

IMPLEMENTATION OF SUFISTIC VALUES IN CHARACTER EDUCATION

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Abstract

This research aims to describe Amin Al-Kurdi's views on the implementation of Sufistic values in character education. The main source of this library research is the book Tanwirul Qulub by Amin Al-Kurdi. Data analysis uses descriptive analysis methods. The author collects data and interprets the research results. The results of the research stated that habituation and understanding in the life of Sufism has helped in forming a person's character. Building a person's character can be done by making friends with good people, avoiding friends who do bad things, living simply, giving up luxury, leaving behind arguments, hostility and discussing other people's behavior.

Keywords: *Sufism, Character Education, Tanwirul Qulub.*

مستخلص البحث

هدف هذا البحث إلى وصف آراء أمين الكردي في تطبيق قيم التصوف في تربية الشخصية. والمصدر الرئيسي لهذا البحث المكتبي هو كتاب تنوير القلوب لأمين الكردي. استخدم تحليل البيانات أساليب التحليل الوصفي. قام المؤلف بجمع البيانات وتفسير نتائج البحث. وجاء في نتائج البحث أن التعود والفهم في حياة التصوف قد ساعد في تكوين شخصية الإنسان. أن بناء شخصية الإنسان يكون بمصاحبة الأخيار، وتجنب أصدقاء السوء، والعيش ببساطة، والتخلي عن الترف، وترك الجدل والعداوة ومناقشة سلوكيات الآخرين.

الكلمات المفتاحية: التصوف وتربية الشخصية وتنوير القلوب.

INTRODUCTION

The development of the digital world has caused shifts in life. Data on internet users in Indonesia released by APJII in June 2023 reached 215.63 million.¹ Technological developments have changed a new habit that has never been experienced before but in reality it must be something that must be followed. This is in accordance with the principle of *al-mubaafadlotu 'ala al-qodimi sholih wal abdu bil al-jadidi al aslah* (maintaining old traditions that are still relevant and accepting better updates)² Changes in behavior, clashes in social values and damage to morals cannot be separated from the negative impacts of social media.³

Shifts in people's lives often give rise to crime and social problems.⁴ Juvenile delinquency is one form of social problem. Juvenile delinquency today is a form of behavioral disorder or anti-social action, violating religious norms, social norms and the laws that apply in society.⁵ Juvenile delinquency is currently developing from a social problem into a decline in morals which is a form of challenge for education activists.

According to Endang Sumantri, values are rooted in traditional forms of life and religious beliefs.⁶ Developing religious beliefs as well as political aspects that influence changes in people's attitudes and value fluctuations in educational reality,⁷ Muhammad Abid al-Jabiri, expressed the value called *al-qîmah al-markazîyyah*.⁸ This is in line with Mulyasa's opinion that student character formation can be carried out in an educational environment in a dormitory or Islamic boarding school.⁹

Islamic education as a science has principles, foundations and guidelines in the form of the Qur'an and Sunnah.¹⁰ Learning is a process of interaction between students and their environment

¹ "<https://Indonesiabaik.Id/Infografis/Pengguna-Internet-Di-Indonesia-Makin-Tinggi>", 2023.

² Muh. Ainul Fiqih, "Peran Pesantren Dalam Menjaga Tradisi-Budaya Dan Moral Bangsa", *PANDAWA: Jurnal Pendidikan Dan Dakwah* 4, no. 1 (2022): 42–65.

³ Mita Silfiasari and Ashif Az Zhafi, "Peran Pesantren Dalam Pendidikan Karakter di Era Globalisasi", *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (2020): p. 127.

⁴ Idam Mustofa, "Pendidikan Nilai Di Pesantren: Studi Tentang Internalisasi Pancajiwâ di Pondok Modern Darussalam Gontor Ponorogo", 2019, p. 6.

⁵ Abin Syamsuddin Makmun, *Psikologi Pendidikan* (Bandung: Yudhistira, 2005), 132.

⁶ John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New Delhi: Aakar Boos, 2004), p. 270.

⁷ Aceng Kosasih, "Konsep Pendidikan Nilai", *Journal of Chemical Information and Modeling* 53, no. 9 (2015): p. 1692.

⁸ Muhammad Abid al-Jabiri, *Al-Aqlu al-Akhlâqîy al-Arobiy*. (Beirut: Markaz Dirasat al-Wahdah al-ʿArabiyyah, 2001), p. 21.

⁹ E. Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: Bumi Aksara, 2012), p. 47.

