THE CONCEPT OF AL-QUR'AN ON THE STUDENTS' COMPETENCE OF 21st CENTURY
(Study of the Jalalain and al-Mishbah Interpretation on al-Alaq Verses 1-5)

Dewi Sri Utami

sayyidah758@gmail.com

Abstract: Students' competence is a skill that must be possessed/achieved by students after learning Al-Qur'an as a guide for those who are cautious, who have provided a lot of inspiration related to the concept of education, especially in the letter Al-Alaq verse 1-5. So the purpose of this study is to find out the content of the letter al-Alaq verse 1-5, to know the students' competence concept of 21st century in the law of the national education system article no. 20 of 2003, and know what are the students' competence on 21st century contained in the letter Al-Alaq verse 1-5. This study is a library study (library research) which is qualitative descriptive, which uses documentation and study literature techniques in data collection. While the data analysis method used is the Tahlily interpretation method. The results of this study that: First, the content of this letter is the command to read which is not only limited to the command of reading but also to study, describe, analyze, so that new knowledge arises such as: jurisprudence, Tauhid or Islamic theology, morality, and others. Secondly, as for the relevance of the letter Al-Alaq verse 1 - 5 with the National Education System Law, there is a correspondence with regard to student competencies, namely: critical thinking competencies and problem solving, collaboration, communication, and creativity. Third, the students' competence of 21st century according to Al-Alaq verse 1-5 is that in the first verse alluding to creative competence, the first and third verses allude to critical thinking and solving problems.

Keywords: Al-Qur'an Concept, Students' Competence on 21st Century, Interpretation Study

A. INTRODUCTION

Given the diverse needs of students, the learning process should be adjusted to the progress and demands of the times. Like what was said by Ali ibn Abi Tholib: "Train your children according to their era, because they do not live in your era".[1]

Likewise, the curriculum developed by schools is required to change the learning approach that is centered on the teacher (teacher centered learning) or the student as the object and the role of the teacher is very dominant, like a king in the classroom. The view that considers students as real objects is outdated opinions that are influenced by the *tabularasa* concept that students are likened to white paper that can be written as teachers' will. In this concept "goods" is up to what to do, where to take, it is up to those who will carry it.[2] Being a learning approach that is centered on students (student-centered learning). This is in accordance with the demands of the future world of children who must have the competence of thinking and learning.

These competencies include competencies in problem solving and critical thinking, collaboration, creative, and communication competencies. All these competencies can be owned by students if educators are able to develop learning plans that contain activities that challenge students to think critically in solving problems. Activities that encourage students to work together and communicate must appear in every learning plan they make.

In this regard, as stated in the Indonesian Law on National Education System, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morality and the skills needed by him.[3] Then what is meant by skills here is the competence of problem solving and critical thinking, collaboration, creative, and communicating competence.

Then how about the description of the above students' competencies is related to the Qur'an which is one of the sources of knowledge and has provided a lot of educative inspiration, because such development is needed as a basic framework in the effort to build a whole education system, by introducing concepts of Al-Qur'an about education, for example verses that explain the students' competence.

---

1 Imam Bawani, *Metodologi Penelitian Pendidikan Islam* (Sidoarjo: Khazanah Ilmu Sidoarjo, 2016), 254.

2 Sardiman A.M, *Interaksi Dan Motivasi Belajar Mengajar* (Jakarta : PT. Rajagrafindo Persada, 2012), 111.

3 Undang-Undang RI tentang SISDIKNAS, no.20 tahun 2003

Al-Qur'an is a masterpiece of Allah SWT. Which was deliberately passed on to humanity through the Prophet Muhammad SAW. Which includes various kinds of problems including in terms of education. Even the first verse of Al-Qur'an is the letter Al-Alaq verse 1-5 which includes reading instructions, developing creativity, analyzing, and so on.[4] The word Iqra' as an intellectual activity in a broad sense, in order to obtain various thoughts and understanding in the second verse, but all of his thoughts must not be separated from the Islamic Aqeedah, because Iqra 'must be with bismi rabbika, by reading the verses of the Qur'an the new interpretations or developments from existing opinions. Likewise, the activity of 'reading' this universe has led to new discoveries that reveal the secrets of nature, even though the objects are also read. The verse of the Qur'an that is read by the previous generation and the universe they inhabit, is the same, no different, but the understanding and secret discovery continues to grow.

