



## **The concept of Islamic education in Indonesia in the postmodernism era**

**Mauliya Nandra Arif Fani<sup>1✉</sup>, Muhamad Slamet Yahya<sup>1</sup>**

*<sup>1</sup>Post Graduate Program of Islamic Education, Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto*

*Jln. Jend. Ahmad Yani No. 40A Puwanegara, Purwokerto, Banyumas, 53126, Indonesia*

*✉ maulya.nandra@gmail.com*

Received 30 March 2023; Accepted 28 May 2023; Published 7 June 2023

**Abstract:** The postmodernism movement is a new phase in the evolution of this era. Islamic education, particularly in Indonesian schools, confronts a number of challenges due to the postmodernism movement. Various problems experienced can come from internal or external. Therefore, this paper aims to analyze how the concept of Islamic education can be presented in the postmodernism period and how learning in the field of Islamic education faces it as an alternative for the next generation to remain superior humans beings. In this article, literature research is conducted with the description method, with the relevant books serving as sources and research materials, and Milles and Huberman data analysis techniques. In today's postmodernism, Islamic education must provide alternative learning to be in line with the era and always adjust to the progress of the era. Some alternatives in terms of education are applied in Islamic education learning. They are integrative religious education, multicultural education, gender equality-based education, religious moderation, and the role of teachers who are actively engaged in these solutions.

**Keywords:** postmodernism; Islamic education; learning alternatives.

### **A. Introduction**

The postmodernism movement is a new phase in the development of this era. Postmodernism is often seen as a model of knowledge that is merely a reflection and contains influences on various ongoing socio-cultural changes. On the other hand, postmodernism can provide solutions or become alternatives to various problems in socio-cultural change, including changes in education. This postmodernism movement answers the challenges resulting from the previous era, modernism. The word "postmodern" was mentioned in a book entitled *Krisis Kebudayaan Eropa* by Rudolf

Panwitz in 1947. This work tells of a postmodern man with good health and strength, nationalistic and religious and out of nihilism and decadence from European nihilism. Panwicz's postmodern man is Nietzsche's "Übermensch". It reflects the victory over chaos that is the hallmark of modernity. Postmodernism is the next pinnacle after modernism. Later, Federico de Oniz used the word "postmodern" with a different meaning than before. The word "postmodern" seems to stand alone, there is no conceptual or substantive relationship between the use of the word. Limits of use of words such as culture, literature, politics, future chronology, early 20th century and new peaks, transitional phases, and very different persistent symptoms (Ismail, 2019).

Developments in this era are based on postmodernism. This period emerged from the end of World War II, namely in 1949 until now. At this time, the basic critical understanding of God was studied by many thinkers. These figures include Louis Leahy, Muhammad Iqbal, Fazlu Rahman, and so on. This period is a period that challenges the notion of modernism because this understanding has been judged to have failed in realizing human welfare. The emergence of this era of postmodernism began with the development of the modern West. Several figures in that era considered postmodernism to be a continuation of the thoughts of philosophers in the modern era (Marsono, 2018).

The term postmodernism originally appeared in the field of architecture, then became popular as a term in the world of literature and culture in the 1950s and 1960s. Meanwhile, in the field of philosophy and social sciences, it was only popular around the 1970s and 1980s. In architecture, this term is used for a building style that has a style other than the rules of modern architecture or international style. Modern architecture is characterized by patterns that are primarily rational, objective, practical, and dominated by elements such as materials, concrete, steel structures, and glass. As for Postmodern architecture, it has asymmetrical forms, brick or wood instead of concrete, bright and lively colors, full of variety and surprises as well as harmony with the environment and humanity. In one building, various styles originating from different periods of architectural history can be combined into one (Rahman, 2017).

