



Solo International Collaboration and Publication of Social Sciences and Humanities

E-ISSN: 2988-3512

Vol.1, No.2, 2023, pp. 88-96

DOI: <https://doi.org/10.61455/sicopus.v1i02.11>

Conception and Implementation of One Day One Verse at PMI Dea Malela

Salahudin¹, Muh. Nur Rochim Maksum², Nourelhuda S. B. Elmanaya³, Mohamed Gamal Ibrahim ElBasiouny⁴

¹Universitas Muhammadiyah Surakarta, Indonesia

²Universitas Muhammadiyah Surakarta, Indonesia

³American University of Beirut (AUB), Lebanon

⁴Pukyong National University, Busan, South Korea

¹solahelmambaryii@gmail.com, ²mnr127@ums.ac.id, ³nsa70@mail.aub.edu,

⁴mohamedgamal28101986@gmail.com

Article History: Received January 11, 2023; Revised August 12, 2023; Accepted October 06, 2023

Abstract: *Al-Qur'an in the view of Muslims, is a way of life. Verse after verse has a very deep meaning and content beyond the famous poets though. Thus, Muslims need to understand the contents of the Qur'an so that they can be contemplated and practised. One Day One Verse (ODOV) has an important role in increasing the understanding of students at Dea Malela Modern International Islamic Boarding School. One Day One Verse is one of PMI Dea Malela's flagship programs because it is quite different from other programs such as the tahfidz program and the like. The purpose is that students (male and female) can memorize, understand, recite, and apply One Day One Verse. The research method presented is a case study method combined with various related references. Thus, this research includes descriptive research, which focuses on a systematic explanation of the facts obtained when it was conducted. The research subjects were students by conducting interviews and direct observation of activities. The results showed that PMI Dea Malela's students strongly supported this activity because they felt it had a positive impact on their understanding of the al-Qur'an. Applicatively, some of the verses that have been memorized have been practised in everyday life.*

Keywords: *concept, one day one verse, practice, memorized, PMI dea malela.*

INTRODUCTION

The Qur'an is a collection of Allah's revelations revealed to the Prophet Muhammad (PBUH) as the holy book of Islam which contains guidelines and guidelines for humans in arranging their lives to obtain happiness in the world and the hereafter, birth and mind [1]. The Qur'an has declared itself as a book of instruction (hudan) that can lead people to the right path. In addition, it serves as an explanation (tibyan) of everything and a distinction (furqan) between truth and falsehood. To uncover the clues and explanations of the Qur'an, from its earliest days to the present day [2].

However, the beauty of the language of the Qur'an, the depth of its meaning and the diversity of its themes make its messages never diminish, let alone run out, even though it has been studied from various aspects. Its miracles always appear with the development of human reason over time [3]. The content seems to be painless and weatherless by rain. Therefore, the effort to present the message of the Qur'an is a never-ending process as long as humans are

present on earth. M. Baqir as-Sadr in Kitab al-Madrasah al-Qur'aniyah says Istantiqil-Qur'an (invite the Qur'an to speak) [4].

Today's society admires the Qur'an but some of us only stop at the charm of recitation when it is chanted, as if it were only revealed to be read [5]. Indeed, the first revelation is sent commanding the reading of iqra 'bismirabbika, the word Iqra is repeated twice, but it also contains the meaning of be careful, and explore, because with that research and deepening man can achieve as much happiness as possible. "The book that we have sent down to you is full of blessings so that you may think of its verses and that ulul albab/draw lessons from it". Thus, taking lessons from the founder of Muhammadiyah, KH. Ahmad Dahlan who was very fond of studying the verses of the Qur'an, studied each word in the verse one by one [6].

Mr. Din Syamsuddin the former chairman of PP Muhammadiyah (2005-2015), as well as the caretaker of the Dea Malela International Modern Boarding School (PMI) located in Sumbawa – NTB, was very inspired by the founder of Muhammadiyah, namely studying and interpreting verse by verse in the Qur'an so that it can be practised in everyday life in the sense of not just memorizing. One Day One Verse abbreviated as ODOV is a flagship program at PMI Dea Malela. Thus the author examines how the concept of ODOV, the understanding of students, and implications in everyday life to support being a Muslim scientist also achieve as much happiness as possible in the world and the hereafter [7], [8].