B. RESEARCH METHODS

Research conducted by this author is included in the category of Qualitative Research, which is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. The data collected in completing and in giving interpretation does not use numbers/statistical formulas, but rather in the form of words extracted from books or literature.

Thus this research is more directed to literary research or library research, namely research techniques that collect data and information with the help of various kinds of material in the form of books, newspapers, magazines, journals, and several other writings that have relevance to the discussion of this research.

This kind of literature review is usually done by collecting data or information from various library sources which are then presented in new ways or new needs. In this case, library materials are needed as a source of ideas to explore new thoughts or ideas, as material for deduction from existing knowledge, so that a new theoretical framework can be developed or as a basis for problem solving. Considering that the object of this research is Al-Qur'an, the chosen approach is the Methodology of Interpretation using the Tahlily interpretation method.

---

4 Imam Jalaluddin, *Tafsir Jalalain jilid 3* (Surabaya: Percetakan Fithrah, 2015), 962.

In short the efforts made in collecting data in the book are clarified into two, namely books which are primary sources and books which are secondary sources. The primary data sources include: Jalaluddin al-Mahalli and Jalaluddin as-Suyuti and Al-Mishbah interpretation by Quraysh Shihab. The secondary data sources include: Translation of the Nurul Qur'an Interpretation.

Data collection techniques are the method used by researchers in collecting data and it is expected that the data obtained is valid and in accordance with educational objectives. The techniques used in this study are: interviews and literature studies.

C. RESEARCH RESULTS AND DISCUSSION

1. Content of Al-Alaq Verses 1-5

a. **a. First verse** (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)

This first verse contains an ontological message about the source of knowledge. In that verse Allah Almighty told the Prophet Muhammad SAW to read. Whereas what is read is various objects. That is in the form of the written Verses of Allah as the letter Al-Alaq itself, and there are also the unwritten verses of Allah as found in the universe with all the laws of causality that are in it, and in the human self. These verses, if read in the sense of being studied, observed, identified, categorized, compared, analyzed and it is concluded to be able to produce knowledge.[5]

b. **Ayat kedua** (خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ)

Allah's power has been shown when giving the ability to read to the Prophet Muhammad SAW, even though he has never learned to read. Thus this verse provides information about the importance of understanding the origin and process of human occurrence with all the potential that exists in him.

c. **Ayat ketiga** (اقْرَأْ وَرَبُّكَ الْأَكْرَمُ)

According to Al-Misbah that the repetition of the word Iqra in the verse is based on the reason that reading will not be imprinted on the soul except by repeating it and getting used to it as it applies in tradition. God's command to repeat reading means also repeating what is read. In this way the reading belongs to the person who reads it. Thus this verse is closely related to the method of education, as is found in the method in the Iqra method 'in the process of learning to read the Qur'an.

---

[5] M. ^Quraish Shihab, *Tafsir Al-Misbah* (Jakarta : Lentera Hati, 1992), 464.

d. Ayat keempat dan kelima (الَّذِي عَلَّمَ بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

The last two verses contain an explanation of the need for tools in carrying out activities, as well as the *qalam* needed for the development and maintenance of science. *Qalam* in this verse is not limited to the meaning of a writing instrument that is widely used by students in traditional educational institutions, but also includes various tools that can store various information, access and channel quickly, precisely and accurately, as well as computers, internet, fax, micro film, video compact disc (VCD) and so on.

2. Definition of Competence

Competency comes from the word competence which means skill, ability, or authority. According to Indonesian Dictionary it is the authority (power) to determine (decide) something. The International Board of Standards for Training, Performance and Instruction (IBSTPI) provides the deeper definition of competence as follows: "as an integrated set of skills, knowledge, and attitudes that enable one to effectively perform the activities of given occupation or function to expected standards."[6]

The above definition can be interpreted that competence is knowledge, skill or ability that can be achieved by someone who is part of it based on knowledge possessed, affective, and psychomotor behavior.

The definition of competence above stated that competence is an integration of skills, knowledge, and attitudes that make a person do the work effectively or in accordance with the expected standards.

