# Innovative Pedagogies in Indonesian Islamic Schools: Shaping Future Leaders for a Democratic and Just *Masyarakat Madani*

Sinta Ari Susanti[a], Ali Murfi[b], Ade Anggian Hakim[c], Mohamad Waskita Adi Pranata[d]

[a]Universitas Sebelas Maret, Indonesia; [b]Universitas Islam Negeri Sunan Kalijaga, Indonesia, [c]Universiti Tun Hussein Onn Malaysia, Malaysia; [d]Shizuoka University, Japan.

## Abstract

**Purpose –** This study explores the pedagogical approaches and curricula adopted by Islamic schools in Indonesia to prepare students as future leaders of a civil society, known as "Masyarakat Madani." Given the critical role of education in shaping future leaders, the study investigates how these schools integrate democratic values, social justice, and active citizenship into their educational practices.

**Methods/Design/Approach –** Employing an exploratory case study design, this research examines selected Islamic schools renowned for fostering leadership qualities and civic engagement among students. Data were collected through semi-structured interviews, classroom observations, and document analysis. Participants included teachers, school principals, and alumni from five Islamic schools.

**Findings –** The study identifies innovative pedagogical strategies that Islamic schools use to embed Masyarakat Madani principles in their curricula. These include integrating religious teachings with secular subjects and emphasizing collaborative learning and interactive discussions. Extracurricular activities such as debates, scouting, and student organizations play a significant role in developing leadership skills and active citizenship. However, challenges such as limited resources and insufficient government support were also noted.

**Originality/Value –** This research contributes to the literature on Islamic education by highlighting the potential of Islamic schools in Indonesia to produce leaders who are oriented towards civil society. The study offers practical insights into how these schools can overcome existing challenges and enhance their role in fostering inclusive and sustainable education.

**Practical Implications –** The findings suggest that Islamic schools could serve as models for integrating civic values into education. To optimize outcomes, increased financial support, teacher training, and community involvement are recommended. Effective use of technology in teaching could further strengthen the application of Masyarakat Madani values in daily life.

**Keywords** Islamic education, Masyarakat Madani, leadership development, civic education, Indonesia

**Paper type** Research paper

## 1.    Introduction

Education plays a crucial role in shaping future leaders and creating a civil society, often referred to as 'Masyarakat Madani.' This term originates from the Arabic word 'Madina,' which means 'city' or 'civilization.' In the Indonesian context, Masyarakat Madani refers to a civil society founded on the principles of democracy, social justice, and active citizenship. This concept has become central to discussions on political and social development in Indonesia. However, its implementation in the education sector has yet to receive adequate attention. This research aims to explore the innovative approaches adopted by Islamic schools in preparing their students as future leaders of Masyarakat Madani.

Several researchers have highlighted significant changes in the curriculum and teaching methods in Islamic schools, focusing on Islamic identity, spirituality, tolerance, and democratic governance (Arsyad & Rama, 2019; Santoso, 2014; Zainuddin, 2018). Studies demonstrate the contribution of Islamic educational institutions to national moral development and character education (B., 2009; Izzah, 2018), while others assess the role of Islamic education teachers in shaping a civil society through non-formal education (Ishak et al., 2021). The importance of education that includes social, cultural, and civic aspects is also emphasized (Ibrahim, 2012; Khalis, 2014).

Researchers stress the balance between knowledge and spirituality and the role of moral education in facing modernity (Charis & Nuryansah, 2015; Gani, 2015). The importance of value education in shaping the morals of the younger generation and building a tolerant and pluralistic society is underscored (Ilma & Alfian, 2020; Wahyu, 2020). The need for educational reform in Islamic education and the adaptation of Islamic institutions in local social and cultural contexts is highlighted (Kadir et al., 2023; Rochmat, 2002). Finally, there is a suggestion for inclusive Islamic education in elementary schools, oriented towards the values of Masyarakat Madani (Jenuri, 2016).

Indonesian madrasahs, with their long history, have played a significant role in shaping the moral, intellectual, and civic abilities of students through an education system that integrates religious and secular teachings. However, their role in developing future leaders of civil society is often overlooked in academic literature. This study argues that the unique pedagogical strategies and curricula employed in Islamic schools may offer valuable insights for broader discussions on leadership education and the formation of Masyarakat Madani.

Utilizing a case study methodology, this research delves into the specific educational practices and philosophical foundations of strategies implemented by Islamic schools. It presents an in-depth examination of selected Islamic schools known for fostering leadership qualities and civic engagement among their students. Through a combination of semi-structured interviews, classroom observations, and document analysis, this study aims to provide a holistic understanding of these practices.