METHODOLOGY

This research uses qualitative methods in the form of research with a case study method or approach (Case Study). This research focuses intensively on one particular object and studies it as a case. Qualitative research is a study that produces descriptive data (depictions in the form of written and spoken words of each observed behaviour) [9], [10].

The type of case study in this research is a descriptive case study. The descriptive method is a method of examining the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present. The purpose of this descriptive research is to make descriptive, depictions or paintings systematically, actually and accurately regarding the facts, properties and relationships of the activities studied [7], [11], [12].

In this study, the case study used was to combine data collection methods such as archives, interviews, and observations supported by several references related to tafsir such as tafsir jalalain, tafsir ibnu katsir, tafsir ministry of religious affairs of the Republic of Indonesia and so on. This research focuses more on the concept and implementation of One Day One Verse activities for students and female students of Dea Malela International Modern Boarding School. This research was conducted from August to November of the 2021/2022 education year [13].

The data analysis technique in this study uses descriptive analysis techniques, which are carried out by the researchers themselves. Because, as a key instrument, only the researcher himself knows in depth about the problem under study. The ability to analyze data is largely determined by the breadth of theoretical insight of researchers in the field studied, research experience, lecturer guidance, and the strong interest of researchers to produce quality research [14], [15].

RESULTS AND DISCUSSION

One Day One Verse (ODOV) Concept

ODOV is a different concept from other Islamic educational institutions in practising Qur'anic values. This concept is the result of a long reflection by Prof. Dr. Syamsuddin the former chairman of the central leadership of Muhammadiyah for the period 2005-2015 reflecting on the founder of Muhammdiyah KH. Ahmad Dahlan always tried to understand the

Qur'an verse by verse and then practised it in real life. Linguistically One Day One Verse is one day one verse [4].

The Cambridge Dictionary explains that "day is a period of 24 hours, especially from twelve o'clock one night to twelve o'clock the next night" means a period of 24 hours, mainly from twelve one o'clock in the evening to twelve o'clock the next night. "Verse is writing that is arranged in short lines with a regular rhythm; poetry" means writing arranged in short lines with a regular rhythm; poetry [16].

One Day One Verse in Arabic is called آية في اليوم – aayatun fil yaum. Ibn Manzur explains that آية wazannya فَعَلَّةٌ, according to Al-Khalil. And the origin of is أَوِيَّةٌ آية with its wawu. The word آية is the singular form of the word آيات. According to the etymological sense, the word can be interpreted as mu'jizah (mu'jizat), alamah (sign), or ibrah (lesson). In the singular آية in the Qur'an is mentioned 84 times, in the mutsanna form it is mentioned once while in the plural آيات it is mentioned 295 times. Judging from the number of verses contained in the Qur'an, scholars differ [17]–[19].

Abu Abdurrahman As-Sulami, a scholar of Kufa, mentioned that the verses of the Qur'an amounted to 6,236 verses. Jalaluddin As-Suyuthi, a scholar of tafsir and fiqh mentions 6,000 verses. Imam Al-Alusi, an exegete mentions 6,616 verses. Thus, simply the verse in the Qur'an is a miracle that Allah revealed to the Prophet Muhammad (peace be upon him) through the angel Gabriel and has signs of Allah's power so that people can learn lessons from it [20]–[22].

Day in Arabic is usually interpreted as Al-yaum. Luois Ma'luf in al-Munjid fi al-lughah wal a'lam says what is meant by Al-yaum: الْوَقْتُ مِنْ طُلُوعِ الْفَجْرِ إِلَى غُرُوبِ الشَّمْسِ means time (starting from) from dawn to sunset. But ODOV means meant one day students understand a selected verse in the Qur'an while memorizing it clearly and fluently. It is usually delivered after performing morning prayers in dormitories or mosques [23], [24].

One Day One Verse Classification

It should be emphasized that not all verses contained in the Qur'an must be conveyed to students but it is necessary to choose and clarify what verses are appropriate so that they are directly practiced by students. There are at least five points presented in the implementation of ODOV under the coordination of the Center for the Study of Islam and Civilization (PPIP) PMI Dea Malela:

Verses about Science

Verses about science are very central for students to be motivated in the learning and teaching process. Thus the science mentioned in the Qur'an is repeated 854 times in various forms. This word is used in the sense of the process of achieving knowledge and the object of knowledge. Linguistic science means a clear knowledge of something [25]–[28].