Thus the competency objectives or standards that must be possessed by students should include the ability of knowledge, attitudes and skills. So that students are not only capable in knowledge, but also can apply the knowledge gained into everyday life. Competency standards that must be possessed by students not only includes knowledge competencies, but also must include attitudes and skills. Competency assessment can also be assessed from the results of the work done by students. Competencies based on Islamic religious education are knowledge, skills and basics of Islamic values that can be applied to the habit of thinking and acting in accordance with Islamic teachings.[7]

---

[6] Muhammad Yaumi, *Prinsip-prinsip Desain Pembelajaran* (Jakarta: Kencana Prenada Media Group, 2013), 83.

[7] Abdul majid, *Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: Remaja Rosdakarya, 2004), 84.

Competencies based on Islam must also be in accordance with Al-Qur.an and Hadist so that students can carry out Allah's commands, stay away from His prohibitions, and be able to imitate the attitude of Prophet.

Furthermore, competence in the curriculum according to the Ministry of National Education, namely:

a. Competence concerns to the students' ability to do things in various ways.

b. Competence describes the learning experience that has been carried out by students to be competent.

c. Competence is the learning outcomes of students who describe the things that have been learned by them in the learning process.

d. Students' ability or skill in doing things must be explained broadly according to standards that can be measured.[8]

When it is seen from the above definition, the author can conclude that the definition of competence is the basic ability of a person or student which includes knowledge and skills so that it can be applied to the way of thinking, acting, and communicating to people around. Competencies that must be mastered by students include cognitive, affective, and psychomotor which can be assessed as a form of learning outcomes.

3. Understanding of Students

An educational process will not run smoothly without students, because they are one of the most important things in the process of education other than teachers, curriculum, and teaching methods. Without students, the teacher will not be able to teach and there will be no teaching activities.[9]

Students in Islamic education can also be referred to as *murîd, tilmîdz, thâlib*, and *muta'allim*. They come from the *isim fa'il* from the word *arâda yurîdu, murîdan*, which means someone who wants something. Furthermore, *tilmîdz* is commonly used for students at the beginner school level. While *thâlib* comes from the word *thalaba yathlubu*

---

[8] Depdiknas, *Kurikulum Berbasis Kompetensi* (Jakarta: Pusat Kurikulum Balitbang Depdiknas, 2002), 1.

[9] Oemar hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2014), 100.

thâliban which means people who are looking for something. And *muta'allim* comes from the word '*allama yu'allimu muta'alliman* which means people who are studying.[10]

While other opinions said that students are beginners who still need guidance, guidance to get knowledge through the education process, in order to become better human beings.[11]

Based on several previous discussions, the authors conclude that the difference between students, students and students is, students are usually used in Islamic education which means people who want something, while students are all humans both adults and children who are doing non-formal learning processes such as the *Majlis Ta'lim* or in courses, and students are used for community members who take part in the education process, which is in line with the specific path, type and level of education.

Thus it can be concluded that student competence is a skill that must be possessed/achieved by students after participating in learning. This ability is a combination of knowledge, skills, values and attitudes reflected in the habit of thinking and acting. Someone who has competency in a particular field not only knows, but can also understand and appreciate the field that is reflected in the pattern of daily behavior.

4. Concept of Students' Competence According to the National Education System Law

Generally, education is a conscious effort carried out by individuals or certain groups through teaching or training activities, which take place throughout life in a variety of learning environments in order to prepare humans to be able to play the right role.[12]

According to Ki Hajar Dewantara as a national hero in the field of education, argued that education is an effort to advance the development of character (inner strength), mind (intellect), and physical children. The purpose of the statement is that we can advance the perfection of life, namely the life and livelihood of children, in harmony with their nature and society.

Whereas according to SISDIKANAS education is a conscious and planned effort to realize the learning atmosphere and learning process so that students actively

---

[10] Abuddin nata, *Persfektif Islam Tentang Strategi Pembelajaran* (Jakarta: Kencana Prenada Media Group, 2010), 174.

[11] Sukring, *Pendidik dan Peserta Didik dalam Pendidikan Islam* (Yogyakarta: Graha Ilmu, 2013), 30.

[12] Nanang Purwanto, *Pengantar Pedidikan* (Yogyakarta : Graha Ilmu, 2014), 27.

develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morality, and the skills needed by themselves. Then what is meant by skills here is the competence of problem solving and critical thinking, collaboration, creative, and communicating competence.

