al., 2021: 12); (Wijaya, 2019: 220); (Junaedi & Wijaya, 2021: 296). Regarding Islamic education, A. Qodri A. Aziziy can be seen in his thoughts in responding to globalization. His thoughts in responding to globalization include religious education and freedom of thought, environmental ethics, Islamic voluntarism, and useful and productive friendship. Thinking in responding to globalization is very important because it can encourage and motivate to make changes for the better.

While his global thoughts include thoughts on education for the improvement of life, Islamic studies with a social science approach, the development of scientific disciplines at IAIN, community-based education, and bureaucratic reform. The important value of global Islamic thought is that it is oriented towards the good that will be achieved in the future. With his scientific background in the discipline of Islamic law and his position in bureaucratic positions directly related to Islamic education both on campus and in government, the thoughts and policies he took led to the realization of Islamic Education in the era of globalization. Then departing from the previous background, the following question arises: What is the essence of Islamic Education thought from Qodri A. Aziziy's perspective on Islamic education? How is the development of Islamic higher education in response to globalization from the perspective of A. Qodri A. Aziziy?

Method

The type of research used in this paper is literature research based on intellectual biography with a philosophical approach and narrative research. In narrative research design, researchers describe individual lives, collect and tell stories about people's lives, and write narratives about individual experiences. As a typical form of qualitative research, narrative typically focuses on studying a person, gathering data through a collection of stories, reporting on an individual's experience, and discussing the

meaning of that experience for the individual concerned. This research is also called biographical study, a form of narrative study in which researchers write and record experiences from the lives of others, which in this case is about the life of A. Qodri A. Azizy. Library research is carried out by conducting a study, or careful review of books or literature related to the subject matter discussed, namely about the history of the figures studied and about Islamic education.

Researchers try to examine the concepts of ideas derived from the work of the characters studied. Researchers also use *inter-text* analysis or *related text analysis*. Researchers try to compare one concept with another, from one book to another, from the work of the characters studied and understand the relationship of each concept (Mayring, 2014: 123). In writing a biography, researchers in this process try to hold what Leon Edel calls the *four main principles*. In perspective, biographers should hold four main principles in writing biographies, namely (1) should know how people dream, think, and use their thoughts; (2) be an objective researcher; (3) able to discover the more profound truth of the character under study; and (4) able to find the ideal and unique form of words or sentences in expressing the character under study (Edel, 1981: 1–10).

Results and Discussion

Intellectual Biography of Qodri A. Aziziy

Qodri Azizy was born in Kendal, October 24, 1955, precisely in the village of Bulak Rowosari Kendal. The man named Ahmad Qodri Abdillah Azizy received formal elementary education at the State Elementary School (SDN) in Sendangdawuhan Weleri Kendal village. A neighbouring village about 2.5 km away from his birth village. After graduating from elementary school in 1969, his father brought Qodri Azizy to live at the Futuhiyah Islamic Boarding School in Suburan Mranggen Demak (Azizy, 2002: 110). Both parents directed their children's education to Islamic boarding schools and public schools to receive religious and general knowledge lessons. As stated by Masykuri Abdillah, Qodri Azizy's younger brother, in an introduction to a biography book about him regarding the role of parents, Masykuri said that both parents were very concerned about educational issues.

In their family environment with a student background, they direct their children to study religious sciences and general sciences. "Although our parents are pesantren people, but have the view that religious and public schools are both important". Their children are in primary school in the morning and Madrasah Ibtidaiyah in the afternoon. To continue their secondary education, they are instructed to choose only those pesantren with

formal educational institutions and take state/national examinations (Azizy, 2010: 11). In addition to his studies in Futuhiyah, Qodri Azizy began in 1970 to continue his formal education at the Tsanawiyah Futuhiyah Madrasah (completed in 1971) and the Futuhiyah Aliyah Madrasah (completed in 1974). In early 1975, he entered the Sharia Faculty of IAIN Walisongo Semarang, completed in late 1980 and graduated in April 1981 (Azizy, 2004a: 180).

In 1986, Qodri Azizy received a scholarship to continue his studies (S2) at the University of Chicago, United States, in *Islamic Studies*, completed in 1988 with an MA degree. Then returned to campus to continue his academic duties as a lecturer. In late 1990, Qodri Azizy returned to the United States to take S3 at the same university and obtained a Ph.D in 1996. His ideas on *good governance*, for example, were taken from his experience when he held positions at IAIN Walisongo as Rector and in the Ministry of Religious Affairs as Director General of Islamic Religious Institutions and Inspector General, which was used as an experiment and part of 'involved research', then written in a book entitled '*Change Management in Bureaucratic Reform*' published in July 2007. This book was published while he was Secretary of the Coordinating Ministry for People's Welfare (Azizy, 2010: xv).

