
The Concept of Prophetic Education According to Imam Tirmidzi in the Book of Syamail Muhammadiyah

*Muhammad Rifki Sofa Izurrohman*¹, *Mohammad Zakki Azani*², *Hakimuddin Salim*³

¹Mahasiswa Magister Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Surakarta, Indonesia.

²Dosen Magister Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Surakarta, Indonesia.

³Dosen Magister Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Muhammadiyah Surakarta, Indonesia.

rivqshozu1@gmail.com, mza650@ums.ac.id, hs904@ums.ac.id

Article History: Received February 20, 2023; Revised February 28, 2023; Accepted March 01, 2023

Abstract: *Prophetic education is education that imitates the life of the prophet. departs from the prophetic sentence (prophecy or relating to the prophet), which then makes the notion of education to form productive human beings and can build a pious civilization, or it can also be interpreted as education which prioritizes and interprets all the behaviour of the prophet, namely the Prophet Muhammad SAW. The Saheeh, Sunan, Musnad and others reveal these beautiful qualities and great morals. Likewise comes in a separate explanation, one of the well-known books is the book Syamail Muhammadiyah which was written by Imam Tirmidhi, the author of the book al-jami' who died in 279H. Being a big and important reference in the theme, and has helped many hadith scholars know the personality and morals of the Prophet. The research that utilizes the scientific work (book) of one of the scholars who lived and preached in the 2nd century of Islam uses the library research method, by making the theological approach the main goal, namely to make his people more familiar with and follow what has been taught. in their daily interactions. As for some conclusions that can be drawn from this research is to humanize humans according to perfunctory levels guided, directed, and exemplified by the Prophet. In other words, prophetic education aims to realize humans as servants of Allah who can worship Him with good thoughts, deeds and even feelings. Likewise, humans as actors who are ready to act, not as products that are ready to be used in institutions, factories, offices or other things, because human beings are essentially not working machines. Hopefully with this research, humans from now until the end of time can interpret, practice and place their position as perfect humans (kaffah).*

Keywords: *Islamic education, morals, Imam Tirmidzi, prophetic, syamail muhammadiyah.*

INTRODUCTION

Faced with advances in technology, especially communication and information technology controlled by the West and a series of social, political, economic, and cultural defeats, the Muslim community was overwhelmed by mixed reactions. Admittedly because of the weakness of education, some Muslim groups propose alternative solutions to overcome their backwardness by adopting Western education models to develop Muslim education. What happens is a modern (Western) model of

education plus Islamic religious education for Muslim students and not education that is constructed based on Islamic values developed in Islamic theory and science. Such education seems reactionary to underdevelopment and is poorly grounded in a strong epistemological edifice. Westernization shows the inferiority complex suffered by Muslims [1].

Meanwhile, the application of technology, which is a symbol of modernity, has created a machine man (l'homme machine) in modern society. Through a long journey, technology shaped the behaviour of human machines, whose lives are based solely on stimuli (S) and responses (R) as described in the psychology of behaviourism. The person whose origin is free, whole, and rational can be immersed in the unit called mass society. The mass becomes the only entity to be reckoned with. Machine man as well as man and mass society produces mass culture. In addition to a culture that patterns with great genius human behaviour, some Western scientists strengthen the culture of free sex because it is related to human sexual libido itself [2]. Freud's theory of libido argues that thumb-sucking children are considered to have sexual significance, even though a child's love for his mother is considered sex-based and is associated with jealousy of his father. Conclusion Awareness of quality has been growing since childhood. Children's tendency to play with their genitals is not a manifestation too early but as a "fundamental physical pleasure" that greatly governs children's lives. This physical satisfaction can be obtained through suction, urination, skin stimulation, masturbation, and the pleasure of being naked [1],[3].

This onslaught of modernity must be immediately anticipated by prioritizing and positioning the child in the family with an important and strategic position for the life of parents and society in the world and hereafter. The cause of the child's very important position is what caused Muslim scientists to take the initiative to create treatises or messages specifically for children. Lukman al-Hakim's educational message is enshrined in the Qur'an and becomes a reference for his readers. Imam Ghazali also made a small treatise, *ayyuha al-Walad*, for children so that they would have high attention to science, morals, positive work, soul, and spirituality [1],[4]. Likewise, messages from other Muslim scientists contained in other *ilmiah* essays, bring moral messages for humans to be more awake in civilization and behavior, and to remain a good human being like the Prophet Muhammad became a role model for his people. Allah has glorified our Prophet Muhammad (peace be upon him) with as complete and good an innate nature as that of the Prophet Muhammad (peace be upon him). Glorified with very noble qualities and morals, Shaykh al-Islām Ibn Taymiyyah *rāhimallāh* in his book (*Al-Jawāb al-sohīh*), in which he speaks of prophetic signs: (Prophet Muhammad (peace be upon him) is a creation of Allah a picture of perfection, and as complete as a whole in terms of goodness that shows for the glory of the Prophet Muhammad (peace be upon him.) then Allah has glorified with good qualities and good images in which all forms of goodness for man are gathered [5].

