ORIENTATION AND FORMULATION OF ISLAMIC EDUCATION PHILOSOPHY LEARNING MATERIALS IN HIGHER EDUCATION IN THE CONTEXT OF THE DISRUPTION ERA

Muhammad Nuh Dawi, Ahmad Sukri Harahap

Sekolah Tinggi Agama Islam Serdang Lubuk Pakam, Sekolah Tinggi Agama Islam Sumatera Medan
Negara Street KM 27-28 No. 16 Lubuk Pakam, Deli Serdang, Sumatera Utara
E-mail: awisaragih@gmail.com, sukriharahap99@gmail.com

Abstract: This study aims to analyze the formulation of educational philosophy learning materials in Islamic religious tertiary institutions in the context of disruption. This research focuses on two things, namely, the learning orientation of educational philosophy and the formulation of Islamic educational philosophy material in the context of the era of disruption. The research was conducted at the STAI Serdang Lubuk Pakam and was carried out for six months. This study uses qualitative research methods using narrative studies. The data sources for this research consisted of informants in the study, namely Islamic education philosophy lecturers, documents, namely lecturer material and learning plans, and library sources from previous research results. The study results reveal that the learning orientation of Islamic education philosophy is to provide students with the ability to understand the essence of Islamic education by studying the philosophical concepts of Islamic teachings originating from the Al-Qura'n and Hadith. The formulation in the context of the era of disruption is related to the essence of humans, nature, educators, students, curriculum, methods and evaluations that are adapted to the needs of modern society. Namely forming graduates who have deep thoughts and can analyze various elements or components related to Islamic education critically

Keywords: Philosophy of Islamic Education, Higher Education, Disruption Era

Abstrak: Penelitian ini bertujuan untuk menganalisis orientasi dan formulasi materi pembelajaran filsafat pendidikan Islam pada perguruan tinggi keagamaan Islam dalam konteks era disrupsi. Fokus penelitian ini pada dua hal yakni orientasi pembelajaran dan formulasi materi. Penelitian tersebut dilaksanakan di STAI Serdang Lubuk Pakam, yang dilaksanakan selama enam bulan. Penelitian ini menggunakan metode penelitian kualitatif menggunakan studi naratif. Sumber data penelitian ini terdiri dari Informan dalam penelitian yakni dosen filsafat pendidikan Islam, dokumen yakni materi dan rencana pembelajaran dosen, serta sumber kepustakaan dari hasil-hasil penelitian terdahulu. Hasil penelitian mengungkapkan bahwa orientasi pembelajaran filsafat pendidikan Islam ialah untuk memberikan kemampuan kepada mahasiswa dalam memahami esensi pendidikan Islam melalui penelaahan terhadap konsep-konsep filosofis ajaran Islam yang bersumber dari Al-Qura'n dan Hadis. Adapun formulasinya dalam konteks era disrupsi berkaitan dengan esensi manusia, alam, pendidik, peserta didik, kurikulum, metode dan evaluasi yang disesuaikan dengan kebutuhan masyarakat modern, yang berimplikasi pada pembentukan Lulusan yang memiliki pemikiran yang kritis, dan mampu menganalisis permasalahan pendidikan Islam.

Kata Kunci: Filsafat Pendidikan Islam, Pendidikan Tinggi, Era Disrupsi

INTRODUCTION

Universities have an important role in giving birth to a young generation with character and competitiveness. Therefore the nature and competitiveness of a nation can be measured by the character and competitiveness of the younger generation. (Moscardini et al., 2022). For this role, higher education institutions need to get intense and continuous attention to give birth to the age they aspire to. (Giroux, 2018). In this regard, it is common in various theories that students are agents of change. This means that on students' shoulders, there is a burden to change a situation that is not good for the better. Many even say that the agent of change is the progress of a nation's civilization. (Liu et al., 2022).

Change many things influence it to happen. However, many experts classify it into two things: society's needs and the demands of the times. (Muslim, 2022). As time goes by, of course, the community has increasing needs than before, and to be able to meet these needs, higher education institutions must also be able to prepare human resources to meet society's increasing demands. As time goes by, it also makes many demands here and there; it is influenced by the development of science, knowledge, and technology, which is increasing daily. Based on these two change factors, learning in higher Education needs to get adjustments. (De Wit & Merkx, 2012).

