ATLANTIS PRESS

Religion, Beliefs, and Civic Education

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Abstract— Religious education and civic education have the same goal, although religious education is broader in scope, namely in general, forming every individual has good knowledge and intelligence as well as having a commendable character. In citizenship education, the orientation is not only on the aspect of mere cognition but has character and behavior that are under the rules of national and state life. Besides, the aim of Civic Education has good intelligence and character; students are stimulated to be able to understand, implement, and preserve the values of Pancasila as the basis of law and regulation in Indonesia, so that they become good and responsible in the life of the community in particular. Islamic education, one way to promote good character, we know in Islam about the term 'akhlaq', which is the core of all religious teachings themselves. Following the information that we often read that "actually I was sent to perfect the glory of morality". This is closely related to the word of God 'We did not send you (Muhammad) except as a mercy to the universe'. Therefore, that morality in Islamic education and good character in citizenship education have the same main idea. In conclusion, Islamic education and citizenship education are studies that aim to create students in good faith and character in accordance with Pancasila and Islamic teachings.

Keywords: religion, faith, morality, character-oriented

I. INTRODUCTION

Ki Hadjar Dewantara, one of the legendary educational experts in Indonesia, stated that education can be no longer be cognition-oriented (*verstan-delijke opvoeding*), but should also be character-oriented (*geestlejike opvoeading*). This means that students need to possess good intelligence and good characters as well. In Indonesia, for instance, there are a lot of brilliant people, reflected by the growing number of elite politicians, but on the other hand, the people are having less wisdom, patience, and other good characters.

Islamic and civic education actually have a similar purpose in a way that both expect people to have good characters. In addition to good characters, civic education also stimulates students to understand, implement, and preserve and values of Pancasila, as the basis of Indonesia's law and regulation, so that they can be well and responsible in society particularly in the dimensions of civic education knowledge, civic education skills, and civic education values. Whereas, in Islamic education, one of the ways to

promote good characters (the so-called *akhlaq* is the religious term). is on a method namely *ijtihad*. In Indonesia, Islamic scholars are developing the curriculum of Islamic education more specifically (DEPDIKNAS, 2003:2). Therefore, it can be inferred that both *akhlaq* in Islamic education and good characters in civic education share the same main idea. This means that Indonesian society is expected to have good characters. Referring to Pancasila and religious teaching. In conclusion, both Islamic education and civic education are studies aiming to create students with good faith and characters in accordance with Pancasila and Islamic teachings.

II. THEORETICAL REVIEW

Some theoretical studies used in this paper, especially those relating to religion, morality, and citizenship education. Religion is a belief in God Almighty also believes in its laws, and the elements of religion come from God. Along the long journey of religion experienced ups and downs at a certain period of time. Islam is a religion passed down through the Prophet Muhammad as a guide to the lives of his people in order to make human life from complete darkness to be bright and eradicate crime, also to improve morals for the better. Islam also has one of the goals of providing safety and prosperity in the world and the hereafter. Therefore religion is also a basic human need.

Etymologically, the plural form of khuluq, which means character, temperament, character, behavior. Whereas according to the term (terminology) akhlaq is azimah or strong will about something done repeatedly so that it is entrenched, which leads to goodness. Some scholars have opinions, among others: (1) Al-Ghazali states that the definition of morality is a permanent state of the soul, which gives rise to an action easily and lightly without consideration of thought and analysis. (M. Jamil, 2013: 3). (2) Hamzah Ya'qub argued about morality is (a) morality is the science that determines between good and bad, between praiseworthy and despicable, about the words or deeds of human beings born and inner; (b) morality is the science that gives an understanding of good and bad, the knowledge that teaches human association and states their ultimate goal of all their efforts and work. (Hamzah Ya'qub, 1983: 12). (3) Abdul Hamid said that morality is the science of virtue that must be done by following it so that his soul is filled with goodness, and about the evils he must avoid so that his soul is empty (clean) of all forms of evil. Akhlaq basically teaches how a person relates to his God, as well as how one must relate to fellow human beings. (Abd. Hamid Yunus, 936 h.).

