

Muhammad Rasyid Ridha's Ideas on Moral Education and Their Relevance to the Transformation of the Modern Islamic Education Curriculum

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Abstract

This study aims to analyze Muhammad Rasyid Ridha's ideas on moral education and their relevance to the transformation of the modern Islamic Education curriculum. This study is significant because contemporary Islamic education faces the challenges of the dualism of knowledge, the weakening of character, and the need to integrate religious values, rationality, and social competence. This research employs a qualitative method with a library research design. Primary data were derived from Rasyid Ridha's ideas in *Tafsir al-Manar* and scholarly literature discussing his educational thought, while secondary data were obtained from journal articles, books, and contemporary Islamic Religious Education curriculum documents. Data analysis was conducted using the Miles, Huberman, and Saldaña model, consisting of data condensation, data display, and conclusion drawing. The findings indicate that, according to Rasyid Ridha, moral education is oriented toward *tawhid*, rationality, social action, and the renewal of the Muslim community. These ideas are relevant to a modern Islamic curriculum that is integrative, contextual, and character-oriented.

Keywords: *Moral Education; Rasyid Ridha; Islamic Curriculum; Modernization*

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Introduction

Modern Islamic education faces a serious challenge in maintaining a balance between mastery of knowledge, moral formation, and students' ability to respond to social change. Islamic educational institutions should not merely teach religious knowledge in the form of normative memorization. Islamic education must also shape ways of thinking, moral attitudes, social responsibility, and the ability to critically interpret reality. In this context, moral education becomes the core of curriculum reform. Without morality, the curriculum only produces learners who know values but are not necessarily able to practice them (Bastami & Maulana, 2024).

Muhammad Rasyid Ridha was one of the Islamic reformist thinkers who devoted considerable attention to education. He is widely recognized as an important figure in the Islamic reformist movement and as the editor of *al-Manar*, an intellectual journal that, from its early publication, addressed issues of education, Muslim reform, and critiques of the decline of the Islamic world. Studies on education from Rasyid Ridha's perspective show that, for him, education did not merely function as a transfer of knowledge but also as an instrument for civilizational revival and the formation of the Muslim personality (Syah, 2018). The article "Education in the Perspective of Muhammad Rashid Rida" explains that Ridha's educational thought was comprehensive and emphasized educational reform as a path toward the revival of the Muslim community (Muvid et al., 2020).

The main issue underlying this study is the persistent tendency toward dichotomy between religious knowledge and general knowledge in Islamic educational practice. On the one hand, religious education is often narrowed to ritual and cognitive aspects. On the other hand, modern education often becomes overly technocratic, thereby weakening its spiritual and moral dimensions. This condition creates a gap between the ideal of Islamic education as a means of forming morally upright individuals and the reality of a curriculum that has not fully integrated faith, knowledge, action, and social responsibility.

This study arises from a gap in Islamic education scholarship, which often discusses Rasyid Ridha as a Qur'anic exegete, political reformer, or successor to Muhammad Abduh, but has not sufficiently positioned his thought as a conceptual foundation for the transformation of the moral education curriculum. Recent studies indeed show that Ridha's educational thought is religious, rational, and modernist in character. He emphasized the integration of religious and modern sciences and rejected fatalism that weakens human endeavor. However, the relevance of these ideas to the design of a modern Islamic Education curriculum still needs to be formulated more systematically.

The education curriculum in Indonesia is currently moving toward more flexible, student-centered learning that provides space for character development. The *Kurikulum Merdeka* document states that the scope of learning materials is made more concise so that teachers can implement more student-centered learning and allocate specific time for character development. The Profile of Pancasila Students also places the dimension of "faith in and devotion to God Almighty, and noble character" as a main characteristic of Indonesian learners, consisting of religious, personal, social, environmental, and civic morality (Siregar, 2023).

Based on this background, this study is important because it connects Rasyid Ridha's ideas on moral education with the need for transformation in the modern Islamic Education curriculum. The focus of this research is directed toward three main questions: how Rasyid Ridha conceptualizes moral education, how the value structure of moral education is constructed in his thought, and how his ideas are relevant to the modern Islamic Education curriculum.

Literature Review

The study of moral education in Rasyid Ridha's thought must be situated within the framework of Islamic reform. Ridha did not view education as a neutral process. He regarded

education as a means of reforming creed, strengthening reason, forming morality, and rebuilding the strength of the Muslim community (Rezwandi, Ahmad Fikri, 2025). Therefore, moral education in his perspective does not stand as a separate subject but serves as the fundamental orientation of the entire Islamic educational process (M. Y. Harahap et al., 2024).