Higher Education, as a provider of human resources, must be able to balance the dynamics of change in all sectors, such as economic, industrial, technological, social, and also religious, and adopt these changes into curriculum changes so that they are relevant to the ideals of giving birth to a generation of young people with character and competence. (Sujudi & Komariah, 2020). In essence, high adaptability and competitiveness are the main prerequisites that need to be possessed by today's young age to become agents of change. Balancing the dynamics of these changes is not only the students' task but also the lecturer's main task as the main actor in forming the student's character. (Sufirmansyah, 2018).

About the dynamics of change, the world is currently facing an era of disruption. The age of disruption is a period of massive innovation and change. This enormous innovation can change various systems from old to new patterns. This era changed fundamental things regarding people's views and behaviour towards markets, industry, culture, and multiple processes caused by innovation and the development of increasingly advanced digital technology. (Lubis, 2019). The era of disruption has a significant impact on life, especially in terms of uncertainty about the strategies people are trying to achieve. (Syakdiyah et al., 2019). Because the period of disruption demands a variety of innovations that are not only concerned with aspects of competence but also with aspects of convenience and comfort for everyone. (Fadilurrahman et al., 2021). Therefore, higher education institutions are expected to create a generation that can be

creative and innovative in creating a variety of opportunities that enable them to be competitive in life. (Dwiningrum, 2018).

Higher education institutions must be responsive to this change, learning is no longer just mastering certain materials or competencies, but learning must be a place for students to forge themselves with experiences that lead them to the ability to innovate. (Parellada & Bertrán, 1999). The curriculum structure available in higher education must lead to integrated competencies. Optimizing the tri dharma of higher education, namely education, research, and community service, must be carried out by considering this era of destruction. (Anwar et al., 2020).

One of the abilities that will be achieved from integrating the tri dharma of higher education is the ability to think critically. This ability will be a provision for students to identify and formulate problems and find solutions to these problems. (Rusadi et al., 2019). Because in the era of disruption, students are not only expected to be able to understand a problem but to provide solutions to problems from concepts or theories they have learned in class. (Anwar et al., 2020). One subject that gives students the ability to think critically is the philosophy of Islamic education. Courses that are more dominant in the use of reason and mind in examining concepts related to education must certainly be directed in line with the demands of the current era of disruption.

In the context of philosophy, students must be able to understand education in the context of the era of disruption from an ontological, epistemological, and axiological perspective. (Bhat, 2019). Thus students will be able to understand educational problems that are currently emerging amid everyday life and be able to use their minds and minds to be able to solve these problems. (Yasin & Jani, 2013). Students are not older adults with a lot of experience but are figures of the younger generation who understand the concepts or theories they are learning so they can design good formulations for the future. Islamic educational philosophy courses must have material formulations that follow all these demands. (Halstead, 2004).

In this study, what is meant by the formulation of learning material is a systematic structure of the material description of the learning objectives that have been set. Learning materials are derived from predetermined learning objectives. (Mustofa et al., 2019). Or in other words, learning material is a description or narrative of learning objectives. As previously stated, Islamic educational philosophy courses generally aim to provide an understanding of philosophical concepts and critical thinking skills on educational issues. Therefore the formulation of learning material concerns the sequence or elaboration of the contents of the learning objectives.

Learning materials have the most important role in constructing students' understanding of a learning objective. Without material, students can hardly carry

out learning. Learning material is also what the lecturer conveys when explaining lectures. (Cahyadi, 2019). Even the wealth or breadth of student knowledge is also measured by their ability to master learning material. (Arum, 2006). As in the context of the era of disruption, the material for the philosophy of Islamic education certainly has changed by the demands of the disruption period. Critical thinking skills are not only directed to a philosophical framework but to a framework that is both critical and innovative and still based on Islamic values. The problem most felt in the era of disruption is the crisis of religious belief amid skilled and creative abilities.

