

# THE ROLES AND TEACHING STRATEGIES OF TEACHERS IN THE ERA OF DISRUPTIONS: STUDY ON POLICY OF EDUCATION MINISTER NADIEM ANWAR MAKARIM IN HADITH PERSPECTIVE

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**Abstract:** Educators are the best curriculum for applying knowledge, culture, and science. As for realizing all these goals, it is necessary to have the right idea. From that, the ideas conveyed by Nadiem Makarim the Indonesian Minister of Education, will be correlated in the hadith perspective. This idea can be drawn from five important points, namely, class discussion, the role of students in teaching and learning activities, fostering the social spirit of students, discovering student's identities, cooperation between teachers and students. Where these ideas have been conveyed indirectly through the *hadiths*, which are, part of the Prophet is learning. *Hadiths* found through literature study are the Kitab Syarah Bukhari, Fathul Baari, Sahih Muslim, and journals. The method used in this Takhrij al-Hadith is a qualitative study with the sanad criticism approach to determine the authenticity of a hadith. In the sanad criticism method, the writer uses the Lidwa Pustaka i-software assistance method. Hadith found with the *bil ma'na* redaction method. So that there are 4 hadiths in the study. The first hadith in Shohih Bukhari no. 5514 regarding the method of question and answer the Prophet. Second, in Shohih Bukhari no. 77 about the virtue of knowledge and teaching. Third, in Shohih Muslim no. 4831 about growing the social soul. Fourth, in Sahih Bukhari no. 5567 about please help. The results of this study indicate that the hadiths are muttashil (continued) so that the Prophet and his narrators have the predicate 'fair and dlobitous so that these.

**Keywords:** Nadiem Makariem, Teachers, Hadith, Students, Education.

## Introduction

Admittedly or not, the global civilization has raised its fate in education. Education plays an important role in the future and the heyday of a country, apart from creating a generation of knowledge; it also maintains the national identity through nationalist character and commitment. In any case, education is absolute, non-negotiable. The progress of a civilization or a country, depending on the educational attainment that is carried out. In addition, as a human regeneration effort put forth by the quality of intellectual resources, competitive, and characterized.

As technology develops, education is faced with a period of disruption.<sup>1</sup> Entering the era of disruption, education is one of the most crucial areas. The era of disruption marked by the industrial revolution 4.0 offers many opportunities and challenges.<sup>2</sup> With regard to education, the era of disruption requires professional educators who can carry out their duties as educators, teachers, mentors, and coaches who can provide active, creative, innovative learning direction, and high interest in students.

The Minister of Education and Culture, Nadiem Anwar Makariem mentioned the urgency of special education regarding professional teachers in the current disruption era, in his speech on National Teachers' Day on November 25, 2019; he expressed his view that in essence a teacher must be innovative and create change. Education should not only dwell with the learning paradigm. However, it must include a renewable teaching paradigm. This teaching paradigm focuses more on the role of educators in transforming knowledge to their students to develop other creativity.<sup>3</sup>

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<sup>1</sup> In Patria and Kristianus research, the word "disruption" in education begins with the emergence of a significant shift in the educational curriculum, the existence of Google applications is able to shift the existence of libraries as a source of reference search, and switch to *digital libraries*. The rise of virtual learning with the Zoom application, Google and others is shifting the *offline* direct learning method. And there are many other examples which, in principle, made the framework of the old method chaotic and had to change rapidly. So that the delay in change can have an impact on the existence and achievement. See more clearly in Lintang Patria and Kristianus Yulianto, "Pemanfaatan Facebook untuk Menunjang Kegiatan Belajar Mengajar Online secara Mandiri", *Seminar Nasional FMIPA UT* (2011): th. Or it can also be seen Fitri Rahmawati, "Kecenderungan Pergeseran Pendidikan Agama Islam di Indonesia pada Era Disrupsi", *Tadris* 13, no.02 (2018): 245.

<sup>2</sup> Dian Syariati et al., "Disruption Era, Do Students Have Its Competencies? The Case of Indonesia," *International Conference on Economics, Education, Business and Accounting* 1, no. 3 (2019): 502–512.

<sup>3</sup> The learning orientation in the Minister of Education's speech idea focused on innovative industrial creativity. Students are reduced by theoretical teaching time with a lecture system in classrooms, but students must be able to create innovative and useful things for the nation and the State. therefore, learning methods and curriculum must be directed there. The idea of the Minister of Education is neatly wrapped in what is called an "independent campus". Sopantini, "Reforming Teaching Practice in Indonesia: A Case Study of The Implementation of Active Learning in Primary Schools in North Maluku," *Thesis for The Implementation of Active Learning in Primary Schools in North Maluku*, September 2014, 36.

Although the government has made various efforts to improve teacher professionalism, the challenge of becoming a professional teacher in Indonesia cannot be said to be easier. Time moves on and brings a new era with its own challenges. Therefore, teacher professionalism is a teacher who can keep up with the times and changes.<sup>4</sup> They must be people who can see the opportunities that each era brings and can face all the challenges that come with them. Opinion education minister can be used as a breakthrough for education in Indonesia and even the whole world.

Based on the problem of the era of disruption in education that demands total and massive changes from all aspects, educators and education management patterns must be prepared that are relevant and right on target. One of the breakthroughs is the quality, competence, and tenacity of educators or teachers in framing education in an era of disruption.

Therefore, the authors realize that actually one of the components in Islamic religious education, namely the study of interesting hadiths, is used as material for analysis of the Minister of Education's policy and is associated with the existence of a disruptive era in education. Because when examined, the religion of Islam has set up how to be a better teacher. Therefore, this problematic should be touched by the hadith of the Prophet in order to know whether the relevance or contextualization of the hadith of the Prophet with the opinion of Nadiem Makarim. Because, the hadith contain values that can be emulated by a student.