The Change Management book is his last work. In the next three years, in 2010, to commemorate his thoughts, some friends of Qodri Azizy published the book "Reforming the Bureaucracy" which originated from his writings in several media and was considered a "testament" that should be disseminated to bureaucrats and the wider public. In addition to books, Qodri Azizy's intellectual ideas are also expressed in writings in various mass media (newspapers), journals, papers and so on (Azizy, 2010: xv). Qodri Azizy died at the age of 53 on Wednesday 19 March 2008/11 Rabiul Awal 1429 H, at Mounth Elizabeth Hospital Singapore and was buried in his birthplace in Bulak Rowosari Village, Kendal, Central Java. Qodri Azizy is survived by his wife Ir. Siti Hadjar and four children; Hilda Kamalia, Hilma Rosyidah, Gilma M. I. Azizy, and Hikman M. Azizy (NU Online, 2020).

To commemorate Qodri Azizy, two IAIN Walisongo Alumni, Abdul Rouf and Ali Romdhoni, who had studied when Qodri Azizy was the Rector of IAIN Walisongo and were still communicating and working on the Ministry of Religion at that time, wrote the book '*Traces of Bureaucratic Intellectuals Exemplifying the Wisdom of Prof. A Qodri A Azizy*'. This book is one of the author's efforts to reconstruct the story of Qodri Azizy's journey. In December 2013, the university he once led formed the Qodri Azizy Institute to develop ideas that had been sparked related to Islamic law. Rector of UIN Walisongo, Prof. Dr. H. Imam Taufiq, M.Ag in a webinar with the theme The Future of Islamic Legal Politics mentioned some of

Qodri Azizy's thoughts related to Islamic law including the humanization of Islamic law, the need for contextual *ijtihad* so that Islamic law is more meaningful and alive in society, the need for reinterpretation according to the times, and a multidisciplinary approach in the study of Islamic law. Seeing the breadth of his thinking is very possible to develop his ideas in other fields including education (Tim Humas, 2020).

The Concept of Globalization

The term “globalization” comes from the word “global,” meaning “from or relating to the whole world; all over the world.” The suffix “-ization” is added to the end of a word to indicate the process of becoming global or universal. Therefore, globalization refers to the process of becoming global or universal in scope, such as the interconnectedness and interdependence of the world's economies, societies, and cultures. The term was first used in its current sense in the 1960s and has since become a key concept in discussions about international relations, economics, and culture (Oxford English Dictionary, 2018).

Among some of the thoughts on Islamic education in the era of globalization A. Qodri A. Azizy's perspective that will be discussed in this study are religious education and freedom of thought, building and teaching environmental ethics, charity and generosity, and creating a culture of friendship that is useful and productive (Azizy, 2002); (Azizy, 2001). Among some thoughts on Islamic education in the era of globalization perspective of A. Qodri A. Azizy that will be discussed in this study is designing the development pattern of IAIN, studying Islam with a social science approach, changes in education management in schools, and changes in education management at IAIN Walisongo (Azizy, 2004b).

Religious Education and Freedom of Thought

a) Religious Education

Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, internalize, and believe in the teachings of Islam. With strong faith, a person will avoid behavior contrary to Islam's teachings. Faith should be the basis, limits, and direction of daily life and activities without violating applicable laws (Azizy, 2002: 39). The low development of imagination and creation and rational thinking causes education to seem very indoctrinative, has not touched understanding and appreciation. Islamic religious education should not only memorize the postulates or worship of the mahdhah, but is an effort, process and effort to educate students to live and practice Islamic values, even have sensitivity to the practice of Islamic teachings so that they can *amar ma'rûf and nahî munkar* (Azizy, 2002: 57).

Learning Islamic religious subjects in schools in Indonesia has at least five main functions, namely: the function of development, improvement, prevention, habituation, and preservation function. The function of development is to increase students' faith and devotion in believing in the truth of Islamic teachings that have begun to be implemented in the family environment. The function of improvement, namely to rectify the understanding and practice of Islam from the influence of teachings from outside that are incorrect or misleading. The function of prevention is to ward off negative things from other environments or cultures that can endanger students and hinder their development. The function of habituation is to make the values of the Qur'an and Hadith as instructions and guidelines for students in everyday life. The function of preservation is to pass on the values of religious ideology to students (Junaedi, 2022: 408); (Wijaya, 2021a: 91).