Akhlaq is the core teachings of Islam with the main

source of the Holy Qur'an, the Hadith of the Holy Prophet. Akhlaq was also the goal of the Prophet's mission. In accordance with his saying "I was sent to perfect the glory of morality" (Alhadith). This is closely related to what Allah said "We did not send you (Muhammad) except as a mercy to the universe". (Al-Qur'an). Another verse states: "Indeed, in the Prophet (s) there has been a good role model for you, for those who expect the grace of God and the coming of the Day of Qiyamat and he often mentions Allah" (Al-Qur'an). All the provisions of religion whether directly related directly to God (in the form of worship), or related to the association of fellow human beings, all lead to the good of morality.

Law No. 2 of 1989 concerning the National Education System states that the curriculum and content of education which contains Pancasila Education, Religious Education, and Citizenship Education continues to be improved and developed in all lines, types, and levels of education. That means that Citizenship Education instructional materials in higher education must be continuously improved, the teaching methodology developed and the effectiveness of the management of learning, including the quality and career prospects of the instructor. Some of the objectives of Citizenship Education: (1) developing citizenship attitudes and behaviors that appreciate moral ethical and religious values; (2) to become an intelligent citizen, with character, upholding human values; (3) fostering the spirit and spirit of nationalism, and love for the motherland; (4) developing a democratic and civilized attitude, and developing the nation's competitive ability in the era of globalization; and (5) uphold the values of justice.

The general objective of citizenship education is basically how to make good citizens able to support the nation. In addition, the Citizenship Education program is designed in accordance with academic thought that Civics should contain basic values as prerequisites for life as long as it is aspired. In addition, Citizenship Education must also embrace a value- based approach (value-based approach).

The relationship between religion, morality and civic education in realizing a good citizen society, noble character, aware of its existence as a nation of a country that knows its rights and obligations, and as part of the nations in the world have a very close relationship. The nation and society that will be realized do not merely rely on mere intelligence of the mind, but must be based on a strong religion and laudable morality.

III. RESEARCH METHODS

This study is included in this type of research literature study by finding reference theories that are relevant to the case or problem found. Theoretical references obtained by means of literature study research serve as the basic foundation and the main tool for research practice in the middle of the field. The types of data used by the author in this study are primary data by conducting observation and secondary data, namely data obtained from journals, documentation books, and Internet. The data that has been obtained is then analyzed by descriptive analysis method. Descriptive analysis method is done by describing the facts which are then followed by the analysis, not merely describing, but also provide sufficient understanding and explanation.

IV. RESULTS AND DISCUSSION

Religion is a system that regulates the order of faith (belief) and worship of the Almighty God and rules the association of humans and their environment. The word "religion" comes from Sanskrit, *āgama* which means "tradition". Meanwhile, another word to express this concept is **religion** which originates from Latin *religio* and rooted in verbs *re-ligare* which means "tie back". In another word, religion means that a person binds himself to God. Émile Durkheim said that religion is an integrated system consisting of beliefs and practices related to the sacred. Religious people try to continue to improve our faith through the routine of worship, achieving spiritual perfect sanctity as much as possible.

The definition of religion chosen is simple and encompassing. It means that this definition is expected to be either too narrow or too loose but can be applied to religions that have been known through the mention of the names of these religions. Religion is an important institution that regulates human spiritual life. For this reason, it is necessary to find out the points of similarity and difference of people know as religion.

Humans have limited abilities; their awareness and recognition of their limitations makes they believed that there is something extraordinary outside of them which is certainly derived from extraordinary sources as well. These extraordinary sources are varied according to their belief. For example God, Syang-ti, Kami-Sama, Deva and others or just mention His attributes such as the Almighty, Ingkang Murbeng Dumadi, De Weldadige, and others.