The author has carried out various research studies both literature and field research results in several journals, which in general, the existence of the era of disruption as a consequence of the ongoing industry 4.0 has become a scourge on all sides of education, and this too has become a collective problem. Some of these studies are *first*, Anggi Fitri (2018) who understands the formulation of the concept of character education in the perspective of the Koran and Hadith.

The results of this study indicate hadiths raised in the study contains a character or human behavior revealed by Qur'an and hadith was a cornerstone of character education, character education concept in Islam, the developmental stages of education character, the method of internalizing character education, the role of teachers and parents in character education.<sup>5</sup>

That this article has in common with this study is that both researches on education through the perspective of hadith, and this type of

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<sup>4</sup> Afrianto, "Being a Professional Teacher in The Era of Industrial Revolution 4.0: Opportunities, Challenge, and Strategies for Innovative Classroom Practices," *Eltar* 2, no. 1 (Desember 2018): 8.

<sup>5</sup> Anggi Fitri, "Pendidikan Karakter Perspektif Al-Qur'an Hadits," *Ta'lim (Jurnal Studi Pendidikan Islam)* 1, no. 2 (July 2018): 38.

research uses the same qualitative research. The difference lies in the object being studied and the data analysis.

*Second*, Tria Wulandari who examines John Dewey's Progressivism Theory and Islamic Education, links John Dewey's theory of progressivism with participatory education in an Islamic context. The results of this study indicate a relationship where both of them have a foundation of Islamic values based on Qs. Noah verses 13-14 and Qs. Al-An'am verses 74-79 and hadith from Ibn 'Umar *ra*<sup>6</sup> This research is a comprehensive study, but not on the development area of the disruptive era. *Third*, Subur (2016) which deals with the concepts of the Koran related to the scope of material, methods, and evaluation of learning and their relevance to existing concepts. The results showed that the learning materials in the Qur'an are divided into material that is *syari'iyah* and non-Syar'iyah.

All the existing research, the uniqueness of this research with articles as a literature review is the *novelty* nature of research (novelty) and can be used as a contribution and solution innovation about the current education model. So this research becomes interesting and contributive to solve problems and offer accurate solutions.

## Educational Concept

The implementation of education is stated as a lifelong process of empowering students, in which the process must have educators who provide exemplary and are able to build will, and develop the potential and creativity of students.<sup>7</sup> In a sense, the general concept of education is the *development of knowledge*, namely the development of knowledge, character, identity, morals, and humanity, both personally, socially and by the State. Especially students, who are the object of scientific and empowerment targets and educators who have the role of conveying knowledge and profession as role models.

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<sup>6</sup> Tria Wulandari, "Teori Progesivisme John Dewey Dan Pendidikan Partisipatif Dalam Pendidikan Islam," *AtTarbawi: Jurnal Kajian Kependidikan Islam* 5, no. 1 (June 2020): 71-86.

<sup>7</sup> Indirectly, the real purpose of education is to humanize humans, empower those who are initially powerless and develop their potential to be beneficial to everyone. The components that must be present in education are 1) educators, teachers or lecturers. Educators must be aware of the existence, roles and goals that must be achieved, because the role of educators is very decisive for the sustainability of the educational process. 2) students, pupils, students or students. Students are objects that are the target of empowerment, so if students are helpless such as stupid, slow to understand and so on, then a student should not give up. 3) learning model, concept and goals. This section is the content or method. See Afrianto, "Being a Professional Teacher in The Era of Industrial Revolution 4.0: Opportunities, Challenges, and Strategies for Innovative Classroom Practices," 35.

Etymologically, education comes from the Greek *pedagogike*. It is a compound word consisting of the word *Paes* that means child and the word *Ago* that means guide. In *KBBI*, education comes from the root word pupil. Educating means maintaining, giving training, teaching, guidance regarding morals and intelligence. While in Arabic, education is called *tarbiyah*, which means the process of preparation and nurturing of humans in the early stages of life, namely the stages of infancy and childhood.<sup>8</sup> In English, it is the word *education*, which is synonymous with the *process of teaching, training, and learning*, which means the process of teaching, training, and learning. As for the terminology education according to some education experts, including the following.

George F. Kneller Kneller states that education has broad and narrow meanings. In a broader sense, education is defined as an action or experience that affects the development of an individual's soul, character, or physical abilities. In a narrow sense, education is a process of transforming knowledge, values, and skills from generation to generation, which is carried out by society through educational institutions such as schools, higher education, or other institutions.<sup>9</sup>

This is confirmed by John S. Brubacher, saying that education is a process of developing human potential, abilities, and capacities that are easily influenced by habits, then refined with good habits, supported by tools (media) arranged in such a way that education can be used to help others or themselves in achieving predetermined goals.<sup>10</sup> Charles E. Siberman in Suardi states that education is not the same as teaching, because teaching does not only focus on developing human intellectuals. Education seeks to develop all aspects of personality and human abilities, both cognitive and psychomotor aspects.<sup>11</sup>

In the Law of the Republic of Indonesia Number 20 Year 2003 on National Education System, Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble morals, as well as skills needed by himself, society, nation and state.<sup>12</sup> From the above understanding,

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<sup>8</sup> Helmawati, *Pendidikan Keluarga* (Bandung: Remaja Rosdakarya, 2014), hlm. 228.

<sup>9</sup> F. George Kneller, *Logic, and Language of Education*. (New York: John Willey and Sons, 2001), 45.48.

<sup>10</sup> S. John Brubacher, *Modern Philosophies of Education*. (New Delhi: Tata McGraw-Hill Company, 1978), 78-79.

