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### AL-KHATĪB AL-BAGHDĀDĪ'S MORAL EDUCATION CURRICULUM; A CONTRIBUTION TOWARDS A CIVILISED INDONESIA WITH INTEGRITY

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#### ABSTRACT

**Purpose-** This research aims to analyse Al-Khatĭb Al-Baghdādĭ's moral education curriculum in his two books Al-Jāmi' and Al-Faqĭh, and reveal what can be applied in moral education towards a civilised and integrity Indonesia. **Design/Methods/Approach-** This research was conducted qualitatively using the literature study method with a content analysis approach. The object of this research is the book of Al-Jāmi' and Al-Faqĭh by Al-Khatĭb Al-Baghdādĭ. The data obtained is processed through data reduction, display, and conclusion. **Findings-**The results of this study indicate that 1). Al-Khatĭb Al-Baghdādĭ's moral education curriculum in his two books Al-Jāmi' and Al-Faqĭh are three, namely: a). Morals to God which includes faith in God and the last day, faith in His messenger; obeying God; fear, and hope in God, b). Manners towards oneself, which include noble character according to Islam, studying, practising knowledge, and responsibility, c). Akhlak to society, the environment, and life which includes zuhud, and amar ma'ruf nahi mungkar, and 2). Can be applied from the Al-Khatĭb Al- Baghdādĭ moral education curriculum in the moral education curriculum towards a civilised and integrity Indonesia is a commitment to praiseworthy morals according to the Al-Khatĭb Al- Baghdādĭ curriculum, getting used to contributing the best to others and always being consistent with both. **Implications / Limitations of Research** - This research has implications for the importance of the preparation of the Al-Khatĭb Al-Baghdādĭ moral education curriculum at an educational institution and the importance of its application in accordance with existing situations and conditions, so as to produce good, civilised and high-integrity student graduates.

**KEYWORDS:** *Curriculum, Education, Moral, Civilised, Integrity*

## INTRODUCTION

In this paper, researchers take research on the moral education curriculum because many people and nations are currently experiencing moral decline in all lines of life and waning public awareness of religious values, culture, and the philosophy of the nation. This may be due to the inaccuracy of the current moral education curriculum. There is also a decline in morals towards educators and students for various reasons.

It is also due to the fact that currently there has been a tremendous development of globalisation which has brought many changes in society, especially in character issues. In this development of globalisation, advanced technological equipment has become an inseparable part of people's lives. Technological tools can bring benefits and harms to the user, but many are less precise in using them (Syaiful Anwar and Agus Salim, 2018). Likewise, moral damage occurs in all levels of society, both from the upper level to the lower level of society. (Setiawan D, 2017).

Whereas our education greatly glorifies the formation of noble morals. As in Law No. 20 of 2003 concerning the National Education System which confirms that national education functions to develop abilities and shape the character and civilisation of a nation worthy of reflecting the life of the nation, aims to develop the potential of students to become people who believe and fear God so noble. They are wise, competent, creative, independent and become democratic and responsible citizens (UU SISDIKNAS, 2003). It is very clear that national education has a mission and purpose that is not light, responsible for building and making human character.

In its development, character education was reinvigorated when the Minister of Education and Culture, Muhammad Nuh, in his speech on National Education Day 2011 emphasised the importance of character education as an effort to develop the nation's character. Even in the same year the Ministry of Education and Culture published the book "Training and Development of National Character Culture Education" which contains 18 characters of national character culture education in it (Ulil Amri Syafri, 2011).

There are several reasons why the Government of Indonesia emphasises the need for character education for the nation, namely (1) the chaos of Pancasila values that have not been lived and understood comprehensively; (2) the limitations of integrated policy tools in realising the values of Pancasila; (3) the occurrence of shifting ethical values in the life of the nation and state; (4) awareness of the nation's cultural values has faded; threatened national disintegration; and (5) weakened national independence has been specifically regulated through the national policy of national character development (Setia Asyanti, 2021).

According to Ulil Amri, the above character education is in accordance with the noble cultural values of the Indonesian nation and this is called national character education. It does not include religion in its formulation, although religious character is perched in the first place. According to him, there are two elements that must be the main content in the

big house of "character education", first: the cultural aspects of nationality whose curriculum can be arranged in the form of civil education, and second: the aspect of developing religious education based on morals in Islam which is timeless and universal. (Ulil Amri Syafri, 2011).

The above reality is a challenge for all of us, especially leaders and educators. The driving force of character education is the educator. Therefore, people who have a strategic role and position in character education are teachers or educators, and this is mandated in Law Number 14 of 2005 concerning Teachers and Lecturers, Article 1(1), which states that a teacher becomes a professional educator who has the main rights. The main task is to educate, teach, instruct, train, assess, and evaluate students in early childhood, formal, primary, and secondary education. Education as a driver of character development is the hope of the world because everything is always related to character problems that arise in our society such as violence, corruption, manipulation, lies and other deviant behaviours. Character problems in students in general can be seen from their attitudes and behaviour, such as brawls, viewing pornographic images, lack of manners, bullying, skipping classes, lying and other delinquencies.

Various educational curricula in Indonesia have been implemented well, such as the Active Student Learning Method (CBSA) Curriculum, Competency-Based Curriculum, 2006 Education Unit Level Curriculum (KTSP), Curriculum 13, Merdeka Curriculum, and the National Curriculum will be rolled out again. The existing curriculum is considered incapable and not optimal in producing student graduates with character and integrity.

