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VALUES OF MORAL EDUCATION IN THE BOOK USWATUN HASANAH BY NUKMAN SULAIMAN

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ABSTRACTS

This study aims to describe the relevance of moral education values in the book uswatun hasanah with Islamic education in modern times. The type of research used in this study is qualitative research. The research design uses library research and the research approach is a study of figures. The data sources used are written sources by collecting works of figures and related previous studies. The results of this study indicate that the specifications of moral education values according to Nukman Sulaiman are to form humans who have noble character, obey Allah and His Messenger, love both parents, honor teachers, respect family, love orphans, respect neighbors, be honest, trustworthy, patient, shy, brave, friendly, polite, have high ideals, 'iffatun, believe in yourself, be diligent, help each other, and be sincere. The values of moral education from Nukman Sulaiman's perspective according to the researcher's goals are still relevant to today's education. This is proven by the fact that Nukman Sulaiman's educational goals are still applied in the Al Washliyah Education System, Articles 2, 3 and 4 concerning the vision, mission and goals of education.

A. INTRODUCTION

Moral education involves learning moral values, both those derived from religious teachings and from human culture (Dalimunthe, 2022). The concept of morality includes character, attitude, nature, and morals reflected in behavior that is considered good or bad, in accordance with ethical rules, manners, and cultural customs. Assessment of morality is based on standards and values set by religious teachings. (Ahmad, 2002; Mailin et al., 2022)

Morality has an important position as the basis of Islamic teachings (Dalimunthe et al., 2022). Morality is a very important foundation in a nation towards a better life. This is in line with Ahmad Syauqi's statement quoted by Ibn Maskawaih in his book *Tahzīb al-Ahlāk* "Indeed, all nations will be eternal by adhering to morality, and if morality is damaged, then they are also damaged", (Maskawaih, 2011)

Syauqi's statement emphasizes that morality is a very important aspect in the sustainability of a nation. This means that a nation that is able to maintain its noble morals will continue to survive and develop. However, if the morals of its people are damaged, then the nation will experience decline and even destruction. The influence of modernization today is very large and broad, this is driven by economic, technological, cultural, and political progress so that the world of education faces very big challenges, especially related to the long-term impacts of science and technology. Therefore, Islamic education must be proactive in preventing the negative impacts of this progress, while continuing to develop science and technology that are in line with Islamic values. (Hasbullah, 1996)

Islamic education experts argue that the main purpose of education and teaching is to shape the character and spirituality of students, instill virtue values, teach high manners, and prepare them to live a life full of purity. (Al-Abrasy, 1996) According to Imam Ghazali: "Morals are traits inherent in a person's soul that make it easy for him to act without much further consideration." A person's morals can also be said to have become a habit. A generous person is used to giving. He gives without much consideration. As if his hands are wide open for it. So is a stingy person. A stingy person does not want to extend help to the poor. So is an angry person who always gets angry for no reason. (Silkumbang et al., 2024)

Some scholars say that morality is a trait that is latent in a person's soul and that trait will emerge when he acts without feeling difficult. This opinion is not much different from the opinion of Imam Ghazali. In Islam, morality is closely related to faith and cannot be separated from it (Dalimunthe et al., 2024). The relationship between faith and morality is also clearly seen in the directions of the Prophet *sallallaahu 'alaihi wasallam* regarding morality. He often linked faith in Allah and the Last Day with morality. When someone has a high orientation and ideals, namely the pleasure of Allah, then he will automatically look down on anything that is contrary to that ideal, namely all actions or traits that are hated by Allah. Islamic morality has several special features and characteristics that distinguish it from other moral systems. Among the characteristics of Islamic morality are: (a) *Rabbaniyah* or attributed to Rabb (God), (b) *Insaniyah* (humane), (c) *Syumuliyah* (universal and encompasses all life), and (d) *Wasathiyah* (middle attitude). One thing that is emphasized in Islam is that moral education must begin at an early age because childhood is the most conducive period for instilling good habits.

According to Imam Ghazali: "Morals are traits inherent in a person's soul that make it easy for him to act without much further consideration." A person's morals can also be said to have become a habit. A generous person is used to giving. He gives without much consideration. As if his hands are wide open for it. So is a stingy person. A stingy person does not want to extend help to the poor. So is an angry person who always gets angry for no reason. (Syam et al., 2024) Some scholars say that morals are a trait that is latent in a person's soul and that trait will emerge when he acts without feeling difficult. This opinion is not much different from Imam Ghazali's opinion. In Islam, morals are closely related to faith and are inseparable from it. The relationship between faith and morals is also clearly seen in the Prophet's instructions regarding morals. He often linked faith in Allah and the Last Day with morals. When someone has a high orientation and ideals, namely the pleasure of Allah, then he will automatically consider low anything that is contrary to these ideals, namely all actions or traits that are hated by Allah.