Next, Imam at-Timiẓī came up with his book entitled *Shamāil al-Muhammadiyah*. The great book discusses knowledge related to prophethood, namely the Prophet Muhammad (peace be upon him), both from his noble qualities, purity, noble morals, goodness, and mercy in his prophethood for all Muslims in particular and humans in general, prayers and greetings may always be bestowed upon him. Based on the consideration and beauty of Imam at-Tirmiẓī's work related to the value of prophetic education which attracted the attention of the author to conduct research and studies that had never been done [6].

Based on the background of the problems mentioned above, the problem posed in this study is what is the purpose of the concept of prophetic education for people today? which can then be related to what the concept of prophetic education according to Imam at-tirmiẓī in his book *As-Shamāil al-Muhammadiyah*? And how is the actualization of prophetic education in everyday life?

Departing from the formulation of the problem formulation above, several basic things are the purpose of this research discussion, namely wanting to explain the purpose of the concept

of prophetic education for people today, then explain the conception of prophetic education brought by Imam at-tirmiẓī in his book *As-Shamāil al-Muhammadiyah*. As well as explaining the moves in the context of actualizing prophetic education in and amid ever-changing community life [7].

LITERATURE REVIEW

The research we prepared with the theme of prophetic education, means that this research summarizes, details and reviews the education carried out and maximized. Prophetic education means education that smells of prophethood [6]. While the book of *Syamail Muhammadiyah*, contains hadiths that explain the life of Prophet Muhammad SAW, here are some previous studies that explain prophetic education and the book of *Shamail Muhammadiyah*:

Journal, *The Concept of Prophetic Education (tracing the prophetic vision in education)*, which concludes that prophetic education is an educational model inspired by the educational model exemplified by Muhammad Saw. Education is based on the values of humanization, liberation and transcendence which is a pillar in Islamic education [8].

Journal, *The Concept of Prophetic Education as a Pillar of Humanization*, concludes that prophetic education can be understood as a theoretical device that not only describes and transforms social symptoms but is only an inspiration for change [9].

The values of character education in *Kitab al-syamail Muhammadiyah*. The research shows that character education is not new, because in the sources of Islamic teachings, one of which is the Qur'an, there are not a few stories of previous people who guarantee good personalities that are exemplary [10]-[12]. The mission of the Holy Prophet (sa) as a messenger of revelation was to perfect the moral values that were corrupted at that time [13].

The Book of *As-Syamail Muhammadiyah: Adaptation of the Style of the Prophet Reading the Qur'an as a Method of Learning to Read Malay Language Using UDL*, this journal from the *Journal of Mechanical Engineering* produces several things, including the book *Syamail Muhammadiyah* is highly recommended for teachers in implementing the prophet's method in teaching students in reading, By applying the method, it is possible to educate students not only about reading skills but also about the noble values and morals that he upholds, as well as the Master can incorporate the *Sirah of the Prophet Muhammad* into printed and electronic reading texts through the use of coloured syllables, thus combining basic reading education and moral education [14]-[16].

RESEARCH METHODS

The research methods used in this article have strived to be as detailed as possible to produce comprehensive, comprehensive and accountable research. By using a type of qualitative research in the form of library research, this research article uses data obtained from literature studies, related literature, and a collection of lectures from several scholars who explain the book *As-Shamāil al-Muhammadiyah*, so this article is not intended to study figures but rather to study character works in the form of *ilmiyah* works by focusing on the theme of prophetic education [17]-[19].

By examining *ilmiyah* works that examine the elements of the Prophet's character education, this article uses several approaches such as theological or normative approaches, philological or semantic approaches and philosophical approaches [20].

