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**THE ISLAMIC CIVILIZATION OF THE ABBASID DAULA PERIOD IN INCREASING THE
 INTEREST OF READING SOCIETY (IN THE DIGITAL LITERACY ERA)**

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Abstract. This paper aims to analyze the strategy of the Abbasids in improving literacy activities in the society. In this study, analyses on the relevant literature have been carried out. As a result, the Abbasid Daula had a huge contribution to the development of science, which could not have been achieved without reading from the people and scientists of that time. Bayt al-Hikmah as the largest library in the world in the era became the historical evidence of the glory of Islam, through reading activity. Reading is a very positive activity that is very influential in human life, how to look at something; set options; differentiate good and bad and how humans behave are often influenced by the understanding of science from an activity, that is reading. However, this is inversely related to data showing that Indonesian reading culture is ranked at the lowest among Asian countries. Seeing the phenomenon that occurs, Indonesia as a majority Muslim society should be able to learn from the history of Islamic civilization in the past. The strategies undertaken by the caliphs of Abbasid Daula in increasing literacy, such as: the government should enlarge the education budget to improve the quality of human resources; establishing libraries, especially for remote, deepest, and outermost areas; active in the translation of works in the field of religion and science; the author is given a reasonable reward for the work he wrote; and finally the government should pay great attention to scientists and humanists. In the digital age, as it is today, reading is certainly not something stiff. Wherever and whenever humans are facilitated by the name technology in accessing the reading they need. Whether it's content that is positive or negative, like the word all available in the hands of humans.

Keywords: Islamic Civilization; Abbasid Daula; Reading Interest; Digital Literacy.

A. INTRODUCTION

Reading has an important value, by reading we get a lot of knowledge that is useful for life. Through reading activity also ulama and scientists in the dynasty Abbasiyah able to produce a variety of monumental works. Such as Ibn Sina with his work Qanun fi al-Thib (Medical Law), Al-Kwarizmi with Al-Jabar (Al-Gebra) scientists in mathematics. In the field of religious knowledge, there is Imam Abu Hanifah (ulama of science jurisprudence) with his work Fiqhu Akbar, Imam Malik with his book Al-Muwatta' and many more.

Reading activities are very influential in the development of science, mindset and how to behave. Then, how the condition of reading interest of Indonesian society. Based on the "Most Littered Nation In The World" study conducted by the Connecticut State University State University in March 2016, Indonesia ranked 60th of 61 countries on reading interest (Gewati, 2016).

If we look at the history of the Abbasid era, the rapidly expanding field of literature and science. Many scholars and scientists emerged at that time. All of that is not separated from the

high interest in reading the society at that time, and the library became one of the fundamental parts.

In the library room, one can examine the knowledge that his predecessor has discovered. In the library also, one can develop insight into his thinking. Conduct research and observation to be able to make a significant contribution to the world of science. Then, how the majority of Indonesian Muslims can learn from the golden civilization era of the Abbasid, especially in terms of literacy.

B. ISLAMIC CIVILIZATION OF THE ABBASID DAULA

The Abbasid Daula was founded by the descendants of Abbas uncle of the Prophet, namely: Abdullah al-Saffah ibn Muhammad ibn Ali ibn Abdullah al-Abbas. As long as this dynasty was in power the pattern of governance applied varies according to the political, social and cultural cultures that occurred during those times. The power of the Abbasid Daula is divided into five periods, namely:

1. Period I (132 H / 750 M-232 H / 847 AD), the period of the first Persian influence.
2. Period II (232 H / 847 M-334 H / 945 AD), the first Turkish influence period.
3. Period III (334 H / 945 M-447 H / 1055 M), the reign of the Buwaih Dynasty.
4. Period IV (447 H / 1055 M-590 H / 1194 AD), the Bani Seljuk period, second Turkish influence.
5. Period V (590 H / 1194 M-656 H / 1250 AD), a period of freedom from the influence of other Dynasties.

The Abbasid Daula reached its golden peak and glory in period I. The caliphs of the period I were known as powerful figures, prosperity at this time reached a high level. The popularity of the Abbasid era peaked at the time of Caliph Harun Ar-Rashid (786 AD-809 AD) and his son Al-Ma'mun (813 AD-833 AD). The assets owned by Harun Ar-Rashid and his son Al-Ma'mun are used for social purposes such as educational institutions, health, hospitals, science and culture education and literature in the golden age. The Caliph Al-Ma'mun is a khalifah who loves science and establishes many schools (Suwito, 2008).