Islamic religious tertiary institutions certainly teach Islamic educational philosophy courses, including STAI Serdang Lubuk Pakam. This course is a compulsory subject taken by students of Islamic Education Study Programs. As educators who will also be required to be able to produce graduates who are in accordance with the demands of the era of disruption. Responding to the demands and changes in the era of disruption, the Serdang Lubuk Pakam Islamic College has updated the curriculum, which of course has an impact on the achievements and learning materials that have also changed. Therefore this study aims to analyze the formulation of Islamic education philosophy learning materials that are applied at the Serdang Lubuk Pakam Islamic High School. The focus of this research study consists of two learning orientations, namely the philosophy of Islamic education and the formulation of

learning materials. This research certainly contributes to other tertiary institutions in terms of formulating learning materials that are appropriate to the context of the Disruption Era. In addition, this research also contributes to other researchers who wish to conduct similar research, especially on the other side that has not been disclosed from this research, namely the development and testing of the concept of muktatiran which was carried out by the STAI Serdang Lubuk Pakam.

This research certainly has a distinction from other studies. To be able to find out the functional system of this research, the researcher explores relevant research related to this research topic. Among the research that is relevant to this research topic include: (1) Problems of Philosophy of Islamic Education: Projection, Orientation towards Plenary Islamic Education Philosophy (Hatim, 2019), (2) the concept of philosophy of Islamic education and its implications for the development of Islamic education curriculum (Nisa , 2017), (3) Philosophy of Science Teaching Materials for Philosophy of Science Subjects of PTAI and General Students (Rusliana, 2017), (4) Education in the Qur'an Perspective of Abdurrahman Saleh Abdullah in a Review of Philosophy of Islamic Education (Sholikah et al., 2020). in the era of educational disruption from an Islamic perspective (Angelina et al., 2021). From the several studies above, it appears that there are differences in studies that do not specifically discuss the formulation of Islamic educational philosophy material. Of

course this scarcity is full of novelty research, especially references for lecturers, especially those who teach Islamic Education Philosophy courses.

METHOD

This type of research is field or field research using qualitative methods based on narrative studies. According to Cresswell, the narrative approach means research to present living conditions narratively or chronologically. (Creswell, 2012). This research was conducted at STAI Serdang Lubuk Pakam and was carried out for six months. The data sources in this study consisted of research informants, namely lecturers in Islamic education philosophy courses and heads of Islamic religious education study programs. Data sources are also in the form of syllabus documents or lecturer learning plans, as well as library sources that come from

research results and books relevant to the study topic.

Data collection techniques using observation, interviews, and documentation studies. Observation is used to directly observe the learning activities of Islamic education philosophy courses at STAI Serdang Lubuk Pakam. Interviews were used to obtain information about the lecturer's efforts in compiling learning materials for Islamic educational philosophy in disruption. At the same time, documentation studies are used to obtain data from written documents such as syllabi and lecturer semester learning plans. Data analysis using data reduction flow, data presentation concluding. Data triangulation and member crosscheck techniques are used to ensure the data's validity. In the process of analyzing the research data, it was assisted by Atlas Ti Software. in general, the conceptual framework and research design are as follows:
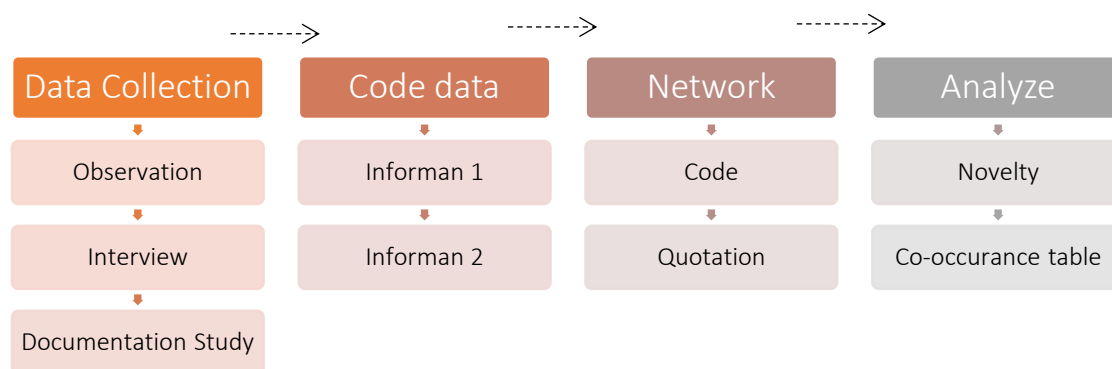
**Figure 1.** Qualitative Research Design with Atlas Ti Software

