

Faith Education in the Prophet Muhammad SAW: An Analytical Study of Q.S. Al-Imran: 159 and Q.S. At-Taubah: 128-129

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Abstract

This research is based on the importance of moral education and the lack of research that discusses the moral education of the Prophet Muhammad SAW from the perspective of the Qur'an. The purpose of this research is to find out how the education of faith in the Prophet Muhammad SAW from the perspective of Al-Qur'an Surah Al-Imran: 159 and Surah At-Taubah: 128-129. The method used in this research is library research using an interpretation approach. The data sources used are primary data sources and secondary data sources. The primary data source is obtained from the Al-Qur'an, while this secondary source is the second source that supports the primary data source, namely the source contained in the hadith of the commentary. In addition, the author also uses Al-Qur'an references, books, articles, magazines, and so on, as well as from educational figures, whose material is related to the education of faith in the Prophet Muhammad SAW. The results of this study indicate that faith education in the Prophet Muhammad SAW is very important in forming good character and personality for Muslims. Taking an example from his morals and attitudes, as well as practicing forgiveness, patience, deliberation, and trusting Allah, helps create harmonious relationships with fellow human beings and earns the pleasure of Allah SWT.

Faith Education, Prophet Muhammad SAW, Q.S. Al-Imran: 159, Q.S. At-Taubah: 128-129.

Abstrak

Penelitian ini didasari pentingnya pendidikan akhlak dan kurangnya penelitian yang membahas pendidikan akhlak Nabi Muhammad SAW perspektif Al-Qur'an. Tujuan penelitian ini adalah untuk mengetahui bagaimana pendidikan keimanan kepada Nabi Muhammad SAW perspektif Al-Qur'an Surah Al-Imran : 159 dan Surah At-Taubah: 128-129. Metode yang digunakan dalam penelitian ini adalah studi kepustakaan (library research) dengan menggunakan pendekatan tafsir. Sumber data yang digunakan adalah sumber data primer dan sumber data sekunder. Sumber data primer yang diperoleh dari Al-Qur'an, sedangkan sumber sekunder ini adalah sumber kedua yang bersifat menunjang sumber data primer yaitu sumber yang terdapat dalam hadits kitab tafsir. Selain itu penulis juga menggunakan referensi Al-Qur'an, buku-buku, artikel, majalah, dan lain sebagainya, juga dari para tokoh pendidikan, yang bahannya berkaitan dengan pendidikan keimanan kepada Nabi Muhammad SAW. Hasil dari penelitian ini menunjukkan bahwa pendidikan keimanan kepada Nabi Muhammad SAW sangat penting dalam membentuk karakter dan kepribadian yang baik bagi umat Islam. Mengambil teladan dari akhlak dan sikap beliau, serta mengamalkan pemaafan, kesabaran, musyawarah, dan bertawakal kepada Allah, membantu menciptakan hubungan yang harmonis dengan sesama manusia dan mendapatkan keridhaan Allah SWT.

Kata Kunci: Pendidikan Keimanan, Nabi Muhammad SAW, Q.S. Al-Imran: 159, Q.S. At-Taubah: 128-129.

INTRODUCTION

The Qur'an is the holy book for Muslims which was revealed to be a guide and guide to the right path. The Qur'an is a guide, explainer, and differentiator of good and right for all humans, as stated in surah Al-Baqarah: 185. In particular, the Qur'an is also a life guide for people who have taqwa. As instructions and guidelines, the Qur'an contains various written teachings and norms as spoken by Allah to the Prophet Muhammad SAW through the intermediary Angel Gabriel. Rasulullah Muhammad SAW was sent by Allah SWT to humans to have several tasks, one of which is to perfect the morals of his people (Nur, 2022). One of the verses that highlights the importance of moral education is Q.S. Al-Imran: 159-160.