In the view of the Qur'an, science is the privilege that makes man superior to other beings to carry out the functions of the Caliphate. Therefore, following the vision of Dea Malela International Modern boarding School, which is to become a global level Center of Academic Excellence to produce independent, creative, innovative, and competitive human resources. So, to make a superior educational institution, it is very necessary to cultivate knowledgeable human resources to bring out creativity, and innovation, and also be able to compete in certain fields, especially in the field of science as the main goal of PMI Dea Malela [29]–[31].

Some of the verses presented and delivered to students include: Q.S al-Mujadila verse 11 on science "Allah will undoubtedly exalt the believers among you and those who are given some degree of knowledge. And Allah is omniscient of what you do", Q.S Thaha verse 114 about praying for increased knowledge, "Then the true King of Allah will be, and do not rush to read the Qur'an before it is perfected to reveal it to you, and say: "O my Lord, add to me knowledge". Thus, for every Muslim and Muslim is obliged to study, as mentioned in the

hadith: Seeking knowledge is obligatory for every Muslim (Narrated by Ibn Majah) "Studying is an obligation for every Muslim" (HR. Ibn Majah) [32].

Verses about Aqidah

It is undeniable that a believer must believe and have a strong aqidah as one of the systematics of Islamic teachings. It is mentioned in a hadith popular among Muslims that Jibril asked the Prophet Muhammad when he was with his companions. One of Jibril's questions is about Faith in the sense that the concept of aqidah is very important to be understood by students contained in the verses of the Qur'an [33]–[35].

In the decision of the 44th Muhammadiyah Congress to decide on the concept of Islamic life of Muhammadiyah citizens, one of them is a discussion about aqidah which says "every citizen must have the principle of life and awareness of Imani, in the form of tawhid to Allah who is true, sincere, and full of submission so that it radiates as ibad ar-rahman who lives a life by truly becoming a complete believer, Muslim, Muttaqin, and Muhsin" [36]. Of course, spiritual intelligence (aqidah) is a key element in facing today's challenges. Thus the discussion of verses about Aqidah in ODOV, among them is Q.S Adz-zariyat verse 56 about Jinn and man worshipping Allah "And I did not create Jinn and Man except to serve me" Q.S Al-Baqarah [2] verse 284 about Allah's possession in heaven and on earth "Allah's possession is everything in heaven and what is on earth", Q.S Al-hashr verse 22 about Allah omniscient and unseen and real "He is Allah Who has no God but Him, Who knows the unseen and the real, He is the Most Gracious and Merciful" [37], [38].

About the Verses of Al-Akhlak

Akhlak in the Islamic view is a personality attitude that gives birth to human actions and behaviour towards God and man, towards oneself, and other beings following the orders and prohibitions of the Qur'an and Hadith. Many verses in the Qur'an describe the cause and effect of an action or behaviour, noble and prosperous, certainly producing good results. Conversely, if the behaviour is bad, unethical and immoral then the effects are very damaging [39].

The discussion of Akhlak is very interesting because what is taught by nations and religions is not seen in our daily lives. Thus what we are missing is Akhlak. As the Prophet Muhammad (PBUH) said: Wisdom is misleading the believer, so where he finds it, he is more deserving of it "Wisdom is the lost property of a believer, wherever he finds it, it is more natural to have it".

M. Quraish Shihab commented on the above hadith that this expression although using ضالة which means something lost and naturally sought, does not mean disappearing from the personality of a Muslim. This expression is only meant to state that a Muslim should always crave the wisdom of truth and always seek it so that wherever he finds it even in a polytheist or a madman, he has more right to adorn himself with it [39].

A study says that most Islamic countries are morally using the benchmarks of Islamic values they lift from the Qur'an and Sunnah. It turned out that the most Islamic in the study was New Zealand, followed by Luxembourg (a neighbouring country of the Netherlands). The Americans came in 15th place with the Netherlands and Israel came in 17th. Saudi Arabia is number 91 and Indonesia is 104th, Egypt is 128th. Because of the above, it is a slap in the face to Muslims who have the Qur'an as a guide to life [4].

The moral verses contained in the Qur'an must be excavated and embodied in everyday life so that Islam appears with a kaafah face. Among the verses of Akhlak are the following: Q.S Al-Baqarah [2] verse 215 about Allah knowing your goodness "And whatever good you do, then verily Allah knows all" Q.S At-Tawbah [9]: 119 on honesty "O believers, fear Allah and be with the righteous" Q.S Al-Ahzab [33] verse 21 about uswah hasanah (good example) "Indeed, there has been in the Messenger of Allah a good example (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and who remember Allah a lot" [40].