¹⁰ Syaefudin Achmad, "Tujuan Dan Ruang Lingkup Pendidikan Islam: Studi Komparatif Tafsir Surat Al-Baqarah Ayat 62 Dan An-Nur Ayat 55", *Darajat: Jurnal Pendidikan Agama Islam* 5, no. 1 (2022): 18–29.

so that changes in behavior for the better occur.¹¹ The essence of learning is the process of changing behavior as a result of experience and practice.¹² Social Attitude, namely showing honest, disciplined, responsible, polite, confident behavior in interacting with family, friends and teachers.¹³

Juwita Saputri in her research stated that through a learning approach an analysis of students' understanding can be obtained. Aspects of changes in student behavior that occur in the school environment and society can be observed from the student's religious character.¹⁴ Ani Endriani's research shows that children's attitudes towards discipline tend to match the attitudes of their parents. Children's behavior and discipline tend to be more dominantly colored by the behavior and attitudes of their parents.¹⁵ Yuver Kusnoto's research shows that religious values are one form of implementation of strengthening character education.¹⁶ Indicators of achieving character values can be seen from habits and obedience in carrying out worship to Allah SWT. Fatmawati's research shows that habituating students to have good morals is the goal of moral education.¹⁷ The manifestation of a person's character values can be seen from honesty, faith, patience, responsibility for duties, fair attitude, tolerance towards others, feelings of tolerance. These character values develop within a person in a long process. The mission of character education is implicit in the behavior of the Prophet Muhammad as stated in Surah Al-Ahzab verse 21;

*Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot.*¹⁸

Responding to the arguments above, understanding character education is very important and mandatory for everyone in forming a noble personality. Character education is not just a transfer of knowledge but a process of habituation, acculturation within the family and community.

¹¹ Ani Puji Astuti, "Hubungan Pembelajaran Akidah Akhlak Dan Pembentukan Karakter Siswa di MIS Ath-Thohiriyah Batanghari", *SKULA: Jurnal Pendidikan Profesi Guru Madrasah* 2, no. 2 (2022): 211–18.

¹² Sanjaya, Wina., *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2008).

¹³ Nurul Agustin, Ivo Yuliana, and Miftakhul Hidayah, "Memahami Nilai Moral Dalam Film Animasi Nussa Dan Rara Sebagai Tayangan Yang Layak Ditonton Anak Sekolah Dasar", *Jurnal Muassis Pendidikan Dasar* 1, no. 1 (2022): 77–87.

¹⁴ Juwita Saputri and Roy Andre Ferdinan, "Hubungan Karakter Religious Terhadap Hasil Belajar Peserta Didik Pada Muatan Pelajaran Agama Islam", *Journal of Basic Education Research* 3, no. 3 (2022): 76–79. <https://doi.org/10.37251/jber.v3i3.267>

¹⁵ Ani Endriani, "Hubungan Antara Keharmonisan Keluarga Dengan Sikap Disiplin Sisw", *Jurnal Paedagogy* 4, no. 2 (2020): 42–49.

¹⁶ Yuver Kusnoto, "Internalisasi Nilai-Nilai Pendidikan Karakter Pada Satuan Pendidikan", *Sosial Horizon: Jurnal Pendidikan Sosial* 4, no. 2 (2017): p. 251.

¹⁷ Fatmawati Fatmawati, "Representasi Nilai Pendidikan Akhlak Tasawuf Dalam Novel Kembara Rindu Karya Habiburrahman El Shirazy", *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 20, no. 1 (2022): p. 17.

¹⁸ Departemen Agama RI, *Al-Qur'an Mushaf Dan al-Qur'an Terjemah* (Jakarta: Al Huda, 2005).

METHOD

This library research using a qualitative descriptive method approach aims to describe and analyze thoughts both individually and in groups on the main source of the book *Tanwirul Qulub*.¹⁹ Secondary data was taken from several literature books, scientific journals and other data. Data analysis in writing uses descriptive analysis methods. The author collects data and compiles it, then analyzes and interprets it so that it can reveal the contents of the book.

RESULTS AND DISCUSSION

Inform a number of important data (original) fields obtained from questionnaires, surveys, documents, interviews, observations, and other data collection techniques. It can be completed with a table or graphic to clarify the result.