In the verse, the character of the Prophet Muhammad SAW is described as a gentle person towards his people, as a forgiving person and an unselfish person by prioritizing deliberation with the RA companions in making a joint decision (Alimudin, Muhajir, 2023). Not affected but influenced, but also cannot reject change, because change is a necessity. So that humans do not melt into the currents that hit them, but are able to control the flow of change, able to sort and at the same time choose where the life of a society will be controlled and created in accordance with the objectives of moral education in this case is Islamic education (Satiawan & Sidik, 2021).

In simple terms, Darwyn Syah defines education as a conscious effort by adults/educators to bring children or students to maturity through a guidance process that is carried out regularly and systematically (Akrim, 2022). According to Ali Qaini, education causes many changes in various dimensions of human existence and behavior, with the aim of guiding it towards a significant goal that determines one's destiny. All aspects of individual and societal growth must be achieved through education (Alimudin, Muhajir, 2023). For humans, education is something very valuable because it can transform a young man who knows nothing in terms of creation into someone who is intelligent and clever, and make him willing to give everything he has, body, soul, and property, in order to achieve this very desirable goal.

From the definition of education above, it can be concluded that the real function of education is to educate the mind and ennoble morals. None of the above definitions state that the purpose of education and the values of education are future wealth or professional success. Education also has a broad and deep role in shaping individuals and society. Quality and inclusive education is essential for building a better future.

In this study there are several previous studies that become the benchmark for current research with previous research. The research conducted by Muhammad Nur with the title Article of the Personal Purity of the Prophet Muhammad SAW Philosophical Values of Faith and Noble Morals. In his writing, he found that the personal purity of the Prophet Muhammad PBUH in his life can be seen and manifested from the prophet's zuhud behavior. However, what needs to be known and noted is that the zuhudan carried out by the prophet is not to make himself miserable, and is not a religious obligation. The behavior of the prophet, is to be an example to mankind to show the power of life (internal strength) that does not depend on material strength and power (Nur, 2022).

From the previous research above, there are similarities and differences between previous research and current research. The similarity is that both examine the faith of the Prophet

Muhammad SAW and the type of research used. The difference is the focus of research and research objectives. Previous research was more focused on examining the Personal Purity of the Prophet Muhammad SAW with the philosophical values of faith and noble character, while the current research is more focused on examining how the faith education of the Prophet Muhammad SAW from the perspective of the Qur'an. Then in addition, the difference is from the research objectives and data sources used. The purpose of previous research was to find out the personal purity of the Prophet Muhammad SAW as *uswatun hasanah* which contains philosophical values of faith and noble morals, while the purpose of the current research study is to find out how faith education to the Prophet Muhammad SAW from the perspective of the Qur'an Surah Al-Imran : 159 and Surah At-Taubah: 128-129. The data source used by previous research was taken from the historical books of the Prophet Muhammad SAW, while the current research is taken from the Qur'an.

Research on the faith education of the Prophet Muhammad SAW is very minimal so it needs to be researched. Therefore, the author is interested in studying further related to the education of the faith of the Prophet Muhammad SAW from the perspective of the Qur'an. It is hoped that this work will complement existing theories and strengthen theories related to the faith education of the Prophet Muhammad in the Qur'an.

RESEARCH METHODS

In this research, the author uses a type of library research using the tafsir approach. The tafsir approach is an attempt to understand the meaning of the Qur'an and the perceptions of several figures on the verses of the Qur'an related to the subject matter of this study. This study also uses several supporting tools as complementary analytical tools related to faith education to the Prophet Muhammad SAW. Therefore, there are two main sources that are used as a foundation in this study, namely primary sources and secondary sources. What is meant by the primary source here is the source obtained from the Qur'an, while this secondary source is the second source that supports the primary data source, namely the source contained in the hadith book of interpretation. In addition, the author also uses Al-Qur'an references, books, articles, magazines, and so on, as well as from educational figures, whose materials are related to faith education to the Prophet Muhammad SAW and several topics that support this research.