Qodri Azizy emphasized that the direction of religious education includes: First, religious education should be able to teach the creed of students as a basis for religion. Second, religious education teaches knowledge of Islamic religious teachings. Third, religious education must be able to teach religion as the foundation or basis for all subjects taught in schools. Fourth, Islamic religious education must be life's moral foundation (Azizy, 2002: 73).

b) Freedom of Thought

Along with the pace of globalization, the world of education faces demands to produce graduates who can anticipate and respond to changes quickly and appropriately. Today's Islamic religious education products are ideally human beings who can think critically, dare to conduct complete and extensive analysis and draw quick and precise conclusions and attitudes in line with religious values. As Toffler points out, the faster the environment changes, the more it needs to face the future. For this reason, training and habituation are needed in education, so that they become trained people (Toffler, 1970: 419).

In this regard, Qodri Azizy's interesting note of formal education, especially schooling, is that there is still a lack of sufficient space for students to express opinions and use the power of reason freely. The perspective is that existing educational patterns often curb the development of children's thinking. As a result, creativity, especially innovation, is less developed and even to the nadir, there is no visible creativity in students (Azizy, 2002: 148).

Educational institutions should make critical, broad, and deep thinking a positive habit for students from the beginning of their learning, even on trivial and common things. Thinking deeply (learning in depth) is ideally trained from the moment the child enters school. Starting from the theme given to each child, it could be discussing fruits, pets, water, sun, etc.

By getting used to thinking deeply from an early age, students will find it easier to do it at the next level of education (Egan, 2017: 38).

In the Qur'an, several terms are used regarding the recommendation to use the ability to think, such as *ya'qilûn*, *ta'qilûn*, *tatafakkarûn*, *yatafakkarûn*, *yatadabbarûn*, or other terms. This certainly requires the effort and creativity of teachers to familiarize students to develop students' thinking skills. At the time of the Prophet, this freedom of thought was narrated to have taken place, even a woman freely dissented and even denied the personal opinion of the Prophet which was not from the revelation of God. The difference of opinion was like what had happened between the Prophet and the companions of Khaulah bint Tsa'labah regarding the condition of Khaulah's household with the companions of Aus bin Shamit. Initially, the Prophet punished the case of *dhihar* pronounced by Aus bin Shamit as had been the case in Arabia before the advent of Islam, namely the Prophet forbade Khaulah for her husband and could not refer again. This opinion was the personal opinion of the Prophet and Khaulah did not agree with him. Then Khaulah immediately complained about his family problems to Allah (Azizy, 2002: 131); (Al-Razi, 1981a: 250).

Building and Teaching Environmental Ethics

In the life of people in Indonesia in general, littering such as throwing garbage into rivers, next to public roads, and in corners of villages that have not been neatly arranged, is still often found. Because of the carelessness of some of these people causes serious problems. Garbage that accumulates causes the appearance of unpleasant odors, becomes a nest of mosquitoes, and mountainous garbage can clog the flow of water and cause puddles and even floods. News in the media about environmental damage in Indonesia is also information that is still often published almost every day, such as pollution of river and sea water by household waste and industrial waste, deforested forests due to illegal logging and burning, floods and landslides, air pollution due to forest burning, and so on. People who throw garbage carelessly and carelessly are doubtful in their hearts to think about religious teachings. The action from Qodri Azizy's perspective is unethical and forbidden because it will harm and harm others, and everyone needs a healthy environment (Azizy, 2002: 115).

To address environmental issues, Peter Singer proposes using human-centred ethics. The perspective of human-centred ethics can be used as the basis of powerful arguments for environmental problems. Qodri Azizy agreed with Singer's proposal. The perspective is that actions that clearly damage or pollute the environment have violated ethical boundaries (unethical) and fall into criminal elements. Thus, environmental problems will be more easily brought to the problem area with fellow humans (Singer, 1993: 273); (Azizy, 2002: 118). Because activities carried out by humans can

cause an extensive influence, so many environmental problems can become common problems globally that must be found solutions globally as well. Likewise, since destroying the environment is an act that is prohibited both religiously and humanitarially, it should be an everyday awareness that protecting the environment is not just a necessity (need-*hajah*), but also a necessity (necessity-*dharuriyah*).

On this side, Qodri Azizy sees that environmental ethics, part of social ethics is not widely known in Indonesia. He then made an illustration, when someone puts poison into a well that causes the death of another person who uses the well water, that person is sinning, equivalent to killing. In religious language, the act is haram. Seeing the importance of the environment in terms of religion and humanity, Qodri Azizy proposed that education to protect the environment be taught in schools. While technically, the learning process can be combined with other subjects, including religious studies and civic education (Azizy, 2010: 110).