Verses about Prayer

In Islam, prayer is one way of communicating for a being to the khaliq. In the Qur'an prayers are mentioned in many verses in various suras and mentioned in the hadith about prayers taught by the Prophet Muhammad (peace be upon him) Allah said: "And your Lord said: Pray to Me, I will surely allow you" (QS. Al-Mu'minin: 60) [\[3\]](#), [\[41\]](#)

The Prophet said: "Verily your most holy and supreme Rabb is most ashamed and noble, He is ashamed of His servant to return both of them empty." Abu Dawud no. 1488).

Verses that talk about prayer, among them: Q.S Al-A'raf [7] verse 23 about the prayer of the Prophet Adam (as) and Eve "Both said, "O our Lord, we have dzolimi ourselves if you do not forgive us, we will undoubtedly be among the losers", and Q.S Noah verse 28 about the prayer of the prophet Noah (as). when begging for mercy, "Oh my God! Forgive me, my father's mother, those who enter my house with faith and all believers male and female. And thou shalt not add unto the unjust but destruction" [\[42\]](#), [\[43\]](#).

Kauniyah Verses

In simple terms, kauniyah verses are verses that discuss the signs of God's greatness that unfold in the universe, including on the surface of the earth as a foothold. In Agus Purwanto's research, kauniyah verses amounted to 800 verses which were forgotten by many scholars and Muslims. When these verses were brought to the fore, not only Muslims were amazed, but outsiders showed interest. The signs of the Qur'an through the kauniyah verses need to be understood and tabubu, especially the students of Dea Malela whose incidentally is SCIENCE [\[44\]](#), [\[45\]](#).

As for the kauniyah verses in question, among them, the Qur'an speaks of water from the sky Q.S Al-Baqarah [2]: 164, hurricane Q.S Al-a'raf [7]: 133, twelve months Q.S at-tawbah [9]: 36, the light of fire Q.S Al-Baqarah [2]: 17, the shadow of Q.S Al-ra'd [13]: 15, iron being stone Q.S al-Isra' [17]: 50, crescent moon Q.S Al-Baqarah [2]: 189 and so on.

Verses about Civilization

The word "civilization" is a translation of the word al-Hadharah. Usually, this word is used to refer to advanced culture in the form of science, technology, and art. In line with the above understanding, many verses discuss past civilizations and can be developed now and in the future so that Islamic ideals and values are present anytime and anywhere to build the main civilization [\[2\]](#), [\[46\]](#), [\[47\]](#).

Among the verses about civilization are: the call of believers to always bind the sense of brotherhood Q.S Al-Hujurat [49]: 10, tribes and nations to know each other Q.S Al-Hujurat [49]: 13, about the caliph on earth Q.S Al-Baqarah [2]: 30, and many others [\[48\]](#), [\[49\]](#).

Memorizing Understanding and Practising Verses

Simply put, memorization (Qur'an) is a process in which all verse material (details of its parts such as phonetics, waqf, etc.) must be remembered perfectly. Therefore, the whole process of remembrance of the verse and its parts begins the process of recoiling. Erroneous in entering or storing it will also be wrong in recalling it, or even difficult to find in memory.

One of the Qur'an's wakefulness is memorization (al-hafiz). But the process of memorization does not stop here, so the second point arises, namely understanding the verses in the Qur'an in depth, in Arabic it is called tafhīm al-Qur'an, because this holy book is believed by Muslims as a book of instructions to be understood. After deepening the understanding of the verses that have been memorized, our task as Muslims is to practice them in daily life [\[50\]](#), [\[51\]](#).

ODOV Implementation at PMI Dea Malela

The implementation of ODOV at PMI Dea Malela is more about how Dea Malela students understand selected verses can memorize, understand in general, interpret, and take lessons that must be applied in daily life in the form of strong aqedah, praiseworthy akhlaq, regular worship, and tadabbur kauniyah verses [32], [52].

Thus, the results of this study based on the concepts expressed above, reveal that ODOV has an important role in applying the verses of the Qur'an and supporting the curriculum in the teaching and learning process of Dea Malela students. The results of the interview by taking samples of male students or female students in each class that the memorization method using the direct method and talaqqi is very effective and good so that it is easy to understand word for word, sentence for sentence in each verse [53].