Concerning the world of education, Islamic education in general still faces various problems related to the postmodernism movement. Various problems experienced can come from internal and external. Internally, it usually comes from Islamic educational

institutions. Leaders of Islamic educational institutions seem to pay little attention to the aspirations of users of educational services so in terms of quality, they do not meet the requirements. Islamic educational institutions, especially under the auspices of Islamic organizations, are very diverse and constitute one unit. The facilities provided are simple and generally target the lower class of society. Some are still at the development stage and only a few are of good quality so that they become alternative schools for the upper class society. Islamic educational institutions that provide quality, both at various levels of education are highly expected in various fields and even considered a very urgent need, especially for middle and upper-class Muslims whose number continues to grow. This social phenomenon is interesting to study and is used as the main discussion for the leaders of educational institutions (Anwar, 2017).

In addition, educational institutions belonging to the lower or third class and the majority of Muslim identities in various places went bankrupt one by one because they could not get students. After all, the public did not believe in them. However, on the other hand, quality educational institutions continue to advance and develop rapidly from various aspects, so that their presence in society is increasingly widespread. Therefore, the problem in the world of education is a sensitive issue. Wrong education can lead to eternal failure in life. For example, the expression "*asuhan yang salah*" indicates something undesirable happened due to wrong education, meaning that a person's fate is very dependent on the education he receives. There are no parents or students in this world who want themselves, their children and grandchildren, or their generation to be weak successors (Anwar, 2017).

Based on the description above, the internal factors that challenge Islamic education can be overcome if, first, the leaders of Islamic education institutions always respond well to the aspirations of the community and can intelligently translate them into educational programs. Second, the objectives and steps of this activity are clear. Third, strengthen the discipline and institutional system. Fourth, improving the administration or management system. To support this, Islamic teachings need to be known by every Muslim so that they can be used as a guide in carrying out various integrated learning processes in one's own life (Rusdi, 2017).

Furthermore, external challenges come from advances in science and technology. With the progress and development of science and technology that has a very important impact on people's lives, it cannot be ignored. It must be recognized The various benefits (goodness and benefits) of science and technology for people's lives, but on the other hand, we must also recognize the various negative impacts that arise. Experts sometimes compare it to two sides of a coin, one side brings positive benefits (benefits) and the other side brings negative impacts (*mudharat*). Through this science and technology, major social changes (societal changes) took place, which changed the degree and status of every nation and country in the world from the level of a traditional agrarian country to a modern (advanced) industrial country, even reaching the third level, namely the level of the information age. and telecommunications as Alvin Toffler points out in his book *The Third Wave*. Indeed, quantitatively, our nation is predominantly Muslim, but qualitatively, it is still very concerning. From a moral point of view, it still looks very fragile. In terms of science and technology is still far behind. Entering the new millennium, the difficult XXI century does require first-class endurance that doesn't tire easily. This is the time to declare the Indonesian nation's moral recovery program as an integral part of all our daily activities (Anwar, 2017).

Apart from that, another impact of technological advances is the emergence of large-scale urbanization, namely the movement of people from various villages to big or metropolitan cities as centers of government, commerce, education, industry, culture, and others. They are looking for all kinds of jobs to continue their life or survive the various hardships of struggle and achieve a better life for the next generation. Increasingly complex city life gives rise to a new way of life and way of thinking called urbanism, namely the attitude and lifestyle of city dwellers who are usually more negative than positive, such as individualists, materialists, criminals, extremists, and others (Anwar, 2017).

Islamic education, in theory, and practice, has experienced transformation, meaning, methodology, and function. This is because Islamic education as a conceptual matter originates from reason and revelation, in contrast to Western educational thought which only uses ratio and reason and is supported by socio-cultural, political and economic conditions to develop a standard concept of education (Mughni & Bakar, 2022). Islamic education considers aspects of divinity and social relations in society so that they run in

balance, especially in this increasingly complex postmodern era. Meanwhile, postmodernism has a mission to save humanity. This is explained above, that postmodernism challenges the teachings of modernism which override religious authority under the truth of reason and reason. Therefore, the era of postmodernism supports Islamic educational activities that are sensitive to the issue of saving humanity. Islamic studies are taught for human welfare, which in this case is in the interest of all mankind, not just Islam (Pohan et al., 2021).