The primary objectives of this study are threefold: first, to investigate how Islamic schools in Indonesia conceptualize and operationalize the principles of Masyarakat Madani in their pedagogical practices and curricula; second, to analyze the effectiveness of these strategies in fostering leadership capabilities and active citizenship; and third, to identify the challenges and opportunities in implementing these approaches within the Islamic educational environment. Thus, this research not only contributes theoretically but also offers practical implications for the development of more inclusive and sustainable education in Indonesia.

## 2.   Literature Review

The concept of Masyarakat Madani has historical roots in the Hijrah of Prophet Muhammad (PBUH) from Mecca to Yathrib, which was later renamed Madinah, meaning "center of civilization" (Effendy, 1999). This renaming symbolizes the goal of Prophet Muhammad and his followers, both from the Muhajirin and the Ansar, to establish a civilized and orderly society (Madjid, 1996). This change marked the transition from the era of Jahiliyah to the era of Madaniyah.

The term "madani" is derived from "Madinah," which means "city," and is etymologically related to "madaniyah" or "tamaddun," meaning "civilization" (Madjid, 1996). This term reflects a pattern of civilized living, which in Arabic is called "madaniyah," similar to "hadlarah," referring to the way of life in a particular place.

The term Masyarakat Madani was first introduced by Dr. Anwar Ibrahim, former Deputy Prime Minister of Malaysia, at the Istiqlal Festival in 1995. He referred to the concept of civil society as articulated by the ancient Greek orator Cicero, who emphasized the existence of a civilized political community with its own legal code (ius civile) (Raharjo, 1999). Additionally, Naquib al-Attas, a historian and scholar of Islamic civilization from Malaysia, also introduced the Arabic translation "mujtama' madani," sponsored by Anwar Ibrahim (M. Hidayat, 2008). In Indonesia, Nurcholish Madjid is known as a pioneer of this term, with his vision and spirit reflected in the name of the Paramadina Foundation (K. Hidayat, 1999).

In the context of Islam, Masyarakat Madani is a conceptualization of an ideal society rooted in Arab cultural traditions and the socio-historical setting of the time of Prophet Muhammad (PBUH). Intellectuals hold varying perspectives in defining the meaning, structure, and concept of Masyarakat Madani.

When examining the terminology and concept of Masyarakat Madani, two critical aspects must be understood: first, the principles of societal organization in Islam based on interpretations of the Qur'an and Hadith; second, the historical context of the development of Arab society from the pre-Islamic era to the Madinah period (Masudi, 1999).

Nurcholish Madjid defines Masyarakat Madani as a polite, civilized, and orderly society, akin to the concept of civil society. The word "madani" means civilization or culture, sharing etymological similarities with words like civil, polis, and politic, all of which refer to patterns of orderly life in a city (Ubaedillah & Rozak, 2012).

Emil Salim, a former leader of the Masyarakat Madani Movement, emphasizes that the substance of Masyarakat Madani has long existed in Indonesia's socio-political ethics, characterized by egalitarianism and deliberation as mechanisms of substantive democracy (M. Hidayat, 2008). Anwar Ibrahim describes Masyarakat Madani as a place where democracy, freedom of expression, balance between individual freedom and social stability, and governance based on the rule of law thrive. However, he acknowledges that Islamic societies in Asia and Africa still fall short of these characteristics due to various social and political challenges (M. Hidayat, 2008).

The concept of Masyarakat Madani, although originating from civil society, is also found in Gelner's "High Islam," which is relevant to the history of Islam in Southeast Asia, particularly among Malay Muslims.

Across this body of literature, it is evident that the concept of Masyarakat Madani is not only deeply rooted in Islamic tradition and history but also remains relevant in modern contexts, reflecting the need for a civilized and orderly society amidst complex social and political dynamics.

## 3.   Methods

### 3.1   Research Design

This study employs an exploratory case study design to understand the pedagogical approaches and curricula implemented by Islamic schools in preparing their students as future leaders of Masyarakat Madani. This design was chosen because it allows the researcher to explore phenomena within their original context, providing in-depth insights into the complex and multifaceted educational practices (Yin, 2014).

### 3.2   Sample/Participants

Participants in this study were purposively selected from several Islamic schools known for their strong reputation in developing leadership qualities and civic engagement among students. The selection of schools was based on specific criteria, including school accreditation, the curriculum implemented, and student achievements in extracurricular activities focused on leadership and active citizenship. The total participants include five schools with varying numbers of students at each school, involving teachers, principals, and several alumni who have demonstrated active leadership in society.