<sup>11</sup> Moh. Suardi, *Pengantar Pendidikan: Teori Dan Aplikasi* (Jakarta: Indeks, 2012), 5.

<sup>12</sup> According to I Ketut Wisarja and I Ketut Saudarsana (2017) the notions regulated by these regulations are focused on the participatory active role of students to act as seekers of knowledge, cultivators of skills and innovative workers for the continuation of social and state life. Students are

it can be concluded that education is to help develop and direct human potential to achieve life goals. There are two important things in education. *First*, people who develop human potential. *Second*, is someone who is helped so that his potential is developed.

### Students and Educators

Etymologically, students mean people who will. Whereas in terminology, students are seekers of essence under the guidance and direction of a spiritual guide (*murshid*).<sup>13</sup> Therefore, it can be concluded that a student or pupil is anyone who spends his time learning from an educator for development, changes in shaping the personality or character of a student. Even though this definition does not mention formal or non-formal educational institutions as it is in modern times, it actually implies a broader meaning, namely the existence of students and educators in a conceptualized space, namely school or college.

Pupils or students are the second element after teachers in the education system. Students or students are humans who are formed by the world of education. Az-Zarnuji, in discussing matters relating to students, is more accentuating the personality or attitude and noble morals that students need to have. The personality that students must have, as Az-Zarnuji said, is that each student is obliged to have the nature of *tawadu'*, *'iffab* (attitude of showing self-respect which causes one to avoid inappropriate actions), steadfast, patient, *wara'* (refrain from actions which is forbidden) and *tawakal*, namely surrendering all matters to Allah.<sup>14</sup>

In Indonesian, the word "teacher, educator" is defined as one who teaches. Meanwhile, in Arabic, among others, it is often called *mu'allim*, which means that a teacher is required to be able to explain the nature of the knowledge he teaches, raise students to practice it, explain practical and theoretical dimensions and have a definition of a person who knows a lot.<sup>15</sup>

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taught about independence, creativity and how to position themselves in the social realm. Indirectly, the role of educators is only as a facilitator who directs and guides students so that they can raise their potential and become useful humans. See I Ketut Wisarja; I Ketut Sudarsana, "Critical Reflections on Educational Ideology of Conservatism and Liberalism Towards a New Paradigm of Education", *Journal of Education and Evaluation* 1, no. 04 (2017): 283-291.

<sup>13</sup> Sakrim Miharja, "Peserta Didik dalam Perspektif Hadis", *Jispo*, 1 (Januari-Juni, 2016), hlm. 53-55.

<sup>14</sup> Syamsirin, "Pendidikan Berbasis Etika Menurut Az-Zarnuji Dalam Perspektif Kitab Ta'lim Al-Muta'allim Tariqa At-Ta'kulum," *At-Ta'dib* 5, no. 1 (2009): 66.

<sup>15</sup> Therefore, the task of educators in improving the quality or intellectual quality of students is to build their morality to be better. Educators must be responsible for directing students in achieving educational goals by instilling character and science. So the role of educators is not only as a transfer of *knowledge*, but also the internalization of values such as attitudes, character and morality. Agista Pahlama Islammilyardi, "Implementation of Teacher Professional Ethics with the

The character of teachers is different from other professions and teachers in the sense that educators are different from tutors and coaches. Although to become a teacher requires education and training, the teaching profession is not only related to *hard skills*. However, it also touched on *soft skills*, namely character. This has become a differentiating factor from the teaching profession and other professions. The *soft skills* a teacher must have are sincerity, compassion, and idealism to educate. Therefore, those students can become useful people for the religion, nation, state, family, and society.<sup>16</sup> A teacher for a student is a savior sincerely and sincerely to shape his personality into a human being who is clever and useful. When a person is born from his mother's womb, he cannot do anything, is not good at reading, writing and doing for himself.<sup>17</sup>

### The idea of the Nadiem Anwar Makarim

A teacher has an important role in the educational process. In connection with this, the Minister of Education and Culture, Nadiem Anwar Makarim, right on National Teachers' Day on November 25 2019, in his speech he expressed his view that teachers do have the noblest duties but are also the most difficult. Nadiem Anwar Makarim himself is the Minister who was recently appointed by the President of the Republic of Indonesia, Joko Widodo. Nadiem Makarim, son of Nano Anwar Makarim and Atika Algadrie, was born in Singapore, on July 4, 1984. He holds a bachelor's degree in Internasional Relations from Brown University and a master's degree in Business Administration from Harvard Business School.<sup>18</sup>

Another view of Nadiem Makarim is that teachers are supposed to shape the future, but are more often given rules than asked for help, the obligation of teachers who should experience helping students who are left behind in class is actually burdened with administratively without clear benefits, the teacher also knows that the true potential of a participant

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Concept of Education KH. Hasyrim As'ari, " *Study of Economics and Economics Education* 3, no. 1 (February 2019): 49.

<sup>16</sup> In Warsono's (2010) study, educators have four main tasks, namely 1) maintaining and maintaining the nature of students during their growth or maturity period; 2) developing all the potential of students to perfection; 3) directing all the nature of students to achieve their goals; 4) carry out education in a temporal, gradual and gradual manner. Warsono, *Teacher: Between Educators, Professions, and Social Actors* (Surabaya: Faculty of Social Sciences and Law, State University of Surabaya, 2010), 7.

<sup>17</sup> Rahmad Salahuddin, *Pendidikan Al-Islam* (Surabaya: Majelis Dikdamen, 2015), 131.