This is where the need to launch and offer an appropriate and Islamic moral education curriculum by referring to authoritative scholars. One of these scholars is Al-Khatîb Al Baghdâdî (W 463H). Why is Al-Khatib Al-Baghdâdî's moral education curriculum not the others? There are at least five reasons, namely: a. He is a great scholar, one of the educational figures of his day and a reference for scholars after him, b. Many of his works talk about education, including: *Târîkh Baghdâd*, *Iqtidhâ' al-lmi al-'Amal*, *Al-Jâmi' li Akhlâq al-Râwî wa Âdâbu al-Sâmi'*, *Syarafu Ashhâb al-Hadîth*. *Nasîhat Ahli Hadîth*, *Taqyîd al-Ilmi*, *Al-Rihlah Fî Talab al-Hadîth* and *Al-Faqîh Wa al-Mutafaqqih*, c. He based his morals education curriculum thoughts in particular and others from the arguments of the Qur'an, As-Sunnah, scholarly ijtiḥad and beautiful verses, d. The recognition of the scholars for their works. The recognition of the scholars of his works, among others from al-Hâfiz Abû Bakr Ibn Nuqthah said: "Whoever composes (books of hadith, including the morals of hadith experts) knows that the hadith experts after al-Khatîb are the family of his books." e. He loved knowledge, lived for knowledge, knowledge forced him to act according to the path of knowledge, and his life was spent teaching knowledge.

Al-Khatîb Al-Baghdâdî's moral education curriculum in this modern era can be developed to the maximum by adjusting the progress of the increasingly advanced era, as long as it does not conflict with the spirit of Sharia. So the model of his moral education

curriculum based on the Al-Quran, hadith and ijihad of scholars can be developed in Islamic educational institutions whenever and wherever they are.

With the background of the problems mentioned above, researchers are challenged to conduct this research with the title "Al-Khatîb Al- Baghdâdî's Moral Education Curriculum; A Contribution towards a Civilised and Integrity Indonesia".

This study aims to analyse the moral education curriculum of Al-Khatîb Al- Baghdâdî in his two books Al-Jâmi' and Al-Faqîh, and to reveal what can be applied from the moral education curriculum of Al-Khatîb Al- Baghdâdî in the moral education curriculum towards a civilised and integrity Indonesia.

## **METHOD**

Supranto stated that research is an activity that starts from choosing a title, formulating problems, collecting data, analysing, and presenting data whose results are useful for developing science (Muh Fitrah and Lutfiyah, 2017).

Meanwhile, a method is a systematic process that must be followed to achieve a goal (Muh Fitrah and Lutfiyah, 2017). So research methodology is a science that studies the concept or procedure of research to obtain clear information. Research methodology is also referred to as the science of tools in a study (Noeng Muhadjir, 2000). So in this research the author uses literature study research with a content analysis approach, namely using the content analysis method of the book Al-Jâmi' and Al-Faqîh by Al-Khatîb Al- Baghdâdî, which is the object of this research. Researchers analysed the two books that have to do with the moral education curriculum of Al-Khatîb Al- Baghdâdî. The data source used is a combination of primary and secondary data sources.

The data collection technique used by researchers in the literature review goes through several stages to achieve maximum research results, among others; identifying problems; collecting data or information from various library sources; classifying data; critical and in-depth analysis of relevant library materials; and evaluating all information that has been obtained by critically analysing it. In analysing the data, researchers first classified the data according to the existing problems. The researcher then analyses the data on Al-Khatîb Al-Baghdâdî's moral education curriculum contained in his two books. The data obtained is then processed to the maximum through data reduction, display, and conclusions.

## **RESULT AND DISCUSSION**

### **Al-Khatîb Al- Baghdâdî's Moral Education Curriculum**

Before pouring the results of research on Al-Khatîb Al- Baghdâdî's moral education curriculum in his two books Al-Jâmi' and Al-Faqîh, and from this curriculum that can be

applied in moral education towards a civilised and integrity Indonesia, the research explains a little about Al-Khatîb Al- Baghdâdî's educational goals first. Because before formulating the curriculum of a subject or course, first formulate the objectives. So the curriculum supports the realisation of the objectives of a subject or course.

In al-Khatîb's view of morals and the types of morals he recommends in the books of al-Jâmi' and al-Faqîh, the author can say that the purpose of moral education formulated by al-Khatîb is to form noble morals in students. This goal is formulated so that students can live noble and honourable lives, both in the family, school, and in the society in which they live and associate in. According to al-Khatîb, it is obligatory for learners to be the most perfect man of adab, the most tawaduk man, the greatest commitment to religion and the least anger. (Al-Khatîb Al- Baghdâdî, 1989:1:119).

Al-Khatîb argues that the learner should not only accumulate knowledge, but that knowledge should have a great influence on his morals, especially when in the process of teaching and education. He says that a learner should make it a point to choose the best manners and the noblest adab. (Al-Khatîb Al- Baghdâdî, 1980:2:221).

al-Khatîb based his thinking on the verses, hadiths, and atsar of the companions who recommended that a Muslim have a good character, imitating the Prophet S.A.W., his companions, and the righteous after them.

Allah says in al-Qur'an Sarah al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*"And you are indeed of great character".*

Ibn Abbas r.a. said: "Indeed, you are of the great religion, Islam." (Ibn Katsîr, 1999: 8:188). Or morally in accordance with the teachings of Islam.

The hadith or atsar about morals can be found in the books of al-Jami' and al-Faqîh, among others:

Makhlad bin al-Husain r.a. said:

نَحْنُ إِلَىٰ قَلِيلٍ مِنَ الْأَدَبِ أَخْرَجْنَا إِلَىٰ كَثِيرٍ مِنَ الْحَدِيثِ

*"We have less need for adab (manners) than for many hadiths."* (HR. al-Ramharmuzî and al-Khatîb). (Al-Khatîb Al- Baghdâdî, 1999, 9).

Hadith Abû Hurairah r.a. that the Messenger of Allah S.A.W. said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*"Verily, I was sent only to perfect moral excellence"*. (HR. al-Baihaqî and al-Khatîb). (al-Baihaqî, 1433; 10:19).