RESULTS AND DISCUSSION

The Concept of Prophetic Education

Education as an effort to build and develop spiritual and physical aspects must also take place gradually. However, a process used in educational efforts is a directed and purposeful process, namely directing students (humans) to the optimal point of their abilities. The goal to

be achieved is the formation of a round and complete personality as an individual, social, and servant of God who dedicates himself to Him [21]–[23].

From a human point of view, education is a process of socialization, namely socializing values, science and skills in life. Sociologist Emile Durkheim, in his work, *Education and Sociology* said that education is a human product that establishes the permanence of human life itself, which can live consistently to overcome future threats and challenges. The Holy Prophet (peace be upon him) said: "Educate your children, verily they were created for their time, and not for your time". So education should be future-oriented and futuristic. From the point of view of the individual, education is a process of development, namely the development of potential that is maximally possessed and manifested in concrete forms, in the sense of being able to create something new and useful for future human life, being able to dialogue with himself, with the environment as a macrocosm, and as the ultimate goal of being able to dialogue with absolute reality, namely his God [24], [25].

Prophetic education is a process of transferring knowledge and values that aims to get closer to God and nature while understanding them to build an ideal social community (khairul ummah). Prophetic education of students is perceived as individuals as well as communities, for that the standard of educational success is measured based on internal achievements in individuals and socially actualized. Education from a prophetic perspective has the basis of academic tradition and a conducive milieu, as the Prophet built the tradition of Medina (sunnah madaniyah) or sunnah nabawiyah which has the collective power to continue to move progressively continuously with a strong pillar of transcendence affecting all dimensions and educational systems which in their real activities are accompanied by the pillars of humanization or building human values and liberation, eradicate various things that damage personality. Prophetic education factually seeks to present prophetic values in a contemporary context. Schematically epistemology, models of integration and connection, and prophetic education building patterns [7], [26], [27].

Education within the framework of the prophetic tradition is education designed in educational institutions using the basis of prophetic philosophy and culture which has the pillars of transcendence, humanization, and liberation. There is no difference in the elements, only some things that must have special characteristics.

Objectives of Prophetic Education

Educational goals have end goals, ultimate goals, immediate goals, and special goals. All these goals must operate and relate (interrelatedness) with various causal systems, material laws and the harmony of practical worldly life. In the Indonesian context, there are national, institutional, curricular, and instructional educational objectives. The purpose of education in general is formulated the purpose of education is taken from the view of life (philosophy of life) which is to form a perfect man (insan kamil) according to Islam [6], with the figure of the Prophet Muhammad. These goals include physical, spiritual, and mental-emotional goals. All three must aim for perfection [21].

In more detail, the purpose of Islamic education is to form noble morals, prepare for the life of the afterlife, prepare to seek wealth, foster a scientific spirit, and prepare the professionalism of the subject. Of the five objectives, all of them must go to the point of perfection whose indicators include quantitative and qualitative increase. The objectives that have been detailed must be made a complete and integrated orientation [3], [28]–[30].

Dichotomous education does not characterize Islamic education because the essence of Islamic education is a combination of physical education, reason, creed, morals, feelings, beauty and society. What must be emphasized is that the purpose of education is related to beauty or art. Perfection in real terms is in the value of art. If something has touched the realm of art, then the perfection of that thing is already part of it [31], [32].

In essence, the purpose of prophetic education is inseparable from the principles of education derived from the values of the Qur'an and as-Sunnah. First, the principle of integration (tawhid) which views the existence of the unity of the afterlife. Therefore, education will put a balanced portion to achieve happiness in the world as well as in the hereafter [33].

Second, is the principle of balance. This principle is a consequence of the principle of integration. A proportional balance between spiritual and physical content, between pure science and applied science, between theory and practice, and between values related to creed, sharia, and morals.

Third, the principle of equality and liberation. This principle is developed from the value of monotheism that God is one, therefore all beings as well as all individuals are of the same creator. Humans, with education, are expected to be free from ignorance, poverty, cheese, and animal desires.

Fourth, the principle of continuity and continuity. (Life Long Education) which means the concept of lifelong education. Because in Islam, learning is an ongoing necessity and there must be no end. In the Qur'an, it is explained that reading is a cry that knows no time limit. Because, learning endlessly will cause hope, that is, awareness of his lack of self, knowledge and awareness of his God.

Fifth, the principle of benefit and virtue. The spirit of monotheism if it spreads in the moral system, morals to Allah with cleanliness of heart and trust that is far from impurities, will have the fighting power to defend things that are beneficial or useful for life. Because the value of monotheism can only be felt when it has been manifested into steps for the benefit, the virtue of man himself [34]-[36].