In grade 3 there is the theme of Loving Plants and Animals, the theme of Obligations and My Rights, and *Praja Muda Karana*. In grade 4 there is the theme Care for Living Things, in grade 5 there is the theme Clean Air for Health, and the theme Environment Our Friends, and in grade 6 there is the theme Save Living Things, and the theme *Bumiku*. While in secondary schools (Junior High School/Junior High School, Madrasah Tsanawiya/MTs, High School/Senior High School, Madrasah Aliyah/MA) environmental education can be included in Natural Sciences (IPA), Social Sciences (IPS), and Scout programs. Providing knowledge briefing to students about environmental ethics means providing some capital for the nation to manage and control Using *knowledge* to control the future is more beneficial than violence and wealth. Of course, science should be the best capital we can give our nation's next generation (Toffler, 1990: 9).

Charity and Generosity

Generosity (*infâq*/voluntarism/philanthropy) is closely related to the teachings of Islam. The religion of Islam teaches kindness and tells its adherents to do so. In Islam, people who *infâq* their wealth according to Islamic teachings become one of the characteristics of pious people (Azizy, 2002: 128), *wa mimmâ razaqnâ hum yunfiqûn* (and they infuse some of the sustenance that We give them) (QS al-Baqarah: 2-3). *Infâq* here can be in the form of obligatory *infâq* (al-*infâq* al-obligatory), such as *zakât* or *infâq* which is sunnah (al-*infâq* al-*mandub*) such as *sadaqah*. Here it is clearly understood that Islam not only requires its adherents to be a personal preacher (*hablun min Allah*), but also to be a social preacher (*hablun min al-nâs*). (Al-Razi, 1981b: 35).

He considered it necessary to improve the delivery of Islamic teachings related to *zakât* and *infâq* by offering to teach *zakât* and *infâq* not only in terms of law, but with a social ethics teaching approach. From a social point of view, a person will feel happy and there is inner satisfaction if he can hand over some of his property to others so that the person feels better than his previous situation. This inner satisfaction and peace is what a person feels when he can do something that benefits others (Azizy, 2002: 128); (Azizy, 2004a: 173). The concept of wealth in Islam is all *gifts* from Allah, so Islamic *philanthropy* and the redistribution of wealth in the form of *zakât*, *sadaqah* and so on is the responsibility of the recipient of gifts from Allah to those in need. Therefore, implementing *zakât* as an obligation and *infâq*, *sadaqah*, and *jariah* charity needs to be interpreted as a form of successful work and a form of gratitude for grace, not as a burden.

Qodri Azizy also believes that about *zakât*, *infâq*, and other sholeh charities, motivating students to study and work hard for students is very important. They must excel and work hard to become people who can give *zakât*, *infâq*, and help others (Azizy, 2002: 130). When viewed from the factors, several factors can motivate people who want to give, including social norms and individual behavior, beliefs, culture, and religious education. Looking at some factors that can motivate giving or sharing, it needs to be explained to students in schools/madrasahs with a humanitarian approach (humanistic), not solely religious obligations (Azizy, 2002: 131).

While technically learning, in addition to delivering material in class, learning about the implementation of *zakât*, *sadaqah*, and other sharing teachings, is very good if it is equipped with inviting students to practice directly starting from planning, implementing, and evaluating these sharing activities. By inviting students to carry out this direct practice, teachers can encourage students to do several things that are very beneficial for them, including: a) dare to learn independently, b) have an integrative and cooperative teaching style, c) motivate students to master factual knowledge, and d) introduce self-evaluation to students (Wijaya & Miyanto, 2022).

While Qodri Azizy's perspective, some of the benefits that will be obtained by inviting students to the field and discussing it include a) students who are well off will become children who are added in gratitude, b) students who are not so well off will be more efficient in life, c) humanitarian, their feelings will be carried to feel sorry for fellow humans, d) by seeing the reality on the ground, they will be consulted to think about what they can do and find solutions; e) they are invited to make plans for further discussion, and f) they are invited to take concrete actions. This also teaches them how to practice the teachings of *zakât* and *infâq* (Azizy, 2002: 132).

Creating a Useful and Productive Friendship Culture

Qodri Azizy is a figure who likes to do *silaturrahmi*. His penchant for establishing communication and friendship with many parties actually stems from religious teachings which he believes that *silaturrahmi* will bring many benefits to the perpetrators, especially the blessings of longevity and smooth sustenance. On the occasion of the meeting, it was used to ask for suggestions and criticisms related to programs and policies needed by the community, especially those related to the agencies he led. This is because the figure of *kiai* is one of the estuaries of complaints of small communities, and not a few *kiai* who have good social insight, have sensitivity to people's problems and understand the conditions of society at the bottom layer.