This was as conveyed by the Governor of the Special Region of the capital Jakarta who had previously served as minister of education and culture for work cabinet. That there are four students' competencies in 21st century education can be abbreviated to 4 K, namely:

a. Critical Thinking and Solving Problems

Critical thinking is the realization of learning behavior, especially those related to problem solving. In general, students who think rationally will use the principles and basics of understanding in answering the question "how" and "why". In rational thinking, students are required to use logic (common sense) to determine causation, analyze, draw conclusions, and even create laws (theoretical rules) and predictions. In terms of critical thinking, students are required to use certain cognitive strategies that are appropriate to test the reliability of the idea of solving problems and overcoming errors or shortcomings. Thus, learning problem solving is basically learning to use scientific methods or thinking systematically, logically, regularly and thoroughly. The aim is to obtain the ability and cognitive skills to solve problems rationally, straightforwardly and completely. For this reason, the ability of students to master the concepts of principles, and generalization and insight is very necessary.[13]

Thus, learning problem solving is basically learning to use scientific methods or thinking systematically, logically, regularly and thoroughly. The aim is to obtain the ability and cognitive skills to solve problems rationally, straightforwardly and completely. For this reason, the ability of students to master the concepts of principles, and generalization and insight is very necessary.

b. Creative

Creative is a performance in realizing plans and ideas through a series of intensive activities to produce a creative work. This creative work can be an idea, activity, artifact work, to a unique performance that attracts many people. Creative students are

---

[13] Muhibbin Syah, *Psikologi Belajar* (Jakarta : Rajagrafindo, 2012), 123.

those who always try to realize their ideas in creative activities for produce works. Students who are creative in learning in finding good plans and ideas. In addition, they will also work to realize their ideas by conducting a series of ongoing trial and error activities to produce work. This activity is what we often call work.

c. Communication

In general, education takes place in a face-to-face plan. Because the group is relatively small, even though communication between instructors and students in the classroom includes group communication, the teacher can turn it into interpersonal communication at any time. Two-way communication or dialogue occurs where the learner becomes a communicant and communicator, as does the teacher. The occurrence of two-way communication is when students are responsive, raise opinions or ask questions, be asked or not asked. If the student is passive, in the articulate it only listens without passion to express a statement or question, so even if the communication is face-to-face, it still takes one direction, and ineffective communication.[14]

It is clear that in an effort to arouse reasoning power among students, they themselves determine their success. They need to be aware of the importance of having reasoning in the interests of coaching their personality, personality. In the implementation, they must use every opportunity provided. If they don't exist, they have to look for them. Therefore, they must be active, must increase their sense of self-respect. For him there was no reason to be pushed. They must be prepared to participate at every opportunity. If there is no opportunity, they themselves must be prepared to shape their goals.

Given the process of educational communication that has been exposed in such a way, there is nothing wrong if it is further discussed the influence of the role of communication technology in education.

Technological advances, especially electronic communication technology, have had an impact on society and tend to set aside the desire to read books in the community. In urban areas what happens is what is called the flood of the information or a flood of information that causes city people to know a lot about many things, but it is superficial,

---

[14] Onong Uchjana Effendy, *Ilmu Komunikasi Teori Dan Praktek* (Bandung : Remaja Rosydakarya, 2009)*,* 102.

not as deep as we are when studying books. Television broadcasts have managed to reach rural areas thanks to the ability of SKSD Palapa, but the messages that are disseminated are more recreational and informative than educative and creative, let alone innovative.

Indeed, what is new is always delicious, but over time it will make people bored. If in developed countries new discoveries such as television sets and videotapes have made the population saturated, in Indonesia it makes the population feel the enjoyment of the world which basically does not function to educate them.

Thus, as the next generation, the nation must be able to select the good and the bad so that later it will not be a pampered generation with a wealth of information that is not valuable, in the sense that students cannot think with reason.

d. Collaboration

Collaboration is a form of social interaction. According to Abdulsyani, Collaboration is a form of social process, in which there are certain activities aimed at achieving common goals by helping each other and understanding each other's activities.[15]

As quoted by Abdulsyani, Roucek and Warren, said that collaboration means working together to achieve a common goal. It is the most basic social process. Usually, collaboration involves the division of tasks, where each person does every job that is his responsibility for the achievement of common goals.