The concept of prophetic education according to Imam At-Tirmizī in his book As-Shamāil al-Muhammadiyah

Biography of Imam At-Tirmizī

Imam Al-Tirmizī full name is Abū Mūsa Muhammad Ibn 'Isa Ibn Saurah Ibn Mūsa Ibn Aḍ-Ḍahak Al-Sulamī Al-Bugī Al-Tirmizī Al-Imam Al-'Aalim Al-Barrī' [9]. Al Sulamī is equated with Banu Sulaym, from the tribe of 'Aylan, while Al Bugī is the name of the village where Al Imam was born and died, namely in Bugh. Ahmad Muhammad Shakir added it to the title Al-Ḍahir because he was blind in his old age [10]. Imam Tirmizi was born in the month of Ḍullhijjah in 209 AH. His grandfather was once a Mirwaz, then moved to Tirmiz and settled there, then in this city the Imam al-Tirmizi was born. Since childhood, he has liked to study the science of hadith and travelled to several countries to gain knowledge. It was during this journey that he met some of the great scholars of hadith and studied hadith with them.

The city of Tirmiz is a city that gave birth to and raised many scholars, be it scholars of hadith, Sufism and Arabic. This situation also supported Imam Tirmizi to race enthusiastically in studying and collecting hadith. Although the situation of his hometown supported the study and narration of hadith, Imam Tirmizi was not satisfied with the situation. So, to fulfil his sense of satisfaction, he travelled to several countries to learn from hadith scholars in those countries. During his visits, Imam Tirmizi travelled to Bukhara, Khurasan, Naysabur, Iraq, Hejaz, Makkah, and several other countries but he did not travel to Egypt and the Levant. This was because, due to circumstances that were not possible at that time, he narrated hadith from the scholars of these two countries with the intercession of other scholars. In addition to these two cities, Imam Tirmizi also did not visit the city of Baghdad. Because of the possible negative situation in the city of Baghdad at that time, he could not hear the hadith directly from Imam Ahmad Bin Hanbal. In his visits, Imam Tirmizi always recorded hadith from scholars he met [37]-[39].

The great scholars have praised and flattered him and acknowledged his nobility and scholarship. Al-Hafiz Abu Hatim Muhammad ibn Hibban, the critic of hadith, classifies at-

Tirmizi into saqat or people who are trustworthy and firm in their memorization and says "at-Tirmizi is a scholar who collects hadith, compiles books, memorizes hadith and muzakarah (discusses) with scholars.

Abu Ya'la al-Khalili in his book 'Ulumul Hadith explains Muhammad bin'Isa at-Tirmizi was a good memorizer and expert of hadith who has been recognized by scholars. He had the book Sunan and Kitab al-Jarh wa at-Ta'dil. His hadiths were narrated by Abu Mahbub and many other scholars. He was reputed to be a trustworthy man, a scholar of broad knowledge. His book al-Jami' as-Sahih is a testament to his greatness, breadth of memorization, numerous readings and profound knowledge of hadith.

Ali Muhammad ibn al-Asir, a hadith expert, said that Imam al-Tirmizi was an imam who guided them in the science of hadith. Imam al-Tirmizi besides being known as a master and memorizer of hadith who knows his weaknesses and narrators, is also known as a jurist who represents broad views and insights.

His book is not lonely from the kinks of the scholars of hadith and he is considered muttasil, and is nurturing and nurturing and taking hadiths from rijal du'afa (narrator daif) and matruk. Among those who criticized this is al-Imam al-Hafiz Syamsuddin az-Zahabi (784 H). In addition to Sunan at-Tirmizi's book, Imam at-Tirmizi wrote many books, among them:

Kitab al-Jami's

Kitab al-'ilal

Kitab at-Tarikh

Kitab ash-Syama'il al-Muhammadiyah

Kitab az-zuhd

Kitab al-Asma' wa al-Kuna, and others.

Shamail Muhammadiyah

Here the researcher wants to study and study one of the works of Imam at-Tirmidhi, namely Ash-Syama'il al-Muhammadiyah. The Book of Shamail Muhammadiyah contains a collection of hadiths testimonies of the Companions who directly saw the Messenger of Allah. Imam al-Tirmidhi then collected a lot of narration of the hadith and chose it from the path that was most superior to his sanad and mat. In this book, there are 55 chapters arranged systematically by at-Tirmidhi so that by following the plot, it seems as if the reader will face the Messenger of Allah. In one chapter, the discussion is presented in at least five to 13 hadith narrations complete with sanad and asbabul wurud paths if any. Then in each of these hadiths, at-Tirmidhi explains the meaning of his lafadz which may still be difficult to understand [\[28\]](#), [\[40\]](#).