RESULT AND DISCUSSION

Based on the research objectives stated in the introductory section, namely to analyze Islamic educational philosophy's learning orientation and the material's

formulation. So the data collection about the learning orientation of Islamic educational philosophy is collected through observation, interviews, and documentation studies. Especially for interviews, the data that has

been collected is then coded using an atlas.Ti software. The research findings indicate three main themes from the code results conducted on interview transcripts from two research informants: lecturers in Islamic education philosophy courses and heads of Islamic religious education study programs. The three codes are competency improvement, attitude formation, and career planning. The code is taken from the quote stated by each informant in their interview transcript. If simplified, the learning orientation of Islamic education philosophy leads to the three codes mentioned above. To clarify these codes, we will explain in detail the network accompanied by each quote from the research informants. Here is the network for code character building:
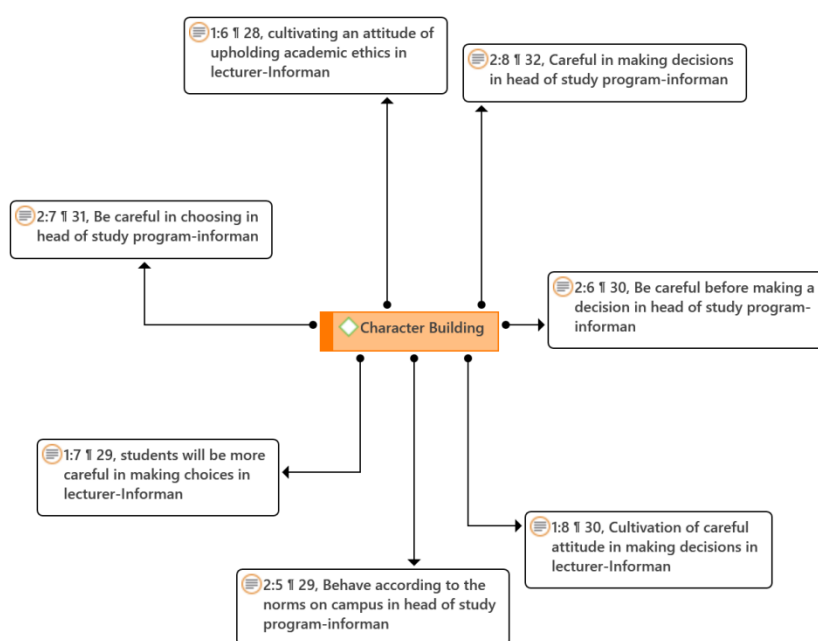
Figure 2. Network Code Research Data; Character building

Based on Figure 1 above, it appears that code character building is one of the learning orientations of Islamic education philosophy, and this is supported by three quotes put forward by the lecturer, namely oriented towards (1) the attitude of upholding academic ethics; (2) prudence in making choices, (3) cultivating a careful attitude in making decisions. In addition, it is also supported by four quotes put forward by the head of the Islamic religious education study program, which is oriented towards (1) cultivating attitudes that are by campus norms; (2) being careful before making a decision; (3) be careful in making choices; (4) cultivating a careful attitude in making decisions.

All of these quotes, if summed up, lead to three attitudes: attitudes towards oneself, others, and institutions. Furthermore, according to Nata, integrating attitudes is the key to one's success in facing the era of disruption. (Nata, 2018). Integration has a higher level than just partial; everyone certainly has the attitudes mentioned above, but integrating them to

be internalized in a person is a challenging job. Higher education is not just a place to form attitudes partially, but as a whole and integrated. Besides that, the dimensions of the Islamic education philosophy course, namely ontological, epistemological, and axiological, in a structured manner, will shape this attitude. Moreover, Islamic values that require high aqidah as an ontological basis, and benefit as an axiological basis, will certainly frame the attitudes that arise in a student.

The essence of educational goals from an Islamic perspective requires the formation of human beings who have good morals based on the Qur'an and Hadith. So the era of disruption that is said to be driven by the West will certainly be filtered with Islamic values that originate from the Al-Qur'an and Hadith as the foundation for forming a philosophical perspective on Islamic education. Al-Rasyidin said that the human challenge in the modern era is losing the ability to translate the Qur'an into a source of life behaviour. (AlRasyidin, 2019). Al-Syaibany proved that many educational institutions with Islamic labels no longer provide Islamic education. (Al-Syaibany, 1998).