During the reign of Caliph Harun Ar-Rashid, Baghdad became the lighthouse of the dream city of 1,001 tonight that was unrivaled in the medieval world. Caliph Harun Ar-Rashid has a very good attention to scientists and humanists. He gathers them all and engages them in every policy the government will take. His prime minister was a great scholar of his time, Yahya Al-Barmaki was also the teacher of Caliph Harun Ar-Rashid, so much advice and good advice flowed from Yahya. It also fortified the Caliph Harun Ar-Rashid from the acts that deviate from the teachings of Islam. At the time of Caliph Harun Ar-Rashid, life was also a clever man who often gave good advice to the Caliph, namely Abu Nawas (Harimurti, 2015). The good advice of Abu Nawas accompanied by his humorous style became an integral part of the life of Caliph Harun Ar-Rashid.

Caliph Harun Ar-Rashid was also very active in translating various foreign-language books into Arabic. Translating boards are also established for the purposes of translation and extracting information contained in foreign books. The translation board was headed by an expert named Yuhana bin Musawih. Arabic when it was the official language of the country and the language of instruction in schools, colleges, and even became a common means of communication.

In addition to the Caliph Harun Ar-Rashid, contributed greatly to the progress of the civilization of the Abbasid Daula is his son, the Caliph of Al-Ma'mun. To follow the development of science at that time, Caliph Al-Ma'mun expand Baitul Hikmah (Darul Hikmah) which established his father, Harun Ar-Rashid, as the first Academy of Sciences in the world. Baitul Hikmah was expanded into a college institution, library, and research venue (Adel Abdul Aziz Algeriani, Mawloud Mohadi, 2017). This institution has thousands of science books. Another institution founded during Al-Ma'mun's time was Majalis Al-Munazharah as an institution of religious studies held in houses, mosques, and the caliph's palace. This institution became a

sign of the full power of the rise of the East, where Baghdad began to become the center of the science culture and the golden peak of Islam.

Al-Ma'mun's will in developing science is tireless. He wanted to show a high willingness to the science and philosophy of Greek tradition. It provides a strong cost and drives to make great progress in science. One of them is the translation movement of ancient works from Greece and Syria into Arabic, such as medical science, astronomy, mathematics, and natural philosophy in general.

The efforts made by the Caliph Al-Ma'mun during his reign to continue the tradition of science inherited by his predecessor, then Al-Ma'mun took the policy to further enlarge the state budget of education with oriented to the development of human resources (Human Resourch) and open to the development of plurality of people, especially to the Persians in the framework of developing Education and science and civilization during his reign.

The development of Education and science through the extensive translation of foreign-language manuscripts and books into Arabic, with the considerable allocation of funds, is an essential part of scientific activity. The translator specialists assigned to the Caliph of Al-Ma'mun were rewarded. The translators included Yahya bin Abi Mansur, Qusta bin Luqa, Sabian bin Thabit bin Qura, and Hunain bin Ishaq who was called Abu Zaid Al-Ibadi. This is the main priority of the Al-Ma'mun government in organizing the educational and cultural information process, in addition to discussions and debates held in various places or institutions, such as palaces, mosques, Bait al-Hikmah and other educational institutions (Alimni, 2014).

Al-Ma'mun is more inclined to develop a rational science. Thus the Mu'tazilite rationalism grew, even this ideology of its time became the official school of the State. In his day, there were caliber intellectuals of the world, such as al-Kindi (the first Arab Muslim philosopher), al-Khawarizmi (renowned mathematician and astronomer), Hunain bin Ishaq (a Nestorian linguist and administration), even Ahmad bin Hambal hadith) although different understand he was born in his time. Hunain bin Ishaq is a Christian scientist who has the honor of Al-Makmun to translate the books of Plato and Aristotle. Al-Ma'mun also sent a messenger to the King of Rome, Leo Armenia, to obtain ancient Greek scholarly works which were later translated into Arabic.

In addition to the experts of science and politics, at the time of the Caliph Al-Makmun appeared also Muslim scholar in the field of music, namely Al-Kindi. The Khalifah of Al-Makmun made Baghdad the metropolis of the Islamic world as well as the center of science, cultural center, Islamic civilization, and the largest trading center in the world for centuries. The output of the intellectual movement in the Abbasid era led them to the climax of scientific progress. Translation encourages them to master the intellectual heritage of three cultures, Greek, Persian, and Indian, both in the field of religion and science.