A. Muhammad Rasyid Ridha and the Tradition of Islamic Educational Reform

Rasyid Ridha belonged to the stream of Islamic reform influenced by Jamaluddin al-Afghani and Muhammad Abduh. Through *al-Manar*, Ridha developed ideas concerning the importance of returning to the Qur'an and Sunnah, reviving *ijtihad*, criticizing *taqlid*, and developing education capable of responding to the decline of the Muslim community. The *al-Manar* collection published in Cairo demonstrates Ridha's position as an important figure in disseminating Islamic reformist ideas through print media (Yusuf, 2011).

In the field of education, Ridha believed that the decline of the Muslim community was not only caused by political weakness but also by the weakness of knowledge, morality, and modes of thinking. Education that emphasizes memorization without understanding will produce passive attitudes (Abrianto, 2023). Education that abandons religion will produce intellectually capable individuals who lack moral orientation. Therefore, Ridha rejected two extremes: conservatism that closes the door to reform and modernism that disconnects education from Islamic foundations. Several central ideas of Ridha's educational reform can be summarized as follows (Alban, 2023):

1. Education must be rooted in *tawhid* and revelation.
2. Education must actively develop reason.
3. Religious knowledge and worldly knowledge must not be placed in opposition.
4. Morality must become the tangible outcome of the educational process.
5. Education must produce individuals who are beneficial to society.
6. The curriculum must respond to the needs of the age without losing Islamic identity.

This framework shows that moral education according to Ridha is not narrow in scope. Morality does not merely mean individual etiquette but also includes the ethos of knowledge, social responsibility, public civility, and the courage to improve society (Abdullah, 2023).

B. Moral Education as the Integration of Faith, Reason, and Action

Moral education in the Islamic tradition is always related to the relationship between faith, knowledge, and action (Rahman, 2019). Rasyid Ridha strengthened this relationship through a reformist approach. He emphasized that faith must produce an active attitude, not fatalism. Reason must be used to understand the signs of God, both in revelation and in social reality. Action becomes evidence that education has formed character (Rezwandi, Ahmad Fikri, 2025).

Moral education is insufficient if it is only taught through definitions, textual evidence, and memorization. Moral education must be present in habits of thinking, behavioral habituation, the exemplary conduct of teachers, and the culture of educational institutions. Ridha positioned morality as the foundation for the revival of the Muslim community. This means that social improvement does not begin merely with administrative change but with the formation of individuals who are knowledgeable, faithful, and responsible. Moral education according to Ridha can be understood through four main dimensions (Sapitri, 2017):

- a) The theological dimension, namely morality derived from *tawhid* and awareness of worshipping Allah.
- b) The rational dimension, namely morality that arises from the use of reason, understanding, and the ability to distinguish benefit from harm.
- c) The social dimension, namely morality manifested in care, justice, cooperation, and responsibility toward society.

- d) The civilizational dimension, namely morality that encourages the Muslim community to progress, become productive, disciplined, and free from intellectual laziness.

Contemporary studies on *Tafsir al-Manar* state that Islamic education according to Ridha is oriented toward the development of reason, human responsibility as *khalifah*, and the formation of active and competitive individuals. This finding reinforces Ridha's position as an educational thinker who did not separate morality from rationality (Mawardi, 2025).

C. Modern Transformation of the Modern Islamic Education Curriculum

The transformation of the modern Islamic Education curriculum requires a shift from a content-oriented approach to an approach based on values, competencies, and praxis. The curriculum must not stop at a list of topics. It must answer a more fundamental question: what kind of human being does Islamic education seek to form?

In the Indonesian context, Islamic Religious Education and Character Education have been directed toward mastery of religious teachings as well as habituation of attitudes. In Phase E, Islamic Religious Education learning outcomes emphasize the ability to analyze Qur'anic verses and hadiths concerning competition in goodness, work ethic, the prohibition of free association, and the habituation of preserving personal dignity. In Phase F, students are directed to analyze themes related to critical thinking, science and technology, tolerance, preservation of human life, love of the homeland, and religious moderation (Muhammad Fajar Pramono, 2025).