<sup>18</sup> Imelda Juanita, "Transformational Leadership in Digital Era: Analysis of Nadiem Makarim (Founder of GO-JEK Indonesia) Leadership Figure," *Integrated Journal of Business and Economics*, no. 1 (January 2019): 86.

students cannot be measured from the results of the exam, but indeed a teacher gives the test because they are urged by various stakeholders. The teacher knows that a student in the real world the ability to work and collaborate will determine the success of a child, not memorizing it. Teachers understand very well that every child has different needs, but uniformity has overcome diversity as a basic principle of bureaucracy. Teachers should be able to inspire with innovations but do not have the freedom to do so. Therefore, the Education Minister Makarim advised to make changes to improve the quality of education sea learner. However, there are five important points in this matter including:

1. Have the class discuss, not just listen

As agents of change, teachers play an important role in the successful implementation of an active learning system. Learning development in the classroom must use a student-centered learning approach. While the teacher has a role as a facilitator of learning. Students are placed as subjects who actively develop their interests and potential. Students no longer need to listen to and memorize the subject matter given by the teacher, but try to build their knowledge and pregnancy, according to their capacity and level of development, while being invited to contribute to solving real problems that occur in society. Several learning models such as inquiry, project-based learning, scientific approaches, or problem-based learning are some of the learning models that teachers can use in the context of implementing student-centered learning.<sup>19</sup>

2. Give students opportunities to teach in class

Children are given to explore their abilities. A teacher must invite the mind of a student to develop in order to share the knowledge that the teacher has taught to others. In addition, this also trains a student's self-confidence and measures the ability of a child's comprehension in receiving lessons.

3. Start a social service project that involves the whole class

Students must be taught to collaborate with others. Collaborate with different people in their cultural settings and values. In exploring information and constructing meaning, students need to be encouraged to collaborate with friends in their classrooms. In working on a project, students need to be taught how to appreciate the strengths and talents of each person and how to take roles and adapt appropriately. In this context, teachers must apply the principles of cooperative learning more during the learning process.

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<sup>19</sup> Nove Kurniati Sari, "Analisis Framing Pemberitaan Pidato Menteri Nadiem Makarim pada Peringatan Hari Guru Nasional", *Jurnal Dinamika Pemerintahan* 3, no. 01 (2020): 12-22.

4. Find a talent in a student who lacks confidence

A teacher must foster students' self-confidence so that they can share their hidden talents. In other words, a teacher must regulate learning patterns in order to develop their talents.

5. Offer to help teachers who are experiencing difficulties.<sup>20</sup>

For students, there is no need to hesitate to help the teacher when they have trouble. Teachers sometimes also need help from their students.

### The Learning Model of the Ministry of Education and Culture, the Prophet's Hadith Perspective

Nadiem Makarim's view can be viewed from the perspective of the hadith. Indeed, the Messenger of Allah has the methods used in terms of learning. The hadiths that discuss or correlate with the views of Nadiem Makarim are narrated by many *narrators*, which are contained in several books. The first hadith, about inviting students to discuss, not just hearing it narrated by Imam Bukhari, is contained in the *Adab* chapter, who has the most right to be treated well no. Hadith 5514. The second hadith is about giving students the opportunity to teach in the classroom narrated by Imam Bukhari which is contained in the Book of Science Chapter of the virtues of those who are knowledgeable and teach it No. Hadith 77. The third hadith about sparking a social service project involving the whole class narrated by Imam Muslim is contained in the Book of Science chapter whoever makes a good example no. Hadith 4831. The fourth hadith about assisting teachers who are experiencing difficulties as narrated by Imam Abu Daud is contained in the Book of Adab Chapter Helping fellow believers no. Hadith 5567. The following is elaborated in detail.

*First*, having class discussions, not just hear. In *Sahih* Bukhari Kitab Adab Chapter Who has the most right to have a good relationship No. 5514 Hadith, namely:

حدثنا قتيبة بن سعيد حدثنا جرير عن عمارة بن القعقاع بن شرملة عن أبي زرعة  
عن أبي هريرة قال جاء رجل إلى رسول فقال رسول من أحق

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<sup>20</sup> Almaidah; Kurni Muhajir; Yuliani Zaenal Muttaqin; Mirza Shahreza, "Analysis of the Message Content of Minister of Education and Culture Nadiem Anwar Makarim in Commemoration of Teachers' Day", <https://repository.unja.ac.id/13934/> accessed on 15 October 2020. See also in Nove Kurniati Sari, "Analysis of Speech Reporting Framing Minister Nadiem Makarim on National Teachers' Day Commemoration", 18.

الناس بحسن صحابتي قال أمك قال ثم من قال ثم أمك قال ثم من قال ثم أمك  
قال ثم من قال ثم أبوك وقال ابن شبرمة ويحيى بن عمار

“Having told us Qutaibah bin Sa'id told us Jarir from 'Umarah bin Al Qa'qa' bin Syubrumah from Abu Zur'ah from Abu Hurairah radiallahu 'anhu he said; "A man came to the Messenger of Allah -peace and prayer of Allah be upon him, saying, " O Messenger of Allah, who is the person who has the most right for me to serve him? "He replied"; your mother. "He asked again"; Then who? "He replied": Your mother. "He asked again"; then who else? "He replied": Your mother. "He asked again"; Then who? "He replied": Then your father. "Ibn Syubrumah and Yahya bin Ayyub said; had told us Abu Zur'ah hadith as above.”<sup>21</sup>

The majority of scholars agree that all traditions in *Sahib Al-Bukhori* and *Sahib Muslim* are authentic. In connection with the Al-Bukhari path analysis, it can be concluded that the sanad is *muttashil* (continued) from beginning to end. Abu Hurairah is a friend who tells directly from the Prophet. Abu Zur'ah heard from Umarah bin Al Qa'qa bin Syubrumah. Likewise Umarah bin Al Qa'qa bin Syubrumah heard it from Jarir bin 'Abdul Hamid bin Qarth. Then, Jarir bin 'Abdul Hamid bin Qarth. Confirmed with the word *haddatsana* from Qutaibah bin Sa'id bin Jamil bin Tharif bin 'Abdullah. Finally, Imam Bukhori emphasized the *hadatsana* word of his Shaykh, namely Qutaibah bin Sa'id bin Jamil bin Tharif bin 'Abdullah.