Amin Al-Kurdi, known as Sheikh Muhammad Amin Al-Kurdi, born in Moshul, Iraq, is a great scholar and leader of Thariqat al Qadariyah. He is also the author of the book *Tanwirul Qulub*. Amin Al-Kurdi's thinking is based on three very strong Islamic principles, namely creed, fiqh and Sufism. Amin Al-Kurdi's thinking is based on three very strong Islamic principles from the Koran and Hadith, namely creed, fiqh and Sufism. Etymologically, the term Sufism has several meanings, the first being *ablussuffah*, is a person who is blessed by Allah SWT. The second meaning of *asshafa* is purity, that Sufis have purified their morals from the dirt of the world. The third meaning of *asshuf* is woolen cloth, which means that Sufi clothing comes from sheep's wool.²⁰

According to Amin Al-Kurdi, Sufism is a science that studies the good and bad values of the soul, how to cleanse it of bad qualities and fill it with praiseworthy qualities, how to attain Allah's pleasure by carrying out His commands and avoiding His prohibitions.²¹ Sufism also teaches the values of love, tolerance, peace and good morality so that it can reduce the occurrence of hostility and conflict in the surrounding environment. Understanding and appreciating Sufism education can shape a person's attitude into character. A person whose character is reflected in his daily life behavior. A person's behavior is greatly reflected in habituation and understanding in daily activities in shaping his personality. Imam Ghazali in his thoughts said that the soul is very relevant in the formation of morals.²² Someone who has morals means someone has practiced Sufism in his life.

¹⁹ Muhammad Amin Al-Kurdi, "Tanwir al Qulub Fii Mu'amalati 'Alam Al-Ghuyub", *Bairut: Dar al-Fikr*, 1991.

²⁰ Salman Alfarisi, "Muamalah Dalam Tasawwuf: Pendekatan Rohani Dalam Penyelesaian Konflik Antar Agama, Suku, Ras Dan Kelompok", *Hikamia* 3, no. 2 (2023): 131–38.

²¹ Al-Kurdi, "Tanwir al Qulub Fii Mu'amalati 'Alam Al-Ghuyub".

²² Fuad Mahbub Siraj, "Relevansi Konsep Jiwa Al-Ghazali Dalam Pembentukan Mentalitas Yang Berakhlak", *INQUIRY: Jurnal Ilmiah Psikologi* 9, no. 1 (2018): 32–45.

The term morals in everyday life can be in the form of temperament, character, basic character, behavior and habits. Ibn Maskawaih defines morals as activities of the soul that encourage action without the need for thought and consideration.²³ Islamic creed is something that the human heart believes in and believes to be true, in accordance with Islamic teachings guided by the Al-Qur'an and hadith. Moral education is a process to grow and develop the main personality by educating, teaching and training.²⁴ Encouragement to carry out actions without thinking and spontaneously without consideration. The reflection of this attitude is reflected in the habits he makes in his daily life. This reflection is an obligation for a teacher in conveying his knowledge to his students. According to Amin Al-Kurdi, a teacher who will convey his knowledge must be able to know the level of ability of his students, so that a teacher is able to choose the right materials and methods in educating his students.²⁵

Sufism education is a scientific discipline that focuses on spiritual studies. Sufism as uniting oneself with the eternity of Allah SWT, merging oneself in remembering God. Ibn Qoyyim said that someone who knows Allah through remembrance and worship will feel that the good they do will be very small compared to the blessings Allah has given them.²⁶ *dhiker* itself means bringing the heart into every utterance.²⁷ Present Allah in every breath, so that in every breath and movement you always remember Allah. The process of understanding in cultivating a soul that always remembers Allah can be done through habituation and daily practice.

Notoatmodjo stated that one of the most important factors in forming a person's behavior is experience. Behavior that is based on knowledge will be more lasting than behavior that is not based on knowledge.²⁸ A person's understanding and knowledge in shaping behavior as conveyed by Amin Al-Kurdi in the book *Tanwirul Qulub*.²⁹ He said;

²³ MA. Achlami HS, "Internalisasi Kajian Kitab Akhlak Tasawwuf Dan Pendidikan Karakter Di Pesantren Al-Hikmah Bandar Lampung", *Analisis: Jurnal Studi Keislaman* 18, no. 1 (2018): 39–54. <https://doi.org/10.24042/ajsk.v18i1.3302>

²⁴ Wahyudin, *Pendidikan Agama Islam Akidah Akhlak* (Semarang: PT Karya Toha Putra, 2009).

²⁵ Lutfi Hakim Rijal, Akh. Syaiful, "Etika Tasawuf Guru: Studi Pemikiran Imam al-Ghazali Dan Syekh Muhammad Amin al-Kurdi", *Tadrib: Jurnal Pendidikan Islam* 16, no. 1 (2021): 127–40.

²⁶ Salman Alfarisi, "Muamalah Dalam Tasawwuf: Pendekatan Rohani Dalam Penyelesaian Konflik Antar Agama, Suku, Ras Dan Kelompok".

²⁷ Alex Yusron Al Mufti Subaidi, Rahimah Embong, Slamet Untung, Yahya Don, Azzah nor Laila, "The Need for Zikir (Remembrance) in Learning According to Kitab Tanwirul Qulub", *BITARA International Journal of Civilizational Studies and Human Sciences* 5, no. 3 (2022): 137–45.