This direction is in line with Ridha's ideas, especially in three aspects. First, the integration of knowledge and religion. Second, the strengthening of reason and critical attitudes. Third, the formation of social morality. However, the weakness often lies in implementation. The curriculum already contains values, but the learning process sometimes remains centered on lectures, memorization, and cognitive assessment. This is the gap that Ridha's ideas can address. The transformation of the modern Islamic Education curriculum needs to consider the following aspects (Sapitri, 2017):

1. Curriculum objectives should move from mere mastery of material toward the formation of moral, rational, and productive individuals.
2. Curriculum content should move from the dichotomy between religious and general knowledge toward the integration of revelation, knowledge, technology, and social reality.
3. Learning methods should move from one-way transmission toward discussion, reflection, social projects, and problem-solving.
4. Evaluation should move from cognitive testing toward behavioral assessment, action portfolios, self-reflection, and social contribution.
5. School culture should move from formal rules toward a living moral ecosystem in the relationships among teachers, students, families, and society.

Thus, Ridha's thought can be used as a normative and conceptual foundation for developing an Islamic Education curriculum that is not only modern in method but also morally strong (Ridha, 2025).

Research Methodology

This study employs a qualitative method with a library research design (Sukmadinata, 2009). This approach was selected because the object of the study consists of a thinker's ideas, the concept of moral education, and its relevance to the transformation of the modern Islamic Education curriculum. The primary data of this research were obtained from Muhammad Rasyid Ridha's thought as contained in *Tafsir al-Manar* and academic studies that directly discuss his educational thought. Secondary data include books, journal articles, curriculum documents, and previous research relevant to moral education, the modernization of Islamic education, and curriculum transformation (Moeleong, 2006).

Data were collected through documentation, namely by tracing, reading, recording, and classifying literature based on the research themes. The data analysis technique employed the model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing and verification (Matthew B. Miles, A. Michael Huberman, 2014). This model positions qualitative analysis as an interactive process that takes place from the moment data are collected until conclusions are formulated. Data validity was maintained through source triangulation, repeated reading, and consistency among the research focus, literature findings, and conceptual argumentation (S. Harahap, 2006).

Results

The findings show that Muhammad Rasyid Ridha's ideas on moral education can be formulated into three main findings. First, moral education must be rooted in *tawhid* and the purification of life orientation. Second, moral education must integrate revelation, reason, and modern knowledge. Third, moral education must be directed toward the formation of socially active individuals who contribute to the improvement of the Muslim community. These three findings have strong relevance to the transformation of the modern Islamic Education curriculum.

A. Biography of Muhammad Rasyid Ridha

Muhammad Rasyid Ridha was one of the modern Islamic reformist figures who had great concern for education, morality, and the revival of the Muslim community. He was born on 23 September 1865 in al-Qalamun, in the Ottoman Syrian region now part of Lebanon, and died on 22 August 1935 in Egypt. From a young age, Rasyid Ridha received a traditional Islamic education, particularly in religious sciences and Arabic. His thought was later strongly influenced by Jamaluddin al-Afghani and Muhammad Abduh, two major figures of Islamic reformism (Mawardi, 2025).

Rasyid Ridha became widely known through the journal *al-Manar*, which he founded in 1898. Through this medium, he disseminated ideas of Islamic reform, critiques of the decline of the Muslim community, and the importance of returning to pure Islamic teachings while remaining open to advances in science and technology. For him, the decline of the Muslim community was not only caused by political weakness but also by corrupted religious understanding, weak morality, and a low spirit of scholarship.

In the field of education, Rasyid Ridha emphasized that Islamic education must form individuals who are faithful, knowledgeable, moral, and beneficial to society. He did not desire an education that consisted only of memorization, but an education capable of activating reason, building moral awareness, and encouraging Muslims to progress. Therefore, his ideas are relevant to modern Islamic education, particularly in efforts to integrate Islamic values, character formation, and mastery of knowledge in a balanced manner.

In brief, Rasyid Ridha can be understood as a thinker who sought to bridge Islamic tradition and the demands of modernity. He did not absolutely reject Western progress, but encouraged Muslims to benefit from developments in science and technology without losing the foundations of Islamic creed and morality. This is what makes his thought remain important in discussions of moral education and the transformation of the Islamic Education curriculum today.

B. Moral Education as the Formation of Tawhid and Moral Personality

The first finding shows that moral education according to Rasyid Ridha is based on *tawhid*. *Tawhid* is not only understood as a doctrine of faith but also as the foundation for the formation of moral consciousness. Students who possess *tawhid* should not merely know that Allah is God, but should also make this awareness the basis for thinking, acting, and making decisions.