Whereas in administrative terms, the notion of collaboration as described by Hadari Nawawi is an attempt to achieve a common goal that has been established through the division of tasks/work, not as a worker's but as a work unit, all of which are directed towards achieving goals.

There are three types of collaboration based on differences between group organizations or in group attitudes, namely:

1) Primary collaboration

Here groups and individuals are truly merged into one. The group contains all life rather than individuals, and each chase each other for each job, for the benefit of all

---

[15] Abdul Syani, *Sosiologi Skematika, Teori, dan Terapan* (Jakarta: Bumi Aksara, 1994), 156.

members in the group. Examples are routine daily life in talking, family life in primitive communities and others.[16]

In small groups such as families and traditional communities the social process whose name is cooperative tends to be spontaneous. This is a cooperative formed naturally in groups called primary groups. In these groups individuals tend to mix themselves with each other in the group, and each tries to be part of the group. In these small, face-to-face primary groups, individuals tend to prefer to work in teams as team members rather than working as individuals.[17]

2) Secondary collaboration

If primary collaboration is characteristic and primitive society, secondary collaboration is typical of modern society. This secondary collaboration is very formalized and specialized, and each individual only gives part of his life to the group that is united with it. The attitude of the people here is more individualistic and makes calculations. An example is collaboration in trade offices, factories, government and so on.

3) tertiary collaboration

In this case the basis of collaboration is latent conflict. The attitudes of the parties - the collaboration parties are purely opportunistic. Their organization is very loose and easily broken. If the joint tool no longer helps each party to achieve its objectives. For example, the relations between workers and company leaders, the relationship between the two parties in the effort to fight the third party.

With collaboration, students will have a leadership spirit, able to adapt in various roles and responsibilities, work productively with others, place empathy in place, and be able to respect different perspectives.

5. Competence of Students According to Surat al-Alaq Verses 1-5

Al-quran has a position in the human heart. As his inspiration, his life guidelines, and influence his behavior. Al-qur'an also presents the ideals that motivate

---

[16] Abu [Ahmadi], *Sosiologi Pendidikan* (Jakarta : PT. Rebnika Cipta, 2004), 101.

[17] J, Dwi Narwoko, *Sosiologi Teks Pengantar dan Terapan* (Jakarta: Prenada Media, 2004), 38.

them in navigating this life, so that the spread of al-qur'an is spread in their speech and mix with their daily language, even binding all aspects of their lives.[18]

Talking about inspiration, Al-Qur'an is a Muslim holy book that is used as guidance and guidance which has a function not only to regulate worship but also to organize the people in giving demands in matters relating to the competencies of students who can later be certified in life community. The concept of student competence according to the Al-Qur'an according to al-Alaq verse 1-5 is as follows:

a. First verse (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَق **)**

In the interpretation of al-mishbah, in the first verse اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ there is a word (رب) in the same manner as the word (تربية) tarbiyah/education. This word has different meanings but ultimately the meanings refer to development, improvement, height and improvement. This is very closely related to students' competence in the ability to develop creativity.

For students, the power of creativity is a vital part of cognitive functioning. It can help explain and interpret abstract concepts by involving skills such as curiosity, ability to find, exploration, search for certainty and enthusiasm, all of which are very large qualities found in children. These aspects can be strengthened by providing technical mastery and a broader vision to children so that creativity can inform various other learning.

b. First and third verses (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ o اقْرَأْ وَرَبُّكَ الْأَكْرَمُ **)**

In the first and third verses there is a difference between the command to read in the first verse and the command in the third verse, which is the first to explain the conditions that must be fulfilled from someone when reading (in all senses), namely reading for the sake of Allah, while the second command describes the benefits obtained from reading even the repetition of the reading. In this third verse, Allah promises that when someone reads sincerely because of Allah, Allah will bestow on him knowledge, insights, new insights even though what he reads are also. What was promised proved to be very clear. The activity of "reading" the verses of the Al-Qur'an raises new interpretations or the development of existing opinions. Likewise, the reading of the

---

[18] Athif Al Miliji, *Keindahan Makna Al-Qur'an* (Jakarta : Cendekia, 2008), 1.

universe has led to new discoveries that reveal the secrets of nature, even though the reading objects are the same.