Based on the description above, the era of postmodernism has brought people to no longer only care about the truth of reason and reason above the truth of religion or revelation. However, that does not mean that in terms of Islamic education, there are no challenges faced in that era. So it is clear that there is an influence from the era after modernity on Islamic education in schools that were established in Indonesia. The increasingly renewable period has a very rapid impact on every development of life. Therefore, Islamic education needs to adjust or compensate for the existing acceleration. Thus, this paper aims to provide an analysis of how the concept of Islamic education can be offered during this postmodernism era and how learning in the field of Islamic education deals with it as an alternative for the next generation to remain superior human beings during modern times.

## **B. Method**

In this writing, library research is used using sources related to the subject matter. This research is a process that is carried out by someone from beginning to end, although usually without mentioning what sources are found. According to Mardalis, library research is research or study in gathering information using materials in the library (Sari & Asmendri, 2020). Data is information or facts that are used for discussion or to decide answers to research questions. Sources of research data are people whose data can be collected for research purposes. This research material comes from library materials. As for this study, the sources used are the latest articles published in the last ten years related to the discussion. The source was searched on the Google Scholar search engine with the keywords Islamic education, postmodernism, and educational philosophy. This study contains several related theories regarding the philosophy of postmodernism and its

relation to Islamic education in Indonesia and is supported by data as a source of literature. The data are discussed and analyzed to get a conclusion. As for analyzing the data, this study uses the Miles and Huberman analysis technique which consists of data collection. The data is sourced from relevant articles. Then, the collected data is selected and adjusted through a data reduction process. Furthermore, the data is given meaning and analysis in the process of interpreting the data, and the last is concluding the data or research results.

### **C. Result and Discussion**

Modernism has produced advances in science and technology to undermine the religious authority and claim the monopoly of truth over religion. Modernism has ruled out revelations, that truth is only proven by empirical data (Pohan et al., 2021). Therefore, this renewal of postmodernism opposes the truth produced by this modernism. Thus, it can be seen directly that the era of postmodernism has an influence that supports the progress of Islamic education through its views that oppose modernism.

If modernism debates truth, rational opinion, experience, freedom and equality, justice and peace, and progress, then postmodernist thinking presents these concepts in the form of questions. In the view of postmodernism, according to Stephen R. C. Hicks, objectivity is a myth, there is no truth, no objective way to understand nature or a text. All forms of interpretation are stated as valid equality. All forms of value are the result of subjective social views (Fensi, 2020). Furthermore, postmodernism developed and was born for the first time in France in 1970. This development marked the birth of postmodernism as a philosophical thought. Postmodernism is part of modernism. When the term postmodern began to enter the discussion of philosophy, "post" in the word postmodern was not interpreted as a period, but was more applied as a concept that would go through all modern things. In other words, after or beyond the modern (Maskhuroh, 2021).

Postmodernism has the characteristic that science is not neutral, but is always based on one of the values, or is value-bound. This is explained by the opinion of Jurgen Habermas, a German philosopher, who argued that science is not value-free because every outcome of science is normatively determined in advance. Therefore, science always has

an impulse that causes it to be non-neutral in itself. This can be shown in the results of science and technology that both can be used for good and evil so it is a sign that science is not neutral (Rahman, 2017).

From this view, it is stated that knowledge is subjective and not value-free, depending on the actor using it. If the actor uses knowledge for benefit, then knowledge will produce goodness. Knowledge becomes of good value, so in this case, knowledge is seen as something true, according to the truth that is seen by society in general. Meanwhile, when science is used in terms of crime, to manipulate data or facts by utilizing technological sophistication, science is seen as pro-crime and of bad value in the eyes of society in general. So in this case, the school of postmodernism has a strong view that knowledge is not always of good value, according to the view of society in general. Philosophical foundations are always based on science. Therefore, knowledge is seen as the basis of a very important problem (Priyatna, 2019).

