

Filteration of Morality Values in Book “Islam yang Mencerahkan dan Mencerdaskan” by K.H. Husein Muhammad

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Abstract

This research aimed to determine the filtering of moral values in the book *Islam that Enlightens and Intelligents (Islam yang Mencerahkan dan Mencerdaskan)* by KH. Husein Muhammad and revealed the relevance of the moral values in this book in the contemporary era. Researchers used a literature review in this research with sources from various relevant documentation. The results of the study showed that the filtering of moral values in the book *Islam yang Mencerahkan dan Mencerdaskan* included several things, namely 1) being aware of good and bad deeds, 2) the ability to do good things, 3) knowing the condition of one's morality. The relevances of this book in the current era were 1) a person needs to prioritize the purity of his soul, 2) be willing to go abroad in search of knowledge, and 3) not be arrogant about knowledge and oppose teachers.

Keywords: moral values, husein muhammad, islam that enlightens and intelligents

INTRODUCTION

The heart is a reflection of the morals of its owner. The heart can be able to differentiate between what is right and what is false, good or bad. To have a good heart, a person must be able to organize a good one, too. The heart has two tendencies, namely sound and evil. It makes a person's behavior suitable, so their heart is good, and vice versa. To lead to a tendency towards goodness, a person must be able to direct it (Syukur & Usman, 2012). The concept of discussion regarding a good heart is explained in the words of Rasulullah SWT, namely: "*Indeed, in the human body, there is a clot of blood; if it is good, then the whole body will be good. But if it is damaged, then the whole body will be damaged. Remember, that clot of blood is the heart*". (Andy, 2018) Therefore, kindness comes from the heart, so humans are obliged to continue to look after it and take good care of it (Al-Ghazali, 1989).

In the soul, humans have a power that functions to prevent harmful actions. Behind this strength, there is an urge to do good. Because good encouragement arises from the deepest heart, a person's order is to carry out obligations and must not be misused. Then the question arises: why are there still so many murders, adulterers, and so on? The answer is many people are not aware of the existence of the heart, so they do not follow it. When something terrible happens, they only realize and regret their actions (Abdullah, 2011). To be able to live in society, humans not only have a heart but how that heart is filled with moral values in carrying out their daily lives.

The Prophet Muhammad taught humans about the importance of morals through his hadith, "*Indeed, I was sent to earth to perfect human morals.*" This hadith shows how essential morals are to complement the social, economic, cultural and other aspects related to human affairs (Adu, 2014). Everyone is aware that all religions teach moral values and individual-social character values, but not all are able to practice them. It is because human life is constantly faced with challenges that can result in poor individual morals (Simamora, 2019). Morals and

character are always related to a person's beliefs and beliefs. Meanwhile, the peak of faith or monotheism is the oneness of God. The pinnacle of moral values is compassion. Allah has two qualities, namely *Arrahman* (Most Gracious) and *Arrabim* (Most Merciful) (Adha & Susanto, 2020). Through this characteristic, Muslims are taught to always accompany this characteristic in their daily activities through reading *Basmalah*. It means that individual morality must continue to be intertwined from time to time for the common good.

In the book *Islam yang Mencerahkan dan Mencerdaskan / Islam that Enlightens and Intelligents*", K.H. Husein Muhammad describes the current public reality, which is worrying. He stated that there was still a lot of violence in the name of radicalism, thuggery, sexual violence and a number of human rights violations. Ironically, this sinister and worrying condition actually occurs in a country with the most significant number of Muslim citizens in the world (Muhammad, 2020).

Deviant behavior also continues to occur in education. As one example, several cases occurred, including 1) rape in Islamic boarding school educational institutions, including the education raping dozens of female students in Bandung until 12 female students became pregnant and gave birth in 2021, the rape case of 6 female students in Semarang in 2023, the rape case of two female students in Aceh in 2021, the rape case of 4 female students in NTB, and many other (Arnie, 2023). 2) Cases of violence in formal education, starting from middle and high schools, will continue to increase sharply until 2024. Even safety scores in schools nationally have dropped drastically by more than 65% (Nasution, 2023). 3) Bullying cases continue to increase every year. In at least 2023, there will be 30 shocking cases of bullying in educational institutions (Annur, 2024). 4) Cases of fights between students are increasing. At least in 2023, there will be 3,547 cases (Jati, 2024). 5) Various children's problems through social media due to maniacal use of it (Ichsan, 2019). The various problems above are very worrying for all groups and show that morality is very urgent to be filtered for the current generation of the nation, especially for educational institutions.