**Table 1.** Respondent Profile

| Code | School | Respondent Position | Number of Respondents | Special Criteria |
|------|--------|---------------------|-----------------------|------------------|
| S1 | School A | Teacher | 5 | Accreditation A, integrative curriculum |
| S2 | School B | Principal | 1 | Student achievements in leadership |
| S3 | School C | Alumni | 3 | Alumni active in community organizations |
| S4 | School D | Teacher | 4 | Leadership-based extracurricular activities |
| S5 | School E | Teacher | 4 | Focus on citizenship education |

### 3.3   Data Collection

Data were collected through a triangulation method, including semi-structured interviews, classroom observations, and document analysis. *Semi-structured Interviews:* Interviews were conducted with teachers, principals, and alumni to gain an in-depth understanding of the pedagogical approaches used. These interviews were designed to elicit participants' perspectives on the implementation of Masyarakat Madani principles in education. *Classroom Observations:* Observations were conducted in several randomly selected classes to directly observe how Masyarakat Madani values are integrated into the learning process. The researcher observed interactions between teachers and students, the teaching methods used, and student participation in class discussions and group activities. *Document Analysis:* The documents analyzed included curricula, syllabi, lesson plans (RPP), and records of extracurricular activities. This analysis aimed to identify how Masyarakat Madani principles are articulated and operationalized in official school documents.

### 3.4   Data Analysis

Data were analyzed using thematic analysis, which involved coding the data, identifying key themes, and grouping findings based on relevant themes. Thematic analysis enables

the researcher to organize and interpret qualitative data systematically, facilitating the identification of patterns and relationships among themes (Braun & Clarke, 2006). All data collected from interviews, observations, and documents were analyzed in stages to ensure the validity and reliability of the findings.

## 2.4   Ethical Considerations

This study adhered to ethical considerations by obtaining written consent from all participants and institutions involved. All participants were fully informed about the research objectives, procedures, and their rights as participants, including the right to withdraw at any time without consequence. Participant confidentiality was ensured by using anonymous codes and storing data in encrypted form. The study also received approval from the university's research ethics committee to ensure that all procedures comply with applicable ethical standards.

With this comprehensive methodology, the research is expected to provide deep insights into educational practices that support the development of future leaders of Masyarakat Madani in Indonesia, as well as offer practical recommendations for the development of more inclusive and sustainable education.

## 4.   Results

This study identified several innovative pedagogical approaches employed by Islamic schools to prepare students as future leaders of Masyarakat Madani. Through interviews, observations, and document analysis, several key themes emerged that illustrate how the principles of Masyarakat Madani are integrated into the curriculum and daily educational practices.

### 4.1   Conceptualization and Operationalization of Masyarakat Madani Principles in the Curriculum

The schools studied demonstrated a strong commitment to integrating Masyarakat Madani values, such as democracy, social justice, and active citizenship, into their curricula. For instance, School A adopts an approach that combines religious teachings with secular subjects, emphasizing Masyarakat Madani values. A teacher from School A explained:

"We ensure that every subject contains elements that encourage students to think critically about social justice and democracy. Classroom discussions often involve real-world issues relevant to Masyarakat Madani principles." (Teacher S1)

This demonstrates the school's efforts to ensure that the concept of Masyarakat Madani is not merely theoretical but also applied in students' daily lives. Classroom observations also revealed that collaborative learning methods and interactive discussions are frequently used to teach these values.

### 4.2   Effectiveness of Strategies in Fostering Leadership and Active Citizenship

The schools also emphasized the importance of extracurricular activities as a means of developing students' leadership skills. At School B, extracurricular programs include debates, scouting, and various student organizations designed to build leadership abilities and active citizenship. The principal of School B highlighted:

"Extracurricular activities like debates, scouting, and student organizations are crucial for building leadership skills. We see students become more confident and capable of taking initiative after participating in these activities." (Principal S2)

These activities provide students with opportunities to practice leadership skills in a supportive and structured environment. At School D, teachers employ collaborative

learning methods that involve all students, regardless of their social or academic backgrounds. A teacher from School D noted:

"We always encourage active participation from all students and ensure that they feel valued and heard. This is part of our efforts to foster a sense of community and inclusivity." (Teacher S4)

This approach aims to cultivate a sense of community and inclusivity, which are essential values in Masyarakat Madani.