Broadly speaking, the discussion of Shamail can be mapped into five parts, namely; first, things related to the physical parts of the Prophet such as the body shape, skin colour, prophetic signs, hair, to grey hair of the Prophet of Allah. Second, about the necessary items and those often worn by the Apostle such as combs, plaques, inai, clothes, rings, shoes, perfumes, dishes, beds, turbans, swords and armour. Third, regarding daily movements and worship such as the way the Prophet prayed, fasted, combed, talked, joked, laughed, walked, sat, drank, ate, slept, cried to cupping. Fourth, about the food and drinks consumed by the Prophet of Allah. Fifth, about age, death, inheritance, to the dream of meeting the Prophet of Allah.

The scholars divided the format of writing related to the biography of the Prophet into several categories, namely: (1) Shamail, a discussion related to the physical form, character, personality, and daily character and morals of the Prophet Muhammad; (2) Sirah, the study of the history of the life of the Prophet Muhammad from birth to death, is usually written in order and comprehensively along with the accompanying stories about the journey of the

Companions. (3) Madaih, containing a string of verses, prayers and praises to the Prophet Muhammad; (4) Dalail, the study of the apostolic evidence, miracles and privileges given by Allah to the Prophet Muhammad; (5) Maghazi, is the story of the Prophet's heroism, the wars that the Prophet participated in, and the political, strategic and wisdom behind them; (6) Khashaish, is the study of privileges and particularities that belong only to the Prophet Muhammad [25].

The concept of prophetic education that was accidentally carried out by Imam Tirmidhi or following what the Prophet Muhammad had taught, one of which was found in his activities of studying, in his book explained: Qatadah asked Anas bin Malik (r.a.): "Has the Holy Prophet(sa) ever dyed his grey hair?" Anas bin Malik replied: "Not until this is so. Just a few pieces of grey hair on his temples. But Abu Bakr (r.a.) once dyed (his bleached hair) with henna leaves and khatam." (Narrated by Muhammad bin Basyar, from Abu Daud, from Hamman from Qatadah) Katam is a type of plant that is commonly used to redden hair the colour is dark red.

In a narration Ibn 'Abbas (r.a.) states: Abu Bakr (r.a.) said: "O Messenger of Allah, indeed you have grey hair!" The Holy Prophet(sa) said: "Surah Hud, Surah al Waqi'ah, Sura al Mursalat, Sura Amma Yatasa'alun and Sura Idzash-Shamsu kuwwirat, caused me to turn grey." (Narrated by Abu Kuraim Muhammad bin al A'la, from Mu'awiyah bin Hisham, from Shaiban, from Ishaq, from Ikrimah, from Ibn 'Abbas r.a.)

"O Messenger of Allah, we see that you are indeed grey!" The Holy Prophet(sa) said: "Surah Hud and some of his countrymen have caused me to turn grey." (Narrated by Sufyan bin Waki', from Muhammad bin Basyar, from 'Ali bin Salih, from Abi Ishaq from Abi Juhaifah r.a.) Abu Juhaifah was Wahab as Sawa' bin 'Amir bin Sha'sha'ah al Kufi. He was a famous friend. According to al Dzahabi, he is a tsiqat rawi (strong and trustworthy). He died in 74 AH [21].

Signifies thoroughness and perseverance in learning, reading, and receiving knowledge until the Prophet Muhammad (peace be upon him) changed his hair colour, a sign of the Prophet's glory in applying a continuous or continuous learning process. As for Imam at-Tirmizi, although not to the point of greying in the opinion of scholars there are still many differences and contradictions in it, namely, the blindness of Imam at-Tirmizi due to the amount of knowledge gained. Scholars differ in contention, some say that Imam al-Tirmidhi was born blind. The truth is that he became blind when he grew up, precisely after travelling in search of knowledge and writing his book [41].

After a long journey to study, take notes, discuss and exchange ideas and compose, at the end of his life he suffered from blindness, and for several years he lived as a blind person and it was in this condition that Imam al-Tirmizi finally died.