At this point, the researcher is interested in uncovering how moral values are filtered to respond to them, so the researcher reveals the value of morality in the book *Islam yang Mencerahkan dan Mencerdaskan / Islam that Enlightens and Intelligents* by K.H. Hussein Muhammad. It is hoped that this book can straighten out some religious knots that are starting to get out of line. So, the researcher draws this research from two discussions, namely the filtering of moral values in the book *Islam yang Mencerahkan dan Mencerdaskan / Islam that Enlightens and Intelligents* by K.H. Husein Muhammad and the relevance of the ethical values in the book in the contemporary era.

Many studies link Islamic education to books, novels, films, and the like, including Endar Warsono's research entitled "The Values of Moral Education in the Film *Alangkah Lucunya Negeri Ini* (How Funny This Country) by Deddy Mizwar" in 2018 (Warsono, 2018). This research reveals the moral education of Indonesian children in seeking knowledge outside of school. Another research is Nur Rochma with the title "Values of Moral Education in the Novel of *Kembara Rindu* by Habiburrahman El-Shirazy" (Rochma, 2020). This research shows the value of morality for Islamic boarding school students who have various good characters in contemporary life.

Not only that, research that revealed moral education was also carried out by Nabila Maharni Putra with the title "Values of Moral Education in the Film of *Negeri Lima Menara*" (Putri, 2021). This research reveals that education and friendship are the main points in filtering morality, so that human life can be successful. In Al Ghazali's concept of Morals, Muhammad Syamsi Harimulyo's research has also been carried out (Harimulyo, 2020). The latest research is Resti Ayu Nisa, Sholeh Hasan with the title "The Values of Moral Education in the Book of Al-Barzanji by Shaykh Ja'far Al Barzanji and Its Implementation in Education" (Nisa & Hasan, 2019). This research shows that this book reveals various moral values carried out by the Prophet Muhammad, so that various morals become examples for mankind. Therefore, of all the existing research, there has been no research that reveals the filtering of moral values in the book *Islam yang Mencerahkan dan Mencerdaskan/ Islam that Enlightens and Intelligents* by K.H. Husein Muhammad.

METHOD

The research used by researchers used library research. This type of research is qualitative research carried out by reviewing literature, documents, archives, results of scientific work, and the like. This method does not force researchers to go directly into the field or see the facts directly (Satori & Komariah, 2017). Researchers use primary and secondary data sources.

Researchers use data collection techniques through documentation. Through collecting this data, researchers can find theories that can be used as material in analyzing the filtering of moral values in the book *Islam yang Mencerahkan dan Mencerdaskan / Islam that Enlightens and Intelligents*. Because researchers use objects in book research, researchers seriously examine and understand the book as research material. In addition, the researcher noted other relevant sources to support this research.

In data analysis techniques, researchers use content analysis in order to study problems in research systematically. In the analytical method there are two types of studies, namely latent content and communication content. Latent content is contained in documents or manuscripts in books, while communication content is the message or implied content. Latent content analysis produces meaning, while communication analysis produces meaning (Ratna, 2015). The data taken is analyzed so that it will gain meaning regarding the filtering of the value of morality education.

RESULT AND DISCUSSIONS

Biography of K.H Husein Muhammad

Husein Muhammad was born in Cirebon, May 9 1953. Husein Muhammad's extended family is from the extended family of the Dar at Tauhid Arjawinangun Islamic boarding school, Cirebon. Husein Muhammad is the son of Muhammad Asyrofuddin and Umm Salma Syathori (Muhammad, 2020). Husein Muhammad married Lilik Nihayah Fuad Amin, who was blessed with five sons and daughters, namely Hilya Auliya, Layali Hilwa, Muhammad Fayyaz Mumtaz, Najlah Hammada, and Fazla Muhammad (Wijaksono & Ichsan, 2022).