RESULTS AND DISCUSSION

To get a clear picture of the direction of this research, first explain the keywords contained in this discussion, as well as their operational use. The first is the word "Faith in the Prophet Muhammad" and the second is the word "Al-Qur'an", in this case the discussion is more emphasized on Islamic education so that there is a synergy of discussion and more specific, according to the subject matter, namely the problem of faith education to the Prophet Muhammad SAW.

Education of faith in the Prophet Muhammad is an important part of Islamic teachings, because the Prophet Muhammad is considered the last Messenger and the closing of the prophets, belief and faith in him is one of the main pillars in Islamic teachings (Zulkifli, 2019). Faith education in the Prophet Muhammad aims to strengthen Muslims' belief in the teachings of Islam and strengthen their relationship with God and strengthen their commitment to follow the

guidance of the Prophet Muhammad as a guide to life. With this faith education, Muslims are expected to live within the framework of noble, compassionate Islamic values and contribute positively to society and the world at large.

Associated with the word "Al-Qur'an" is the holy book of Muslims. In this case the researcher examines the education of faith in the Prophet Muhammad SAW in the review of the Qur'an which is complemented by the existing books of interpretation, as well as the analysis of several figures that will be adjusted to the themes of the verses related to the education of faith in the Prophet Muhammad SAW.

A. The Concept of Faith Education to the Prophet Muhammad SAW

Faith education comes from two words, "education" and "faith" (Febrianto & Shalikhah, 2021). The term education comes from the word educated which is given the prefix *pe* and the suffix *kan*, meaning action (Wahyuningsih, 2021). The word education comes from the Arabic language, namely *tarbiyah* (Ridwan, 2018). *Tarbiyah* is the masdar form of *رب- يرب* which means education (Nurcholiq, 2018). While according to the term is the act of caring, educating and maintaining (Abidin, 2019). Faith education means educating children to perform various acts of worship by diving into their spirit and not just the formality of their implementation.

Based on the above understanding, it can be concluded that faith education is education based on faith, familiarization with the pillars of Islam and learning about the principles of Islamic law.

Faith education is a process of learning and forming beliefs and beliefs in certain religious values or beliefs (Ansori, 2016). The purpose of faith education is to strengthen and deepen a person's belief in the teachings of the religion or belief he adheres to, as well as to shape attitudes and behavior in accordance with the values of the religion or belief.

Faith education can also be done through various means, such as formal teaching in religious education institutions, spiritual training in places of worship, or community activities that aim to strengthen and improve one's faith. In the process of faith education, moral values and religious ethics are often also taught to form a good and ethical character in everyday life.

Education of Faith in the Prophet Muhammad SAW

Education of faith in the Prophet Muhammad SAW is a process of learning and forming beliefs and appreciation of the teachings and life of the Prophet Muhammad SAW as an apostle and messenger of Allah SWT in Islam (Istiqomah & Widyaswarani, 2022). Faith education to the Prophet Muhammad SAW includes various aspects, including:

1. Knowledge of the Life of the Prophet

Knowledge about the lives of prophets in different religions has important spiritual, ethical, and moral value. In Islam, knowledge about the life of Prophet Muhammad and other prophets plays a central role in shaping the beliefs and practices of Muslims. Learn about the biography, life, and mission of the Prophet Muhammad in order to understand the examples he set in living life as a Muslim (Pamungkas, 2017).

2. Study of Islamic Teachings

The study of Islamic teachings is an attempt to understand, analyze, and apply the teachings of the Islamic religion in depth. It includes various aspects such as theology, Islamic law (fiqh), ethics, Islamic history, Islamic philosophy, and Islamic culture. Understand and live the teachings of Islam conveyed by the Prophet Muhammad SAW through the Al-Quran and Hadith. These teachings become a guide in living life and upholding the teachings of religion (Rauf, 2019).