The actualization carried out by Imam at-Tirmizi in the search for knowledge, studying and learning until whatever happened by him, although the results of this hunt for knowledge are different in form, but the concept of prophetic education that can be taken in the story of Imam at-Tirmizi during the search for knowledge. Imam at-Tirmizi applied the concept of prophetic education that could be imitated by those living today and beyond. The application of continuous learning can be taken from the two pieces of the story above and many more from other examples of prophetic education carried out by Islamic scholars.

Actualization of prophetic education in everyday life

All the content and process of prophetic education intend to make real the purpose of education, which is to create a total human personality and fulfil growth in all its aspects personally and socially as the inside of building khairu ummah, the best community. This is a consequence of the actualization of prophetic education which has dimensions of humanization and liberation in addition to transcendence. Efforts to form khairu ummah are impossible apart from the formation of educational traditions and these

educative traditions will process community members (as learners) to have character and skills as stipulated in educational goals. The concept of piety is translated into rules and regulations that bind every member of society to create healthy, religious, and educational traditions.

The most interesting position of man is, as a creature that has high curiosity. Man always investigates himself in the environment (nature) that he investigates as well. It turns out that the results of the study of the environment are more satisfactory than the study of humans themselves. However, the knowledge that exists in it, makes nature want to be revealed in as much detail as possible. God distinguishes man from other animals by giving him the ability to think, the brain gives man knowledge that he can use as a guide in his actions. While it is the will and motivation that drive their actions. Between the drivers of their actions and the guidelines of their deeds, there is a relationship of mutual influence with each other. Man usually wants to because he knows that what he wants is good and beneficial to him, and vice versa what he knows can arouse the will in his heart as well. It is this occurrence between the will and the human mind that distinguishes man from other animals [42].

Efforts to implement the prophetic role in education must be maximized so that the role of humans or humanizing humans remains in place, not making humans the subject of education. Therefore education must return to the prophetic mission, namely humanization, which in Islamic terminology is often called *insān kāmil* which is in the *khairu ummah* tradition. The tradition of making "Islam a Science" by continuing to read, and study himself, his environment and creatures to draw closer to him.

CONCLUSION

After conducting a study of the concept of prophetic education and the views and actualization of the Islamic scholar Imam at-Tirmiẓī, it can be concluded as follows: overall prophetic education seeks to make humans (students) imitate the figure of the Prophet Muhammad (peace be upon him), which contains its values, including the value of honesty (*ṣidq*) which is always guided by conscience and truth, commitment to duty (*amānah*) which maintains professionalism in commitment, communicative (*faṭānah*) yeng ability to solve various problems. Then if contextualized in education, the purpose of education is focused on the formation of individuals who have superior characteristics theologically (transcendent) as well as socially with a high spirit of humanization and liberation. Curiosity in humans becomes an additional point to make humans always feel they lack knowledge so that they learn to know themselves, their environment and their gods continuously and continuously.

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, and generally to all those that I cannot mention one by one. Hopefully, it can be a benevolent charity received by God Almighty.