Husein Muhammad received religious education and general education. He received his religious and madrasa education from his grandfather. Husein Muhammad attended elementary school, graduating in 1966. Then, he continued at State Junior High School (SMP

N) 1 Arjawinangun until 1969. While at this junior high school, Husein Muhammad was active in school organizations and continued to memorize the Koran. After completing junior high school, Husein Muhammad continued to the Lirboyo Islamic boarding school in Kediri. After graduating from Lirboyo, Husein Muhammad continued his education at the Qur'an Science College (PTIQ) in Jakarta. While he was a student, he continued to memorize the Koran and specialized his educational studies on the Qur'an (Muhammad, 2012).

In 1979, Husein Muhammad continued his education at al-Azhar University, Cairo. Apart from his formal education at al-Azhar, Husein Muhammad took the opportunity to develop his knowledge by reading, because of the chance of quality book facilities that are rarely found in Indonesia. Husein Muhammad read books covering Islamic works, philosophy, and literature from Western thought in Arabic, such as Nietzsche, Sartre, Albert Camus and others. After graduating from al-Azhar University in 1983, he decided to return to Indonesia to continue management at his grandfather's Islamic boarding school in Dar at Tauhid, Arjawinangun. At that time, Husein Muhammad was offered to become a teacher at PTIQ Jakarta. Still, Husein Muhammad refused on the grounds that his grandfather's Islamic boarding school needed development in various educational areas (Nuruzzaman, 2005).

Filtering Moral Values in the Book of *Islam yang Mencerahkan dan Mencerdaskan*

The value of moral education in the book *Islam yang Mencerahkan dan Mencerdaskan / Islam that Enlightens and Intelligents* by K.H. Husein Muhammad, according to Imam al-Ghazali's view, the most critical moral education that must be known is good and bad deeds, the ability to do them.

Continuing to do good and bad deeds

Because there are many immoral incidents that have been shown in the sub-introduction above, the most crucial moral education, in Imam al-Ghazali's view, is good and bad actions. Correction of good and evil are the actions of humans who do not have freedom in their actions because only God wills the actions carried out by humans.

Regarding the issue of good and bad actions, humans are not forced to act and are not absolutely free in their actions. Within humans, there are good deeds and evil deeds, whereas God's will is only good. In the book *Islam yang Mencerahkan dan Mencerdaskan / Islam that Enlightens and Intelligents* by K.H. Husein Muhammad, seen in the quote below, freedom of religion and belief. Beliefs and thoughts belong to Allah alone. No one in this world has the right to impose their will and force their beliefs on other people. Beliefs that are based on something other than awareness and sincerity are very fragile, wavering, and very easily lost. Prophet Muhammad SAW. said: "*Coercion will produce hypocrisy, not faith (belief).*" (Redaksi, 2022).

In the verse above, acceptance of belief in God is mentioned as God's grace, guidance and direction. The Prophet Muhammad SAW, the person he loved most, could not force his will for others to follow his religion. Likewise, the other Prophets, the holy Qur'an, firmly states: "*We have given guidance to mankind, some of them are grateful, and some are disbelievers.*" (Q.S. al-Insaan [76]:3) (Kemenag RI, 2016).

The verse above explains that Allah has shown humans the straight path. Every human being is grateful, and some disbelieve. With the guidance of His revelations conveyed

through the intermediary of the Prophet Muhammad, humans have been shown the straight path and the wrong path. Allah shows good and evil.

In another verse, Allah SWT states: "*You (Muhammad) cannot even give guidance to the person you love (so that he follows his beliefs). God is the only one who gives these instructions to whomever He wishes.*" (QS. Al-Qashash [28]:56) (Kemenag RI, 2016). The verse above explains that the Prophet Muhammad SAW. could not get his people to obey and follow the religion he brought, even though he tried as hard as he could. Prophet Muhammad SAW. He is only obliged to convey it, and only Allah will guide those whom He wishes. Only God has deep wisdom and sufficient reason.