Qodri Azizy tried to carry out Islamic teachings about *silaturrahmi* within the framework of modern management. This means that the friendship is carried out while still being able to carry out its duties as the leader of an educational institution by seeking and asking for input from stakeholders. Good friendship and communication to stakeholders as users or customers will have a profound impact on the success of the institution. By meeting leaders and *kiai*, information related to people's perceptions and experiences as *customers* becomes good input and suggestions in developing university programs (Azizy, 2001: 153).

Some figures who are often visited based on information from his partner, Nafis Junalia, include KH Sahal Mahfud Pati, KH Dimiyati Rais Kaliwungu, Habib Lutfi Pekalongan KH Bisri Mustofa Rembang and other *kiai*. The gathering activities at that time were intended to bring IAIN Walisongo closer, gather familiarity, cooperation, and ask for insight and prayers so that the tasks to develop IAIN Walisongo can be carried out properly (Rouf & Romdhoni, 2013: 96). Not only aiming to implement modern management, Qodri Azizy even wants to create friendship in a framework that truly realizes kinship and familiarity that is not only formal but also has a heart relationship, so that it is carried out like one body (*ka al-jasad al-wâhid*). So that the condition experienced by one limb is also felt by the other limb (Azizy, 2001: 153).

The perspective, by carrying out work communication following modern management and maintaining a relationship with the heart is realized, which means that it has carried out Islamic teachings that have the value of worship. Hence the deserving of merit both in this world and in the hereafter.

Designing IAIN Development Patterns

Qodri Azizy gave notes to the Islamic College under the Ministry of Religious Affairs (now the Ministry of Religious Affairs) where he served. Qodri Azizy sees IAIN, which is institutionally oriented towards Middle

Eastern science, especially Al-Azhar University, so that in general it has several faculties consisting of Sharia, Ushuluddin, Da'wah, Tarbiyah, and Adab faculties. The perspective is that the names of faculties that still use among the five names are a stagnation of IAIN's higher education scientific tradition, especially for S 1, because they are not developing so they will not be able to face the 21st century (Azizy, 2001: 20).

Although not fundamental, he considers the names of faculties at IAIN, when related to the Indonesian context, to be a separate problem. The naming of existing faculties and departments using Arabic is considered not grounded and often not understood by the general public, and it is even more detrimental if these names are not understood by institutions that want to find prospective employees, therefore it is likely that IAIN alumni are not accepted at the institution (Azizy, 2001: 25). He views education as *human* or *social* investment, meaning education is an investment. As an investment, education should provide benefits, in the form of qualified and religious individuals who can apply their knowledge and skills in the production and development process to improve the nation's life. How well the quality of education they provide will determine their future health, wealth, and welfare. If education has not been able to improve the lives and lives of the community and nation, it means that the investment invested in education does not provide benefits and becomes a loss-making investment so it must be revisited (Trilling & Fadel, 2009: 152).

To increase the value and quality of investment, education must be able to open itself to the times and be responsive to global problems. Thus, the implementation of education should be able to provide solutions or problem solvers for problems faced by the community. This is because the condition of society is always dynamic, along with the development of life mindsets and the development of existing cultures. IAIN's current perspective is in a society that is in the process of democratization and globalization, where competition and free markets are the main characteristics of a plural, open, and developed society. At least IAIN will face two major demands: first, the demand for the quality of the disciplines that have been taught; and second, the demand to compete freely with other universities to prepare human resources who are able to face a plural life. Quality demands cannot be separated from market demands and community development. IAIN must prepare alumni to become academic and professional staff in Islamic sciences, and prepare human resources in other fields of science with a strong Islamic foundation (Azizy, 2004b: 28).

Qodri Azizy offers three patterns in the development of IAIN: first, universities that produce scholars of the 21st century; second, Islamic universities; and third, the merging of the two. The first pattern remains to make IAIN an educational institution that produces experts in Islamic

sciences or scholars and at the same time religious leaders. The second pattern makes IAIN a university that will respond to market demands with an orientation to employment in the free market, by opening the same faculties and departments as in public or private universities in Indonesia, while maintaining the Faculty of Religion and providing religious courses more intensively. The third pattern, a combination of the first and second patterns, focuses on the first pattern first, making IAIN an educational institution to produce 21st century scholars. After being considered established, it was only developed in the second pattern by opening faculties and general departments such as in public and private universities in Indonesia (Fitri, 2013); (Azizy, 2004b: 28).

Qodri Azizy proposed that there needs to be a rethink of the names of faculties and departments that are easily understood by the public, such as the Sharia faculty becoming the Faculty of Islamic Law, and also opening the Department of Islamic Economics or Islamic Banking. This concept adopts the IAIN concept with a '*wider mandate*'. With this expanded mandate, education at IAIN is no longer limited to the '*main mandate*' in the religious sciences, but develops credentials in other humanities, social and exact sciences, by opening general faculties (Azizy, 2001: 116). The perspective is that the most likely change is to become a State Islamic University (UIN), which can open all faculties and departments usually opened in public universities. Thus, the study of Islamic sciences became the basic capital and at the same time the foundation of the establishment of a university that opened faculties and departments to meet the demands of the free market and employment (Wijaya, 2019: 221).