Hadith narrated by Abu Hurairah ra. that the Messenger of Allah S.A.W. said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

*"The perfection of the faith of the believers is the best in character".* (HR. al-Baihaqî and al-Khatîb al-Baghdâdî). (al-Baihaqî, 1433; 10:19).

Based on the above arguments, the researcher concludes that al-Khatîb encourages his students to have some noble moral principles, which are 20; namely: (1) piety, (2) sincerity, (3) tawaduk, (4) generosity, (5) compassion, (6) honesty, (7) respect for others, (8) avoid anger, (9) shame, (10) patience, (11) muhasabah, (12) istiqamah, (13) kanaah, (14) courage, (15) giving advice, (16) warak, (17) ifah, (18) fairness, (19) thoroughness, and (20) trustworthiness. (Sâlik Ahmad Ma'lûm, 1409: 157).

In the world of education, the programme is the same as the content, material, and curriculum of education. Ahmad Tafsir said that the essence of the curriculum is the programme. Even the curriculum is a programme. This word is well known in education science. What programme? The curriculum is a programme in achieving educational goals. In general, the content of the curriculum is the names of subjects along with the syllabus or subject matter. However, the curriculum does not have to be the name of the subject. It can just be the name of the activity. The material or content must be relevant to the teaching objectives that have been formulated. (Ahmad Tafsir, 2012: 83). Thus it can be said that the programme is a form of effort or activity or curriculum to achieve previously formulated goals.

Seeing the goals to be achieved in Al-Khatîb's moral education above, namely to form noble morals in students, the researchers can formulate that Al-Khatîb al-Baghdâdî's education curriculum in realising these goals is threefold, namely morals to Allah, morals to oneself, and morals to society, environment and life. The discussion is as follows:

### **1. Moral to Allah S.W.T.**

Believing in Allah means that a slave acknowledges that Allah exists (acknowledges His existence), so that he will believe in Him, both in His rububiyah, uluhiyah, as well as His asmâ' (names) and attributes. While what is discussed here is morals to Allah. A teacher who teaches his students to know Allah is expected to have morals towards Allah.

The morals to Allah in al-Khatîb's moral education include faith in Allah, the last day and faith in His Messenger, obeying Allah, fearing and hoping in Allah. These morals to Allah will be described in the following discussion:

#### **a. Faith in Allah, the Last Day, and His Messenger**

Faith in Allah and His Messenger is the core of the pillars of faith. If a person truly believes in Allah and His Messenger, then it is certain that he will believe in the other pillars of faith; faith in His angels, His books, the last day and His destiny, both good and bad.

Allah has said in the Qur'an letter al-Hujurât verse 15 *"Indeed, the believers are only those who believe in Allah and His Messenger then they do not doubt and they strive with their wealth and souls in the way of Allah, they are the true ones"*.

In Sarah al-Taubah verse 18 Allah says *"Only those who prosper the mosques of Allah are those who believe in Allah and the next day, and continue to establish prayer, pay zakat, and do not fear (anyone) but Allah, then they are the ones who are expected to be among those who get guidance"*.

Al-Khatîb instilled in his students to believe in Allah, His Messenger, and the last day. In the introduction to his book al-Jâmi' he says: "All praise belongs to Allah who has power, majesty, perfect and glorious favours, who has provided us with the knowledge of Him, has guided us to recognise His rububiyah, and has made us the closing community of the prophets...continuously until the day of reckoning (the last day)." (Al-Khatîb Al- Baghdâdî, 1999: 6).

Al-Khatîb instils in his students that faith in Allah and His Messenger includes following the Islamic Shari'ah which is derived from the Qur'an and al-Sunnah. (Al-Khatîb Al- Baghdâdî, 1980:1:69, Shafâ Dâwud, 2012:166).

In the opening of the two books al-Jâmi' and al-Faqîh, the three pillars of faith are mentioned implicitly; faith in Allah, His messenger, and the last day which, if taught, can shape the morals of students to be good. The two books do not mention the hadiths about the three pillars of faith. However, some of the hadiths that have been mentioned contain all three. For example, in both books there is no mention of the pillars of faith in the last day. But in the opening of his two books al- Khatîb mentions yaum al-Dîn (day of recompense). The day of recompense is on the last day. In the book al-Jâmi' al- Khatîb mentions hadith about the Day of Judgement a lot, including hadith no.17, 28, 87, 347, 633, and others. While in the book of al-Faqîh he mentions hadith about the Day of Judgment, including hadith no. 67, 68, 84, 110, 113, 114, and others.

Al-Khatîb in shaping the morals of students to be good by believing in Allah and the last day because he has been inspired by the famous hadith, namely the hadith: "And narrated Imam al-Bukharî and Muslim from Abu Hurairah said: "Whoever believes in Allah and the Last Day should speak kindly or keep quiet; whoever believes in Allah and the Last Day should honour his neighbour; whoever believes in Allah and the Last Day should honour his guest." (HR. al-Bukharî and Muslim from Abû Hurairah),

Al- Khatîb instilled in his students the faith in Allah and the Last Day so that they are able to speak well or right, or be silent, honour their neighbours, honour their guests, be good at respecting others, and so on.

### **b. Obeying Allah**

Obeying here means obeying Allah and His Messenger and not disobeying them. Allah says in al-Qur'an Surat al-Nisa verse: 59: *"O you who believe, obey Allah and His Messenger..."*.

Likewise, obeying parents, teachers, and obeying anyone as long as it is in a matter that is makruf and not sinful. Al- Khatîb instils the values of obedience to his students so that they have good morals. He when teaching them hadith recommended that knowledge

seekers in seeking knowledge do a lot of obedience to Allah and His messenger with many worship services such as sunnah prayers, sunnah fasting, ablution or purification, almsgiving, practising hadith and teaching it, praying, and others. (Al-Khatîb Al- Baghdâdî, 1999:6, and 1980).