The ability to do good things

The ability to do it is a person's ability or ability to do something that has become their choice. In the book *Islam yang Mencerahkan dan Mencerdaskan* by KH. Husein Muhammad can be seen that the quote for going to heaven is from the Ahlusunnah wal Jama'ah. According to Imam al-Ghazali's view, he mentions a number of hadiths, namely "*Al-halika minha mahidin*" (only one group perishes among them). Another hadith says: "*Everyone goes to heaven except the zindiq group*" (Nur, 2013).

The hadith above explains that all humans will enter heaven except people who adhere to the zindiq group. According to experts, zindiq are "atheists," or people who are godless, and some call them "hypocritical groups." In Imam al-Ghazali's speech, he explains hadiths regarding different issues. The most popular is (all go to heaven except one group). If you believe that the group that goes to heaven is one group, then what you mean is people who are not brought to account because people who are not brought to account are people who are humiliated and insulted. Thus, some people are tortured by being held accountable, some people are placed near hell, then after a while, they are helped, and some are put into hell first to undergo appropriate punishment for their sins and mistakes while on earth (Muhammad, 2020).

Continuing to be aware of his moral condition

The moral condition is the moral state in the present. This inner condition is only obtained by a person through continuous struggle with determination in facing various obstacles. In the book *Islam yang Mencerahkan dan Mencerdaskan*, seen in the quote below, the problem of the condition of women during the time of the Prophet Muhammad SAW. in the Qur'an states: "*Alif Lam Ra. (This is) the book that We sent down to you (Muhammad) so that you can bring humanity out of darkness into bright light with God's permission, (namely) towards the path of God, the Almighty, the Most Praiseworthy.*" (QS. Ibrahim [14]:1) (Kemenag RI, 2019).

Darkness in the verse above is the meaning of error and ignorance regarding truth and justice, while light is knowledge and justice. In the Qur'an, Allah Swt explains that to improve the anti-humanitarian situation and break the chain of human oppression on humans, including the system of discrimination between humans. Many verses in the Qur'an respond and provide space for human rights, especially women, by reducing men's rights and restoring women's human rights, and on the other hand, women's rights are equal to men's rights.

The Qur'an also explains that the duties and obligations of building society are the shared duties of men and women: "*And those who believe, men and women, some of them are helpers for others. They order them to do what is right, prevent what is evil, perform prayers, pay zakat, and obey Allah and His Messenger. Allah will give them mercy. Indeed, Allah is All-Mighty, All-Wise.*" (Q.S. At-Taubah[9]: (71) (Kemenag RI, 2019).

The verse above explains that women, like men, are required to study and gain the same knowledge in fields appropriate to their expertise, to perform prayers, to abandon actions that are considered harmful, to pay zakat and to obey Allah and His Messenger. Another hadith states that a number of women came to Rasulullah SAW, complained about women's education, and then he set aside time for the women to study together. The Prophet Muhammad Saw also praised the Ansar women who were open about learning science (Sasmita, 2017).

The Relevance of Moral Values in the Book *Islam yang Mencerahkan dan Mencerdaskan* in the Contemporary Era

Education is a universal activity process in human life because wherever and whenever in the world, there is an educational process. Education is an effort to civilize humans to glorify humans. Humans are directed toward educational actions to develop essential human potential to become real. It means that the educational process always involves relationships between people (Nurmalita, 2019).

Morality is a trait that humans are born with and get used to so that it is imprinted in the soul and is able to give birth to the will to do something unconsciously without going through long thought (Arifin, 2019). Moral education is education that must be given to children from childhood. Because at a young age, a child is still pure and clean and has not been influenced by various bad attitudes. Here, character cultivation becomes very important to implement (Umami & Ichsan, 2024). Therefore, parents must teach and set examples of noble actions that are in accordance with the teachings of the Koran and the hadith of the Prophet Muhammad Saw (Suhartono & Lina, 2019).