Studying Islam with Social Sciences Approach

Qodri Azizy assessed that discussions on Islamic sciences such as *fiqh*, *kalam*, and *tasawwuf* which were carried out academically, often stalled. This is because it is stuck on the assumption that Islamic sciences are synonymous with revelation. When such talks took place in the early days of Islam, it was possible because all the problems faced by Muslims at that time would have been answered by the descent of Qur'anic verses and explanations from the Prophet (peace be upon him) (Azizy, 2004b: 12); (Wijaya, 2021b: 28). The perspective of scientific studies for Islamic sciences can still be done as long as we will not ruffle the Qur'an and hadith as revelation, and what we study is a human product, even though it is considered "holy man". So, as long as the discussion is in the form of the results of human thoughts or *ijtihad*, it is still possible to do it (Azizy, 2004b: 13).

Scientifically, there are indeed several phases of scientific formation in Islam. The first phase, the study of Islam, means listening to the explanation of the Prophet, both through the Qur'an and hadith. In the

second phase, Islamic scholars try to understand or interpret the *nash*, while giving answers to cases not expressly mentioned in the *nash*. The third phase is Islamic studies in the form of studying the mind of scholars who have been awakened as a scientific discipline (*the body of knowledge*). The fourth phase, refreshing the study by reconstructing the thought process of scholars, by placing what has been considered doctrine as the result of *ijtihad ulama* (Azizy, 2001: 80–81).

In studying the results of *ijtihad ulama*, such as the science of interpretation, the target of the critical study is the opinion and understanding of the *ulama tafsir* about the meaning and intent of the verse, not questioning the verse. Similarly, studying *fiqh*, what is discussed is the methodology and product of *fiqh*, not the verse or *hadth* that is the source of the product of *fiqh* (Wijaya & Abad, 2022: 64); (Yusuf & Wijaya, 2021). Gus Dur conveyed the need for a frame of reference for Islamic religious studies that can display Islamic religious life in its great diversity. The approach used in conducting the study certainly depends on the purpose of the research and its scope. This is where the implementation of Islamic studies is very possible using the approach of social sciences (psychology, anthropology, philosophy, history and so on) (Wijaya, 2019: 208); (Wahid, 2016).

Even Gus Dur offers several study *areas* that can be used as an 'entrance' for Islamic religious studies programs, namely the study of the interaction between the ideal teachings of Islam and the cultural perception of Muslims, general studies of the development of various social ethos that have been reformulated among Muslims, studies of contested sectors between religious aspirations among Muslims and aspirations of non-religious thought, such as law and education, and the study of institutional responses to the challenges of modernization as a whole among Muslims (Barton, 2011). What Gur Dur offers is certainly related to the ins and outs of human life who embrace Islam. Studying the uniqueness of man, with his products (including culture, tradition, language, science and technology) is essential in understanding religion. Here the use of auxiliary sciences such as philosophy, anthropology, sociology, and science-technology, is very important for the reinterpretation of Islamic teachings (Wijaya et al., 2021: 3).

Qodri Azizy then offered an ideal way to conduct Islamic studies with a social science approach, namely using social scientists exploring Islamic sciences first, Islamic experts exploring social sciences, or social scientists collaborating with Islamic scientists. Of course, the offer of the first and second methods is ideal, although it requires more time and effort from the scientist (Azizy, 2004b: 106).

Changes in Education Management in Schools

Demands for improving the quality of education were voiced, especially after the 1998 reform. The demand was at least because it saw the influence of power at that time. Quoting the opinion of HAR Tilaar, Qodri Azizy said that there were at least three weaknesses of national education at that time, namely a rigid and still centralized system, the occurrence of collusion and nepotism (KKN) corrupt practices, and an education system that was not oriented towards empowering the people. The condition of the education system affects the poor quality of educational products, giving birth to a multidimensional crisis in almost all levels of society (Azizy, 2002: 9). Facing these educational conditions, Qodri Azizy argued that the national education system does not apply a rigid system and is not always uniform, respects the plurality of regional potentials and is oriented towards community empowerment, places teachers as educators, not political bureaucratic tools, avoids KKN practices, and emphasizes critical, creative, and innovative attitudes for students.