3. Faith Strengthening

Faith strengthening is a process to strengthen a person's belief in the values and teachings of their religion. It is an effort to make faith stronger and stronger, so that individuals can face life's challenges with confidence and live religious teachings more deeply. Strengthening belief and trust in the message of the Prophet Muhammad SAW as a messenger of Allah. This faith is lived as a foundation in worshiping and living life as a Muslim (Harun, 2019).

4. Taking an Example from the Prophet's Behavior

Taking example from the Prophet Muhammad's behavior is an important aspect of daily life practices for Muslims. The Prophet Muhammad is considered a perfect role model in various aspects of life, ranging from ethics, morality, social relations, to worship and daily activities. Understanding and taking examples from the Prophet Muhammad's behavior in various aspects of life, such as morals, honesty, exemplary, and concern for others (Rochmawati, 2018).

5. Love and Affection for the Prophet

Love and affection for the Prophet Muhammad is an important part of the Muslim faith. Prophet Muhammad is considered the last messenger of God and the perfect example in life. Developing love and affection towards him is not only an expression of respect, but also has implications in religious and moral practice. Developing a deep sense of love and affection towards Prophet Muhammad as a form of respect and appreciation for his services as a messenger and bearer of the message of Islam (Siraj & Husni, 2020).

Faith education to the Prophet Muhammad plays an important role in shaping good Muslim character and personality, as well as strengthening the spiritual relationship between individuals and Islam. It can also help in facing various trials and challenges in everyday life with fortitude and sincerity.

B. Surah Al-Imran : 159 and At-Taubah : 128-129

1. Surah Study Al-Imran: 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۗ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So it is by the mercy of Allah that you are gentle with them. If you had been harsh and harsh-bearded, they would have distanced themselves from you. So forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him". (Q.S. Al-Imran:159).

Asbabun Nuzul Surah Al-Imran:159

Asbabun Nuzul (the cause of the revelation) of Surah Ali Imran verse 159 is the event of Uhud, a war that took place between the Muslim army and the Quraysh polytheists in 625 Gregory.

At the battle of Uhud, the Muslim army was led by the Prophet Muhammad SAW, while the Quraysh polytheists were led by Abu Sufyan (Hakim, 2019). The battle was fierce and at first, the Muslim troops managed to win the battle by driving away the polytheists. However, when the Muslim troops managed to get booty from the polytheists, some of the Muslim troops violated the Prophet Muhammad's order to stay in the strategic position that had been determined.

They were interested in collecting the spoils and as a result, the Muslim forces were divided and lost their vigilance. Seeing this opportunity, the Quraysh polytheists, who had initially been defeated, launched a counterattack and caused the Muslim forces to suffer heavy losses, including the killing of some of the Prophet's companions and severe injuries sustained by the Prophet Muhammad himself.

Surah Ali Imran verse 159 was revealed as a teaching and reminder for Muslims about the importance of obeying and obeying the commands of Allah and His Messenger. The verse reads:

"Therefore, it is by the mercy of Allah that you are gentle with them. If you had been harsh and hard-bearded, they would have distanced themselves from you. So forgive them, ask forgiveness for them, and consult with them in their affairs. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him".

This verse emphasizes that even though the Muslim troops experienced mistakes in carrying out the orders of the Prophet Muhammad, Allah reminded Muslims to remain gentle and compassionate towards them. In addition, Muslims are also reminded to always ask for forgiveness and forgive the mistakes of fellow Muslims and deliberate in dealing with various problems and difficult situations.

Surah Study Al-Imran :159

Surah Al-Imran verse 159 is one of the verses in the Quran that teaches the importance of being gentle, forgiving, and positive towards others, especially in conflict situations (Sari, 2020). Here is the interpretation of the verse:

1. Gentle Attitude

Gentleness is an attitude characterized by gentleness, calmness, and respect for others. It is a behavior characterized by warmth, politeness, and empathy in

interactions with others. A gentle attitude is essential in fostering good relationships with others, creating a harmonious environment, and demonstrating positive values. Muslims are taught to be gentle with others, especially in situations of conflict or disagreement. This attitude reflects the grace of Allah SWT which must be lived and realized in interactions with fellow human beings.