Science in this era is also characterized as something that has no central point. No control is a measure for assessing certain concepts of this knowledge (Muyaroah & Muslim, 2022). Knowledge is more ambiguous and unstable than previously thought. This refers to probabilities and not certainty. Therefore, knowledge refers more to language creativity. Language at this time is important to use to convey goals. This is because knowledge is relative, so the power of language greatly influences it. The language that makes this knowledge has a positive value or vice versa.

On the other hand, Lyotard states that postmodernism is considered "the fading of belief in metanarratives", where it is said to be a big story that serves to legitimize. This metanarrative is unifying, total, and universal. Meanwhile, modernism has full confidence in this metanarrative. Postmodern giving meaning to a grand narrative to explain the reality that happened is no longer credible because doubts grow about the legitimacy of metanarratives (Amiruddin, 2020).

As for getting knowledge, the way to do it is described as follows. The first way is to see empirical objects of the universe using the five senses. The second way is by utilizing sources told by other people. Not difficult to get information or news at this time. In this increasingly modern era, it is very easy for someone to find out about conditions that are happening outside their area at the same time. Thus, it is less likely that someone will



experience lag in obtaining information. Then the third way is with activities related to writing and reading. Readers have contributed to writing something so that it makes it easier for someone to add insight, both regarding education and other general matters (Afandi, 2019).

In looking at things, postmodernism has characteristics that distinguish it from other views. Some of these are described as follows. The first feature is about reality. In the modern world, reality is seen as something that is structured, while human reason can know the composition of natural laws. Besides that, postmodernism has a different mindset. Postmodernism has eliminated the notion that the world is objective. This concept of an objective world was lost as a result of the postmodernists' rejection of the realist view and the adoption of a non-realist view. Reality is more complex than what humans imagine. Therefore, reality is part of human creativity. Humans shape reality according to their needs, interests, prejudices, and cultural traditions. Nonetheless, reality is not only the result of human development. For example, knowledge is the result of human ideas accompanied by experiences about the world. All of his ideas and experiences are influenced by several existing conditions, including the environment and surroundings (Muyaroah & Muslim, 2022).

Furthermore, reality will experience changes and differences. Postmodernist thinkers no longer accept the authenticity of hope in a single, integral world. They respect differences more than similarities and value something local and particular rather than universal. Postmodernism rejects metaphysics, ontology, epistemology, and so on. This is based on the view that this thinking does not accept a definite or universal reality and research method. However, because humans live in a world that is changing and breaking into its parts, they need some kind of stability to be found. Attempting to discover this various stability, research is carried out into the general patterns of intellectual, moral, and other forms of metaphysics (Muyaroah & Muslim, 2022).

Postmodernism raises questions about the idea of a general, fixed, and unified subject who has complete knowledge of and control over the various activities one undertakes. Postmodernism shows itself to be influenced by the culture around it, changing with it, and being broken up into parts. As Heidegger's explanation states that humans are not subjects who think or subjects who only think with thoughts. Humans are



creatures that exist in the world and are trapped in a social network (Muyaroah & Muslim, 2022).

The changes that have led to postmodernism necessitated developments in the concept of research as a tool for acquiring knowledge. Knowledge is more ambiguous and unstable than has been thought so far. This points to more possibilities than certainties. Knowledge is a form of language activity. Words in language are separated by definite concepts or references. Words depend on their meaning in an overall system of the words to which they are attached, a system that changes over time and differs from one community to another (Muyaroah & Muslim, 2022).

Furthermore, in providing its views on education, postmodernism emphasizes individuals by noting that each individual has a different meaning. In this case, postmodernism has had an impact on the world of education, including that all learning activities are relative. Personal experience produces individual knowledge and all of this knowledge is related to several certain objective conditions. Then all learning actions that have significance tend to be subjective. In addition, this era is very concerned about problems and their solutions. However, this tends to see problems as opportunities to be fully alive, not as temporary difficulties to be overcome (Suhendra, 2016). Education in the postmodern era is becoming more diverse, increasing consumerism, fragmented, domain-specific and media-saturated and allowing individuals more freedom of choice. In this circumstance, teachers are expected to be highly competent professionals, able to decide multitask problems in pedagogical, curriculum and leadership issues (Roliak et al., 2021).