Al- Khatîb explained to his students that if in a country or region there is no one who understands religious laws, then going to seek knowledge far away without permission from parents is permissible, because seeking knowledge is obligatory. But if there is someone who understands, then it is makrooh to seek knowledge far away unless he asks his parents' permission. If the parents forbid it, then the child should persuade them and be gentle with them, so that their parents will feel better and give permission. If they still do not allow it, then the child must obey and fear disobeying them, as al-Khatîb conveyed the following hadith to them: *"And narrated Imam al-Bukhari and Muslim from Abdullah bin Amru ra. said: "There came to the Prophet S.A.W. a man asking permission for Jihad." So he said: "Are your parents still alive?" He replied: yes. Then he said: "To them do jihad (do good)."* (HR. al-Bukharî and Muslim from Abdullah bin Amru). (See Al-Khatîb Al- Baghdâdî, 1999).

After learning about this obedience, it is hoped that students will become human beings who have noble morals. Because people who obey Allah and His Messenger will love to do good deeds. And this will give birth to students who obey the rules of Allah and His Messenger and obey the rules of school and society as long as they do not conflict with Islam. Thus, students have noble morals.

### **c. Fear and Hope in Allah**

The fear referred to here is fear of disobeying Allah and fear of Allah's punishment. Allah says in Sarah Fatir verse 28: *"Indeed, only the scholars fear Allah among His servants"*.

Hoping means hoping for what is in Allah's favour, namely His forgiveness, His guidance, His mercy, His paradise, and so on.

In the book of al-Jâmi' and al-Faqîh Al- Khatîb teaches his students that in seeking knowledge it is sincere for the sake of Allah and fear of riya' (showing off charity to humans), sum'ah (his deeds want to be seen by humans), fear of not smelling heaven, fear of hell punishment, fear of following lust, fear of the consequences of receiving money from the ruler, fear of disobeying parents, fear of the consequences of hiding knowledge, fear of the consequences of giving answers to questions if you do not know the knowledge, and so on. ((Al-Khatîb Al- Baghdâdî, 1999: 55, and 1980: 2: 173).

But on the other hand, al- Khatîb also gave advice to his students to hope (raja') for Allah Ta'ala's forgiveness, mercy, guidance, help, good rewards, and paradise in the hereafter. Whoever learns knowledge correctly and puts it into practice will be rewarded greatly and the way to Paradise will be made easy for him. (Al-Khatîb Al- Baghdâdî, 1999:11-13 and 1980:1:88-125). Thus balanced what al- Khatîb has taught them.

In the world of moral education when students have the morals of fearing Allah, they will be trustworthy in learning according to their respective duties and obligations.



Students will be heading to become scholars, it is necessary to be educated to have a high fear of Allah S.W.T.

## **2. Akhlak to Self**

A person is obliged to pay attention and be accountable for his own deeds, both in this world and in the Hereafter, so that he is saved from Hell. Therefore, he is obliged to look at and occupy himself with his disgraces. Allah says in the Qur'an Sarah al-Dzariyat verse 21: *"And also in yourselves. Then do you not see?"*

Manners towards oneself include having good character according to Islam, learning knowledge, practising knowledge, and responsibility. The four morals towards oneself will be described in the following discussion:

### **a. Behaving Noble According to Islam**

Al-Khatîb al-Baghdâdî in educating his students was full of enthusiasm and equipped them with various knowledge. Inviting them to behave according to Islamic morals and more specifically to behave with the main and noble morals of which there are twenty (20) as mentioned earlier.

Allah says in al-Qur'an Sarah al-Qalam verse 4: *"And you are indeed of great character"*. In the opening of the book al-Jâmi' al-Khatîb wrote this verse as if inviting his readers and students to have morals in accordance with the teachings of Islam.

Husain bin Ali r.a.said: *The Messenger of Allah S.A.W. said: "Allah loves lofty and noble manners, and hates lowly manners."* (HR. al-Tabrânî and al-Khatîb al-Baghdâdî). (Al-Khatîb Al- Baghdâdî, 1980: 136-137).

Ibn Abbâs r.a. reported: The Messenger of Allah (SAW) said: *"Do not quarrel with your brother, do not censure him, and do not make a promise to him, then you deviate from it."* (HR. al-Tirmidzî). (Al-Khatîb Al- Baghdâdî, 1980:67-71).

### **b. Learning knowledge**

Learning knowledge must be accompanied by patience and sincerity. Without patience the sciences are difficult to obtain. Al-Khatib mentions several narrations about the character of patience in learning knowledge, among others:

Ubay bin Ka'ab r.a. said: *"The Messenger of Allah S.A.W. was when calling someone, then he started from himself. One day he mentioned the prophet Musa As. So he said, "The mercy of Allah is upon Moses if he will be patient with his teacher, then indeed he will see amazing things and amazing people"*. (HR. Abû Dâwud and al-Tabrânî). (Al-Khatîb Al- Baghdâdî, 1980:2:319).

Al-Khatîb al-Baghdâdî encourages his students to study and work if they have dependents and are married. (Al-Khatîb Al- Baghdâdî, 1980; hadith no. 45, 70, and 1999; hadith no. 158, 161).

When applied in education, teachers provide motivation for their students to study hard at school and home. Likewise, actively working in groups with his friends and actively helping his parents work at home.

Al-Khatîb taught his students several sciences, including the Qur'an, hadith, tafsir, fiqh, history, Arabic language, poetry, morals, manners, and others. This can all support to strengthen the cognitive, affective, and psychomotor domains of students so that in the future they have strong faith, correct worship, and noble character. (Shafâ Dâwud, 2012: 268-288).