Islamic morals have several special features and special features (characteristics) that distinguish them from other moral systems. Among the characteristics of Islamic morals are: (a) Rabbaniyah or attributed to Rabb (God), (b) Insaniyah (humane), (c) Syumuliyah (universal and encompasses all life), and (d) Wasathiyah (middle attitude). One thing that is emphasized in Islam is that moral education must begin at an early age because childhood is the most conducive period for instilling good habits.

The implementation of moral education is important to implement considering that ethics is the basis of humans in regulating relationships with their God and with fellow human beings (*hablun minallah* and *hablun min al-nas*). Moral education has a very important role. With good culture and civilization, it will make community life beautiful. That is why moral education will be able to form a community life that is full of peace and harmony. (Azra, 2012; Irwan et al., 2023)

The most important morals lie in solidity, and strength, as well as a great, obsessive and ambitious soul, which are very much needed by humans. Because in facing various demands of the new era, it cannot be fulfilled except with strong and sincere morals that radiate from deep beliefs, great sacrifices, strong resilience, and a mentality that can withstand tests. Changes in the era will be in line with changes in morals and the piety of their souls. (Daulay, 2012)

Family, school and society are the main spaces for the formation of character and morals of children and adolescents. (Nasharudin, 2015) To realize good moral education for children, it must start from the family first. In implementing moral education, the family should pay close attention to its condition. In traditional families, the only form of family life is probably the mother who is the caregiver and housekeeper, while the father actively earns a living by working outside the home. However, moral education will be different in families with both parents working and children being cared for by other family members or babysitters. (Rahmat et al., 2020; Rohmah, 2021)

In moral education, teachers also have a very important influence, namely not only as providers of learning materials, but more importantly as examples or role models. In some media in the past, the character of teachers has been tarnished by moral deviations. This is a concern to restore the character of teachers in an Islamic way. Teachers should ideally be examples of the formation of national and religious character. With this character, teachers will become role models for their students in everyday life. (Rostiwati, 2016; Sari & Asmendri, 2018)

Nukman Sulaiman is one of the scholars who has studied and provided in-depth moral education. He is an 'Alim 'Allamah who teaches the ummah in the field of moral education both in terms of the spiritual or external as well as in terms of the mind or heart. Nukman Sulaiman is one of several famous figures. The book he wrote is widely known among the Washliyah community (Indainanto et al., 2023). From the background written above, the author is interested in studying and conducting research with the title "The Values of Moral Education in Uswatun Hasanah's Book" The author wishes to know about the values of moral education in Uswatun Hasanah's book and how relevant they are to the morals or character of students, especially in education in Indonesia today.

B. METHOD

This research was conducted by reviewing and also tracing various library literature related to the research conducted, including: books, encyclopedias, dictionaries, journals, documents, magazines and others (Rahmat et al, 2021). To analyze the data obtained in the book, the author uses a data instrument with content analysis so that all data obtained will be seen scientifically for its accuracy. The characteristics of library research are as follows: First. This library research has several special characteristics, including; This research deals directly with text or numerical data, not with the field or eyewitnesses, in the form of events, people or other objects. Second,. The data is ready to use, meaning that researchers do not go anywhere, except only deal directly with data sources that already exist in libraries and online media. Third, Library data is generally a secondary data source, meaning that researchers obtain this data second-hand, not originally from first-hand sources in the field. Fourth, the condition of the data in the library is not divided by space and time. (Zed, 2017) There are two sources of data in this study, the first is the primary data source or the main data source taken is data related to the object of research obtained from the book Uswatun Hasanah, by Nukman Sulaiman, published in Medan: Sumber Ilmu Jaya, 1968, 20th edition. The second data source is a secondary data source that comes from books, journals, and other scientific papers that are relevant to the discussion in this study. The analysis of the study in this study is by means of, if the data has been collected, qualitative data analysis is carried out with deductive and interpretive analysis instruments (Patton, 2009). Deduction is a step of analysis from general things to specific things. Interpretive means interpreting, making interpretations, but which are not subjective (according to the taste of the person interpreting) but rather based on objective facts to achieve objective truth (Harahap, 2011). In this case, the researcher read the book Uswatun Hasanah, by Nukman Sulaiman, supported by a translation of the book using a dictionary or translation, then analyzed the ideas or main foundations of the Values of Moral Education in the book Uswatun Hasanah according to Nukman Sulaiman. Based on this, the researcher then made important notes regarding the contents of the book being studied. This activity began by using a descriptive analysis method which was used to see Nukman Sulaiman's opinion related to the Values of Moral Education in the book Uswatun Hasanah according to Nukman Sulaiman. Understanding his way of thinking or understanding the meaning contained therein, and analyzing the relevance of Nukman Sulaiman's thoughts to the real conditions of education in Indonesia today, and tracing the biography of the author of the book. To

make it easier to conclude the contents of the book, the researcher first grouped the discussions in the book.