Furthermore, many selected verses in ODOV have been applied by students in everyday life even though there are still many shortcomings (humans) and continue to be improved. Mostly, the verses that have been applied by students are verses related to studying, the spirit of demanding, knowledge, and appreciation of aqidah to avoid shirk, superstition, khurafat and so on, as well as verses related to prayer and akhlaq (adab) so that in carrying out activities as if the Qur'an invites to talk to humans [54].

There are also ODOV verses that have not been maximized in applying such as civilization versus because students are not moving enough (harokah) in the pesantren environment with a deep understanding but must be important role takers both inside and outside the pesantren in advancing civilization. One example of a civilization verse that can be applied in pesantren so that students have awareness in becoming a caliph (Q.S Al-Baqarah verse 30) in the sense of learning to lead, learning to be responsible, learning to organize in the Santri Dea Malela Organization and so on. However, outside the pesantren has not been maximally applied because, outside the pesantren, students do not take many roles [55], [56]. On the other hand, verses related to science are still very minimal in applying them because they must require in-depth research, tested through laboratories such as verses related to biology, chemistry, physics, and so on even though students have memorized and understood the contents of the verses, but continue to strive so that the ideals of pesantren are realized according to the vision and mission of Dea Malela.

CONCLUSION

Based on the discussion above, it can be concluded that the concept of selected verses in ODOV activities at the Dea Malela International Modern Boarding School includes, verses related to science, aqidah, akhlaq, do'a-do'a, civilization and science verses (kauniyah). While the method used is a case study. This research focuses intensively on one particular object which studies it as a case with a descriptive method. Thus, the results obtained based on the case that occurred were that most of the verses in the ODOV program were applied by Dea Malela students and some of them had not been maximally applied.

Acknowledgements

Thank you to all parties who have helped write until the publication of this research, especially the Rector of the Universitas Muhammadiyah Surakarta Indonesia, American University of Beirut Lebanon, Pukyong National University Busan South Korea. Hopefully, this article will have a positive impact on the progress of world science.