Progress in the field of religion in the Abbasid era gave birth to great scholars and his work, including:

1. The science of Tafsir. Tafsir ma'tsur experts include: Al-Subdi, Muqatil ibn Sulaiman, Ibn Jaris al-Thabaari.
2. Hadith Science. The renowned scholar of the field of hadith of this age is Imam Bukhari with his work Sahih Bukhari, then Abu Muslim al-Hajjaj with the work of Sahih Muslim, Ibn Majah and al-Nasai with Kuttub al-Sittah.
3. Kalam Science. There are various kinds of theological thought in the Abbasid period. The figures of the Mu'tazila thought formator were Abu al-Huzail al-Allaf and al-Nazzam. Ash'ariyah was founded by Abu Hasan al-Ash'ari. Other clerical kalam both mu'tazilah and sunnah wal jama'ah include al-Juba'I (Mu'tazilah); Al-Ash'ari, Al-Baqilani, Al-Juwaini, Al-Ghozali, and Al-Maturidi.
4. Science Fiqh. The famous fiqh scholars of the Abbasid period were: Imam Abu Hanifa, Imam Malik, Imam Syafi'i and Imam Ahmad bin Hanbal.

The Muslim scholars in the field of science and technology at the time of the Abbasid Daula, among them Al-Razi and Ibn Sina in the field of medicine, Al-Farazi (astronomy), Muhammad Ibn Musa al-Khawarizmi (mathematics), Ibn Rushd, Al-Farabi and Ibn Sina (philosophy), and in the field of geography there is Ibn Khardazabah as a geographer of his time (Alimni, 2014). In the time of the Abbasid dynasty, the spirit of the study was very high among the people. Children and adults race to leave the country to gain knowledge. One indicator of the development of education at that time was the emergence of Islamic educational institutions widely.

At the beginning of the development of Islam, the mosque is an educational center that is generally equipped with various educational facilities such as educational places for children, halaqah place, discussion place and munazarah various science and library space containing a varied collection of books. At the time of the Abbasid era, the mosque was not the only educational institution, but there have been many developing institutions of formal and nonformal education. Among Islamic educational institutions are:

1. Kuttab as a basic educational institution that focuses on the ability to read and write learners. Finesse of reading and writing is required and taught from the beginning of the teaching of the Qur'an.
2. Low education at the palace. The establishment of low education in the palace is based on the idea that education should prepare learners to be able to recognize the environment and carry out their duties later when he was an adult (Zuhairini, 2004).
3. Bookstore. The rapid development of Islamic science and culture is followed by the writing and translation of books in various fields of science. Since then stood the bookstores used as a means of buying and selling books in various fields of knowledge.
4. The house of the scholars. The house that is often used as a place of scientific activity during the Abbasid period was the house of al-Rais Ibn Sina. That's where many students read the books of al-Qanun and al-Syifa ' (Nata, 2011).
5. Majlis or a literary saloon. This assembly is used to discuss various sciences. At the time of Caliph Harun ar-Rashid, literary assemblies progressed rapidly, literary competitions and fukaha debates are often held at that time (Suwito, 2008).
6. Badiyah. This place is home to Arabs who still retain the authenticity and purity of the Arabic language. The scholars go to badiyah-badiyah to study pure Arabic and literature. In addition, the caliphs generally send their children to study in Badiyah.
7. Hospital. Aside from being a place to care for the sick, the hospital at the time of the Abbasid functioned as an educational institution. The hospital is functioned for various research and experiments in the field of medicine and pharmacy as well as education for health workers (Zuhairini, 2004).
8. Libraries and observatories. In his time, Abbasid established libraries and observatories as centers of scientific studies to develop various sciences (Nata, 2011).
9. Madrasah. In order to escort the development of science and skills, the Abbasid dynasty required more educators, more complete infrastructure and a more orderly administration. Thus, the madrasah as a formal institution was established to respond to it (Maryamah, 2015).

In the Abbasid era, there are three methods of education used, namely oral method (dictation / imla ', lecture / al-sama, qiraat and discussion), memorization method, and the third method of writing. The writing method is the most important educational method of the day, besides the multiplication of textbooks by scholars to meet the needs of the learning process, writing is considered an effective way to improve the intellectualization of learners (Nizar, 2008).

The final period of the Abbasid dynasty was the era of saj '(the phrase rhyme) and badi'. The best examples of saj 'and badi' such as: caliphate correspondence, literary essay, and maqamat. The Caliphate correspondence was entrusted to the palace's council or secretariat. Literary essays are composed by authors to describe conversations, report speeches, tell stories, or describe themes of Islam, morality, and humanity. The maqamat is a description of

a session where a number of people talk about a particular subject. In three forms of Islamic writing, literary expertise reaches an astounding peak (Ismail R. Al-Faruqi, Lois Lamya Al-Faruqi, 2003).