²⁸ Devita Rosalin Maseda, Baithesda Suba, and Djon Wongkar, "Hubungan Pengetahuan Dan Sikap Tentang Bahaya Merokok Dengan Perilaku Merokok Pada Remaja Putra Di SMA Negeri I Tompasobaru", *Jurnal Keperawatan* 1, no. 1 (2013).

²⁹ Al-Kurdi, "Tanwir al Qulub Fii Mu'amalati 'Alam Al-Ghuyub".

اعلم ان معرفة النفس امر مهم لكل فرد من افراد الانسان لان من عرف نفسه فقد عرف ربه أي من عرف نفسه بالذل والعجز والضعف والفناء عرف ربه بالعز والقدر والبقاء

The main message conveyed by Amin Al-Kurdi in the book *Tannwirul Qulub* is that a person must recognize himself as the most important thing, to know God must start from knowing himself. A person knows himself as having a humiliating nature, a weak nature and a mortal nature, so he will know God as a creator who has a wise, all-powerful and eternal nature.³⁰ Amin Al-Kurdi said that a person's morals start from recognizing oneself in recognizing and understanding the values of religious norms. A person will develop good morals when a person can maintain, understand and carry out religious norms. Amin al-Kurdi provides a description of the morals that go into forming a person's character as follows:

"Make friends with good people and leave bad friends"

ان يترك اصحاب السوء ويجالس الاخيار

Amin Al-Kurdi provides views on socializing with friends. Friends have a tremendous effect on forming a person's character. In friendship, it is necessary to pay attention and reflect on how to make friends and friendship because in social interactions there will be attempts to follow the bad habits of friends. Intercourse is like sitting with a perfume seller, and you will find a fragrant smell that has an influence on the soul, body and clothes. Hanging out with good people will provide positive value in everyday life. Likewise, hanging out with people who are not good at eating is feared that they will behave less well in imitating their actions and attitudes.

"Leave the luxurious life and live simply"

ان يكون تاركا للفضول مقتصرًا على قدر الكفاية من اماكن والمشرب والملبس والمنكح

Amin Al-Kurdi provides a view for someone to abandon all forms of luxury and limit themselves to things that suit their needs and are simple. Indeed, luxury will lead to destruction. Luxury will certainly make a person forget the true purpose of life and only prioritize physical needs. Human essence will actually return to Allah SWT. For someone who wants to obtain the essence of education, it is best to leave behind luxury things and move towards a simple life.

"Leaving the love of this world and the love of the afterlife"

ان يترك حب الدنيا ناظرًا الى الآخرة لان محبة الله لا تدخل قلبا فيه حب الدنيا

Amin Al-Kurdi gives a person's view of avoiding being too in love with the world, and paying more attention to love of the afterlife. A person who has faith and reason will view the afterlife as the pinnacle of a Muslim's ideals. Viewing the world as something that will be damaged, degraded

³⁰ Al-Kurdi.

and will disappear. The afterlife will be achieved perfectly if someone can be ascetic towards the world. A person who pursues too much life in the world of food will be filled with feelings of anxiety, sadness and even hostility.

“Leave arguments and hostility behind”

ان يترك المناظرة والمباحثة بالجدل مع طلبة علم لان المناظرة تورث النسيان واكدورات

Amin Al-Kurdi gave a message to everyone to avoid and leave debates, especially for someone who is studying. The blessing of someone who seeks knowledge to avoid debate and which can cause hostility. Most of the debate is just to bring down the opponent, not find a solution. Islam does not teach debate or even hostility but teaches deliberation to resolve every problem.

“Avoid gossiping about others”

ان يترك البحث عن احوال والمجادلة معهم

Amin Al-Kurdi provides views for someone who wants to study, especially to always avoid gossiping about other people. If we observe that currently, gossip is not only rampant in face-to-face conversations between people, but currently gossip is even more widespread in the world of social media. Islam teaches living together in tolerance. Everyone has the right to be appreciated and respected. Gossiping about someone's attitude can cause hostility in the future. Islam teaches peaceful living even in differences of beliefs. Islam respects each person's differences, so an attitude of tolerance by not discussing the bad things of other people will lead to a calm and peaceful life.

CONCLUSION

The formation of a person's character can be done through habituation and understanding activities in the living environment. Forming a person through a Sufism approach can give someone an understanding and purpose of oneself. The experience of life in one's environment will encourage a person to behave and understand the ultimate goal of his life. Sufism education teaches a person to always do good in their environment. The Sufism approach opens up space for communication between humans and the Creator of the universe so that people can respect others and live in peace.

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