Al-Khatîb encourages his students and Muslims to learn continuously, or learn as long as life is still conceived. The meaning of lifelong learning can be captured when he explains the position of knowledge by discussing Sarah Tahâ verse 114: "*And say: "O my Lord, increase me in knowledge!"*" Likewise, he quotes a dialogue between al-Ma'mûn and Manshûr bin Mahdi. Caliph al-Ma'mun said: "*By Allah, a man dying in search of knowledge is better than living in ignorance*". Manshûr asked him, "*How long should I pursue knowledge?"*" The caliph replied: "*As long as you live.*" (HR.al-Khatîb Al- Baghdâdî). (Al-Khatîb Al- Baghdâdî, 1980:2:167).

Al-Khatîb said to the seeker of knowledge: "The student should not be separated from his ink and paper, so that he does not make excuses if something happens that he needs to write down." (Al-Khatîb Al- Baghdâdî, 1999: 351). Al-Khatîb also mentions the words of Imam Ahmad when he said: "I seek knowledge until I enter the grave (until death)." [Al-Khatîb, 1996: 68].

Al-Khatîb's concept of learning "tûla al-Hayah (throughout life)" is also quoted by modern scholars in their research books, such as Sâlik Ahmad Ma'lûm, Shafâ Dâwud, Fâris bin Hazâm al-Qahtânî, and Abullah Al 'Ayis. (Sâlik Ahmad Ma'lûm, 1409: 138-139, and Shafâ Dâwud, 2012: 182).

### **c. Practising knowledge**

Practising knowledge is a praiseworthy character that distinguishes Muslims from Jews and Christians. Jews they have a lot of knowledge, but do not practice their knowledge. Conversely, the Christians do a lot of charity without knowledge.

Al-Khatîb argues that a student and teacher must practice his knowledge, because Allah S.W.T. will ask about the knowledge he seeks and will reward him for his deeds based on that knowledge. (Al-Khatîb Al- Baghdâdî, 1980:15)

Al-Khatîb himself wrote a book specifically to invite his students, and anyone from the Muslims to practice the knowledge gained, not only by memorising it, but keeping it and practicing it in real life so that his knowledge is useful in this world and in the hereafter. (Al-Khatîb Al-Baghdâdî, 2002: 18-42). The invitation to practice the knowledge that has been obtained is based on the Qur'an and many narrations, including the Qur'an

letter al-Zalzalah [99]: 7-8: *"Whoever does even a dzarrah of good, he will surely see it. And whoever does an evil deed as heavy as a dharrah, he will also see its reward"*.

The hadith narrated by Abî Barzat al-Aslâmî r.a. says that the Messenger of Allah S.A.W. said: *"The feet of a servant will not move on the Day of Resurrection until he is asked about his life for what he used it, about his knowledge for what he practised, about his wealth from where he got it and for what he spent it, and about his body for what he used it."* (HR. al-Tirmidzî). (Al-Khatîb Al- Baghdâdî, 2002:20).

Al-Khatîb connects knowledge and charity, and the two cannot be separated. al-Khatîb said to his students: *"Verily, I advise you, O seeker of knowledge, to be sincere in your intentions towards what you seek, with the sincerity of your soul to practice what is due to you. Verily, knowledge is a tree and charity is its fruit, and a person is not a scholar if he does not act upon his knowledge."* Al-Khatîb Al- Baghdâdî, 2002: 18).

#### **d. Responsibility**

Al-Khatîb in the guidance and education of his students always instils in them to always be responsible for themselves, both for their deeds and their words. This is evident from his discussions in his two books, al-Jâmi' and al-Faqîh. He supported his ideas with the Qur'an and al-Sunnah. Allah says in the Qur'an Sarah al-Tahrim verse 6: *"Guard yourselves and your families from the fire of hell."*

The Prophet Muhammad. Also said: *"Each of you is a leader, each of you is responsible for those he leads. The Amir (leader) is responsible for the people and is responsible for those he leads. Men are leaders of their families, and are responsible for their wives and the slaves they have."* (HR. al-Tabrânî and al-Khatîb al-Baghdâdî). (Al-Khatîb Al- Baghdâdî, 1980: 1:174).

From the above verses and hadiths it can be concluded that each soul is responsible for itself. The feeling of responsibility for himself fosters good and positive traits in himself, so it needs to be increased again. If a person can take care of himself, then he will easily carry out amar ma'ruf nahi munkar. Including the purpose of moral education programmed by al-Khatib is that every Muslim person can be responsible for himself, independent and away from injustice and hatred. (Shafâ Dâwud, 2012: 342).

### **3.Akhlak to Society, Environment, and Life**

Humans are social creatures who cannot live alone without friends. Therefore, humans need the help of others and mingle with other humans. There are many morals to society, the environment, and life. However, the author limits it to two that cover the others, namely zuhud and amar makruf nahi mungkar. These two morals will be explained as follows:

#### **a. Zuhud**

Zuhud in KBBI V means abandoning worldliness. That is, a Muslim and Muslimah who are zuhud in the world; they will love Allah, love the hereafter more than they love the world, avoid loving the excessive pleasures of the world, and live simply in the world.

In language also zuhud expressed by Ibn Manzûr is the opposite of love and greed for the life of the world. Meanwhile according to al-Râzî that zuhud is the opposite of love, al-Tazahhud means at-Ta'abbud (worship), and al-Tazhîd is the opposite of al-Targhîb (love), and al-Muzhid is little wealth. (Ibn Manzûr, 1970 and al-Râzî, 1950). From the above description it can be interpreted that zuhud linguistically is a person who is concerned with worship and away from the pleasures of the world.