Author Contribution

All authors contributed equally to this paper's main contributor, read and approved the final paper, and declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] Islam.nu.or.id, “Kesejahteraan Sosial dalam Al-Qur’an | NU Online” <https://islam.nu.or.id/ilmu-al-quran/kesejahteraan-sosial-dalam-al-qur-an-IZyqf>.
- [2] A. Rahim and A. Alqahoom, “Dialogue Language Style of the Qur’an ‘A Stylistic Analysis of Dialogues on the Truth of the Qur’an,’” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 01, pp. 35–46, Feb. 2023, <https://doi.org/10.61455/sicopus.v1i01.29>.
- [3] H. Haerul, I. Iqra, B. M. A. Muhammad Hamad Al-Nil, and R. Mahmoud ELsakhawy, “The Role of the Teacher in Instilling Tauhid-Based Education in Students in the Perspective of the Qur’an,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 50–57, May 2023, <https://doi.org/10.61455/sujem.v1i01.35>.
- [4] M. Munirah, “Memorizing the Qur’an as Banjarese Bride-Price (A Study of Living Quran and Hadith),” *Ulumuna*, vol. 21, no. 2, pp. 278–297, 2017, <https://doi.org/10.20414/ujs.v21i2.319>.
- [5] Muthoifin, “Mengungkap Isi Pendidikan Islam Perspektif Al- Qur ’ an Surat Al -Ashr Ayat 1-3,” in *Mengungkap Isi Pendidikan Islam Perspektif Al-Qur’an Surat Al-Ashr Ayat 1-3*, 2018, pp. 206–218.
- [6] B. M. Sugiyanto, A. Anshori, and M., “Implementasi Pembelajaran Al-Qur’an Metode Littaqwa Di Sdit Nur Hidayah Surakarta Dan Metode Karimah Di Mi Nurul Karim Karanganyar Tahun Ajaran 2019/2020,” *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 86–95, 2020, <https://doi.org/10.23917/profetika.v21i1.11062>.
- [7] S, Fadmi Sustiwi. 2017. *Din Syamsuddin: Dari Sumbawa Untuk Dunia*. Bandung: Mizan Pustaka
- [8] A. Umi Markhamah Zahra Ayyusufi and A. Anshori, “Evaluation of the Cipp Model on the Tahfidz Program in Islamic Boarding Schools,” *J. Pendidik. Islam*, vol. 5, no. 2, pp. 466–484, 2022. <https://doi.org/10.31538/nzh.v5i2.2230>.
- [9] Lexy J. Moleong, *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2006.
- [10] I. Gunawan, *Metode Penelitian Kualitatif*. 2016, pp. 1–27. [Online]. Available: http://fip.um.ac.id/wp-content/uploads/2015/12/3_Metpen-Kualitatif.pdf
- [11] M, A. Anshori, and S. Suryono, “Metode Pembelajaran Tahfiz Al-Quran di Madrasah Aliyah Tahfiz Nurul Iman Karanganyar dan Madrasah Aliyah Al-Kahfi Surakarta,” *Profetika, J. Stud. Islam*, vol. 17, no. 2, pp. 29–35, 2016. <https://doi.org/10.23917/profetika.v17i02.5295>.
- [12] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R & D*. Bandung: Alfabet. Cet.14, 2011.
- [13] Sugiono, *Metode Penelitian Bisnis Pendekatan Kualitatif, Kuantitatif dan R&D*. Bandung: Alfabeta, 2018.
- [14] Tim Akademik Yayasan Pendidikan dan Kebudayaan; Pesantren Modern Internasional Dea Malela. 2019. *Profil Pesantren, Profil Pesantren Modern Internasional Dea Malela*
- [15] G. R. Somantri, “Memahami Metode Kualitatif,” *Makara Hum. Behav. Stud. Asia*, 2005, <https://doi.org/10.7454/mssh.v9i2.122>.
- [16] D. Aryani, “Lima Puisi Imam Syafii Kajian Bentuk dan Isi,” Universitas Indonesia, 2012.
- [17] H. Y. M. Nasrullah, “Nilai-Nilai Pembelajaran Bahasa Arab Dalam Pendidikan Islam,” *J. Pendidik. Univ. Garut*, vol. 09, no. 01, pp. 91–102, 2015.
- [18] U. Husen, “Integrasi Bahasa Arab Ke Dalam Ilmu-Ilmu Keislaman Pada Prodi Pendidikan Agama Islam (Pai) Ftk Uin Ar-Raniry Oleh:,” *لساننا مجلة دورية علمية في اللغة العربية وتعليمها*, vol. 05, no. 01, pp. 87–104, 2016.
- [19] M. Adi Haironi, “Implementasi Metode Tahfizul Qur’an ‘Sabaq, Sabqi, Manzil’ Di Marhalah Mutawasithah Dan Tsanawiyah Putri Pondok Pesantren Imam Bukhari Tahun Pelajaran 2010-2014,” *Ums*, 2016.
- [20] M. Tsurayya Fatin Hijriah, “Evaluasi Buku Ajar Bahasa Arab: Telaah Terhadap Instrumen Penilaian Badan Standar Nasional Pendidikan (Bsnp) Dan Rusydi Ahmad Thu’aimah,” 2017. <https://doi.org/10.1017/CBO9781107415324.004>.
- [21] Shofwan Rizki Fauzi, “Pengaruh Mata Pelajaran Mahfudzhat Terhadap Penguasaan Kosakata Bahasa Arab,” Universitas Pendidikan Indonesia, 2013. [Online]. Available: <http://repository.upi.edu/5357/>
- [22] N. Ari Khairurrijal Fahmi, “Nilai Pendidikan Akhlak Dalam Syair Imam Al-Syafi’i (Kajian Struktural Genetik),” *Arab. J. Pendidik. Bhs. Arab dan Kebahasaaraban*, vol. 2, no. 3, pp. 12–13, 2014, <https://doi.org/10.1007/BF03187648>.
- [23] Muthoifin, “Eksistensi Mahfudzhat dan Isu Perdamaian: Studi Efektifitas Penyelesaian Konflik antar Kelompok Perspektif Mahfudzhat,” in *Prosiding Masa Depan Bahasa Arab UNS*, 2015, pp. 132–163.