Author Contribution

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

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] S. M Fachdir Saputra, Rojif Muallim, M, Sudarno Shobron, “Penanaman Nilai-Nilai Karakter Di Paguyuban Pengajar Pinggiran Sungai Code (P3s) Yogyakarta,” *Profetika J. Stud. Islam*, vol. 22, no. 1, pp. 169–176, 2021. <https://doi.org/10.23917/profetika.v22i1.14775>.
- [2] A. Sahin, “Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education,” *Religions*, vol. 9, no. 11, 2018, <https://doi.org/10.3390/re19110335>.
- [3] K. Kelch, “Becoming History. Taman Siswa and Its Influence on The Indonesian National Education,” *Master Thesis Res. Master Area Stud. Asia Middle East*, vol. 2, no. 3, pp. 149–153, 2014, <https://doi.org/10.1177/002088176000200401>.
- [4] M. Latif, “Multicultural Education In Islamic Boarding School (A Descriptive Study of Pesantren DDI Mangkoso, South Sulawesi) Muhaemin,” *JICSA*, vol. 5, no. 2, pp. 231–251, 2016. <https://doi.org/10.24252/jicsa.v5i2a6>.
- [5] M. Huda and M. Kartanegara, “Islamic spiritual character values of al-Zarnūjī’s Ta‘līm al-Muta‘allim,” *Mediterr. J. Soc. Sci.*, vol. 6, no. 4S2, pp. 229–265, 2015, <https://doi.org/10.5901/mjss.2015.v6n4s2p229>.
- [6] K. A. Hai, “The Islamic Education Methods in Al-Quran,” *Ta’dib J. Islam. Educ.*, vol. 22, no. 1, pp. 48–57, 2017. <https://doi.org/10.19109/td.v22i1.1621>.
- [7] H. J. Prayitno et al., “Prophetic educational values in the Indonesian language textbook: pillars of positive politeness and character education,” *Heliyon*, vol. 8, no. 8, p. e10016, 2022, <https://doi.org/10.1016/j.heliyon.2022.e10016>.
- [8] M. Hidayat, R. W. A. Rozak, K. A. Hakam, M. D. Kembara, and M. Parhan, “Character education in Indonesia: How is it internalized and implemented in virtual learning?,” *Cakrawala Pendidik.*, vol. 41, no. 1, pp. 186–198, 2022, <https://doi.org/10.21831/cp.v41i1.45920>.
- [9] J. Ivy, “A new higher education marketing mix: The 7Ps for MBA marketing,” *Int. J. Educ. Manag.*, vol. 22, no. 4, pp. 288–299, 2008, <https://doi.org/10.1108/09513540810875635>.
- [10] A. Rauf, “Ummatan Wasaṭan 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>.
- [11] 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.
- [12] M. Retduwan, “Upaya Meningkatkan Kemampuan Menghafal Al-Qur’an Melalui Metode Peer Teaching,” 2017. <https://doi.org/10.1017/CBO9781107415324.004>.
- [13] T. M. Omara and K. A. Harby, “Measurement and analysis of the religious and spiritual factors of quality of life of residents of Islamic cities,” *Interdisciplinaria*, vol. 40, no. 1, pp. 399–412, 2023, <https://doi.org/10.16888/interd.2023.40.1.24>.
- [14] D. R. Purwasari, M. Nur, and R. Maksum, “The Strategy of Islamic Education Teachers in Instilling Student Moral Values at State Vocational High School 6 Sukoharjo,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 1, pp. 13–23, 2023.
- [15] S. Wibawa, “Moral Philosophy in Serat Centhini: Its Contribution for Character Education in Indonesia,” *Asian J. Soc. Sci. Humanit.*, vol. 2, no. 4, pp. 173–184, 2013, [Online]. Available: <http://staffnew.uny.ac.id/upload/131570315/penelitian/ARTIKEL+JURNAL+INTERNASIONAL+AJSSH.pdf>
- [16] 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>.
- [17] Sugiono, *Metode Penelitian Bisnis Pendekatan Kualitatif, Kuantitatif dan R&D*. Bandung: Alfabeta, 2018.
- [18] Burhan Bungin, *Penelitian Kualitatif*. Jakarta: Kencana, 2007.
- [19] imam Gunawan, *Metode Penelitian Kualitatif*. 2016, pp. 1–27. [Online]. Available: http://fip.um.ac.id/wp-content/uploads/2015/12/3_Metpen-Kualitatif.pdf
- [20] J. W. Creswell, “Penelitian kualitatif dan desain penelitian riset,” Yogyakarta: Pustaka Pelajar, 2013.
- [21] A. Suhaimi, “Sociological Orientation of Islamic Education Perspective of the Quran Ahmad,” *J. QUR’ĀN HADĪTH Stud.*, vol. 6, no. 2, pp. 91–116, 2017, <https://doi.org/10.15408/quhas.v6i2.13413>.
- [22] A. S. Maarif, “Islam, Humanity, and Indonesian Identity : reflections on history,” in *Leiden University Press*, 2018, pp. 1–289. [Online]. <https://doi.org/10.24415/9789087283018>