C. READING INTEREST OF INDONESIAN CITIZEN

According to Kamus Besar Bahasa Indonesia, the definition of reading is to see and understand the content of what is written (by oral or only in the heart). Reading can be interpreted activities, analyze, and interpreted by the reader to obtain messages to be conveyed by the author in the media writing. Reading activities include reading aloud and reading silently.

Seeing the condition of reading interest of the Indonesian nation is quite apprehensive. Based on the study of "Most Littered Nation In The World" conducted by Central Connecticut State University in March 2016 and then, Indonesia was ranked 60th of 61 countries about reading interest. UNESCO data also shows that reading interest of children in Indonesia is still relatively low, from 10,000 children there is only one child who has interest in reading (Ika, 2017).

But we can not just accuse that the Indonesian people have no interest in reading. One of the factors of low interest in reading is the economy, namely the high cost of book production because all taxes related to book production are charged to consumers, so the price of books in Indonesia is expensive. For people with low incomes, the limited range of coverage and priority needs is one cause of low interest in reading.

In addition, several other factors that cause the reading interest of Indonesian society is still low is that there is no reading habit that is planted early on. Role child models in the family are parents and children usually follow the habits of parents. Therefore, the role of parents in teaching reading habits is important for improving children's literacy skills. Access to education facilities is not evenly distributed and lack of quality education facilities. It is a fact that we still see many children drop out, educational facilities that do not support teaching and learning, and the length of the bureaucratic chain in education. This is what indirectly hinder the development of literacy quality in Indonesia. The last is the lack of book production in Indonesia as a result of the lack of publishers in the region, incentives for book manufacturers are considered unfair, and taxpayers for writers who get low royalties thus extinguish their motivation to deliver quality books (Iswari, 2017).

D. INCREASING THE INTEREST OF READING IN THE DIGITAL LITERACY (BASED ON ABBASID DAULA)

Reading is an activity that brings a myriad of benefits. Among other things, reading is the simplest political activity that anyone can do. Through our reading activities against the superficiality of mind, refusing to simply drift into the opinions of most people as well as habituation in critical thinking (Indra, 2017). Reading activity, especially in the digital era as it is nowadays is mandatory for people to be accustomed. However, the ability to filter positive reading content from the number of negative content is indispensable for the benefit of the reader itself.

Citing the statement of Ibn Burdah, lecturer of Arabic Literature Faculty of Adab and Cultural Science of UIN Sunan Kalijaga Yogyakarta, according to him digital era has brought the existence of literacy in Indonesia experiencing the paradoxical situation. Himself does not deny that the current literacy is increasing along with the emergence of new media. In fact, continued this Middle East study experts, information sources are also more and more easily accessible. However, these conveniences, it is considered a productive contra and cause siltation in thinking. Increased 'awareness' of reading is not directly proportional to the way people think. Indonesian people should be more observant and selective in choosing and sorting the quality of reading. Even so, Ibn Burdah disagrees if the massive era of digitalization is now referred to as the phenomenon of the era of book death.

The digital age for him precisely provides awareness of the importance of deep, comprehensive, and produced knowledge through a rigorous process. To go to a society with deep knowledge, comprehensive and critical, then according to Ibn Burdah should return to the book as the answer. Then again appreciate the script by reading is very important to put forward (nusantaranews, 2017). The development of the digital era today is certainly not merely about the challenges that can hamper the literacy of society. But it can be a great opportunity to train and develop community literacy without negating paper-based text (Khairi, 2017).

As told by Unesco Director Ms. Irina Bokova, who mentions that digital technology can penetrate all areas of our lives. Today's digital world basically shapes how we live, work, learn and socialize. In addition to academics and educational institutions, literacy has also started to grow and develop in the community. Through Community and Community Reading Garden (TBM), literacy is developed very massively so that it touches many people. Generally developed literacy is the interest and ability to read the community and not develop little writing skills. Of course, this is very helpful in improving the literacy skills of people who are said to still low, mainly interest and reading ability as the basis for literacy skills.

According to the former Minister of Education and Culture, Anies Baswedan, the indicator of the growing success of reading interest is not always seen from how many libraries, books, and mobile library cars. Furthermore, the initiator of the 'Indonesia Mengajar' movement assesses that reading can be a culture needs several stages. First, teach children to read, then familiarize children to read until the character, then it becomes a culture. So the culture of reading is present because there is a habit of reading. In addition to creating a program, a more effective way to increase interest and reading power is to create a movement or movement. According to Anies, the effects of a movement usually spread faster than the program. Anies also suggested that the reading community not use the program approach to foster interest in reading but with a movement (Gewati, 2016).