As for zuhud in terms is as expressed by Ibn Qudâmah that zuhud is the expression of something that is hated to that which is better than it and the condition of something that is hated is something that is loved both from one side and various sides, whoever hates something that is not loved and sought after in him is not called a zuhud person. (Ibn Qudâmah, 1997: 315).

Zuhud is educating Muslims to leave the haram and shubhat out of obedience to Allah, educating Muslims to enjoy a little permissible things in the world because to concentrate on pursuing the deeds of the hereafter, a Muslim relies on himself to obey Allah, worship Him, and bring a large supply of good deeds to carry to the hereafter, and others. (Shâlih bin Muhammad bin Abdurrahman Babûr, 1416:57).

Al-Khatîb himself lived a life of great austerity; his time was spent in learning, teaching, worship, and avoiding the pleasures of the world. He himself did not take the time to marry, because his time was spent on da'wah and teaching the people. This is what he instilled in his students.

Al-Khatîb in teaching or writing this zuhud character can be found in many descriptions in the books of al-Jâmi and al-Faqîh. The sentences of zuhud in al-Jâmi include the chapter al-Niyah fî talab al-Hadîth (chapter of intention in seeking hadith), chapter adab al-Talab (chapter of adab seeking hadith), chapter katbu al-Ahâdîth al Mu'âdatu (chapter of writing the hadiths that are practised) and subchapter Man nazzaha nafsahu min al-Muhadditsîn an qabûl amwâl al-Salâthîn (Who purifies himself from the hadithers from receiving the wealth of the ruler). (Al-Khatîb Al- Baghdâdî, 1989: 1:45 and 1980: 2 338-343).

In the book of al-Faqîh in the chapter fî fadli al-Ilmi wal ulamâ (the virtues of knowledge and scholars) and the subchapter ma jâa fî wara' al Muftî wa tahaffuzihi (the subchapter about the wariness of the mufti and his guard).

Al-Khatîb instilled in his students the virtue of zuhud inspired by many hadiths, including: "...O Musa bin Imran, *"Make zuhud and taqwa your clothing and knowledge and dhikr your talk..."* (HR. al-Khatîb al-Baghdadî). (Al-Khatîb Al- Baghdâdî, 1989: 1:141).

Likewise, the well-known hadith about zuhud: "And narrated Ibn Majah from Sahl bin Sa'd said: "A man came to the Prophet (S.A.W) and said: "*O Messenger of Allah, show me a deed that when I do it, Allah loves me and people love me.*" He replied: "*I will do that. He replied: "Be zuhud in this world and Allah will love you, and be zuhud in what is at the disposal of people and people will love you.*" (HR. Ibn Mâjah).

Al-Khatîb instils the character of zuhud in students, so that they attach importance to love Allah, love goodness, and are fond of doing good deeds. Similarly, students who are zuhud will love learning knowledge rather than doing vain things. Because students who are zuhud love the hereafter more than they love the world.

By instilling the morals of zuhud will give birth to students who prefer the afterlife to the mortal world, avoiding things that are not useful, inviting them to get used to leaving things that are not clear halal and haram, inviting them to do a lot of good deeds for the hereafter, inviting zuhud life in the world to be loved by Allah and zuhud to what is in human hands to be loved by humans, and others.

#### **b. Amar Makruf Nahi Mungkar**

In KBBI V makruf means good deeds, while mungkar means all actions that must be avoided. Amar ma'ruf means ordering to goodness, and nâhi munkar means preventing evil. However, these sentences are well known as amar makruf nahi mungkar. In amar makruf nahi mungkar, it also includes teaching, preaching, jihad, and others.

Al-Khatîb always taught his students the morals of amar ma'ruf nahi mungkar (commanding goodness and preventing evil) as much as he could. In fact, he himself made this morality as one of the methods for moral education towards them. (Ahmad Sâlik, 1409: 168).

The example of al-Khatîb amar makruf (commanding goodness) to his students shares the form of goodness, namely making sincere intentions in seeking knowledge, coming immediately to the study circle, mudzâkarah (remembering each other's memorization) between students with each other so that their memorization is strong, competing in goodness, advising each other in goodness, looking for friends before going far in search of knowledge, respecting teachers, and others.

(Al-Khatîb Al- Baghdâdî, 1999: 11,55 and 1980:2: 170, 196).

Examples of al-Khatîb nahi mungkar (preventing evil) to his students, namely not to be arrogant, not to be riya' in seeking knowledge, not to abandon the family in seeking knowledge if they are married, not to accept money from the ruler, not to be greedy for friends, not to seek knowledge to a distant place before asking permission from parents, and others. (Al-Khatîb Al- Baghdâdî, 1999: 12, 13 and 1980:2: 349, 360).

This commanding ma'ruf nahi munkar can be seen in the book of al-Jâmi' chapter al-Niyah fî talab al-Hadîth (Intention in searching for hadith), chapter al-Qaul fî al- Asânîd al-Âliyah (Words about isnad - high isnad), Wujûb al-Mu'âradah bi al-Kitâb litashhîhihi wa

izâlah al-Syak wa al-Irtiyâb (Obligation to compare with the book to justify and remove doubts), Karâhiyah al- Tahdtîs liman lâ yabtaghihi wa anna min dayaihi badzluhu li ghairi ahlihi (It is forbidden to narrate hadith for those who do not expect it and in vain for those who spread it but are not experts), and others.

In the book of al-Faqîh amar ma'ruf nahi mungkar in the chapter Ikhâlâs al-Niyah wa al-Qashdu bi al- Tafaqquh (Ikhlash intention and purpose of learning), al Zajru an al-Tasarru' ila al-Fatwa (Preventing haste in making a fatwa), Ma jâa fî al-Ihjâm an al-Jawâb idzâ khafiya ala al-Mas'ûl (Refrain from answering from what is asked if the truth is hidden), and others.