### 4.3  Challenges and Opportunities in Implementing the Approach

Despite many successes, the study also identified several challenges in implementing Masyarakat Madani principles in Islamic schools. One major challenge is the limitation of resources and support from the government. An alumnus from School C expressed:

"Although our school strives to implement Masyarakat Madani values, sometimes the lack of financial support and facilities becomes a significant obstacle. We hope for more attention from the government to the needs of Islamic schools." (Alumni S3)

This challenge indicates that greater attention and support from the government are necessary to meet the needs of Islamic schools and support their efforts in shaping future leaders oriented towards Masyarakat Madani. On the other hand, support from the surrounding community also plays a crucial role in the successful implementation of Masyarakat Madani values. In some schools, parental and local community involvement in school activities significantly contributes to creating a conducive educational environment. A teacher from School E stated:

"We involve parents and the community in various school activities to ensure that the education of Masyarakat Madani values happens not only in the classroom but also outside the school environment." (Teacher S5)

This active community participation strengthens the application of these values in students' daily lives.

The findings of this study suggest that Islamic schools in Indonesia have great potential in developing future leaders oriented toward Masyarakat Madani. The integration of democratic values, social justice, and active citizenship into the curriculum, along with leadership development through extracurricular activities, represents effective steps taken by these schools.

However, the existing challenges, such as resource limitations, need to be addressed to achieve more optimal results. Support from the government and other stakeholders is crucial to strengthening the efforts of Islamic schools in preparing their students as future leaders of Masyarakat Madani.

Community support and technological integration have also proven important in supporting the education of Masyarakat Madani values. Parental and local community involvement, as well as the use of technology in the learning process, can enrich students' learning experiences and reinforce the application of these values in their daily lives. Thus, this study not only provides theoretical contributions but also offers practical implications for the development of more inclusive and sustainable education in Indonesia. A collaborative effort from schools, the government, communities, and other stakeholders is necessary to create an educational environment that supports the formation of a strong and sustainable Masyarakat Madani.

## 5.  Discussion

This study aimed to explore the pedagogical approaches and curricula employed by Islamic schools in Indonesia to prepare their students as future leaders of Masyarakat Madani. This research is highly relevant given the critical role of education in shaping the

character and leadership capabilities of the younger generation, as well as in supporting social and political development in Indonesia.

The study found that Islamic schools have adopted several innovative approaches to support the values of Masyarakat Madani. For instance, School A integrates religious teachings with secular subjects, emphasizing the values of democracy, social justice, and active citizenship. Collaborative learning methods and interactive discussions are employed to teach these values. A teacher at School A stated, "We ensure that every subject contains elements that encourage students to think critically about social justice and democracy."

These findings align with previous research, which highlighted the importance of integrating Islamic values into education to shape *Masyarakat Madani* (Arsyad & Rama, 2019; Santoso, 2014). Research also underscores the significance of Islamic education in shaping the moral and character of the nation (Zainuddin, 2018), while others evaluate the role of teachers in forming a civil society through non-formal education (Ishak et al., 2021).

However, this study extends previous findings by emphasizing the importance of extracurricular activities in developing leadership skills and active citizenship. For example, at School B, extracurricular programs such as debates, scouting, and student organizations are designed to build leadership abilities and active citizenship. The principal of School B emphasized, "Extracurricular activities like debates, scouting, and student organizations are crucial for building leadership skills."

The integration of Masyarakat Madani values into the curriculum and daily educational practices of Islamic schools can be understood through the framework of value education and civic education theories. This approach enables students to not only understand these values theoretically but also to practice them in their daily lives. This supports the findings, which emphasized the balance between knowledge and spirituality and the role of moral education in addressing modernity (Charis & Nuryansah, 2015; Gani, 2015).

While these findings demonstrate success in several areas, it is important to interpret the results cautiously. The limitations of resources and government support are significant challenges that can affect the effectiveness of implementing Masyarakat Madani values. An alumnus from School C revealed, "The lack of financial support and facilities is a major obstacle." This highlights the need for sustained support from various stakeholders.

These findings have important theoretical and practical implications. Theoretically, this research enriches the literature on Islamic education and the formation of Masyarakat Madani. Practically, the results of this study can serve as a guide for developing more inclusive and sustainable education policies. Islamic schools in Indonesia have great potential to develop future leaders oriented toward Masyarakat Madani, as highlighted by previous research, which discussed the importance of religious education reform and the adaptation of Islamic institutions within local social and cultural contexts (Kadir et al., 2023; Rochmat, 2002).