The history of religion is almost as old as human history because almost every community has embraced religion with their respective beliefs. Moreover, religion holds a big role in building human civilization since the success of religion in forming a society brought out various advances in various fields, including science.

Records of religion and history are living proof of the undisputed existence of religion. History records that religion accompanied the success of a nation in controlling most regions of the world. Just call it Islam, without discrediting other religions, prevailed to the land of Andalusia. Islam which is mostly embraced by the Arab do a massive expansion to the world. As the result, the Arabs with their Islam could control most of the world. In addition, the spread of Islam is very fast while creating various advances in all fields at once. Religion as an institution as well as a facilitator can place humans as dignified creatures and make them the most perfect creatures. However, religion is not always accepted in some community. There are many communities who "don't accept" religion. Religion for them is just an imagination of human work which is unreal, useless and tends to limit human freedom.

The philosophers, including Karl Marx (1818-1883 AD) considered religion as an opium for humans where

religion is made as an escape from unsolvable social and economic problems. Even Nietzsche (1844-1900 AD) said "Superior human beings might only be realized by the death of God". Meanwhile, according to Sigmund Freud, (1856-1939 AD) religion is an illusion which is based on the existence of a suppressed condition that is buried in human self. This condition occurs because of a conflict between instinctual and social demands. According to Freud, beliefs about God and religion in general are rooted in the need to find a pleasant compromise between instinctive and life-threatening demands. Religion also regarded as something that is detrimental to human growth. These opinions are widely recognized by certain communities. Even when viewed deeper, the above views are not representative and proportional if placed in the context of full human development. This view tends to limit or even hinder the efforts to actualize human potential optimally because it only considers religion as something that is nothing more than a mutually acceptable way to overcome tension, anxiety and suffering.

Religion since its "birth" is considered to be sacred. Religion is a system that regulates many aspects starting from how to worship God to regulate the pattern of life by promising happiness both in this world and the hereafter. Religion according to DC Mulder is a belief in the existence of other realities besides this reality. While Whitehead said, "Judging from his teachings, religion is a general truth system that has the effect of changing human behavior if held firm and carried out voluntarily".

All religions teach goodness and forbid vile deeds. In addition, the most central teaching is to devote yourself fully to God so people get the peace that they desired to. According to Dr. Francisco Jose Moreno, religion promises humans a sense of security because religious belief is a collection of answers based on the God's knowledge or the interpretation of supernatural forces on various fundamental questions that arise from the human mind. Where the question can only be deferred with religious answers that can lead to confidence so as to give peace of mind to questions that "cannot be explained" logically.

At this time, religion is a sensitive issue. Talking about religion can cause ripples of contention. Religion is like a time bomb that threatens the peace of life. When one party claims that his religion is the most correct, then it has deviated from the natural function of religion as a unifier of humanity, as well as a sign of peace. Attacking each other and bringing down one another is the nature of religious leaders who, on the other hand, talk about the meaning of peace and well-being of humanity.

Religion will not have any values if it is only used as a mask and a tool for humans in the framework of fulfilling the needs of life alone without regard to the meaning and purpose of religion itself. The adherents of religion as if forced to believe in their religion. The existence of religion only becomes mere ceremonial. Unfortunately, the "Ceremonialists" make it something worth fighting for and must be defended even though paid for in blood. Religion which should be the unifier of humankind instead becomes

an obstacle for human. Even worse, religion is used as a legal basis for acts of violence in the name of God. So, the question arises "Is God already helpless so humans should act?"