- [24] P. Studi et al., “إدعاب رملأو فلاخلا نم جورخلا قيريوستلا قساردلا : عارصلو حلصلا تاظوفحملا فقيرطب ملظلا نع يهنلاو,” pp. 1–4, 2014.
- [25] M. Najib, “Penanaman Nilai Religius Dalam Pembentukan Karakter Guru Dan Siswa (Studi atas Pondok Pesantren Modern Muhammadiyah Boarding School Yogyakarta),” UIN Sunan Kalijaga Yogyakarta, 2016. <https://doi.org/10.1017/CBO9781107415324.004>.
- [26] W. Asrowi, “Effectiveness of Social Science Learning Based on Noble Values of Ki Hajar Dewantara’s Teaching to Strengthen the Students’ Character How to Cite,” *IJAL Int. J. Act. Learn.*, vol. 2, no. 1, pp. 1–14, 2017, [Online]. Available: <http://journal.unnes.ac.id/nju/index.php/ijal>
- [27] M. I. Fasa, “Gontor as the Learning Contemporary Islamic Institution Transformation Toward the Modernity,” *HUNAF A J. Stud. Islam.*, vol. 14, no. 1, p. 141, 2017, <https://doi.org/10.24239/jsi.v14i1.462.141-174>.
- [28] A. L. Franzoni and S. Assar, “Student learning styles adaptation method based on teaching strategies and electronic media,” *Educ. Technol. Soc.*, vol. 12, no. 4, pp. 15–29, 2009.
- [29] Sugiarti, “Contextual Chemistry Learning Model Based On Environment To Improve Learning Outcomes And Academic Honesty Of Junior High School,” *J. Est*, vol. 1, no. 1, pp. 76–86, 2015.
- [30] H. Fauziyah, “Application Of Mahfudzat Method: Field Research, Test Results Of Teaching Learning Process At Man Model Bojonegoro,” *Didakt. Relig.*, vol. 5, no. 1, pp. 91–118, 2017. <https://doi.org/10.30762/didaktika.v5i1.611>.
- [31] M. A. Lubis, A. A. Lampoh, M. MD. Yunus, S. N. Shahar, N. M. Ishak, and T. A. Muhammad, “The Use of ICT in Teaching Islamic Subjects in Brunei Darussalam,” *Int. J. Educ. Inf. Technol.*, vol. 5, no. 1, pp. 79–87, 2011.
- [32] Ulis Sa’adah, “Konsep menuntut ilmu dalam serat wulangreh pupuh dhandhanggula karya kanjeng susuhunan pakubuwana iv,” IAIN Walisong, 2010.
- [33] L. F. Rahmad, “Menanamkan Aqidah Dan Tauhid Kepada Anak Usia Dini.,” *J. Al-Abyadh*, vol. Volume 2, no. 2, 2019.
- [34] L. F. Rahmad, “Menanamkan Aqidah Dan Tauhid Kepada Anak Usia Dini.,” *J. Al-Abyadh*, vol. Volume 2, .
- [35] M. S. Ayub, A. Q. A. Razak, S. S. Suyurno, A. Ramlan, and N. Mansor, “Film elements from the Islamic perspective,” *Adv. Sci. Lett.*, vol. 23, no. 8, pp. 7473–7476, 2017, <https://doi.org/10.1166/asl.2017.9501>.
- [36] Biyanto, “The Views of Young Muhammadiyah Intellectuals Biyanto,” *J. Indones. Islam*, vol. 03, no. 02, pp. 314–340, 2009. <https://doi.org/10.15642/JIIS.2009.3.2.314-340>.
- [37] D. Efendi, N. I. Kurniawan, and P. Santoso, “From fiqh to political advocacy: Muhammadiyah’s ecological movement in the post-new order Indonesia,” *Stud. Islam.*, vol. 28, no. 2, pp. 349–383, 2021, <https://doi.org/10.36712/sdi.v28i2.14444>.
- [38] S. Arifin, S. A. Mughni, and M. Nurhakim, “Meaning and Implication of Islam Berkemajuan in Muhammadiyah,” *Al-Jami’ah*, vol. 60, no. 2, pp. 547–584, 2022, <https://doi.org/10.14421/ajis.2022.602.547-584>.
- [39] A. Rauf, “Ummatan Wasaʿan According to M. Quraish Shihab in the interpretation of Al-Misbah and its relevance to the values of Pancasila,” *Jurnal Studi Ilmu-ilmu Al-Qur’an dan Hadis*, vol. 20, no. 2. p. 223, 2019. <https://doi.org/10.14421/qh.2019.2002-06>.
- [40] S. Nahar, “Keberadaan Ayat Muhkam Dan Mutasyabih Dalam Al-Quran,” *Nizhamiyah*, vol. VI, no. 2, pp. 1–18, 2016.
- [41] N. Kurnia Putra, A. Amrin, M. M. Abu Zinah, M. Masuwd, and S. Subhan, “Consumption from an Islamic Economic Perspective: Study of Quranic Verses on Consumption,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 37–45, Feb. 2023, <https://doi.org/10.61455/deujis.v1i01.21>.
- [42] P. N. Rohmawati, “Konsep Pendidikan Akhlak Dalam Kitab Ayyuha Al-Walad Karya Imam Al-Ghazali Skripsi,” Iain Salatiga, 2017.
- [43] “Religious Democrats: Democratic Culture And Muslim Political Participation Participation In Post-Suharto Indonesia,” The Ohio State University, 2003.
- [44] O. Bakar, *Tauhid dan Sains: Esai-Esai tentang Sejarah dan Filsafat Sains Islam*. Bandung: Pustaka Hidayah, 1994.
- [45] N. Mulyono, “Relevansi Ajaran Hidup Sastra Wulangreh Pada Etnis Jawa Mataram Kepanjen Kabupaten Malang,” *Paradig. J. Filsafat, Sains, Teknol. dan Sos. Budaya*, vol. 23, no. 1, pp. 81–86, 2017, <https://doi.org/10.33503/paradigma.v23i1.373>.