This study identifies several areas requiring further exploration. First, more in-depth studies on the impact of government support on the implementation of Masyarakat Madani values in Islamic schools. Second, research on the role of technology in supporting the education of Masyarakat Madani values. Finally, longitudinal studies to evaluate the long-term impact of these educational approaches on the character and leadership development of students.

This research has some limitations, including a sample limited to certain Islamic schools and data collection methods that may not capture all aspects of existing educational practices. Therefore, the results of this study should be viewed in a broader context, considering variations across schools and regions.

To address the existing limitations and challenges, several recommendations are proposed. First, increasing financial support and facilities from the government for Islamic schools. Second, developing training programs for teachers to integrate Masyarakat Madani

values into the curriculum. Third, promoting active involvement of parents and local communities in the educational process. Additionally, the use of technology in the learning process can enrich students' learning experiences and strengthen the application of these values in daily life. These recommendations are expected to strengthen the efforts of Islamic schools in preparing future leaders oriented toward Masyarakat Madani.

## 5.   Conclusion

This study reveals that Islamic schools in Indonesia have significant potential in shaping future leaders oriented toward Masyarakat Madani through the integration of democratic values, social justice, and active citizenship into their curricula and extracurricular activities. The schools studied have adopted innovative pedagogical approaches that combine religious teachings with secular subjects and utilize collaborative learning methods to effectively impart these important values.

However, the study also identifies several challenges, particularly concerning the limitations of resources and government support. These challenges underscore the need for greater attention from stakeholders, especially in terms of financial and facility support, to enhance the effectiveness of education focused on developing leaders oriented toward Masyarakat Madani.

The findings of this study contribute theoretically to the literature on Islamic education and the concept of Masyarakat Madani. Practically, the results can serve as a guide for formulating more inclusive and sustainable educational policies in Indonesia. The approaches used by these schools can serve as a model for other educational institutions in integrating value-based education and leadership relevant to local social and cultural contexts.

However, this study has limitations, such as a limited sample and data collection methods that may not fully capture all aspects of existing educational practices. For future research, it is recommended to conduct more in-depth studies on the impact of government support on the implementation of Masyarakat Madani values and further exploration of the role of technology in supporting value-based education. Longitudinal research is also needed to evaluate the long-term impact of these educational approaches on the character and leadership development of students.

To achieve more optimal results, several steps need to be taken: increasing financial support and facilities from the government, developing teacher training programs, and promoting the involvement of parents and local communities in the educational process. Additionally, more effective use of technology in learning can enrich students' experiences and strengthen the application of Masyarakat Madani values in daily life. With these measures, Islamic schools in Indonesia can play a more significant role in producing future leaders who contribute to the development of a strong and sustainable Masyarakat Madani.

## Acknowledgements

## Declarations

### Author contribution statement

**Sinta Ari Susanti:** Methodology, Investigation, Writing - Review & Editing, Project Administration. **Ali Murfi:** Conceptualization, Writing - Original Draft, Writing - Review & Editing. **Ade Anggian Hakim:** Formal Analysis, Resources, Data Curation, Writing - Review & Editing, Visualization. **Mohamad Waskita Adi Pranata:** Formal Analysis, Resources, Data Curation, Writing - Review & Editing, Visualization.

## Data availability statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.

## Declaration of interest statement

No potential conflict of interest was reported by the authors.

## Additional information

Correspondence and requests for materials should be addressed to the **Corresponding Author**, Ali Murfi, at ✉ ali.murfi@mail.ugm.ac.id

## ORCID

Sinta Ari Susanti ⓘD https://orcid.org/0009-0000-3629-5195
Ali Murfi ⓘD https://orcid.org/0000-0001-5879-6476
Ade Anggian Hakim ⓘD -
Mohamad Waskita Adi Pranata ⓘD -

## References

Arsyad, M., & Rama, B. (2019). Urgensi Pendidikan Islam dalam Interaksi Sosial Masyarakat Soppeng: Upaya Mewujudkan Masyarakat Madani. *Al-Musannif*, *1*(1), 1–18.

B., A. H. (2009). Lembaga Pendidikan Agama dalam Membentuk Masyarakat Madani. *Jurnal Likhitaprajna*, *13*(2), 1–8. https://doi.org/10.37303/likhitaprajna.v13i2.128

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101.

Charis, I., & Nuryansah, M. (2015). Pendidikan Islam dalam Masyarakat Madani Indonesia. *Mudarrisa: Jurnal Kajian Pendidikan Islam*, *7*(2), 229–258. https://doi.org/10.18326/mdr.v7i2.755

Effendy, M. (1999). *Mencari Common Platform Masyarakat Madani*. Aditya Media.