Finally, the belief in religion becomes a basic need for humans with all its limitations and shortcomings, which is an institution that offers an inner calm. When the human mind that always demands a logical answer to the "life", religion appears to provide an answer with conviction and delay on these questions. Restoring the function of religion as an institution that provides guidelines for living both among fellow beings or with God is a necessity. Because in addition to having an educational function (by ruling and forbidding), religion becomes a reality that offers peace for humans. Islam is the religion of God revealed to the Prophet Muhammad and Islam also is a religion that has core faith and deeds. "Faith" is aqeedah and principal (main base) which established the Islamic Shari'ah. Then from that principal the branches come out where "deeds" are shari'ah and branches are considered as fruits that come out of the faith and aqeedah.

Faith and deeds, or in other words 'aqeedah and shari'ah', the two are connected with each other and cannot be separated from one another. Both are the fruits of their trees, either as a cause with causes or as *natijah* (result) with their preamble (introduction). (Aqeedah Islam. Sayyid Sabiq p. 15). Because of the close relationship, the deeds of charity are always included in the mention of the faith in most verses of the Holy Qur'an, it can be seen in the words of Allah SWT which explain the relationship of faith and actions, among others:

", And deliver the good news to those who believe and do righteous deeds that they will have their place in Paradise beneath which rivers flow...". (QS. Al Baqarah 25) *",, Whoever does righteousness, whether male or female, while he has faith - We will surely give him a good life, and We will surely bestow them their reward according to the best of what they used to do."* (QS. An Nahl 97) *",, On those who believe and work deeds of righteousness, will The Most Gracious bestow love".* (QS. Maryam 96).

Many scholars have expressed their ideas related to Civic Education, argues that the power of Civics is in Pancasila, the 1945 Constitution, politics, law, values, morals, local wisdom, and diversity in culture. Almost all people agree, especially in Civics academic circles that "the purpose of civic education *(civic education* and *citizenship* education) is to form a smart, model citizen *(to be smart and good citizenship)*" (Cogan, 1997:4; Wahab and Sapriya, 2011:311). The concept of model citizens has different interpretations depends on the viewpoint of the authorities. Sunarso, (2012:83) pointed out that: (a) when the Old Order, the concept of model citizens were citizens who had a "*revolutionary of* anti-*imperialism*, *colonialism,* and *neo-colonialism*" spirit; (b) when the New Order, model citizens were they who were *Pancasilaists*, human development, and so on; (c) whereas during the reform period, model citizens are they who actively participate in the democratic system of the State government. Then Somantri (2001: 279) states that the general aim of Civic Education is to educate citizens

to be model citizens which can be described as citizens who are patriotic, tolerant, nasionalist, religious, democratic, and *Pancasilaists*. Whereas Sapriya (2001) states, the aim of Civics is the full participation of reason and responsibility in the political life of citizens who adhere to the values and basic principles of Indonesia's constitutional democracy. Maftuh and Sapriya (2005: 30), added that the purpose of the State is to develop Civics, so that every citizen becomes a good citizen (*to be good citizens*), namely citizens who have intelligence (*civic intelligence*) both intellectually, emotionally, socially, and spiritually; have a sense of pride and responsibility (*civic responsibility*); and able to participate in social life.

This shows that *PKn* is a *zine qua non condition* in Indonesia's national education. The inevitability of Civics as an effort to prepare and form good and intelligent citizens can be proven from the commitment of the government, academics, and Civics practitioners contained in the formal state documents both procedurally and practically. In addition, in the new paradigm of Civics which has been conceptualized and developed by Civics academics and practitioners, the nature, vision, mission and goals of Civics can prove how important Civics is for the people, nation and State of Indonesia. As explained by Winataputra (2001: 288-335) in his dissertation and Sukadi (2010: 2) in his research, the essence of Civics in the new paradigm is as follows: (1) Civics is *an educational program* that is given at every level of education starting from the basic level education to tertiary education in the context of formal and non-formal education in Indonesia, (2) Civics is a multidimensional *scientific study field* that integrates the functions of political and governmental education ; legal and norms education; education of values, morals, and character; ideology education; and social education in general, (3) Civics is *a socio-cultural action program* that is as an education of the active participation of citizens in the context of social, nationality and civic life.