Reflecting on the description above, the possibility of an odd or defective content in Imam Bukhori's sanad studied is very small. Thus, it can be concluded that Imam Bukhori's sanad avoids *syuzuz* (awkwardness) and *'illab* (disability). All narrators (*rawi*) of hadith in the history of Imam Bukhori above are *tsiqah* and *mutawattir in nature* from the source of the hadith, namely the Prophet Muhammad to the *mukharrij*, one of which is Imam Bukhori. Therefore, it can be concluded that the hadith sanad studied, which is about "inviting the class to discuss, not just hearing," has the quality of *sahib al-sanad*.

*Second*, providing opportunity for students to teach in the classroom. Narrated by Imam Bukhori in the Book of Science Chapter the virtues of people who are knowledgeable and teach it No. Hadith 77, namely:

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<sup>21</sup> Imam Bukhori, *Sahih Bukhori* (Lidwa Pustaka i-Software: Digital, 2009).

حدثنا بن العلاء قال حدثنا حماد بن أسامة عن بريد بن عبد عن أبي بردة عن أبي موسى عن النبي قال مثل ما بعثني به من الهدى والعلم كمثل الغيث الكثير أصاب أرضا فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير وكانت منها أجادب أمسكت الماء فنفع بها الناس فشربوا وسقوا وزرعوا وأصاب منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأ فذلك مثل من فقه في دين ونفعه ما بعثني به فعلم وعلم ومثل من لم يرفع بذلك رأسا ولم يقبل هدى الذي أرسلت به قال أبو عبد الله قال إِنْ سَحَاقٌ وَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتْ الْمَاءَ

“Having told us Muhammad bin Al 'Ala` said, had told us Hammad bin Usama from Buraid bin Abdullah from Abu Burdah from Abu Musa from the Prophet sallallahu alaihi wasallam, he said: "The parable of guidance and knowledge that Allah sent me by bringing it is like a heavy rain that falls on the ground. Among the land, there are types that can absorb water so that it can grow a lot of vegetation and grass. In addition, among them there is hard soil, which holds water (stagnant) so that it can be drunk by humans, giving drink livestock and to water crops. Moreover, the other has a land surface in the form of a valley, which cannot hold water and cannot grow plants. That parable is like a person who understands the religion of Allah and can take advantage of what I was sent with him, he studied it, and teaches it, and also the parable of the man who cannot elevate and receive guidance from Allah with what I was sent with him.” Said Abu Abdullah; Ishaq said: "And among the types of land there is a valley that can hold water to the full and among them there is a flat Sahara.” (HR. Bukhori no. 77)<sup>22</sup>

Based on the review above, it can be concluded that the above hadith in terms of quality has the credibility of the authentic hadith, which is accountable. Hadith *authentic* is the hadith, which can be adopted unanimously as *proof* for sanadnya concatenated (*ittishal*), the narrators must be fair and has a strong rote *dhabith*. When viewed from the perspective of sanad continuity, the hadith narrated by Abdullah bin Qais bin Sulaim is continuous. Hammad bin Usamah with the word *'an* from Abu

<sup>22</sup> Imam Bukhari, Shahih Bukhari (Lidwa Pustaka i-software, Digital 2009)

Hurairah. Meanwhile, Hammad bin Usamah also emphasized the *haddatsana* from Muhammad bin al-'A'la.

Meanwhile, in terms of the support of the news, the hadith is *marfu'* because it was leaned on the Prophet Muhammad. Meanwhile, in terms of sanad quantity, the hadith was a weak because only one was narrated from among the friends, namely Abdullah. Meanwhile, among the *tabi'in*, they are called *mahsyur* because there are more than three narrators, but they do not reach *mutawattir*.

*Third*, having social service projects that involve the entire class. In the Book of Science chapter whoever makes a good example No. 4831 Hadith, namely:

حدثنا يحيى بن أيوب وقتيبة بن سعيد وابن حجر قالوا حدثنا إسماعيل يعنون ابن جعفر عن العلاء عن أبيه عن أبي هريرة أن رسول الله قال من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئاً ومن دعا إلى ضلالة كان عليه من الإثم مثل آثم من تبعه لا ينقص ذلك من آثمهم

“Having told us Yahya bin Ayyub and Qutaibah bin Sa'id and Ibn Hujr, they said; has told us Isma'il namely Ibn Ja'far from Al 'Ala from his father from Abu Hurairah that the Prophet *sallallaahu' alaihi wasallam* has said: "Whoever invites goodness, then he will get as much reward as those who get it; follow him without reducing their reward in the slightest. On the other hand, whoever invites him astray; he will receive as much sin as those who followed him without reducing their sins at all." (HR. Muslim no. 4831)<sup>23</sup>

Based on the above review, it can be concluded that the above hadith in terms of quality has authentic hadith credibility, which is accountable. When viewed from the perspective of sanad continuity, the hadith narrated by Abdur Rahman bin Shakhr is continued. Meanwhile, in terms of the support of the news, the hadith is *marfu'* because it was leaned on the Prophet Muhammad. Meanwhile, in terms of quantity sanad. This hadith is *ahad* because only one of the friends narrated it, namely Abdur Rahman bin Shakhr. Meanwhile, among the *tabi'in*, they are called *mahsyur* because there are more than three narrators, but they do not reach *mutawattir*.