Gani, A. (2015). Pendidikan Akhlak Mewujudkan Masyarakat Madani. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *6*(2), 273–284. https://doi.org/10.37459/tafhim.v10i1.3247

Hidayat, K. (1999). *Masyarakat Agama dan Agenda Penegakkan Masyarakat Madani, dalam Membangun Masyarakat Madani Menuju Indonesia Milenium ke-3*. Aditya Media.

Hidayat, M. (2008). Ormas Keagamaan dalam Pemberdayaan Politik Masyarakat Madani. *Komunitas. Jurnal Pengembangan Masyarakat Islam*, *4*(1), 10.

Ibrahim, F. W. (2012). Pembentukan Masyarakat Madani di Indonesia melalui Civic Education. *Jurnal Ilmiah Didaktika*, *13*(1), 130–149. https://doi.org/10.22373/jid.v13i1.469

Ilma, M., & Alfian, R. N. (2020). Konsepsi Masyarakat Madani dalam Bingkai Pendidikan Islam. *Ma'alim: Jurnal Pendidikan Islam*, *1*(1), 25–46. https://doi.org/10.21154/maalim.v1i01.2186

Ishak, M., Arshad, M. M., Fakhruddin, F. M., Ismail, I. A., Ismail, H., Ahmad, S., Ramlan, S. R., Abdullah, H., Saad, N. S. M., & Sahuri, S. N. S. (2021). Tinjauan Tahap Prestasi Peranan Guru Pendidikan Islam Sebagai Pemangkin Perubahan Ke Arah Pembentukan Masyarakat Madani Melalui Kaedah Pendidikan Islam Tidak Formal. *Sains Insani*, *6*(1), 25–34.

Izzah, I. (2018). Peran Pendidikan Agama Islam dalam Membentuk Masyarakat Madani. *Jurnal Pedagogik*, *5*(1), 50–68.

Jenuri. (2016). Pembaharuan Pendidikan Islam di Sekolah Dasar Menuju Masyarakat Madani. *EduHumaniora*, *1*(2), 1–10. https://doi.org/10.17509/eh.v1i2.2732

Kadir, A. R. A., Bujang, S., Ahmad, A. N. Z. A., & Towpek, H. (2023). Perkembangan Institusi Islam di Sarawak Sebelum Pembentukan Malaysia. *Journal of Al-Tamaddun*, *18*(1), 1–14. https://doi.org/10.22452/jat.vol18no1.1

Khalis, M. (2014). Pembaharuan Pendidikan Islam Menuju Masyarakat Madani. *Jurnal Mudarrisuna*, *4*(1), 60–77.

Madjid, N. (1996). Menuju Masyarakat Madani. *Jurnal Ulumul Qur'an*, *7*(2), 51–55.

Masudi, W. (1999). *Masyarakat Madani: Visi Etis Islam Tentang Civil Society* (Vol. 3, Issue 2, p. 187).

Raharjo, M. D. (1999). *Masyarakat Madani: Agama, Kelas Menengah dan Perubahan Sosial*. LP3ES.

Rochmat, S. (2002). Reformasi Pendidikan Agama di Era Modern untuk Mewujudkan Masyarakat Madani. *Cakrawala Pendidikan*, *21*(3), 395–413.

Santoso, M. A. F. (2014). Peran Pendidikan Dasar Islam di Surakarta dalam Membangun Peradaban Umat: Perspektif Masyarakat Madani. *Profetika, Jurnal Studi Islam*, *15*(1), 63–75.

Ubaedillah, A., & Rozak, A. (2012). *Pendidikan Kewarganegaraan (Civic Education); Demokrasi Hak Asasi Manusia dan Masyarakat Madani*. ICCE UIN Syarif Hidayatullah.

Wahyu, I. C. D. K. (2020). Implementasi Pendidikan Nilai dan Konsep Masyarakat Madani dalam Pembelajaran IPS. *Bihari: Pendidikan Sejarah Dan Ilmu Sejarah*, *3*(1), 37–52.

Yin, R. K. (2014). *Case study research: Design and methods*. Sage publications.

Zainuddin, M. R. (2018). Paradigma Pendidikan Islam dalam Membangun Masyarakat Madani. *JIE (Journal of Islamic Education)*, *3*(2), 187–202. https://doi.org/10.29062/jie.v3i2.100