Furthermore, the second code is career planning, while network analysis uses Atlas. Ti Software is as follows:
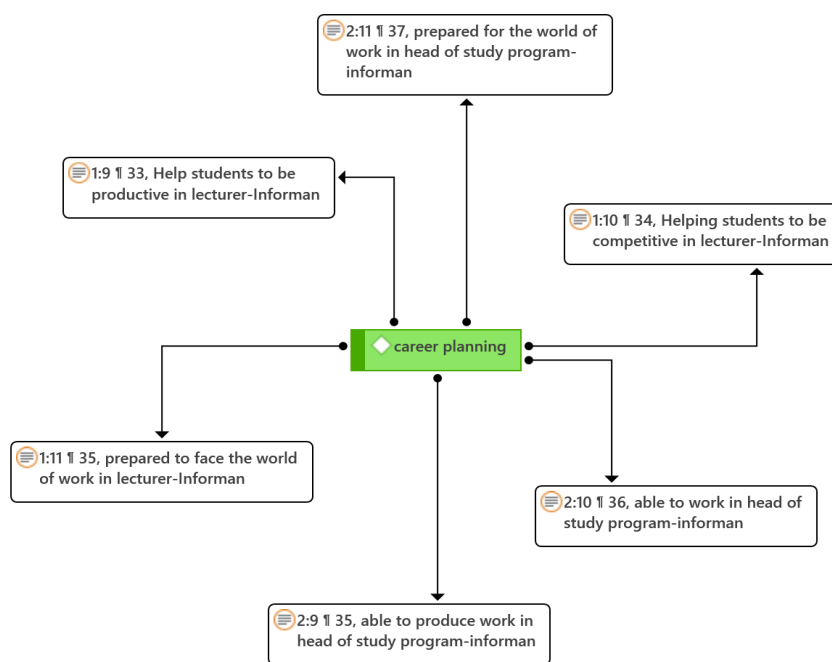
Figure 3. Network Code Research Data; Carrier Planning

Based on Figure 2 above, it can be described that the career planning code from the interview transcript is supported by three quotes from the lecturer, namely: (1) helping students to be productive; (2) helping students to be competitive; (3) helping students to be better prepared to face the world of work, and three quotes from the head of the study program, namely: (1) to be able to produce work; (2) to be able to work according to their field; (3) better prepared to face the world of work.

If we conclude all the quotes mentioned above, then all of them have implications for the readiness of students to face two jobs. The learning of Islamic educational philosophy is oriented towards achieving skills formation that prepares students for work or their careers. In the context of the era of disruption, the minister of education and culture, research and technology, Nadiem Makarim, said that currently, the world is facing an era where accreditation does not guarantee quality, degrees do not guarantee a competency, graduation does not guarantee work readiness. Therefore, as a thinking locomotive, educational philosophy courses are set up to formulate problems skillfully and level up to solve problems.

However, the ability to think critically, universally and comprehensively, which is the hallmark of learning philosophy, must accommodate trends, market potential, and community needs. According to Abuddin Nata, currently, students must have a variety of competencies because there are many opportunities out there that can be utilized to become a good and successful career path. (Nata, 2018) However, in that case, Mulyadi Kartanegara, as a modern Muslim philosopher, anticipates these various opportunities so that Muslims do not choose them arbitrarily because these various opportunities sometimes eliminate the true essence of a career in Islamic education. (Kartanegara, 2007). for example, the western perspective that currently, the implementation of education tends to transfer knowledge, and it becomes a cool thing if an institution is successful with intellectual achievements; this is different from the Islamic concept, which views the heart or soul as the basis of true intelligence, then the eyes Islamic educational philosophy courses must view that the essence of Islamic education is oriented towards fostering the human heart and soul. This is not at odds with the demands of the era of disruption; in fact, it is a different matter but is seen as urgent.