The verses of the Al-Qur'an that are read by the previous generation and the universe they inhabit, are the same no different, but their understanding and secret discoveries continue to grow. This does not deviate far from the competence of 21st century students, namely critical thinking skills and problem solving.

Basically thinking or more specifically critical thinking is the most important power and is a distinctive characteristic that distinguishes humans from animals. Humans can think because humans have reason, while animals don't.[19] So that with the power of thinking, humans can solve problems that happens in the environment or for students that is in school because students are constantly faced with various problems in each subject. Problem solving cannot just happen without first being charged by students without having a number of good concepts and strategies on how to solve the problem.

There seems to be no strict boundary between problem solving by humans and animals, but the level of problem solving in humans is higher because humans are able to face and solve a problem in their hearts (Vicarious Behavior). This can happen to humans because humans can reason and communicate using language, so that with whatever problem humans can break up both individually and together including problem solving using a scientific approach.[20]

D. CONCLUSION

From the explanation that has been submitted by the author, the following conclusions can be drawn: (1) The content of the letter al-Alaq verse 1-5 is an order to read. What is meant here is not only reading but also like studying, interpreting, analyzing, etc. so that new sciences emerge. (2) The competence of 21st century students according to Al-Alaq verse 1-5 is creative competence and critical thinking and solving problems. (3) Whereas according to the National Education System Law that the competence of students in the 21st century is critical thinking and problem solving, creative, collaboration, and communication.

19 Ngalim Purwanto, *Psikologi Pendidikan* (Jakarta : PT. Remaja Rosydakarya, 1992), 43.

20 Sigit Muryono, *Bimbingan Konseling* (Yogyakarta : Gala Ilmu Semesta, 2011), 69.

E. BIBLIOGRAPHY

Ahmadi, Abu, *Sosiologi Pendidikan* , Jakarta : PT. Rebnika Cipta, 2004, 101.

Al Miliji, Athif, *Keindahan Makna Al-Qur'an*, Jakarta : Cendekia, 2008.

Bawani, Imam, *Metodologi Penelitian Pendidikan Islam*, Sidoarjo: Khazanah Ilmu Sidoarjo, 2016.

Depdiknas, *Kurikulum Berbasis Kompetensi*, Jakarta: Pusat Kurikulum Balitbang Depdiknas, 2002.

Effendy, Onong Uchjana, *Ilmu Komunikasi Teori Dan Praktek* , Bandung : Remaja Rosydakarya, 2009.

Hamalik, Oemar, *Proses Belajar Mengajar*, Jakarta: Bumi Aksara, 2014.

Jalaluddin, Imam, *Tafsir Jalalain jilid 3,* Surabaya: Percetakan Fithrah, 2015.

Majid, Abdul, *Pendidikan Agama Islam Berbasis Kompetensi*, Bandung: Remaja Rosdakarya, 2004.

Muryono, Sigit, *Bimbingan Konseling,* Yogyakarta : Gala Ilmu Semesta, 2011.

Narwoko, J, Dwi, *Sosiologi Teks Pengantar dan Terapan* , Jakarta: Prenada Media, 2004.

Nata, Abuddin, *Persfektif Islam Tentang Strategi Pembelajaran*, Jakarta: Kencana Prenada Media Group, 2010.

Purwanto, Nanang, *Pengantar Pendidikan* , Yogyakarta:Graha Ilmu, 2014.

Purwanto, Ngalim, *Psikologi Pendidikan*, Jakarta : PT. Remaja Rosydakarya, 1992.

Shihab, M. Quraish, *Tafsir Al-Misbah,* Jakarta : Lentera Hati, 1992.

Sukring, *Pendidik dan Peserta Didik dalam Pendidikan Islam,* Yogyakarta: Graha Ilmu, 2013.

Syah, Muhibbin, Psikologi Belajar, Jakarta : Rajagrafindo, 2012.

Syani, Abdul, *Sosiologi Skematika, Teori, dan Terapan*, Jakarta: Bumi Aksara, 1994.

Undang-Undang RI tentang SISDIKNAS, no.20 tahun 2003.

Yaumi, Muhammad, *Prinsip-prinsip Desain Pembelajaran*, Jakarta: Kencana Prenada Media Group, 2013.