The philosophy of Civic Education has a holistic-eclectic vision that harmonizes the views of *perennialism, essentialism, progressivism* and *social reconstructionism* in the Indonesian context (Dewantara, 1970; Brameld, 1965; Somantri, 1993; Winataputra, 2001, 2015; Kemendikbud, 2013). While socio-political and cultural of Civic Education has the vision to educate the life of the developing nation ((*civic intelligence*) which is a prerequisite for the development of democracy in a broad sense, which requires the realization of aor) *civic culture* as one of the determinants of the growth of a democratic State (Winataputra, 2016: 22). Winataputra (2001: 294-297) reiterated that Civics carry the vision as follows: (1) Civics carry a vision as an educational program about, through, and for citizenship (*education about, through, and for citizenship*), (2) Civics are also expected can be a vehicle for democratic education which is able to create and realize democratic learning, in democracy, and for democracy (*learning democracy, in democracy, and for democracy*) for every human being and citizens, and (3) Civics are directed as an education to build character nation (*nation and character building*). This gives us an explanation, that

the importance of Civics in Indonesia is to realize their citizens to be able to "think globally, act locally, and commit to the nation and state (*think globally, act locally, and commit nationally*)" (Somantri, 2001; Wahab , 2001; Winataputra, 2001; Sukadi, 2001; Wahab and Sapriya, 2011). Based on the description of the nature and vision of the Civics, Citizenship Education carries out a multidimensional mission (Cogan, 1999, Winataputra, 2001; 2015) which are:

> (1) psycho pedagogical mission, namely a mission to develop the potential of students progressively and sustainably, (2) psychosocial mission, which aims to facilitate the maturity of students to live as an individua and a part of community (3) sociocultural mission which is a mission to build the culture and civilization of citizenship as one of the determinants of democratic life. Specifically at the level of universities, it should be added the mission of research and / or development (*research and / or* development) which is designed to build Civics as an *integrated knowledge system* (Hartonian, 1970) or *synthetic discipline* (Somantri, 1993), either individuals and / or communities, and pursued through a master's and doctoral program in Civic Education.

If the essence and vision of the Civics above can be a real guide and can realize the Civics mission, it is possible to realize the ideals and goals of Civics so that every young citizen has a sense of nationalism and patriotism in the context of the values and morals of Pancasila, the values and commitments of Bhineka Tunggal Ika, the commitment to the 1945 Constitution of the Republic of Indonesia, and having a commitment to the United Republic of Indonesia. Gainous and Martens (2012) state that Civics Education is proven effective in building democratic and responsible political competencies for young citizens. Therefore, students in accordance with the psychological development and context of their lives are systematically facilitated to learn the life of democracy as a whole, namely learning about the concepts, principles, instruments, and social praxis, communication, and collaboration in democracy (*learning through democracy*), and learning to build a life of democracy (*learning for democracy*) (Civitas International, 1998; Winataputra, 2001; 2015).

Judging from the development and progress in the future, Civics Learning is not enough to build democratic and rational citizens just like what has been done in western countries. Civic Education also needs to develop a vision of *faith, quality and culture* as well. In accordance to its mission, PKn is not enough to realize the mission *psycho pedagogical* alone, but it also needs to realize mission of *psychosocial*, *socio-cultural*, and *socio-religious* (Cogan, 1999; Winataputra, 2001; 2015; Sukadi, 2010).

Referring to the 1945 Constitution article 29 paragraph 2 which states that "the State guarantees the independence of each resident to embrace their respective religions and worship according to their religion and beliefs". It shows that Indonesian population adheres to their respective religions, in the sense that the Indonesian population has a religion and a Godhead. In general, Islamic Religious

Education basic teachings contained in the Islamic Religion. Al-Quran and Al- Hadith teaching contained in three basic frameworks of Islamic teachings, namely the faith, sharia and morals. Aqedah is a translation of the concept of faith; Sharia is a translation of the concept of Islam and morals is a translation of the concept of Ihsan. From these three basic principles, various Islamic studies have developed, including studies related to technology and cultural arts.