C. RESULT AND DISCUSSION

Relevance to Moral Education Material

Moral decline has been very worrying lately. Values such as honesty, truth, justice, mutual cooperation, and compassion are increasingly being replaced by fraud, deception, oppression, mutual harm, and other negative actions. Even more worrying, this decline is not only occurring among adults in various positions, positions, and professions, but has also infected students, the younger generation who are expected to be able to continue the struggle to defend truth, justice, and peace in the future. (Nata, 2008)

Noble morals include good character, ethics, and morals as a form of religious education. Increasing spiritual potential includes the introduction, understanding, and instillation of religious values, as well as the application of these values in the lives of individuals and society collectively. The purpose of increasing spiritual potential is to optimize various human potentials whose actualization reflects their dignity as God's creatures. (Rofiah, 2016)

Several factors that cause this moral decline include: first, the weakening of religious beliefs which results in the loss of control from within. Second, the lack of effectiveness in moral development carried out by parents, schools, and society. Third, the strong influence of materialistic, hedonistic, and secularistic culture. Fourth, the absence of a serious commitment from the government to carry out the development of the nation's morals.

To overcome this moral crisis, several steps that can be taken include: first, implementing intensive religious education at home, school, and society. Second, integrating education with teaching. Third, strengthening cooperation between parents, schools, and society with serious efforts. Fourth, utilizing various means, including modern technology, for moral education. Fifth, creating a school environment with a religious nuance.

To achieve educational goals, moral education material becomes a very important thing to be conveyed to children or students is an understanding of the Qur'an. In this case, Imam al-Ghazali argued that the Qur'an and its contents are knowledge that is beneficial for life, can cleanse the soul, beautify morals, and bring us closer to Allah SWT. (Nizar, 2002)

One of the main issues that need to be considered is the development of educational programs formulated in the curriculum. In this context, the curriculum is understood as all educational activities and experiences designed and implemented by educational institutions for their students, both inside and outside of school, with the aim of achieving the educational goals that have been set.

The educational material in the Uswatun Hasanah book includes the obligation of parents to educate children about courage, generosity, patience, sincerity in doing good deeds, and prioritizing the welfare of the community above personal interests. In addition, this education also emphasizes the importance of nobility of soul, self-esteem, civilized courage, understanding of religion that is free from superstition, civilization that is free from damage, freedom of speech and action well, and love for the homeland.

Children also need to be taught about iradah, which is a strong will, honesty, and a love of helping the less fortunate and oppressed, and being involved in useful projects.

They must be accustomed to carrying out obligations and other things related to noble morals. Of course, parents are also responsible for keeping children away from habits and morals that are contrary to these commendable morals.

Based on the explanation above, according to the author's observations, the educational material in the Uswatun Hasanah book is very relevant if applied in the current education curriculum both in Indonesia and other Islamic countries. Because Indonesia itself, in particular, currently really needs a quality generation in terms of emotional, social, intellectual and spiritual to continue the nation's struggle, considering that the condition of the younger generation has recently been very concerning and far from good morals.

The condition of the younger generation who has been contaminated by the development of science and technology has been exposed to the negative impacts of that progress. As in various social media, we see Muslim teenagers, especially students and college students, filling the news and information about juvenile delinquency. Starting from brawls, drugs, alcoholic drinks, pornography, even adultery are inseparable from the news. Therefore, the best way to prevent and overcome the above incidents, one of which is by instilling the values of moral education contained in the book Uswatun Hasanah.

Nukman Sulaiman highlighted several major challenges facing moral education. Globalization and digitalization have positive and negative impacts on moral values. The free flow of information often leads to moral degradation. Nukman proposed an approach that utilizes globalization to spread Islamic values, such as digital preaching. Technological advances affect the way humans interact. Nukman argues that technology should be used to build character, not just as a means of entertainment. He suggests integrating digital literacy into moral education so that the younger generation can utilize technology productively and morally.