In the era of postmodernism, the view that critical knowledge and rationality are considered nothing more than the embodiment of the values of Western society which is dominated by men. In this case teaching learning and practising various methods that lead to a society that does not pay attention to ethics and other cultural views. Postmodernist education is rooted in the same political power as the liberal model of education. Meanwhile, capitalism degrades postmodernist philosophy and learning methods to eliminate the totality aspect of learning. Ideological ideals that aim to answer a basic world discrepancy are considered insignificant because it is considered to force children to

ideological interests, while every ideological goal is always suspected of being subject to political interests and political interests are always considered naive (Suhendra, 2016).

As for facing the challenges of postmodernism in Indonesia, several alternatives that can be developed in Islamic education are described below.

### **1. Integrative Islamic education**

In the current era of postmodernism, education must provide learning alternatives to be in line with the times and always experience adjustments to the advances offered by the times. There are several alternatives to living such a life in terms of education. In this case, it is applied in learning Islamic education. The first is integrative religious education. An integrative view of education is very important for a teacher to have. This integrative education integrates religious knowledge with other general sciences. This is very important, especially as a teacher of Islamic education cognate subjects, where knowledge of the Islamic religion will broaden students' views of knowledge when linked to general science. Looking at the general viewpoint that Islamic religious subjects are boring subjects because they are related to God and all things unseen, then this unseen matter must be concretized with other realistic things. Thus, the unseen, which was originally seen as tense because it is related to faith, sin, retribution in the hereafter, and so on becomes more enjoyable because it is connected with what is visible in human life. For example, belief in God can be related to His creatures, in the form of the universe, the earth and everything in it, and even humans themselves. Nature can experience development, as well as the earth and everything in it can change in terms of time, the difference between day and night, and so on. This has linked God, the Most Creator, with existing theories in natural science.

Islamic education at this time will achieve its goals if there is a linkage and continuity between the cognitive nature of Islamic education, the integrity of Islamic religious education as a system, and the openness of Islamic religious education because along with the times, Islamic religious education must be able to respond to challenges and read opportunities in the era of globalization. The dimensions of Islamic education include faith, morals, Al Qur'an, worship and history (Mutholingah, 2018). Therefore, if done well, this integrative education can make humans become good human beings, almost close to perfection. Students are prepared to become human beings who can think actively,

critically, creatively, and innovatively based on faith in God as a provision in living everything in life. This generation can become beings who realize the importance of social life and interact well with their social environment. They can also interact with their natural environment to achieve a good balance of ecosystems, not destroying nature. Humans also become intelligent by utilizing all their potential in them. Intelligence, both intellectual, spiritual and social, is the basis for him to carry out his duties on earth as a perfect being. Therefore, education must be carried out in an integrative manner to achieve these balances.

Science and religious knowledge experience ups and downs and changes and greatly influence the concept and practice of education in a country or society. The society also has its views on the relationship between science and religion today. Indonesian people have a diversity of cultures which makes Indonesia a country rich in culture. In general, the Indonesian people acknowledge that there is a connection between science and religion. This can be seen from the many schools that integrate the two disciplines, such as integrated Islamic schools and even other private schools. These schools provide innovative learning, such as the practice of introducing public transportation. This is usually for grade 1 elementary school students. During these activities, students learn to ride public transportation in an orderly manner. Previously, prayers were done while boarding the vehicle. During the trip, they are introduced to the culture and attitudes when taking public transportation such as giving a seat to their parents and still not forgetting to recite the *muroja'ah*. This clearly shows the relationship between morality, faith, and general knowledge. Interestingly, school is currently booming among Indonesian people, both in cities and villages. Parents prefer to send their children to these schools. So people are of the view that they have children who can recite Al Qur'an, read Al Qur'an correctly, and remain well-informed in general.