Abû Sa'îd al Khudrî r.a. reported that the Prophet (S.A.W.) said: "*Let not a people sit in a gathering in which they do not remember Allah, in which they do not invoke the blessings of the Prophet (SAW), unless regret befalls them. If they enter Jannah, they will see their reward*". (HR. Ibn Hibbân and Ahmad). (Al-Khatîb Al- Baghdâdî, 1980:2: 254).

Al-Khatîb in instilling the morals of amar makruf nahi mungkar to his students first he did it and always gave an example to them; such as he respected the scholars, was polite to them, his life warak, read the Qur'an a lot, kept himself from begging, tawaduk, generous, practicing knowledge, fluent speech, reading a lot, defending the sunnah of the apostle of Allah S.A.W. when perverted by the Jews, and others. (Mahmûd al-Tahhân, 1981: 47, and 61-65).

### **Can be Applied from Al-Khatîb Al- Baghdâdî's Moral Education Curriculum in the Moral Education Curriculum Towards a Civilised and Integrity Indonesia.**

Al-Khatîb Al- Baghdâdî's moral education curriculum above seems short and simple, but if applied in real education it will cover many things, especially its implementation. Many things from the curriculum when implemented will contain three main things that are easy to carry out, namely commitment to praiseworthy morals according to Al-Khatîb Al- Baghdâdî's moral curriculum, getting used to contributing the best to others and always being consistent with both. If these three things are truly implemented in moral education in Indonesia, insha Allah Indonesia will become a civilised nation with high integrity. Because Al-Khatîb Al- Baghdâdî's moral curriculum is based on eternal sources, namely the Qur'an and As-Sunnah, and also comes from the ijtiâh of the scholars who have been carried out and from beautiful poems as well. The discussion is as follows:

#### **a. Commitment to Praiseworthy Morals According to Al-Khatîb Al- Baghdâdî's Morals Curriculum**

Al-Khatîb Al- Baghdâdî is a scholar who is committed to the truth and his life is spent studying, doing good deeds and teaching his knowledge to the people of his day. He always adheres to noble morals. This is an implementation of the word of Allah QS. Al-Qalam verse 4 "*And indeed you are of great character*".

Makhlad bin al-Husain r.a. said: *"We need a little bit of manners more than a lot of hadith."* (HR. al-Ramharmuzî and al-Khatîb). (Al-Khatîb Al- Baghdâdî, 1999: 9).

Good manners are among the most important adab for teachers in Islam. The teacher must be adorned with it when associating with people in general, and with his students in particular. Therefore, al-Khatîb advised the teacher saying: "It is proper for the faqîh (jurist or teacher of jurisprudence) to choose from the best of manners, and the best of manners. It is to be used with those who are far away, near, strangers, and those who are of the same descent. It is also to avoid the ways of the ignorant, and the manners of the common and lowly." (Al-Khatîb Al- Baghdâdî, 1980:2:221).

This expression of al-Khatîb invites teachers in particular and generally a Muslim to commit to noble morals and Islamic law. So a Muslim who is committed and obedient to his religion will enter Islam comprehensively as Allah says in QS. Al-Baqarah verse 208:

*"O you who have believed, enter into Islam in its entirety, and do not follow the steps of the devil. Verily, the devil is a real enemy to you."*

For the true believers are those who believe in Allah and His Messenger, do not doubt in their faith, and they strive in the cause of Allah both with their wealth and their souls. Such believers will have a firm belief, will worship Allah to the fullest, and have noble character. They will be trustworthy when given a task, they will carry out their duties with honesty, and they will dare to be accountable for their work and deeds in this world and the hereafter.

Akhlak towards Allah will make a Muslim obey Him, know His rights, know His prohibitions, know to believe in the other pillars of faith; faith in angels, His books, His messengers, the last day and faith in destiny; good and bad. All this will make a Muslim committed to his religion, wherever he is; both when crowded and quiet.

#### **b. Getting Used to Contributing the Best to Others**

One of the methods of moral education used by al-Khatîb is Al-Mumârasah. The meaning is mumârasah al-Amal, which is to get used to maintaining the continuity of doing good deeds continuously. Tatbîq al-A'mâl means practising knowledge with real charity. Because charity is the proof of knowledge. Useful knowledge is knowledge that is practised. The verses and hadiths that command a person to practice his knowledge and forbid leaving charity after knowing it are numerous. (Al-Khatîb Al- Baghdâdî, 1989:1:131). In al-Faqîh the word al-Amal is mentioned 28 times and the word amal fourteen times. While in the book of al-Jâmi' the words al-Amal are found ten times and the words amal twelve times.

The method of al-Mumârasah and al-Tatbîq is very important in shaping the personalities of Islamic learners. This method can be found in several chapters and hadiths in both books, among others:

In the book of al-Jâmi' chapter al-Niyah fî talab al-Hadîth, al-Khatîb quotes a hadith sourced from Muadz bin Jabal r.a. said: The Messenger of Allah S.A.W. said:

*"The feet of a servant will not step on the Day of Judgement until he is asked four questions: what was his age spent on, what was his youth spent on, where did he get his money and where did he spend it? And about his knowledge used for what?" (HR. al-Tirmidzî and al-Dârimî).*

Al-Khatîb always taught his students that they should always make it a habit to use their age for useful things, to use their youth to learn and do good deeds, to be careful in matters of wealth, and to use their knowledge to be practised and taught to the people. Because Allah will ask about it all tomorrow on the Day of Judgement.