Islamic Education not only leads students to master variety of Islamic teachings, but the most important is how students can practice these teachings in everyday life. Islamic Religious Education also emphasizes the integrity and integration between the cognitive, psychomotor and affective domains. The purpose of providing Islamic Religious Education is to form students who believe and are devoted to Allah SWT, have extensive knowledge about Islam and morality. Therefore, all subjects should be in line and in accordance with the objectives that want to be achieved by Islamic Education regarding the ultimate goal of Islamic Education. This goal is actually the main mission sent by the Prophet Muhammad. Thus, moral education is the soul of Islamic Education. In parallel with this, all fields of education which is being taught must contain moral education content and each teacher must pay attention to the morals or behavior of students both towards God, which is manifested in the form of worship and towards nature, including humans as social interactions that are manifested in the form of *mu'amalah*.

Furthermore, morals not only function as personal self-control, but also as a standard for the quality of a human civilization. One Arabic poet, Syauqy Bey stated: "The preservation of a nation depends on its morals, if its morals collapse, the nation also collapses" (MK Chisbullah: 24). In line with that, education which leads to character or morals education in Indonesia is Civic Education as it has an important role in shaping good citizenship in accordance with the philosophy of the nation and the constitution of the Republic of Indonesia. Generally, Citizenship consists of civics knowledge dimensions that cover the fields of politics, law and morals, civics skills dimensions include skills, participation in the life of the nation and state, dimensions of civic values include self-confidence, commitment, mastery of religious values, noble norms and moral, values of justice, democracy, tolerance, individual freedom, freedom of speech, freedom of the press, freedom of association and assembly and protection of minorities. The subject of Civics is an interdisciplinary field of study, meaning civics material is elaborated from several disciplines including political science, state science, state administration, historical law, economics, morals and philosophy (DEPDIKNAS, 2003: 2).

Religious education and moral education have a reasonable and free place in the Indonesian national education system. Law No. 2 of 1989 concerning the National Education System Chapter IX article 39 point 2 for example says that the contents of the curriculum of each type, means and level of education must include Pancasila

education, religious education and civic education. Religious education is usually interpreted as the education of language material related to faith, piety, morals and worship of God. Thus, religious education is related to mental-spiritual development which can further underlie human behavior in various fields of life. Religious education cannot be separated from the efforts to instill the values and elements of religion in one's soul. In general, there are four elements of religion.

Confidence or belief in the existence of God or the magical power for protection and asking for help; Relations which should be possible with God in order to achieve the welfare of the world and akhirah; Love and carry out God's commands and stay away from His prohibitions by worshiping sincerely and leaving everything He permits; Believe in things that are considered holy and sacred, such as scriptures, places of worship and so on. Moral is the behavior in accordance with the values of the community, which is also accompanied by a sense of responsibility for the behavior. The action must take precedence over the public interest rather than personal interests or desires.

V. CONCLUSION

With regards to the vision and mission of Civic Education which aims to establish model citizen, then in addition to covering the dimensions of knowledge, characteristics Citizenship education is characterized by an emphasis on the dimension of attitudes and skills of Civics. The second orientation of education is to form model citizens and have good character. It can be seen from the dimensions of civic values which include mastery of religious values, norms and noble morals and practice these teachings in daily life. Likewise, Islamic religious education is summarized in two words, namely the *strength of morality* which is essentially noble character, and this is expected to be inscribed in every citizen. Essentially, the relationship between Civic education and Islamic Religious education is that Civic education which is called interdisciplinary education contained some elements which is also included in Religious education. The same happen with Islamic education as there are also some values and elements contained in civic education which made the relationship between both of them is very close.

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