Qodri Azizy offers education management that is more open than the previous management that is centralistic, namely *community-based* education whose perspective is a dream model for national education reform. He also mentioned the terms site-based management and *school-based management*, which are characterized by broad autonomy at the school level, high community participation, and within the framework of national education (Azizy, 2002: 14). He revealed that management is part of the decentralization of education, which gives rise to (1) *site-based management*, (2) reduction of central administration and (3) curriculum innovation. The perspective of these three aspects has never been applied in Indonesian schools before, but it has been carried out in Islamic boarding schools. Although those related to innovation still depend on each pesantren (Azizy, 2002: 15).

The concept of *school-based management* is one of the efforts to improve the quality of education by building productive *relationships* with students' families and the community. School leaders should be able to mobilize *stakeholders* (teachers, students, parents, and other school communities) to take *direct responsibility* for student learning success. They are productive partners who accept responsibility for the success or failure of educational institutions (Telford, 1996: 16). With *the* involvement of stakeholders, education management should be based on the needs of the community from various aspects, including the future orientation of prospective alumni (Bell & Stevenson, 2006: 82). Judging from community involvement in education management in schools can be in one or more activities in decision-making, which include determining budget allocations, hiring and dismissing teachers and other school staff, curriculum

development, procurement of books and other educational materials, infrastructure improvement, and monitoring and evaluation of teacher performance and student learning outcomes (Fep et al., 2009: 4).

In formal education in Indonesia, in 2005 the government in collaboration with the World Bank has implemented the *School-Based Management (SBM) Reforms* program to increase accountability and responsiveness to parents and students and increase the role of school committees. SBM implementation is carried out with a moderate program implementation classification which means school councils have been formed but they function primarily as advisors or have limited autonomy for planning and strategic objectives) (Fep et al., 2009: 29). Implementing the SBM program certainly does not meet the community involvement in education idealized by Qodri Azizy, which he initiated around 1999 to 2002. He assumes the involvement of parents and communities to the point of policy-making and school management, which shows that there is a relationship between school service users (parents and the community, as well as the government) and service providers (teachers, school leaders, education policy makers, including the government) (Azizy, 2002: 16). In *community-based* education, all stakeholders in the community must participate in the implementation of aspects of management. With the participation of *stakeholders*, the education held will certainly pay attention to the community's needs, including the future of prospective alums.

Changes in Education Management at IAIN Walisongo

When he had the opportunity to hold *policies* in the academic field, Qodri Azizy expressed his thoughts in the development of IAIN Walisongo. His thoughts on the development of IAIN Walisongo were outlined in several writings when he served as Assistant Rector I, including: Thought Contribution: Improving the Academic Field of IAIN Walisongo, May 15, 1997; Contribution of Thoughts on Administration and Finance IAIN Walisongo, June 20, 2020; and Assistant Rector's Report I: IAIN Walisongo Academic activities (First Year, 1997/1998), July 21, 1998. These writings were then collected together with other writings in the form of a book entitled Building IAIN Walisongo Forward (Early Steps) which was published in 2001. These policies to improve management at IAIN Walisongo were carried out by mapping several problems from observations and interviews in 1996/1997. Problems found at that time include: most employees are less productive, delegation of *authority* is often unclear, less visible appreciation for achievement, bureaucracy that is 'bulletin' and too slow, overall not embedded effective efficient principles, administrative and financial aspects are less coordinated with academic achievement, relying on assistance from above and SPP funds, the absence of *open management*

principles, and less showing the main characteristic of the organization, namely *service* to the public (Azizy, 2001: 87).

Against the problems found, efforts were made to overcome these problems. To solve this problem, Qodri Azizy uses the term 'stop the *bleeding*' in the world of bureaucracy. He likened the problem to bleeding which if not overcome will disturb the body's insulation (Azizy, 2007: 85). *Stop the bleeding* is done at least to limit the weakness of bureaucratic performance. Efforts made in dealing with these problems include increasing productivity, clarifying *delegation of authority*, job description, and *quality control*, appreciation of achievements, bureaucratic improvement and human resource development, effectiveness and efficiency as a reference, coordination with academic achievement, innovation of funding sources, administrative and financial openness, and implementation of *non-profit organization* principles (Azizy, 2001: 88–96).

Then the implementation of improvements in overcoming these problems was strengthened by the issuance of the Rector's Decree Number 31 of 1999 concerning the Vision, Mission, and Identity of IAIN Walisongo. The Rector's Decree contains leadership profiles, lecturer profiles, administrative employee profiles, student profiles, activities outside of college, and cooperation development. As a campus leader, he took strategic steps that included adjusting to the academic atmosphere, starting to build an academic environment, going *national*, *going international*. These strategic steps are arranged in measurable stages of work every year (Azizy, 2001: 18). *The first stage*, to *adjust to the academic sphere*, was planned for 1998–1999. *The second phase*, to *start building academic environment*, was planned for 2000. *The third stage*, namely proving or realizing academic life, can feel and prove standing the same height and sitting as low as the national level advanced universities (*go national*) planned for 2001–2002. *The fourth stage*, *go international* and evaluation and continuation of activities in 2002–2003 and beyond.