Then regarding the teacher's perspective concerning the integration of knowledge, Islamic education learning is carried out creatively by linking religious knowledge with general knowledge. Learning is more active, creative, and innovative so it is more interesting for students to learn. For example, with interactive learning methods, students learn to tell what they do when they wake up until they go to school. They will explain that they wake up, pray, make the bed, have breakfast and pray first, and so on. Thus, learning

is more interactive so that students are more creative and able to convey well what they have done as pious and pious children.

For non-dichotomous Islamic education learning solutions, then as described earlier. Learning Islamic education does not require students to study, recite, and do other without relating them to the real life they are doing. The learning method prepares students to fully understand what is learned in the subject and its relation to real life, especially in this increasingly developing era. Learning media can take advantage of technology so that it is not monotonous and more interesting. Thus, learning in Islamic education is no longer non-dichotomous.

## **2. Multicultural-based Islamic education**

The next step after integrated education is multicultural education. Indonesian society consists of various cultures and customs. Diverse cultures make humans also diverse in looking at all things in life. Therefore, multicultural education is very important for Indonesian society today. Society is important to understand differences so that it prioritizes tolerance, respect for differences, and mutual harmony to create a conducive environment and balance of life in differences. The Islamic education that is presented must bridge students to become inclusive individuals, tolerant, and not anti-difference. So that later, in real-life practice students do not experience culture shock when faced with differences in society (Rohman & Hairudin, 2018). Multicultural education is referred to as wisdom in providing mitigation and responding to negative impacts in the era of globalization and provides opportunities for the homogenization of people's patterns and lifestyles (Aprilianto & Arif, 2019).

## **3. Gender equality-based education**

The next one is education which upholds gender equality. In Islam, education is important, and the goal that will be set in Islamic education is a balance between the life of the world and the hereafter and this is achieved by men and women. Every Muslim, both men and women, has the same obligations and responsibilities to seek knowledge and has the same opportunities to get an education (Sholichah, 2018). As for gender equality in education and society, it is no less important to educate. Education is a right for every gender, both male and female. Men get the education to build themselves and their

surroundings in a superior and planned manner. Meanwhile for women, getting an education is nothing but to educate the next generation because the mother is the first school or madrasah for children who will become the next generation. Even in people's lives, gender equality is also important because, without men or women, interactions will not run in balance. In simple things like tidiness and cleanliness, women are usually shrewd. Meanwhile, for discipline and firmness, men play an important role. Even so, both of them still have these skills. In essence, men and women are equal and become balanced in any relationship so that there is no gender bias anymore.

#### **4. Religious moderation-based Islamic education**

In addition to the three things above, the next alternative is the application of religious moderation. The condition of religious moderation in Indonesia is generally good because Indonesian people mutually recognize and respect the existence of other religions to achieve harmony in life. Meanwhile, when there is a rebellion such as a suicide bombing under the pretext of eliminating infidels, that is not the soul of the Indonesian people. This is done by people who have no responsibility either in terms of religion or nation and state. Any religion will teach peace so these tense events certainly do not have a strong religious foundation so that these people can be considered as infidels. For the continuity of the NKRI, this requires a strong understanding of religious moderation so that social and state life can run in a balanced way. Indonesian society must be strong and intact to fight rebellion under the pretext of religion and maintain existing tolerance. The existence of this concept of moderation has an influence on high moral integrity, bringing peace, harmony, and collaboration with non-Muslims (Irawan, 2017). The attitude that a person should take is to understand and judge others (religions) based on their standards and provide opportunities for them to actualize their beliefs freely (Sugianto & Hidayat, 2021).

As for teachers of Islamic education cognate subjects, they can provide solutions or contributions to Islamic education based on integration, multicultural education, gender equality, and religious moderation by providing understanding and strong roots for students to understand clearly about it. This can be done by designing models, media, methods, techniques, and learning processes that are appropriate and according to needs so that understanding of these phenomena can be conveyed properly. Teachers teaching

in educational philosophy are sparked that teaching is part of moral practice. Teaching must engage deliberately in various activities directed at full learning (Abror, 2013).