In the book of *Ihya' Ulumuddin*, Imam al-Ghazali explains the duties and obligations of students, namely: prioritize the purity of the soul, be willing to go abroad in search of knowledge, not boast of your knowledge and oppose your teacher, and know the position of knowledge.

Prioritizing the purity of the soul

Al-Ghazali said, "*Prioritizing the purity of the soul over the lowliness of morals and despicable traits. Because knowledge is a service of the heart, prayer is the soul and brings the mind closer to Allah Ta'ala.*" In Imam al-Ghazali's view, it is prioritizing the purity of the soul, including cleansing the soul from evil actions and ugly qualities. Cleanliness is not only related to clothes but related to a clean heart (Suryadarma & Haq, 2015).

An example of prioritizing the purity of the soul is in the book *Islam yang Mencerahkan dan Mencerdaskan* is a problem in Indonesia today. The reality is that the Indonesian nation has yet to move towards a better social life. Indonesia itself, to this day, is one of the countries with the highest level of corruption in the world. Corruption and bribery have become

widespread practices in various regions and agencies, as if Indonesian citizens are separated from their cultural identity and corruption has become a new culture that they live in.

In another dimension, violence in the name of religion, radicalism, thuggery, sexual violence and a number of human rights violations occur almost every day. Ironically, this lousy condition actually occurs in a country with the largest Muslim population in the world. The conclusion that is easy to grasp is that the behavior of the Indonesian Muslim community still shows a paradoxical face. Individual worship resounds with hundreds of thousands of places of worship. Still, it has not reflected the meaning of social piety, economic quality, politics and culture and has not shown significant progress in the lives of its people. This moral problem also occurs for teenagers in Indonesia today (Mashlihuiddin, 2023). It means that Indonesian muslims have not been able to show themselves as *kebahar ummah ukbrijat lin-nas* (the best nation born for humanity).

This problem needs to be solved by realizing oneself, not other people because Allah created humans to free themselves from the world of darkness and give birth to a life of dignity and progress. This problem cannot be solved in worship alone. Still, it is also required to fight continuously to increase society's intelligence, advance science and technology, create justice, foster social solidarity, and relieve people's suffering and oppression (Muhammad, 2020).

Willing to go abroad in search of knowledge

Al-Ghazali said, "*Student should reduce their relationship with worldly activities and distance themselves from their family and homeland because this relationship can influence and turn their hearts away from others.*" (Shofan, 2021). In Islam, seeking knowledge is an obligation. With this obligation, someone will think of ways to seek knowledge. Migrating away from home to a place of education is a form of seeking knowledge, and this becomes a religious identity itself (Fahrudin et al., 2020). Because after all, the command to seek knowledge for Muslims has been ordered since this religion first emerged through the existence of the QS. Al 'Alaq verses 1-5 (Wuriyani et al., 2021).

Book *Islam yang Mencerabkan dan Mencerdaskan* has relevance to the value of moral education, namely being willing to go abroad in search of knowledge; that is, men and women, are required to seek knowledge according to their respective fields. In a hadith of the Prophet SAW, a Muslim is obliged to recite the Koran and seek wisdom. Hadith of the Prophet Saw Stated that a number of women came to see the Prophet And complained about women's education. Then, he took the time to teach them science. The Prophet Muhammad Saw also praised the Ansar woman openly when she was serious about studying and studying (Muhammad, 2020).

In seeking knowledge, there is no age limit; even if a woman is married, she can still study. If a husband does not master the knowledge that his wife needs, then a husband must allow his wife to come to the recitation meeting with the aim of increasing knowledge. Not only that, the big challenge when seeking knowledge outside the region is the difficulty of adapting to the region and is made worse by the low quality of the language for knowledge seekers (Faishol, 2023). This point is important to overcome in maximizing the filtering of morality for Indonesian people.

Not boasting about their knowledge and opposing their teacher

One of the important problems that occurs in Indonesia is the case of immoral interactions between teachers and students at school. There are many cases of students bullying their teachers and vice versa. It is, for example, the case of a teacher who punished his students in Madiun (Alawi & Kurniati, 2023), and various similar cases in Indonesia today.