Morality does not arise merely from social pressure. Morality arises from internal awareness that human beings are responsible to Allah and to society. Therefore, moral

education must establish a relationship between belief and behavior. If religious learning stops only at explanations of law and definitions, then education has not yet touched the core of moral formation. Education is successful only when religious knowledge is transformed into a way of life (Fuady, 2016).

Moral education based on *tawhid* also rejects fatalism. Ridha viewed human beings as required to use effort, knowledge, and reasoning ability to improve life. A passive attitude that hides behind the notion of destiny is contrary to the spirit of Islamic education. In this regard, morality is not only patience, but also discipline, responsibility, hard work, and courage to undertake reform.

This finding is relevant to the needs of the modern Islamic Education curriculum. The curriculum is not sufficient if it merely places morality as a chapter in a textbook. Morality must become the orientation of all subjects. Teachers of Islamic Religious Education, science, social studies, and technology need to build the awareness that knowledge must be used for goodness. In this way, *tawhid* becomes the ethical foundation of knowledge, not merely a theological topic.

C. Integration of Revelation, Reason, and Modern Knowledge

The second finding shows that Rasyid Ridha rejected the dichotomy between religious knowledge and general knowledge. For him, true knowledge must not be separated from moral values and the objective of public benefit. He criticized educational practices that emphasized memorization without developing intellectual capacity. He also rejected modern education that excluded religion from human formation (Abdi Syahrial Harahap, 2022). This idea is important for the transformation of the modern Islamic Education curriculum. One of the main problems in Islamic education is the continuing separation between religious subjects and general subjects. As a result, students often view religion as belonging to the domain of worship, while science, technology, economics, and social life appear to exist outside religious responsibility. This perspective produces a fragmented personality. Students may be symbolically religious, but not necessarily ethical in the use of knowledge, technology, and social relations.

Rasyid Ridha offered a more holistic orientation. Revelation provides the direction of values. Reason reads reality. Knowledge becomes an instrument for developing public benefit. Morality controls the use of knowledge so that it does not harm human beings. Within this framework, the modern Islamic Education curriculum must move from a fragmentary model toward an integrative model.

Table 1. Mapping Rasyid Ridha’s Ideas and Their Relevance to the Modern Islamic Education Curriculum

Aspect of Rasyid Ridha’s Thought	Meaning of Moral Education	Relevance to the Modern Curriculum
<i>Tawhid</i> as the foundation of education	Morality is rooted in awareness of Allah	Curriculum objectives are directed toward the formation of faith and character
Critique of <i>taqlid</i>	Students must think critically	Learning needs dialogue, analysis, and problem-solving
Integration of religious and modern knowledge	Knowledge must possess moral value	The curriculum connects Islamic Religious Education, science, technology, and social issues
Rejection of fatalism	Morality includes effort and productivity	Learning cultivates work ethic and responsibility
Education for the revival	Morality is social and	The curriculum encourages social

of the Muslim community	civilizational	projects and public contribution
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The table shows that Ridha’s ideas can be translated into curriculum principles. The modern Islamic Education curriculum needs to formulate learning outcomes that do not only measure understanding of textual evidence, but also students’ ability to connect religious texts with real problems. For example, the theme of trustworthiness should not merely be taught through definitions. Students need to be guided to analyze the practice of trustworthiness in the use of technology, digital transactions, academic responsibility, and leadership in school organizations (Panggabean et al., 2022).

D. Moral Education as the Formation of Social Responsibility

The third finding shows that moral education according to Ridha has a social orientation. Morality is not merely an individual matter. It is also related to justice, brotherhood, care, and social reform. Rasyid Ridha viewed Islam as a religion that shapes the order of life. Therefore, students should not only become personally pious individuals. They must also be able to provide benefit to their social environment.

In the context of modern Islamic education, this idea requires a change in learning methods. Moral education is not sufficient when delivered merely through advice. Students must experience learning processes that train social responsibility. This may be carried out through community service projects, observation of environmental problems, digital ethics campaigns, social care programs, or the practice of deliberation in resolving conflict (Lubis et al., 2023).