This era of postmodernism is one of the challenges in the development of Islamic education. Therefore, Islamic education in its teaching provides an alternative to face these challenges. This can be done by contextualizing Islamic teachings (Mustafa, 2018). This contextualization is done with the four points above. Thus, the learning concept offered by the postmodernism era must be able to answer the challenges that this era brings.

#### **D. Conclusion**

Based on the description above, several points of conclusion can be drawn. Postmodernism is a new paradigm of systems thinking in the fields of science and religion through the convergence of ideas, concepts and theories of modern social sciences. To deal with this era, there are several alternatives for living such a life in terms of education, which can be applied to Islamic education learning. Meanwhile, allied subject teachers in the field of Islamic education can provide solutions or contributions in integrative Islamic education, multicultural-based Islamic education, gender equality-based Islamic education and religious moderation-based Islamic education by providing students with understanding and strong roots to understand clearly on that. This can be done by designing models, media, methods, techniques, and learning processes that are appropriate and according to needs so that understanding of these phenomena can be conveyed properly. Some of the points above show that the postmodern approach can have a practical impact on pedagogy. Students should be helped to see how existing ideas and institutions are adapted to different human values and interests.

#### **References**

- Abror, R. H. (2013). Relasi pendidikan dan moralitas dalam konsumsi media; Perspektif filsafat pendidikan Islam. *Jurnal Pendidikan Islam*, 2(2), 401–418. <https://doi.org/10.14421/jpi.2013.22.401-418>
- Afandi, R. (2019). Konsep Pendidikan Ikhwan Al-Shafa Dan Relevansinya Dengan Dunia

- Postmodern. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 24(1), 150–166. <https://doi.org/10.24090/insania.v24i1.2802>
- Amiruddin, M. (2020). Ilmu menurut Nurcholish Madjid dalam prespektif postmodernisme Jean Francois Lyotard. *Jaqfi: Jurnal Aqidah Dan Filsafat Islam*, 3(2), 1–34. <https://doi.org/10.15575/jaqfi.v3i2.9565>
- Anwar, K. (2017). Strategi Pendidikan Islam Mengantisipasi Postmodernisme. *Al-Riwayah: Jurnal Kependidikan*, 9(2), 241–268. <http://e-jurnal.stain-sorong.ac.id/index.php/Al-Riwayah/article/view/142>
- Aprilianto, A., & Arif, M. (2019). Pendidikan Islam dan tantangan multikultural: tinjauan filosofis. *Nazhruna: Jurnal Pendidikan Islam*, 2(2), 279–289. <https://doi.org/10.31538/nzh.v2i2.339>
- Fensi, F. (2020). Mengendus Patologi Media Sosial Dari Perspektif Filsafat Postmodernisme. *Commed: Jurnal Komunikasi Dan Media*, 4(2), 158–169. <https://doi.org/10.33884/commed.v4i2.1657>
- Irawan, M. D. (2017). Islam Wasatiyyah, Refleksi Antara Islam Modern Dan Upaya Moderasi Islam. *TAJDID: Jurnal Ilmu Ushuluddin*, 16(2), 111–128. <https://doi.org/10.30631/tjd.v16i2.57>
- Ismail, Y. (2019). Postmodernisme dan Perkembangan Pemikiran Islam Kontemporer. *Jurnal Studi Al-Qur'an*, 15(2), 235–248. <https://doi.org/10.21009/jsq.015.2.06>
- Marsono, M. (2018). Konsep Ketuhanan dalam Filsafat Postmodernisme Perspektif Karen Armstrong. *Sanjiwani: Jurnal Filsafat*, 9(2), 39–46. <https://doi.org/10.25078/sjf.v9i2.1693>
- Maskhuroh, L. (2021). Aliran-Aliran Filsafat Barat Kontemporer (Postmodernisme). *Urwatul Wutq: Jurnal Studi Kependidikan dan Keislaman*, 10(1), 87–99. <https://doi.org/10.54437/urwatulwutsqo.v10i1.258>
- Mughni, M. S., & Bakar, M. Y. A. (2022). Studi Aliran Filsafat Pendidikan Islam serta Implikasinya Terhadap Pengembangan Pendidikan Islam. *Jurnal Dirasah*, 5(1), 81–99.
- Mustafa, M. (2018). Filsafat Pendidikan Islam: Telaah Epistemologi Ilmu. *Jurnal Ilmiah Iqra'*, 3(1), 141–143. <http://dx.doi.org/10.30984/jii.v3i1.551>
- Mutholingah, S. (2018). Relevansi Pemikiran Maqashid Al-Syari'Ah Jasser Auda Terhadap Sistem Pendidikan Islam Multidisipliner. *Journal Ta'limuna*, 7(2), 90–112. <https://doi.org/10.32478/talimuna.v7i2.183>
- Muyaroah, S., & Muslim, S. (2022). Pengaruh Postmodernisme terhadap Filsafat Pendidikan. *Journal of Curriculum Indonesia*, 5(1), 1–8.