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<sup>23</sup> Imam Muslim, *Sahih Muslim* (Lidwa Pustaka i-Software: Digital, 2009).

*Fourth*, discover a talent inside of pupils who lack confidence in *Sahih* Bukhari Book of Manners Chapter Assist fellow believer No. 5567 Hadith, namely:

حدثنا بن يوسف حدثنا سفيان عن أبي بردة بريد بن أبي بردة قال أخبرني جدي أبو بردة عن أبيه أبي موسى عن النبي قال المؤمن للمؤمن كالبنيان يشد بعضه بعضا ثم شبك بين أصابعه وكان النبي جالسا إذ جاء رجل يسأل أو طالب حاجة أقبل علينا بوجهه فقال اشفعوا فلتؤجرنا علينا بوجهه فقال اشفعوا فلتؤجرنا وليقض الله

“Having told us Muhammad bin Yusuf told us Sufyan from Abu Burdah Buraidah bin Abu Burdah he said; has reported to my grandfather Abu Burdah from his father Abu Musa from the prophet sallallaahu 'alaihi wasallam he said: "A believer with another believer is like a building that strengthens one another." Then he plaited his fingers, after that the Prophet sallallaahu 'alaihi wasallam sat down, if a man needs or asks for a need to come to him, he will turn his face to us, then he said: 'Give help so that you get each other; reward and may Allah carry out what he pleases through the words of his prophet.”<sup>24</sup>

### **Criticism Sanad Hadith Offers Assistance to Teachers having trouble**

In *Sahih* Bukhari *Kitab Adab* Chapter helping fellow believers no. Hadith 5567. In the series that are seen in the narration of the hadith are Abdullah bin Qais bin Sulaim bin Hadldlor, Amir bin 'Abdullah bin Qais, Buraid bin 'Abdullah bin Abi Burdah bin Abi Musa, Sufyan bin Sa'id bin Masruq and Muhammad bin Yusuf bin Waqid bin Uthman. To find out whether this hadith fulfills the elements of keshahihan *sanad*, then the biographies and personalities of the narrators will be presented.

#### **a. Abdullah bin Qais bin Sulaim bin Hadldlor**

His full name is Abdullah bin Qais bin Sulaim bin Hadldlor. With Abu Musa kunyah. He lived in the city of Kuffah and died in 50 AH As for the comments of the scholars regarding him, he was included in the *Sahabat* class. Meanwhile, the number of hadiths that were successfully quoted by the *mukhorijh* included 149 hadiths of Imam Bukhari, 101 hadiths of Imam

<sup>24</sup> Bukhori, *Sahih Bukhori*.

Muslim, 49 hadiths of Imam Abu Daud, 38 hadiths of Imam Tirmidhi, 53 hadiths of Imam Nasai, 47 hadiths of Imam Ibn Majah, 277 hadiths of Imam Ahmad, 4 hadiths of Imam Malik, 29 hadiths of Imam Ad Darimi.<sup>25</sup>

b. Amir bin 'Abdullah bin Qais

His full name is Amir bin 'Abdullah bin Qais. With Abu Burdah's kunyah. He is a narrator of the middle class *tabi'in*. He lived in the city of Kuffah and died in 104 AH<sup>26</sup>. The comments of the scholars regarding him were Yahya bin Mai'in and Ibn Sa'd argued about *Tsiqah* while Ibn Hibban argued that it was mentioned in '*ats tsiqat*' and Al Bukhari argued as *katsirul glalath*. Meanwhile, the number of hadiths that were successfully quoted by mukhorijh included 89 hadiths of Imam Bukhari, 66 hadiths of Imam Muslim, 32 hadiths of Imam Abu Daud, 22 hadiths of Imam Tirmidhi, 27 hadiths of Imam Nasai, 25 hadiths of Imam Ibn Majah, 123 hadiths of Imam Ahmad 0 hadiths of Imam Malik, 17 hadiths of Imam Ad Darimi.

c. Buraid bin 'Abdullah bin Abi Burdah bin Abi Musa

His full name is Buraid bin 'Abdullah bin Abi Burdah bin Abi Musa. He is a class narrator's *tabi'in* (not seen *Companions*). With Abu Burdah's kunyah. He lives in the city of Kuffah.<sup>27</sup> As for the comments of the scholars regarding him, Al 'Ajli, Yahya bin Mai'in and Abu Daud argued that *tsiqah* while Ibn Hibban argued that it was mentioned in '*ats tsiqat*', An Nasa'i argued *laisa bihi ba's*, Ibn Hajar argued *tsiqah yuthi*, and Adz Dzahabi is of the opinion *shaduuq*. Meanwhile, the number of hadiths that were successfully quoted by the mukhorijh included 58 hadiths of Imam Bukhari, 33 hadiths of Imam Muslim, 7 hadiths of Imam Abu Daud, 9 hadiths of Imam Tirmidhi, 4 hadiths of Imam Nasai, 22 hadiths of Imam Ibn Majah, 22 hadiths of Imam Ahmad, 0 hadiths of Imam Malik, 0 hadiths of Imam Ad Darimi.

d. Sufyan bin Sa'id bin Masruq

His full name is Sufyan bin Sa'id bin Masruq. He is a narrator of the *tabi'ut tabi'in* class of the elderly. With the *kunyah* Abu 'Abdullah. He lived in the city of Kuffah and died in 161 AH<sup>28</sup>. As for the comments of the scholars regarding him, Malik bin Anas and Yahya bin Mai'in argued *tsiqah* while Ibn Hibban argued that it was mentioned in including the huffad mutqin, Ibn Hajar al 'Asqalani argued *tsiqah hafidz faqih*, Abid, Imam and Hujjah and Adz Dzahabi argues Imam. Meanwhile, the number of hadiths

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<sup>25</sup> Abu Musa, *Biografi Abu Musa* (Lidwa Pustaka i-Software: Digital, 2009).