In his two books al-Khatîb has instilled the method of al-Mumârasah and al- Tatbîq (habituation of good deeds) to his students in their studies and has even become their morals, such as the habituation of sincerity in all deeds, the habit of coming early in time in learning, The habit of respecting teachers, the habit of memorising the Qur'an before memorising others, the habit of praying in congregation, the habit of saying greetings when entering the majlis of knowledge, the habit of mudzâkarah (remembering lessons / memorisation) between students with each other, and other habits. Therefore, this method is very effective to form praiseworthy morals towards students. (Al-Khatîb Al- Baghdâdî, 1999: 11, 27 and 1980:2: 170, 196).

In addition to the habit of learning and doing righteous deeds for himself and his students above, al-Khatîb also accustomed himself to contribute the best for others; either to the community or his students. Al-Khatîb encouraged teachers to pay attention to their students and ask how they were doing. In fact, he paid somewhat more attention to his students who were in need, so that his students became soft-hearted to learn. By giving them help according to their ability, facilitating them, and being kind to them. Al-Khatîb himself is a role model in this regard; he is kind to them and provides assistance to his needy students with a lot of money, paying attention to their situation, approaching those who have intelligence and intelligence in his knowledge assembly. (Al-Khatîb Al- Baghdâdî, 1980:2: 241-246).

It is explained in the story that Al-Khatîb wanted to close his life with good deeds, so that his deeds would be useful. He wrote to Caliph al-Qâim Biamrillah: "Verily, when I die, my property will be for the baitul mal, and I wish to ask permission to give my property in charity to whom I wish, so it was granted to me. So he gave 200 dinars to the hadithers and delegated the distribution to Abû al-Fâdl ibn Khairûn. Then Ibn Khairûn distributed this wealth while al-Khatîb was still alive. "He also made a will that all his clothes and whatever he owned of anything should be given in charity after his death. He also endowed all his books and works to the Muslims" (Yakût al-Hamawî, 1970).

From the above description it is very clear, how much he contributed while alive to his knowledge and teaching. He did not have children and heirs, because he was not married. He has given a good example to the people, his friends, and to his students in making valuable contributions in life for the glory of Islam and the Muslims.



### **c. Always Consistent with Both**

This life must have a test. People who say they have faith, will definitely be tested. If Allah loves His servants, He will definitely test them. From that test, those who are able to pass it, their faith will be upgraded, and vice versa, those who are unable to pass it, their faith will be downgraded or even something will be lost from them.

One of the keys to making it easy for a person to pass tests in life is that he is always consistent with what he believes in his religion. In the book of al-Faqih there is a narration from Ibn Abbas when he was asked to give a will, he said "it is obligatory for you to beistiqamah (consistent), follow and do not make up (in religion). (Al-Khatîb Al- Baghdâdî, 1980:1: 436). Similarly, in the book of al-Jami' he mentions a hadith whose translation is ... do not deviate, then it is despicable ... (Al-Khatîb Al- Baghdâdî, 1989: 1: 160). Do not deviate means stay consistent in the truth.

Consistent in telling the truth, consistent in holding the mandate, consistent in being an honest leader, consistent in committing to noble character, consistent in contributing the best to others, and consistent in all life problems is hard. The Prophet SAW, received one of the hardest verses about being consistent, which is the word of Allah in Sarah Hud 112 which means *"So keep to the right path, as it was commanded you and those who repented with you, and do not exceed the limits. Verily, He is All-Seeing of what you do."*

If the leaders of the people are honest and the officials are also honest in leading their people, then the people will imitate and follow them well. If this is the case, Allah will send down His mercy and compassion, and peace and tranquillity will be realised. But if their morals are not good and arrogant and do not carry out the mandate that has been given, then Allah will be angry with them and the people will hate their actions.

Mumârasah al-Amal is a habit of maintaining the continuity of continuous charity for a Muslim is a must. If a Muslim seriously continues to carry out his obligations well until he separates from the realm of dubia, surely he will get a good and happy life.

The Indonesian nation in particular and generally mankind if in its moral education really refers and refers to the Al-Khatîb Al- Baghdâdî moral education curriculum, which includes three things namely morals to God, morals to oneself and morals to society, the environment and life in sha Allah hopefully will materialise into a civilised nation and high integrity. Why? Because as stated earlier that Al-Khatîb's moral education curriculum is based on strong sources and the main sources in Islam, namely the Al-Quran, As-Sunnah, scholarly ijihad and beautiful poems. The source of the Al-Quran and As-Sunnah is a source that is always suitable and in accordance with the times and times, and does not weather with time. Thus it can be said that if Al-Khatîb's moral education curriculum is implemented, it is a contribution towards a civilised and integrity Indonesia.

## CONCLUSION

The results of this study can be concluded that Al-Khatîb Al-Baghdâdî's moral education curriculum in his two books Al-Jâmi' and Al-Faqîh are three, namely: a). Morals to God which includes faith in God and the last day, faith in His messenger; obeying God; fear, and hope in God, b). Manners towards oneself which include noble character according to Islam, studying, practising knowledge, and responsibility, c). Morals to society, the environment, and life which includes *zuhud*, and *amar ma'ruf nahi mungkar*.

Can be applied from the Al-Khatîb Al- Baghdâdî moral education curriculum in the moral education curriculum towards a civilised and integrity Indonesia is a commitment to praiseworthy morals according to the Al-Khatîb Al- Baghdâdî curriculum, getting used to contributing the best to others and always being consistent with both.

Implications of Research - This research has implications for the importance of the preparation of the Al-Khatîb Al-Baghdâdî moral education curriculum at an educational institution and the importance of its application in accordance with existing situations and conditions, so as to produce good, civilised and high-integrity student graduates. Because morals are not only taught through cognitive theory alone, but taught through internalisation methods. The educational techniques are modelling, habituation, enforcing rules and motivating. With this, it is expected that there will be good changes to the affective and psychomotor of students.

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