2. Avoiding Stubbornness

Avoiding stubbornness is an attitude that involves flexibility, openness to others' views and opinions, and the ability to adapt to change. Stubborn people tend to hold on to their opinions without making room for other inputs or points of view. Avoiding stubbornness can help in building better relationships, solving problems more effectively, and growing as a wiser individual. In surah Al-Imran: 159, it is mentioned that if a person is harsh and hard-hearted towards others, then they will stay away and not approach that person. Therefore, a gentle and compassionate attitude can open the door to gaining the pleasure and friendship of others.

3. Forgiveness and Pleading for Mercy

Being forgiving and forgiving is a noble attitude in life. A forgiver is someone who is able to forgive mistakes and give forgiveness to others without holding grudges. A forgiver is someone who sincerely apologizes for mistakes that have been committed. The combination of these two attitudes leads to building healthy relationships, positive self-development, and creating a harmonious environment. Muslims are taught to always forgive the mistakes of others and strive to seek forgiveness from Allah SWT. Forgiveness is a sign of greatness of heart and generosity of spirit that characterizes a believer.

4. Deliberate in Affairs

Deliberation in affairs is a process by which individuals or groups seek to reach a decision or solution by involving the opinions, input, and discussion of all parties involved. It is a very important principle in Islam and many other cultural values as it can help make better decisions, prevent conflict, and strengthen participation in the decision-making process. Muslims are reminded to dialogue and deliberate in solving various problems and difficult situations. It is the best way to find wise and fair solutions.

5. Trust in Allah

Trusting in Allah is a principle of belief in Islam that means placing full hope and trust in Allah in all matters, while still making reasonable efforts and endeavors. It involves letting go of excessive worry about the final outcome and believing that everything that happens is the result of Allah's will. Tawakkal is a form of deep faith and has a positive impact on overcoming trials, facing challenges, and living life with peace of mind. After going through the process of deliberation and consideration, one is reminded to put one's trust in Allah, i.e. to leave all matters and decisions to Him, because Allah is the true Guide and Helper.

This verse teaches the importance of having a gentle, compassionate, and positive attitude towards others, as well as prioritizing forgiveness and deliberation in dealing with various life situations. By applying this teaching, Muslims are expected to create harmonious and peaceful relationships with fellow human beings and get the grace and pleasure of Allah SWT.

Surah Study At-Taubah: 128-129

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ. فَإِنْ تَوَلَّوْا
فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"Indeed there has come to you an Apostle from your own people, heavy with grief for you, anxious (for faith and salvation) for you, very compassionate and merciful to the believers. If they turn away (from faith), then say: "Allah is sufficient for me; there is no God but Him. Only to Him do I put my trust, and He is the Lord of the great Throne". (Q.S. At- Taubah:128-129).

Asbabun Nuzul Surah At-Taubah: 128-129

Asbabun Nuzul (the causes of the revelation) of Surah At-Taubah verses 128-129 is the story of two companions of the Prophet Muhammad SAW named Abu Bakar As-Siddiq and Umar bin Khattab. This story happened when the Prophet Muhammad along with some of his companions, including Abu Bakar and Umar, went on a trip to Mecca in order to perform Umrah (Rahman, 2018). At that time, the Muslim army was at war with their enemies, so they had to be prepared and wear war clothes during the journey. However, upon arrival in Mecca, the Prophet and his companions put on ihram clothes, a special garment used in the performance of Hajj and Umrah. When the enemy saw the Muslim army wearing ihram clothes, they assumed that this army had come to fight, whereas its real purpose was to perform Umrah peacefully.