<sup>26</sup> Abu Burdah, *Biografi Abu Burdah* (Lidwa Pustaka i-Software: Digital, 2009).

<sup>27</sup> Buraid bin 'Abdullah bin Abi Burdah, *Biografi Buraid Bin 'Abdullah Bin Abi Burdah* (Lidwa Pustaka i-Software: Digital, 2009).

<sup>28</sup> Sufyan bin Sa'id bin Masruq, *Biografi Sufyan Bin Sa'id Bin Masruq* (Lidwa Pustaka i-Software: Digital, 2009).

that were successfully recorded by the mukhorijh included 353 hadiths narrated by Imam Bukhari, 235 hadiths narrated by Imam Muslim, 247 hadiths narrated by Imam Abu Daud, 348 hadiths narrated by Imam Tirmidhi, 315 hadiths narrated by Imam Nasai, 215 hadiths narrated by Imam Ibn Majah, 1626 hadiths narrated by Imam Ahmad, 0 hadiths narrated by Imam Malik, 276 hadiths narrated by Imam Ad Darimi.

e. Muhammad bin Yusuf bin Waqid bin Uthman

His full name is Muhammad bin Yusuf bin Waqid bin Uthman. He is a narrator of the *tabi'in* class of ordinary people. With the kunyah Abu 'Abdullah. He lived in the city of Sham and died in 212 H.<sup>29</sup> As for the comments of the scholars regarding him, Ahmad bin Hambal argues that he is *righteous*, Al 'Ajlī and An Nasa'i have the opinion of *tsiqab*, while Yahya bin Mai'in thinks of *tsabat*, Ibn Hajar al' Asqalani has an opinion of *tsiqab fadlil*, Adz Dzahabi has an opinion of Muhaddits. Meanwhile, the number of hadiths that were successfully quoted by the mukhorijh included 353 hadiths of Imam Bukhari, 235 hadiths of Imam Muslim, 247 hadiths of Imam Abu Daud, 348 hadiths of Imam Tirmidhi, 315 hadiths of Imam Nasai, 215 of hadiths of Imam Ibn Majah, 1626 of hadiths of Imam Ahmad, 0 hadiths of Imam Malik, 276 hadiths of Imam Ad Darimi.

f. Imam Bukhori

His full name is Muhammad bin Ismail bin Ibrahim bin Al Mughirah bin Berdizbah. Kunyah he is Abu Abdullah. He was born on the Friday after Friday prayers 13 Shawwal 194 H. The place of birth is in Bukhara. He died in Samarkand in 256 H. He was educated from a very young age from a knowledgeable family. During his childhood, Imam Bukari had experienced loss of vision. Regarding him in the scientific realm, he was known to be intelligent and genius as a child. His teachers were, among others, Abu 'Ashim an-Nabil, Makki bin Ibrahim, Muhammad bin' Isa bin Ath Thabba 'and many more. His students were Al Imam Abu Al Husain Muslim bin al Hajjaj an Naisaburi, Al Imam Abu 'Isa At Tirmizi, Al Imam Salih bin Muhammad, Al Imam Abu Bakr bin Muhammad bin Ishaq bin Khuzaimah, Al Imam Abu Al Fadhl Ahmad bin Salamah An Naisaburi, and others. Among his major works is *Al Jami'as Sahib* or commonly referred to as *Sahib Bukhari*. The comments of the scholars towards him were Abu Bakr ibn Khuzaimah, 'Abdan bin' Uthman Al Marwazi, Qutaibah bin Sa'id, Ahmad bin Hambal, Abu Bakr bin Abi Syaibah and Ibn Numair, Round,

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<sup>29</sup> Muhammad bin Yusuf bin Waqid bin Utsman, *Biografi Muhammad Bin Yusuf Bin Waqid Bin Utsman* (Lidwa Pustaka i-Software: Digital, 2009).

Abu Hatim ar-Razi, Muslim, al- Hafiz Ibn Hajar commented that Imam Bukhori was strong at memorizing, *tsiqah-abid*, *tsiqah shaduuq*, and *tsiqah*.<sup>30</sup>

After knowing the description of the scheme above, it can be concluded that the sanad of Imam Bukhori is *muttashil* (continued) from beginning to end. Abu Musa is a friend who tells directly from the Prophet. Amir bin 'Abdullah bin Qais heard from Abu Burdah. Likewise, Abu Burdah heard it from Buraid bin 'Abdullah. Then, Buraid bin 'Abdullah confirmed with the word *baddatsana* from Sufyan bin Sa'id bin Masruq. Finally, Imam Bukhori confirmed with the word *hadatsana* from Abu 'Abdullah.

Reflecting on the description above, the possibility of an odd or defective content in Imam Bukhori's sanad studied is very small. With this, it can be concluded Imam Bukhari sanad avoid *syuzuz* (irregularities) and *gods* (disabled). All narrators (*ravi*) of hadith in the history of Imam Bukhari above are *tsiqah* and *mutawattir in nature* from the source of the hadith, namely the Prophet Muhammad to the *mukharrij*, one of which is Imam Bukhari. Therefore, it can be concluded that the hadith sanad studied, which is about "offering assistance to teachers who are experiencing difficulties" has the quality of *sahih al-sanad*.