<http://hipkinjateng.org/jurnal/index.php/jci/article/view/51>

- Pohan, M. S., B, M., S., Khairul, K., & Bimansyah, W. (2021). Keberadaan dan Fungsi Pendidikan Islam dalam Era Posmodernisme. *Al Mahyra (Jurnal Penelitian dan Pengembangan Keilmuan)*, 2(1), 1-19. <https://ejournal.stai-br.ac.id/index.php/AL-MAHYRA/article/view/60>
- Priyatna, M. (2019). Telaah Kritis Konsep Ide Besar (Fritjof Capra), Anything Goes (Paul Feyerabend), dan Krisis Sains Modern (Richard Tarnas), Dalam Upaya Rekonstruksi Pemikiran Pendidikan Islam. *Edukasi Islami: Jurnal Pendidikan Islam*, 8(01), 125–142. <https://doi.org/10.30868/ei.v8i01.358>
- Rahman, F. (2017). Tantangan pendidikan di era postmodernisme. *Al-Riwayah: Jurnal Kependidikan*, 9(2), 323–348. <https://doi.org/10.32489/al-riwayah.145>
- Rohman, M., & Hairudin, H. (2018). Konsep Tujuan Pendidikan Islam Perspektif Nilai-nilai Sosial-kultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(1), 21–34. <https://doi.org/10.24042/atjpi.v9i1.2603>
- Roliak, A., Matiienko, O., Manzhos, E., Shamanska, O., & Burlaka, N. (2021). Management of teacher education: danish democratic discourse in postmodern era. *Independent Journal of Management & Production*, 12(6), s463–s477. <https://doi.org/10.14807/ijmp.v12i6.1754>
- Rusdi, M. (2017). Reaktualisasi pendidikan Islam. *Al-Riwayah: Jurnal Kependidikan*, 9(2), 269–296. <https://doi.org/10.32489/al-riwayah.143>
- Sari, M., & Asmendri, A. (2020). Penelitian kepustakaan (library research) dalam penelitian pendidikan IPA. *Natural Science: Jurnal Penelitian Bidang IPA dan Pendidikan IPA*, 6(1), 41-53. <https://doi.org/10.15548/nsc.v6i1.1555>
- Sholichah, A. S. (2018). Teori-Teori Pendidikan Dalam Al-Qur'an. *Edukasi Islami : Jurnal Pendidikan Islam*, 7(01), 23–46. <https://doi.org/10.30868/ei.v7i01.209>
- Sugianto, S., & Hidayat, R. (2021). Moderasi Beragama Sebagai Jalan Dakwah Mayoritas Muslim Pada Minoritas Non Muslim. *Jurnal Bimbingan Penyuluhan Islam*, 3(1), 23–41. <https://doi.org/10.32332/jbpi.v3i1.3270>
- Suhendra, A. (2016). Hakikat dan Proses Pendidikan Lintas Perspektif (Tradisionalisme, Modernisme, dan Postmodernisme). *Jurnal Darul 'Ilmi*, 4(1), 91–99. <https://doi.org/10.24952/di.v4i1.428>