Furthermore, the third code increases competence, while network analysis uses Atlas. Ti Software is as follows:
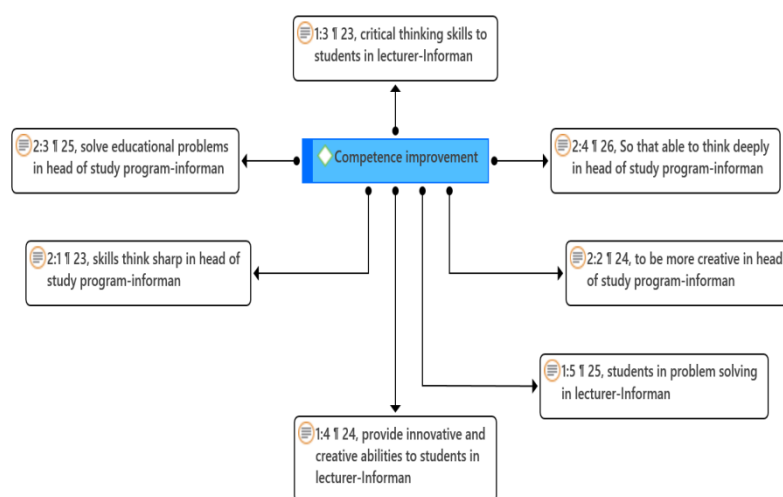
Figure 4. Network Code Research Data; Competence Improvements

Based on Figure 3 above, it can be described that the competency improvement code from the interview transcript is supported by three quotes from the lecturer, namely: (1) providing critical thinking skills to students; (2) providing students with innovative and creative abilities; (3) providing students with problem-solving abilities, and four quotes by the head of the study program namely: (1) providing sharp thinking skills to students; (2) provide the ability to be more creative; (3) train students in solving educational problems; (4) able to think deeply.

In conclusion, all the quotes above lead to competencies that students in the 21st-century era must possess. The theory put forward by Ethel P. Valenzuela, who currently serves as Director of the SEAMEO Secretariat, put forward the term 6C as a theory of 21st-century student skills, namely character, citizenship, critical thinking, creativity, collaboration, and communication. One of the characteristics of implementing 6C skills in language teaching in the 21st century is the emergence of humanist aspects in education, such as education and a curriculum centred on values and character, no longer only focusing on mastering lecture material. Thus it can be concluded that the learning orientation of the philosophy of Islamic education at the Serdang Lubuk Pakam Islamic College is already oriented towards the era of disruption in the 21st century.

Furthermore, to analyze the level of the coefficients of each code, an analysis of the co-occurrence table is carried out using the Ti atlas software. To determine the coefficient level, Person's theory is used, which explains the following ranges: (1) <0.20 poor; (2) 0.21-0.40 fair; (3) 0.41-0.60 moderate; (4) 0.61-0.80 good; (5) 0.81-1.00 very Good. So after measuring the results as follows:

Tablel 1. Analisis Co-Occurance Tabel by Sofware Atlas Ti.

	● career planning Gr=6		● Character Building Gr=7		○ Competence improvement Gr=7	
	count	coefficient	count	coefficient	count	coefficient
● career planning Gr=6	6	1.00	0	0.00	0	0.00
● Character Building Gr=7	0	0.00	7	1.00	0	0.00
○ Competence improvement Gr=7	0	0.00	0	0.00	7	1.00

Based on table 1 above, it can be seen that the code character building and competence improvement have a code count of seven codes each, and each coefficient is 1.00, which means that both are in a very strong category in being an orientation or direction of learning the philosophy of Islamic education. But the career planning code is still good; the coefficient is also 1.00, which means it has a very strong power in dominating the orientation or direction of learning Islamic education philosophy at STAI Serdang Lubuk Pakam.

Furthermore, regarding the formulation of Islamic education philosophy learning materials, the researcher conducted a documentation study on the semester learning plans written by the lecturer in charge of the course and endorsed by the head of the Islamic religious education study program. In this case, it is necessary to explain that the learning material referred to is based on the components of the study material contained in the semester learning plan written by the lecturer in charge of the course. The results of the study referred to are as follows:

Table 3. Formulation of Islamic Education Philosophy Learning Materials

No	Final Ability	Material Formulation
1	Be able to explain the lecture contract, the urgency of the course, and the goals to be achieved after learning	Lecture Contracts, concept maps, urgency, subject study objects, and goals to be achieved after learning the philosophy of Islamic education
2	Students can explain the meaning and scope of the urgency of Islamic Education Philosophy	Understanding the philosophy of Islamic education, the scope of the philosophy of Islamic education, the urgency of the philosophy of Islamic education
3	Students can explain study methods and approaches in the philosophy of Islamic education	Revelation method, speculative and contemplative method, normative approach, concept analysis approach, historical approach, scientific approach, comprehensive and integrated approach.
4	Students can explain the basic concepts of education in Islam.	Terminology of Ta'lim, Tarbiyah and ta'dib, Fundamentals of Islamic education
5	Students can explain the goals and principles of education in Islam	Islamic Education Objectives in Al-Quran and Hadith (Philosophical review), General educational objectives (Philosophical review), Principles of Islamic education (Philosophical review), General educational principles (Philosophical review)
6	Students can explain the human essence from the perspective of Islamic educational philosophy	The concept of al-Nas, al-Bashar, and Bani Adam, The process of human creation according to science and Islam, the

	and its implications for education in Islam	Purpose and function of human creation according to Islam
7	Students can explain the essence of the universe from the perspective of Islamic educational philosophy	Terminology of the universe (science and Islam), The process of the formation of the universe according to science and Islam, The purpose of the creation of the universe, The role of humans in the universe, The function of the universe: (a) as an Islamic educational institution, and (b) as a source of Islamic education
8	Students can explain educators' essence from the Islamic educational philosophy perspective	Definition of mua`llim, muaddib, and murabbi, The task of educators in Islamic education, Characteristics of Muslim educators
9	Students can explain the essence of students from the perspective of Islamic educational philosophy	Students in a general and Islamic perspective, Duties and responsibilities of students, Characteristics that students must have
10	Students can explain the curriculum's essence from the Islamic educational philosophy perspective	Definition of the curriculum in a western perspective, the Qur'an and sunnah: Islamic education curriculum, coverage of Islamic education curriculum, translating the Koran and Al-Sunnah into an Islamic education curriculum, Principles of Islamic education curriculum, characteristics of Islamic education curriculum
11	Students can explain the essence of the Islamic education method from the perspective of Islamic educational philosophy.	Understanding Methods in Islamic education, Characteristics of educational methods in Islam, Types of methods, Basic considerations in determining the method
12	Students can explain the essence of reward and punishment from the perspective of Islamic educational philosophy	Reward and punishment and Islamic perfection, Forms of Reward and punishment in Islamic education, Basic considerations and implementation procedures
13	Students can explain the essence of Evaluation from the perspective of Islamic educational philosophy	The basic concept of evaluation from the perspective of Islamic education, the purpose of evaluation in Islamic education, the function of evaluation in Islamic education, the evaluation system in Islamic education
14	Students can understand the application of the philosophical concepts of Islamic Education in Islamic educational institutions	Application of Concepts, Models, Application patterns

According to the narrative from the lecturer in charge of the course, the document for the semester lesson plan for the philosophy of Islamic education refers to the syllabus written by the professor of philosophy of Islamic education at the state Islamic university of North Sumatra, namely Prof. Dr Al-Rasyidin, M.A, and the description of the material or study materials presented in the lesson plan also refer to the professor's book entitled Philosophy of Islamic Education. Based on the table above, it can be concluded that 14 final abilities must be achieved by students when participating in Islamic education philosophy learning. All the material presented accommodates all components of the Islamic education system, similar to the study of Islamic education. What distinguishes it is the focus on the realm of philosophy so that all of them are studied with three domains, namely ontological, epistemological, and axiological.

CONCLUSION

Based on the explanation above, the learning orientation of Islamic education philosophy leads to three things, namely, character building, career planning, and capacity building. Character building relates to cultivating an attitude of upholding academic ethics, behaving well according to campus norms, being thorough before making decisions, being careful in making choices, and developing a cautious attitude. Career planning is related to helping students to be able to produce work and be productive, able to work and be competitive, and be better prepared to face the world of work. Capacity building relates to students' sharp and critical thinking skills, innovative and creative abilities, and problem-solving skills. Meanwhile, the formulation of learning material for the philosophy of Islamic education in the context of the era of disruption is related to the essence of humans, nature, educators, students, curriculum, methods and evaluations adapted to the needs of modern society. This has implications for the formation of graduates who have deep thoughts and are able to analyze various elements or components related to Islamic education critically

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