- [23] S. Shobron and S. A. Rahman, "Humanist islam in indonesia ahmad syafii maarif perspective," *Humanit. Soc. Sci. Rev.*, vol. 7, no. 6, pp. 780–786, 2019, [Online]. Available: <https://doi.org/10.18510/hssr.2019.76118>
- [24] S. Suwito, I. Novianti, S. Suparjo, C. A. Widaputri, and M. 'Azmi Nuha, "Hybrid Sufism for enhancing quality of life: Ethnographic perspective in Indonesia," *HTS Teol. Stud. / Theol. Stud.*, vol. 78, no. 4, pp. 1–8, 2022, <https://doi.org/10.4102/hts.v78i4.7198>.
- [25] E. Abazi, "Importing Religion into Post-Communist Albania: Between Rights and Obligations," *Religions*, vol. 14, no. 5, 2023, <https://doi.org/10.3390/rel14050658>.
- [26] S. M. Hoover, *Religion in the media age*, vol. 113, no. 9. 2002. <https://doi.org/10.1177/001452460211300904>.
- [27] M. N. S. Syah, "Challenges of Islamic Education in the Muslim world: Historical, Political, and Socio-Cultural Perspective," *QIJIS Qudus Int. J. Islam. Stud.*, vol. 4, no. 1, 2016, [Online]. Available: <http://journal.stainkudus.ac.id/index.php/QIJIS/article/download/1580/1449>
- [28] Akmal Mundry IAI, *The Leadership of Headmaster in Building a Work Culture Based on Pesantren*, vol. xxi, 1335, no. November. 2016.
- [29] H. Ja'far, "Indonesian Islamic Education: Towards Science Development," *Walisongo J. Penelit. Sos. Keagamaan*, vol. 23, no. 2, p. 331, 2015, <https://doi.org/10.21580/ws.23.2.309>.
- [30] A. Day, *Religion and the individual: Belief, practice, identity*. 2016. <https://doi.org/10.4324/9781315604848>.
- [31] E. Kusnadi, K. Sobur, and A. Aziz, "In Between Islamic Boarding School: a Study of Al-Mubarak Al-Islam Within the Social Changes of Seberang Kota Jambi," *Addin*, vol. 11, no. 1, p. 101, 2017, <https://doi.org/10.21043/addin.v11i1.1920>.
- [32] M. Sarshenas, "Islamic education in Shahnameh," *Adv. Environ. Biol.*, vol. 8, no. 25, pp. 267–273, 2014.
- [33] A. A. R. Supriyanto, Amrin, "Islamic Education Paradigm (A Case Study at Islamic Boarding School of Al-Muayyad Surakarta)," *Akad. J. Pemikir. Islam*, vol. 27, no. 1, pp. 31–46, 2022, <https://doi.org/10.32332/akademika.v27i1.4562>.
- [34] S. Qutub, D. Hafidhuddin, and E. Mujahidin, "Metode Pembelajaran Kepemimpinan Rasulullah SAW Kepada Para Sahabat dalam Kitab Sunan Ibn Majah," *Ta'dibuna J. Pendidik. Islam*, vol. 5, no. 1, p. 25, 2016, <https://doi.org/10.32832/tadibuna.v5i1.582>.
- [35] Y. Yunita and A. Mujib, "Pendidikan Karakter Dalam Perspektif Islam," *J. Taujih*, vol. 14, no. 01, pp. 78–90, Jun. 2021, <https://doi.org/10.53649/jutau.v14i01.309>.
- [36] M. F. Fahrurrozi, "Nilai-Nilai Pendidikan Tauhid Dalam Kisah Ashabul Ukhdud Surat Al-Buruj Perspektif Ibn Katsir Dan Hamka," *Profetika J. Stud. Islam*, vol. 19, no. 2, pp. 163–174, 2018, <https://doi.org/10.23917/profetika.v19i2.8123>.
- [37] I. Z. Adibah, "Pendekatan Sosiologis Dalam Studi Islam," *J. Inspirasi*, vol. 1, no. 2, pp. 1–20, 2017.
- [38] M. Maimunah, "Kepemimpinan Dalam Perspektif Islam Dan Dasar Konseptualnya," *Al-Afkar J. Keislam. Perad.*, vol. 5, no. 1, 2017, <https://doi.org/10.28944/afkar.v5i1.133>.
- [39] 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/ujis.v21i2.319>.
- [40] M. R. S. Izurrohman, M. Z. Azani, and ..., "The Concept of Prophetic Education According to Imam Tirmidzi in the Book of Syamail Muhammadiyah," *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 1, pp.52–61,2023,[Online]. <https://doi.org/10.61455/sicopus.v1i01.33>
- [41] N. Yanti, "Memahami Makna Muhkamat Dan Mutasyabihat Dalam Al-Quran," *Al-Ishlah J. Pendidik.*, vol. 8, no. 2, pp. 246–256, 2016.
- [42] M. Ritonga, "Modulisasi Kitab Kuning Bidang Fiqh Berbasis Materi UAM di Pondok Pesantren Darul Ulum Air Pacah," *J. Kaji. dan Pengemb. Umat*, vol. 1, no. 1, pp. 1–13, 2018.