Based on the case above, Imam al-Ghazali stated “*Student should not boast of knowledge and not oppose his teacher, but obey all opinions and advice, as a stupid sick person obeys his expert and experienced doctor.*” It means that a teacher who already has extensive experience knows the surrounding conditions. In modern education, teachers can also be called mental consultants for the community or school guidance and counseling personnel (Niam & Zen, 2017).

In the book *Islam yang Mencerahkan dan Mencerdaskan* by KH. Husein Muhammad can be seen in the quote from a person who should not be arrogant. The group of people who will enter heaven are the groups who have always done good deeds in the world, and most of the groups who will enter heaven are people who have constantly been humiliated and insulted while in the world. “*The group that is saved or enters heaven is one group. What is meant is those who enter heaven without being brought to account (accountability) and mediation (help) because people who are brought to account (are held accountable) are among those who are humiliated or humiliated (mudzallab). Likewise, people who do not receive help (mediation) are people who are humiliated or humiliated.*” (Muhammad, 2020).

The quote above shows that one should not brag. As long as in this world he has high knowledge but has terrible morals, he is always arrogant towards other people, exceedingly arrogant towards his teacher, in the afterlife, he will be held accountable. It means that even the slightest arrogance in this world will be held responsible in the afterlife with appropriate retribution. So, in the search for knowledge, harmonious interaction between teachers and students is needed (Ichsan et al., 2023).

Knowing the position of science

Advice from Imam al-Ghazali: “*Students should have a thirst for knowledge because the position of the most noble knowledge is known.*” It can be known for two reasons: first, the glory of the result. Second, the trustworthiness and strength of the argument. The position of science, as quoted in the book *Islam yang Mencerahkan dan Mencerdaskan* by K.H. Husein Muhammad, is about the position of a woman is equal to the position of a man. “*Early Islamic civilization shows with certainty how many women became scholars, scholars and intellectuals, with a variety of skills and with the same intellectual capacity, some even superior to male scholars.*” (Muhammad, 2020).

The quote above includes that women's scientific position can be higher than men's. Women also deserve to be scholars. A woman's duty is not only to stay at home but also to work with men to build Islamic civilization. In the book *Islam yang Mencerahkan dan Mencerdaskan*, it is said that women are the source and center of human society. In their hands, the future of the nation and humanity is at stake. A famous Arabic proverb says: “*Women are the pillars of the state. If he is good, then the country will be good. If it is damaged, the country will be destroyed.*” (Rohmah & Aziz, 2018).

The verse of صَلَاحٌ literally means good, healthy, proper, vital, valuable, peaceful and so on. The meaning of صَلَاح is not limited to aspects of personal moral goodness but social

morals, being physically and mentally healthy, intelligent and rational and having the ability to actualize oneself in all spaces, whether private, domestic or public (Muhammad, 2020).

Indonesian society is currently experiencing a crisis at various levels of social, economic, political and problematic. The 1998 reform was initially hoped to open a new path for Indonesia's future, but the reality still needs to reach common expectations. The most common situations are cases of Corruption, Collusion and Nepotism (KKN), which almost spread to all levels of society, from top to bottom levels. In fact, these various KKN incidents have become an accepted habit and are not considered a big mistake in contemporary life (Huda & Heryansyah, 2019).

Even though there are clear regulations regarding KKN actions, existing laws have yet to be able to address this problem in a meaningful way. The promise of the country's leaders to be at the forefront of the eradication issue has yet to yield satisfactory results. It is also made worse by cases of crime and other degradation of human morality that occur almost every day in various regions in Indonesia (Muhammad, 2020).

CONCLUSION

This research concludes that the filtering of morality values in the book *Islam yang Mencerahkan dan Mencerdaskan / Islam that Enlightens and Intelligents* can be understood from several aspects, namely that a person must be aware of good and bad actions, he must also be able to carry out actions that are considered good so that he knows the condition of morality in himself for the sake of better self-actualization in the future. Not only that, the critical relevance in the book is that someone who wants to have good morality needs to prioritize the purity of their soul, be willing to go abroad in search of knowledge and experience and be humble about the advantages of their knowledge.

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