- [46] R. F. Irmu, M. Al Farabi, and A. Darlis, "Technology Education in the Quran," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 01–09, Jan. 2023, <https://doi.org/10.61455/sujiem.v1i01.4>.
- [47] S. A. F. Lingga, A. Mustaqim, M. Al Farabi, and A. Darlis, "Tauhid Education in the Qur'an," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 10–19, Sep. 2023, <https://doi.org/10.61455/sujiem.v1i01.3>.
- [48] I. Arief, *Mahfudzat Tematik Bunga Rampai Peribahasa Arab "Ilmu dan Adab."* Kendal Jawatengah: QS Qolbun Salim, 2018.
- [49] S. Nasihatun, "Pendidikan Karakter dalam Perspektif Islam dan Strategi Implementasinya," *Andragogi J. Diklat Tek. Pendidik. dan Keagamaan*, vol. 7, no. 2, pp. 321–336, 2019, <https://doi.org/10.36052/andragogi.v7i2.100>.
- [50] M. Ramaditya, S. Effendi, and A. Burda, "Survival and human resource strategies of private higher education in facing an era of change: Insight from Indonesia," *Front. Educ.*, vol. 8, no. March, pp. 1–11, 2023, <https://doi.org/10.3389/educ.2023.1141123>.
- [51] A. Khoirudin, Z. Baidhaw, and M. R. Mohd Nor, "Exploring Muhammadiyah's Historical Civilizational Dimension Of Education In Indonesia: Philosophy And Ethos Of Humanitarian And Cosmopolitan," *J. Al-Tamaddun*, Vol. 15, No. 1, Pp. 183–197, Jun. 2020, <https://doi.org/10.22452/JAT.vol15no1.13>.
- [52] M. U. Rachmawati. M, "Studi Ayat-Ayat Khafi (Tidak Jelas) Perspektif Al-Adillah Asy-Syar'iyah," in *Prosiding APPPTMA Malang 2019*, 2019, pp. 222–225.
- [53] Q. E. S. Adnani, A. Gilkison, and J. McAra-Couper, "The interplay of structural and external factors for strengthening midwifery education in Indonesia," *Sex. Reprod. Healthc.*, vol. 33, no. April, p. 100734, 2022, <https://doi.org/10.1016/j.srhc.2022.100734>.
- [54] I. Sukardi, "Character Education Based on Religious Values: an Islamic Perspective," *Ta'dib*, vol. 21, no. 1, p. 41, 2016, <https://doi.org/10.19109/td.v21i1.744>.
- [55] M. Mustari, "The Roles of the Institution of Pesantren in the Development of Rural Society: A Study in Kabupaten Tasikmalaya, West Java, Indonesia," *Int. J. Nusant. Islam*, vol. 1, no. 2, pp. 13–35, 2014, <https://doi.org/10.15575/ijni.v1i1.34>.
- [56] E. Muafiah, N. E. Sofiana, and U. Khasanah, "Pesantren Education In Indonesia: Efforts to Create Child-Friendly Pesantren," *Ulumuna*, vol. 26, no. 2, pp. 447–471, 2022, <https://doi.org/10.20414/ujis.v26i2.558>.