Nukman recommends that moral education should not only be taught in religious subjects, but also integrated into all aspects of the curriculum. For example, the value of honesty is taught in mathematics, and responsibility in science.

Nukman emphasized the importance of the role of teachers, parents, and community leaders as role models of morality. He believes that real examples are more effective than theory in shaping character. The school, family, and community environments must be ecosystems that support moral learning. Nukman proposes programs such as social activities, moral camps, and Islamic studies as supporters of character building.

Relevance to Educational Methods

According to the term "method" in general, it can be applied to various fields, including education. Therefore, educational methods are systematic and well-planned ways to deliver lessons to students, and are one of the important tools in achieving educational goals. (Aziz, 2003) Learning methods in education play an important role in supporting the success of the learning process. Therefore, in forming the morals of teenagers or students, parents and educators need to apply the basics of education with more effective alternative methods, because teenagers or students have special characteristics, both physically and mentally.

The method used by Nukman Sulaiman in writing the *Uswatun Hasanah* Book is the *Mau'izah* method (advice), namely the delivery of a lesson material by giving advice to the younger generation or others. Basically, advice functions as a guide for children, helping them understand the difference between right and wrong when they are confused or make mistakes. Because children are not yet fully able to distinguish between right and wrong, it is important for them to be given advice so that they can understand it.

According to the definition quoted by Erwati Aziz, at-Thahir Ahmad az-Zawi defines *mau'izah* as conveying information to someone about good things so that he can do them and bad things so that he avoids them. Meanwhile, an-Nahlawi states that *mau'izah* includes advice and *tazkir*, which include giving warnings, reprimands, and the like. According to al-Ghazali, the advice method is one effective way to shape children's morals. This method is often used by parents and educators. In order for advice to be delivered well, al-Ghazali suggests several steps: 1) using good, polite, easy-to-understand words and language, 2) adjusting the advice to the child's age, nature, and level of development, 3) paying attention to the right time to give advice, 4) paying attention to the environment when giving advice, 5) including verses of the Qur'an, the Hadith of the Prophet Muhammad, and the stories of the Prophets/Apostles, companions, and pious people in the advice.

In the verse above, the meaning of wisdom refers to knowledge about the secrets and benefits of something, which means that the knowledge provides benefits. *Da'wah* with wisdom is *da'wah* that uses knowledge related to the secrets, benefits, and intentions of Divine revelation, delivered in a way that is appropriate to the situation and conditions so that it is easily understood by the people. Allah SWT instructed the apostles that *da'wah* be carried out with good, gentle, and soothing teachings, so that they can be well received. Teaching and study should not cause feelings of restlessness, anxiety, and fear in the human soul. Meanwhile, *mau'izah* is interpreted as "good teaching," which emphasizes that in giving lessons or warnings to others, it must be done in a good way and in accordance with the instructions of Allah SWT. So, in the author's observation, this *mau'izah* method is still very relevant to be applied in instilling Islamic educational values to the younger generation, especially teenagers or students and college students.

Relevance to the Objectives of Moral Education

As mentioned in the previous chapters, the ultimate goal of Islamic education is the formation of a person's personality after undergoing the entire educational process, which produces a perfect human being with a pious lifestyle. Perfect human beings refer to perfect humans, both physically and spiritually, who are able to live and develop naturally and normally because of their devotion to Allah SWT. (Darajat, 2011). In line with that, education according to Nukman Sulaiman in the book *Uswatun Hasanah* is Instilling the main morals, noble character, and dignified education in the souls of the younger generation, accompanied by useful guidance and advice, will form these traits in their souls. Finally, this will result in useful actions, goodness, and a spirit of working for the interests of the nation and state.

This means that moral education is expected to produce individuals who are useful for themselves and the general public and practice Islamic teachings both in relation to God (*hablum minallah*) and in relation to fellow human beings (*hablum*

minannas) and provide benefits to the surrounding environment. In essence, the purpose of moral education according to Nukman Sulaiman is more specific to, among others:

1. Rabbaniyah or Attributed to Rabb (God)

The purpose of Islamic morality is to realize the pleasure of Allah SWT and achieve good rewards from Him. The position of the Prophet Muhammad SAW in this case is none other than a preacher and muballigh who calls humans to this and as an explainer of His commands which may still be unclear to some humans. As explained by Nukman Sulaiman, obeying Allah and His Messenger is a noble morality.

One thing that is emphasized in Islam is that moral education must begin at an early age because childhood is the most conducive period for instilling good habits. What is meant by moral education is the habituation of a child to have good morals and noble behavior so that it becomes his permanent disposition and his nature that always accompanies him. Included in moral education is keeping children away from despicable morals and bad character. A child will grow according to the habits instilled in him by the educator.