In implementing these stages, the perspective must be based on the underlying principles, namely participation, involvement, and commitment; openness, efficiency and effectiveness; high devotion or dedication must animate all activities; and reforms that are also the realization of the program (Azizy, 2001: 21–22).

The first stage, adjustment to the academic atmosphere is carried out with openness and togetherness between leaders and starts the bottom up pattern. Next he used six actions in adjustment to the academic atmosphere. *First*, actively participate in seeking democratization on campus. Second, carry out modern management on an Islamic basis. Third, realizing participation, involvement and commitment. Fourth, the existence of rectors and officials as managers and leaders, namely being able to provide direction

and being able to manage programs, not rulers. Fifth, students are subjects in higher education, not just objects. Sixth, realizing quality standardization and quality control (Azizy, 2001: 111). At this stage, equalizing perceptions and raising the commitment of the academic community of IAIN Walisongo, by involving elements from outside such as alumni, former employees or lecturers who have taken part outside IAIN, regional and central level officials. This is done for socialization as well as seeking information from outside IAIN Walisongo.

The second stage, starting to build an academic environment, is carried out by strengthening management and external orientation strategies. Several things were done including improving the quality of monthly meetings into a vehicle for interactive dialogue, establishing itself as a higher education institution in Central Java by building horizontal networks with provincial officials, other universities, community leaders including kiai and pesantren, organizing national events such as seminars and Wirakarya camps, and delegation. *Delegation of authority* is carried out to improve the effectiveness and efficiency of management, realise decentralisation, avoid power struggles, throwing authority/responsibility at each other, and abuse of authority (Azizy, 2001: 141).

The third stage, which is to prove or realize academic life, can feel and prove standing the same height and sitting as low as the advanced universities at the national level. At this stage, it is carried out by strengthening the delegation of authority and *distribution of power* which includes programs and planning, strengthening academic orientation, especially publishing by Walisongo Press, starting a business to *go public* by popularizing the concepts and teachings of Islamic humanism and Javanese ethics, providing opportunities for off-campus activities for the academic community (Azizy, 2001: 142).

The fourth stage, go international in 2002-2003 and so on (Memorandum, 2003). This stage is the perspective as an initial pioneer which in its development depends on the readiness of the IAIN Walisongo academic community. Several cooperation programs with foreign institutions in the framework of pioneering towards going international and becoming an institutional program of IAIN Walisongo include collaboration with the Regional English Language Office (RELO) US Embassy Jakarta in 2003 – 2006 by presenting several guest lecturers who teach English at UIN Walisongo, the Public Affairs Section The Embassy of the United States of America in 2004 by establishing an information center about America under the name “American Corner”, Netherlands Organization for International Cooperation in Higher Education (NUFFIC) in 2006 with the program Conflict Prevention and Resolution and Peace Building (Building Capacity of the State Institute for Islamic Studies and associated institutes for conflict

prevention, resolution, and peace building activities in Indonesia), and Universiti Teknologi Malaysia in 2010 in student and staff exchange programs, exchange of information and publications, research cooperation and learning programs, student supervision cooperation, and seminar/conference cooperation.

Conclusion

After the researcher elaborated and analyzed the various things mentioned above, the researcher concluded about Qodri Azizy's educational ideas as follows: First, the idea of Islamic education that is global, according to Qodri Azizy is an idea that can build awareness and encourage and motivate to make changes for many people for the better. Among Qodri Azizy's ideas of global Islamic education are (a) religious education and freedom of thought: religious foundation is the main foundation that must be given to students while still practicing free thinking within the frame of religiosity; (b) build and teach environmental ethics: build awareness and concern for environmental conservation as an obligation of religion; (c) Charity and generosity: teaching children to like to work hard and share with others; and (d) creating a culture of friendship that is useful and productive: both formal and non-formal meetings are based on the spirit of building friendship for capacity building both personally and institutionally. Second, *the* development of Islamic higher education in the perspective of Qodri Azizy is oriented towards the future so that it can survive and succeed. Among the thoughts of Islamic education in the global era, A. Qodri A. Azizy's perspective is: (a) designing the development pattern of IAIN Walisongo by opening general disciplines with a strong Islamic science foundation; (b) studying Islam with a social science approach; (c) changes in education management in schools with community-based education; and (d) changes in education management at IAIN Walisongo which is modern with an Islamic basis.

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Conflict of Interests

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

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