In this situation, Allah SWT revealed verses 128-129 of Surah At-Taubah as a comfort and affirmation to the Companions, especially to Abu Bakr and Umar, who felt disappointed and saddened by the situation. The verses read:

a. Surah At-Taubah Ayat 128:

"There has come a messenger from among yourselves; heavy for him (to bear your hardships); desirous of happiness for you; (very) merciful, forgiving of the believers".

b. Surah At-Taubah Ayat 129:

"So if they turn away (from the truth), say: "Allah is sufficient for me; there is no Lord besides Him. It is to Him alone that I put my trust; and He is the Lord of the great Throne" (At-Taubah: 128-129).

In this verse, Allah SWT comforts the companions by conveying that the Prophet Muhammad SAW is a messenger of Allah who really wants goodness and happiness for his people. Allah also reminds the companions to put their trust in Allah in all situations, as He is the Almighty and has infinite majesty.

These verses provide moral support and confidence to the Companions in facing difficult situations and emphasize the importance of relying on Allah in every aspect of life.

2. The Relevance Between Surah Al-Imran: 159 and At- Taubah: 128-129 With Faith Education to the Prophet Muhammad SAW

Surah Al-Imran verse 159 and Surah At-Taubah verses 128-129 have a strong relevance to faith education in the Prophet Muhammad SAW. Both verses provide guidance and lessons on how the Prophet Muhammad SAW provided a strong example in building faith and teaching a gentle attitude to his people. Surah Al-Imran: 159 emphasizes the meekness, gentleness, and deliberation that characterize the faith education of the Prophet Muhammad SAW. He not only gave lessons through words and religious teachings, but also through his attitude and behavior that was full of grace. Gentleness and deliberation are important principles in fostering harmonious relationships and building strong faith in society. The things we need to pay attention to from Surah Al-Imran verse 159 and Surah At-Taubah verses 128-129 are:

1) Gentleness and Forgiveness

Verse 159 of Surah Al-Imran teaches the importance of being gentle and forgiving towards others, even in difficult situations. This reflects the attitude of the Prophet who was always full of mercy and compassion for all his people. In faith education, Muslims are taught to take an example from the attitude of the Prophet who is gentle and compassionate in interacting with fellow human beings.

2) Greatness of Heart in Deliberation

Verses 128-129 of Surah At-Taubah provide lessons on the importance of positive thinking and promoting greatness of heart in deliberation and interaction with others. When Muslims face challenging or conflict situations, faith education teaches them to always find the best way to communicate and deliberate, as shown by the Prophet Muhammad SAW in the story.

3) Putting your trust in Allah

Both also emphasize the importance of relying on Allah in every aspect of life. In faith education, Muslims are taught to place full trust in Allah as the only place to put their trust in facing all situations and challenges of life.

In Surah At-Taubah Verses 128-129, it describes how the Prophet Muhammad SAW lovingly and compassionately wanted goodness and benefit for his people. This verse teaches about the strong connection of the Prophet Muhammad with his people, his patience in facing trials and challenges, and his belief in tawakkal to Allah in all matters. The relevance of these verses to the education of faith in the Prophet Muhammad is that he is not only a messenger of God to convey religious messages, but also a real example of being gentle, compassionate, and patient. Through his behavior and attitude, the Prophet Muhammad SAW gave deep lessons on how to build a solid and dignified faith, as well as teach noble values such as mercy, care, and tawakkal to Allah.

CONCLUSIONS

From the above discussion, it can be concluded that the education of faith in the Prophet Muhammad based on Surah Al-Imran verse 129 and Surah At-Taubah verses 128-129 explains that both convey important messages about attitudes and behaviors that must be exemplified in understanding Islamic teachings and building strong faith. Both show that Prophet Muhammad was not only a prophet who delivered revelations, but also a role model in practicing his teachings in everyday life. Surah Ali Imran verse 159 and Surah At-Taubah verses 128-129 also provide important guidance on how the Prophet Muhammad taught faith and how to interact in everyday life. Gentle approach, deliberation, tawakkal, and exemplary in attitude and behavior are key components in the education of faith in the Prophet Muhammad SAW. Through understanding and applying these teachings, Muslims can build a solid faith and spread Islamic values in society.

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