With this good moral education, a child will face a bright future, in this world and in the hereafter. The need for moral education is very urgent because the influence of good morals will have an impact on the individual child and his society. Conversely, the bad consequences of ignoring moral education will befall the individual child and his society. Therefore, from the early stages of a child's growth, moral education must receive serious attention from every parent and educator.

Most humans who deviate in their morals are due to wrong education in their childhood. Ibn al-Qayyim rahimahullah said: These bad morals will become permanent traits and personalities for the child. So, even if he tries hard to avoid it, surely one day he will fall back into those bad morals. Therefore, you find that most people deviate in their morals, and that is none other than because of the education that he grew up on. Although it is not impossible, it is very difficult to change bad morals that have been ingrained since childhood. Therefore, the habit of good morals and the avoidance of bad morals must begin at an early age.

Regarding this, Ibn Al-Qayyim rahimahullah said: Likewise, a small child must be kept away if he can already understand from the lahwu assemblies (entertainment containing futility), listening to dirty things, and bad words. Because, if these things get caught in his ears, then it becomes very difficult for him to leave them when he grows up, and it is also very difficult for his guardian to save the child from his bad habits. Because, changing habits is the most difficult thing, the owner of the habit must bring a second nature (character), whereas getting out of character control is very difficult. In Islam, morals are closely related to faith and cannot be separated from it. Strong faith will produce commendable morals such as trustworthiness and keeping agreements. Therefore, whoever wastes trust and breaks agreements, this is an indication that the person is empty of the values of faith.

2. Insaniyah (Human)

Indeed, Islamic morality has a very important message or mission, namely to liberate humans, make them happy, respect and glorify humans. From this review, the message of Islam is an insaniyah (human) message, because it was revealed for humans, as a guide for human life, to realize human welfare and in harmony with human nature (Humaizi et al., 2024).

3. Syumuliyah (Universal and Covering All Sides of Life)

Syumuliyah or the perfection and integration of Islam also appears very prominent in the aspects of morality and manners. Islamic morality is not as known by some people as "religious morals" which are seen in the implementation of worship rituals such as avoiding pork, alcohol and so on. Morals in Islam never leave out a single side of the many sides of human life, be it spiritual or physical, religious or worldly, intellectual or emotional, individual or social.

Based on the explanation of the parable that has been given by Nukman Sulaiman, it turns out that there is an element of the concept of unification between religious knowledge and general knowledge and the cultivation of morals. This concept is now better known as the integration of knowledge. Integration of knowledge is unification, connecting the relationship between one knowledge and another knowledge with the aim of developing all of the child's potential such as spiritual, social, cognitive, and psychomotor skills simultaneously. The example that has been explained by Nukman is an example of the integration of knowledge between historical knowledge and the science of faith and morals.

Thus, it can be understood that the task of fostering students' morals is not only borne by Islamic Religious Education teachers and Faith and Morals teachers. But also teachers of other subjects also have the same responsibility. The way that can be done to unite general knowledge with moral lessons is with the concept of integration of knowledge.

D. CONCLUSION

Nukman Sulaiman is a Muslim scholar who plays an active role in contributing quality thoughts to the development of Islamic education. He was born on April 17, 1917 in Perbaungan, Medan. Nukman Sulaiman has received extensive education and has a deep understanding of the principles of Islamic education. Nukman Sulaiman is an intellectual who actively participates in academic discussions and becomes a resource person in educational seminars. Through his written works, Nukman Sulaiman has developed innovative ideas about Islamic education that are relevant to contemporary challenges. He combines traditional principles with a deep understanding of social reality and the development of science. The thinking on the values of moral education in the book *Uswatun Hasanah* by Nukman Sulaiman covers several key aspects. First, he emphasizes the importance of character education in Islam. According to him, Islamic education must form people who are noble, honest, responsible, and have high integrity. Second, Nukman Sulaiman also highlights the importance of empowering knowledge in Islamic education. He argues that Islamic education must combine religious teachings with a comprehensive scientific understanding to create graduates who are ready to face the challenges of the modern world. The relevance of moral values contained in the *Uswatun Hasanah* book to current moral education is divided into 3 basic parts, namely: (a) Relevant to moral education materials, (b) Relevant to moral education methods, (c) Relevant to the goals of moral education. The concept of moral education contained in the *Uswatun Hasanah* book according to the author is very relevant to be applied in the current education curriculum.

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Data availability: The data supporting the findings of this study are available from the corresponding author upon reasonable request.

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