### **Syarh Hadith in Sahih Imam Bukhari**

The explanation of the hadith about offering help to teachers who are experiencing difficulties. In *Sahih Bukhari Kitab Adab* Chapter helping fellow believers no. Hadith 5567. The hadith in *Fathul Baari* is contained in no. Hadith 6026 with its reinforcement, namely no. Hadith 6027.<sup>31</sup>

Imam Bukhari narrates the first hadith in this chapter from Muhammad bin Yusuf, from Sufyan, from Abu Burdah Buraid bin Abu Burdah, from his grandfather (Abu Burdah), from his father (Abu Musa). Sufyan in question is Ats-Tsauri. Buraid bin Abi Burdah is Ibn Abdullah bin Abi Burdah bin Abu Musa (ordained to his father). He also has the nickname Abu Burdah. An-Nasa'i narrated to us, Abu Burdah bin Abdullah bin Abu Burdah told me, then mentioned above.

المُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا (A believer with another believer is like a building that strengthens one another). The letter lam in the word *al mukmin* indicates type, it means that some believers against some others. The forth sentence strengthens some of the others as an explanation of likeness. Al karmani said, "ba'dhan is given the line *fathab*, because it is removed from it

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<sup>30</sup> Bukhori, *Sahih Bukhori*.

<sup>31</sup> Ibnu Hajar Al-Asqalani & Al Imam Al Hafizh, *Fathul Baari 29: Shahih Bukhari*, (Jakarta: Pustaka Azzam, 2008), 170.

the letter which makes it marked as *kasrah*." However, other scholars argue that it is the object of the word *yasyuddu* (strengthen).

ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ (Then *he put his fingers in one hand to another*). This is an explanation of parables. That is, to strengthen each other like fingers.

وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَالِسًا إِذْ جَاءَ رَجُلٌ يُسْأَلُ أَوْ طَالِبٌ حَاجِنًا (After that the Prophet *sallallahu 'alaihi wasallam sat down if a man needed or asked for a need to come to him, he would turn his face to us, then he said: 'Give help*). فَالْتُمُوا جَزَاءَ (so that you can gain mutual reward). The letter *lam* in this word is given the line *kasrah*, because it describes the effect. The letter *fa'* was initially considered a complement.

Thus the meaning of this hadith is, "Give intercession (help) so that because of that you get a reward." In this hadith, there are suggestions to do well in various ways. Likewise, it may be done by giving help in front of a prominent person to eliminate difficulties or help weak people.<sup>32</sup> In this case, Allah has said through his word:

*"And help you in (doing) goodness and piety, and don't help in committing sins and transgressions. In addition, fear Allah, indeed Allah is very heavy in punishment."*<sup>33</sup>

By nature, humans are mono-dualistic creatures, meaning that in addition to individual beings, humans also play a role as social beings, meaning that according to Aristotle, they are *zoon politicon*, namely humans are destined to socialize and interact with one another. According to Munib (2012: 14), the manifestation of humans as social beings starts from the fact that humans cannot fulfill their needs during their lifetime without the help of others. This needs to be applied in the soul of a student. Students must have good character, attitudes, and norms, which are trained in school and can be applied in the community. One of them is when you see a teacher who is having trouble; a student should help the teacher. Brigham (Dayakisni & Hudaniah, 2003) argues that helping behavior intends to support the interests and welfare of others. In cultivating an attitude of help, the teacher emphasizes students to be able to have a social spirit by helping each other and helping others without discriminating against religion, race, ethnicity, and helping others sincerely without expecting anything in return. Thomas Lickona (2013: 75) states, "Please help, care for others, and cooperation helps us in resolving our responsibilities towards ethics that apply widely." Attitude

<sup>32</sup> Hafizh, 176.

<sup>33</sup> QS. Al Maidah (5): 2.

please helps provide guidance to do well. Attitude please helps provide guidance to do well with heart.<sup>34</sup>

## Conclusion

After the author performs *takbrij* and examines the hadiths of the Prophet Muhammad regarding whether the relevance or contextualization of Nadiem Makarim's views with the hadiths of the Prophet Muhammad, the following conclusions can be drawn:

*First*, teachers are the best curriculum. The teacher is not just a *transfer of knowledge* but also a *transfer of value*. The teacher's job is both the noblest and the most difficult. Moreover, in the era of disruption, educators are required to create breakthroughs in the form of small changes. As Minister of Education and Culture Nadiem Makarim said, the first step that a teacher must take is that students must be invited to discuss, not just listen. This is the contextualization of the hadith narrated in Sahih Bukhari. *Second*, a teacher must give his students the opportunity to teach in class. The reason is that these students are able to explore their confidence and practice-to-practice the knowledge that has been taught by a teacher.

*Third*, Mendikbud Nadiem Makrim emphasized that students must be taught to collaborate with others. Collaborate with different people in their cultural settings and values. In exploring information and constructing meaning, students need to be encouraged to collaborate with friends in their classrooms. This is relevant to the hadith narrated by Imam Muslim in the Book of Science Chapter. Whoever makes a good example No. Hadith 4831. In terms of quality, it has the credibility of *authentic* traditions. *Fourth*, Nadiem Makarim's idea of a teacher who is having difficulties, so a student must help the teacher or vice versa. This is relevant to the hadith narrated by Imam Abu Daud in the Book of *Adab* Chapter Helping fellow Muslims No. Hadith 4295.

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<sup>34</sup> Nurlaeli, et.al, "Meningkatkan Perilaku Altruisme Pada Siswa Sekolah Menengah Pertama (SMP) Melalui Konseling Kelompok," *Indonesian Journal of Guidance and Conseling: Theory and Application* 7, no. 1 (2018): 46-47.

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