Such a model is in line with the direction of the contemporary curriculum, which provides space for project-based learning and character strengthening. However, Islamic education must ensure that such projects do not become merely administrative activities. Projects must be connected to the values of *tawhid*, morality, and public benefit. Otherwise, projects become technical activities without spiritual depth. The following is the conceptual model of the research findings:

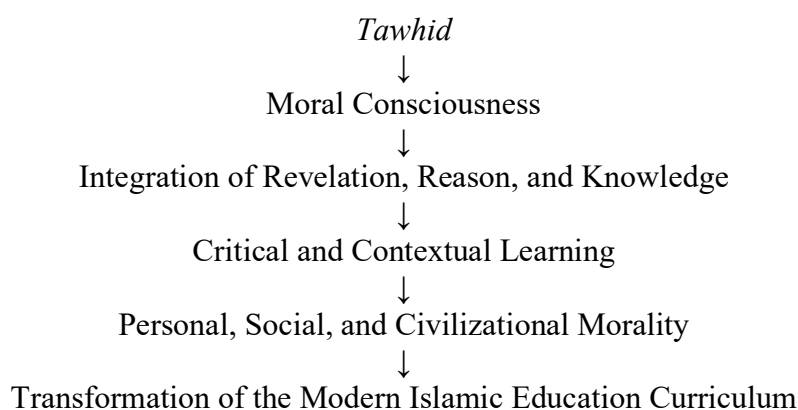


Figure 1. Model of the Relevance of Rasyid Ridha’s Ideas on Moral Education

The model explains that curriculum transformation should not begin merely with changes in administrative documents. Transformation must begin with the orientation of the human being that education seeks to form. From Ridha’s perspective, an educated person is one who possesses *tawhid*, reason, morality, and usefulness. A curriculum that merely pursues completion of subject matter is insufficient. The curriculum must build a relationship between knowledge, character, and social contribution.

E. Implications for the Design of the Modern Islamic Education Curriculum

Based on the analysis, there are four important implications for the modern Islamic Education curriculum:

1. First, the curriculum needs to make morality a cross-subject framework. Morality must not be assigned only to Islamic Religious Education teachers. In Ridha's view, all knowledge must be directed toward goodness. Therefore, science, technology, economics, and social studies learning must include ethical questions: for what purpose is knowledge used, who benefits from it, and what impact does it have on human beings?
2. Second, Islamic Religious Education learning needs to reduce the dominance of memorization that is not accompanied by understanding. Memorization remains important, but it is not sufficient. Students need to be trained to understand the meanings of Qur'anic verses and hadiths, relate them to reality, and then take an ethical position. This is consistent with contemporary Islamic Religious Education learning outcomes, which require students to analyze religious texts, think critically, and habituate ethical attitudes in daily life.
3. Third, the evaluation of moral education must be expanded. Written tests cannot measure all dimensions of morality. Evaluation needs to involve self-reflection, behavioral observation, project portfolios, social worship journals, and assessment of participation. This approach is closer to the purpose of moral education as the formation of habits, not merely mastery of concepts.
4. Fourth, Islamic educational institutions need to build a consistent school culture. A moral curriculum will fail if the school environment does not provide exemplary conduct. Teachers, school leaders, academic rules, student interactions, and communication culture must reflect the values being taught. Inconsistency between moral content and institutional behavior will damage the credibility of education.

The findings of this study affirm that Rasyid Ridha's ideas remain relevant to modern Islamic education. This relevance does not lie in the historical repetition of his thought, but in its capacity to provide a conceptual foundation for a curriculum that is integrative, rational, religious, and social. Ridha offers an important reminder: the Muslim community will not rise merely through religious symbols, but through education that forms faith, reason, morality, and action.

Conclusion

This study concludes that Muhammad Rasyid Ridha's ideas on moral education have strong relevance to the transformation of the modern Islamic Education curriculum. Moral education in Ridha's perspective is not narrow in scope, but includes the formation of *tawhid*, the development of reason, the strengthening of action, and social responsibility.

1. Moral education according to Rasyid Ridha is rooted in *tawhid*, which forms moral consciousness, discipline, and human responsibility to Allah and society.
2. Ridha's ideas emphasize the importance of integrating religious knowledge and modern knowledge. The Islamic Education curriculum needs to eliminate the dichotomy of knowledge and develop learning that is critical, contextual, and value-based.
3. The main relevance of Ridha's thought lies in transforming the curriculum from a memorization-oriented model toward the formation of character, social ethos, and civilizational contribution. Modern Islamic education must produce students who are pious, intelligent, active, and beneficial.

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