Speaking of interest in reading, the reconstruction of Islamic education of the Abbasid era is considered important to be reviewed, in order to foster interest in reading Indonesian society. In the days of Abbasid science, it was seen as a very noble and precious thing. Caliphs and other dignitaries (the Abbasid era) open the widest possibility for the advancement and development of science. In general, the Caliphs are scholars who love science, respect scholars and glorify poets.

Freedom of thought as a human right is fully recognized. At that time the mind and mind were completely liberated from the fetters of taklid, which caused people to be very liberal in all fields, including the field of aqidah, philosophy, worship and so forth. If society is not broad-minded, then the civilization will not go forward as it happens. One important factor is the high interest in reading that developed the period.

From the result of the study of historical data in general and the education of the Abbasid era in particular (in relation to reading interest), appropriate strategies to cultivate the reading interest of the community, are as follows: the government should enlarge the education budget to improve the quality of human resources (human resource); establishing libraries and reading gardens, especially for remote, deepest, and outermost areas; active in the translation of works in the field of religion and science; the author is given a reasonable reward for the work he wrote; and finally the government should pay great attention to scientists and humanists. Other strategies that can be implemented in increasing public interest are:

Firstly, try to donate books, as proclaimed by the late former president Soeharto, books that accumulate in unfashionable displays, magazines, journals, encyclopedias by owner, can be channeled to schools and institutions that the owner deserves. If it is possible to improve and participate in human resource improvement we can make some special offerings of books and submit directly to the alma mater who has raised our education. Cultured giving book at an event of special. Second, optimize the performance of students in real work college activities (KKN), the participation of NGOs engaged in education to prioritize library programs and the

provision of management personnel. The first stage is the addition of collections and management, management and growth of reading interest. Third, create an effort to create a family library. Collections do not have to be found in bookstores at a high cost. Flea markets, roadside book kiosks can often present quality books without having to spend a lot of money. Fourth, to increase the reading interest of the community especially for children is to create a mobile library that accommodates the needs of books, especially in areas. It also set up a reading park so that children can access the book easily. Utilizing the ease in the use of media and internet access, then whenever and wherever the public can take advantage of his spare time by reading books, and the last to implement the program for the book.

Given the still low interest in reading Indonesian society, it does not need to wait for the government to realize the effort to read interest but must start from the community itself, by doing a simple effort in accordance with the conditions of the local community. As well as familiarize educative examples that can foster a culture of reading.

According to Najwa Shihab, as a national reading ambassador explained that it is not a low interest in reading society, but access to less reading material. According to him, the task that needs to be done to increase the reading interest of the community is by bringing the book closer to the community (Putra, 2017).

E. CONCLUSION

The period of the Abbasid dynasty was known as the golden age and the glory of Islam, politically the caliphs were really strong figures and love of science. This dynasty contributed an important role in the translation movement of important works. Literacy activities, both reading and writing in the Abbasid period are very rapid. So it is not surprising at this time that many Muslim scholars and scholars were born who contributed to the progress of science and religion.

Indonesia as a majority Muslim society and classified as low in reading interest, should review the golden age of the Abbasid Daula in the field of literacy in particular. If we look at history, the strategies undertaken by the caliphs in increasing literacy, among which are: the government should enlarge the education budget to improve the quality of human resources (human resource); establishing libraries and reading gardens, especially for remote, deepest, and outermost areas; active in the translation of works in the field of religion and science; the author is given a reasonable reward for the work he wrote; and finally the government should pay great attention to scientists and humanists.

The inhibiting factors of reading interest of the community are:

1. The learning system in Indonesia has not made its learners want to read more books, often dominated by teacher delivery theory
2. Number of television entertainment
3. Plenty of entertainment venues
4. The reading culture has not been inherited from the ancestors
5. Parents are more preoccupied with earning a living, so the time to read less or very minimal
6. Books are considered expensive by the community
7. Lack of adequate reading material to foster interest in reading
8. The absence of reading interest education, perhaps due to the lack of readable climate, has not yet been available for study programs that address reading interests or reading study centers and misconceptions of reading and some other factors.

Learning from the Islamic civilization of the Abbasids in increasing the interest of reading especially in the millennial era as it is today, the strategies that can be applied are:

1. Endowment books
2. Garden read community or community reading
3. Family library
4. Government attention to facilities and ease of book access
5. High wages for book and tax writers are low or even exclude taxes for book authors

6. School literacy movement (Permendikbud No. 23 of 2015)

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