

Analysis of moral education values in the book 'minimalist life according to the prophet' by ratnani latifah

Rodina Silfi Khorutul Uyyun ^{a,1,*}, Luluk Ifadah ^{b,2}, Nur Alfi Muanayah ^{c,3}, Muh. Hasbi Khilal Zuhri ^{d,4}

^{a,b,c} INISNU Temanggung, Indonesia; ^d Al Iman University Hadramaut, Yemen

¹ khorutuluyyun17@gmail.com; ² bundaqotrunnada@gmail.com; ³ nur.alfi.muanayah@gmail.com; ⁴ khilalzuhrihammadhasbi@gmail.com

*Correspondent Author

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ABSTRACT

Education is a highly suitable medium for enhancing human personality and intelligence. To ensure that its implementation produces the desired generation, education is continuously developed and expanded. In relation to the current state of education, its quality, and the issues it faces, almost everyone agrees that religious education, especially Islamic education, which consists of aqeedah (faith) education, moral (akhlaq) education, and sharia (practical) education, serves as one of the means to address these problems. Moral education functions as a guide for character formation and as the main bulwark in upholding human morality. The objectives of this research include: to describe the values of moral education in the book 'Minimalist Life According to the Prophet' by Ratnani Latifah; to describe the minimalist lifestyle in the book 'Minimalist Life According to the Prophet' by Ratnani Latifah. This research uses a hermeneutic approach with the type of library research and a qualitative descriptive method. The data sources used are primary sources in the form of the printed book 'Minimalist Life According to the Prophet' and secondary sources such as books, journals, articles, the thoughts of the book's author, previous literature studies, and other scientific works focusing on the values of moral education. Furthermore, the data collection techniques include documentation and interviews. Finally, the data analysis uses content analysis techniques. The results of the research indicate that the values of moral education in the book 'Minimalist Life According to the Prophet' include the values of moral education towards Allah, which encompass worship, asceticism (zuhud), trust in Allah (tawakal), gratitude, and sincerity. The values of moral education towards other people include contentment (qana'ah), humility (tawadhu), patience, being mindful of food and drink, simplicity, charity, visiting the sick, and attending invitations. The minimalist lifestyle taught in the book 'Minimalist Life According to the Prophet' includes appreciating every item owned, valuing experiences over possessions, freedom from clutter, and simplicity in lifestyle.

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Introduction

The quality of human life is influenced by several factors, one of which is education (Widyaningrum, Sigit Tri Utomo, dan Ana Sofiyatul Azizah, 2022, 85). Education is an important topic that affects everyone. It has always been a source of hope for people who wish to advance and develop. To produce high-quality human resources, investment in education is essential. Education and society are instruments for creating a more advanced civilization and empowering future generations to achieve their goals (Eis Dahlia, 2017, 6). Morality is the foundation of a fully developed human personality. Noble character does not develop suddenly or result from genetic factors. Noble character is obtained through long-term moral education, starting from an early age and involving training, habituation, and hard work (Eis Dahlia, 2017, 6).

Meanwhile, moral education is a part of Islamic education, as achieving noble character is the ultimate goal of Islamic education. Therefore, moral education strives to achieve this goal. The process of shaping a person's outward and inward behavior to become a balanced individual, both towards oneself and the environment, is a form of moral education (Eis Dahlia, 2017, 6). In other words, a Muslim cannot be considered to have perfect faith if their morals are not good.

A glamorous lifestyle, promiscuity, and hedonism are negative impacts of development on societal behavior. The behavior exhibited varies depending on one's social class and intellectual level. An excessive lifestyle, particularly among teenagers, tends to lead in a negative direction. Hedonistic behavior, or excessive indulgence in worldly pleasures, is clearly contrary to the teachings of the Prophet Muhammad, as stated in Q.S Al-Maidah: 77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Moral education can be obtained through various means, including reading books and other literary works, which is one way to create a learning medium, not limited to just school education. With language as its medium, literature is a type and product of creative art whose subject is human beings and their lives. For literature to communicate ideas about the beauty of the human mind, it must be able to create beautiful things (Susilawati dan Winda, 2023, 114).

In today's era, much learning is contained in fiction books, novels, and even comics. Currently, literacy is considered the key to a nation's progress (Asror, Nur Alfi Muanayah, dan Luluk Ifadah, 2021, 33). Reading is also a strategy for people to change their perspective on knowledge in life (Sigit Tri Utomo dan Ahmad Sa'i, 2017, 382). However, the reading interest in Indonesia is considered very low, as reported in Kompas.com, which stated that according to data from UNESCO and the Ministry of Communication and Information of the Republic of Indonesia, the reading interest index of the Indonesian people is only 0.001 percent. Prof. Mochamad Nursalim stated that books are very important and are the primary source of learning. Their content is more reliable than some other sources because they go through processes of selection, validation, editing, and provide data and information in-depth and comprehensively (Sandra Desi Caesaria, 2024).

The book 'Minimalist Life According to the Prophet' is one of the motivational books by Ratnani Latifah. This book contains examples of contemporary life stories where people live excessively, lack gratitude, and chase worldly wealth. It also presents the story of the Prophet Muhammad, who chose to live a modest and simple life. It covers everything from the clothes he wore, the food he ate, the house he lived in, to all aspects of his daily life.

In this context, the problem formulation found concerns how the values of moral

education are presented in the book 'Minimalist Life According to the Prophet' and the minimalist lifestyle described in the book 'Minimalist Life According to the Prophet'.

Method

This research uses a hermeneutic approach with the type of library research and a qualitative descriptive method. The data sources used are primary sources in the form of the printed book 'Minimalist Life According to the Prophet' and secondary sources such as books, journals, articles, previous literature studies, and other scientific works focusing on the values of moral education. Furthermore, the data collection techniques include documentation and interviews. Finally, the data analysis uses content analysis techniques.

Results and Discussion

Analysis of Moral Education Values in the Book 'Minimalist Life According to the Prophet' by Ratnani Latifah

Based on the content analysis conducted by the researcher and relating the narrative in the book to theoretical studies, there are several values of moral education in the book 'Minimalist Life According to the Prophet,' namely the values of moral education towards Allah and the values of moral education towards humans, explained as follows:

1. Morals toward Allah

- a. Trust in Allah

The researcher found the value of trusting in Allah (tawakal) on page 75, which involves entrusting all matters to Allah and maintaining complete trust in Him without complaining to others. The attitude of Prophet Ya'qub and Prophet Yusuf demonstrates full trust in Allah when facing trials. They entrusted all their problems and sorrows to Allah and believed that they would be given the best solution. Both Prophet Ya'qub and Prophet Yusuf chose to tell their sadness and anxiety to Allah. This shows that in every difficulty, humans should turn to Allah more and seek His help.

As explained in the theoretical study, tawakal is fully trusting in Allah. This includes having faith, surrendering to Allah, and being content with what has been given to His followers. Tawakal is not just about waiting for a better time. The true meaning of tawakal is to strive to achieve a goal and then leave the outcome to Allah so that, with His permission, the goal can be reached (Dede Setiawan dan Silmi Mufarihah, 2021, 2). This is reinforced in Surah Yusuf: 86 and Surah Ali Imran: 139.

- b. Asceticism

The researcher found the value of asceticism (zuhud) towards Allah on page 5, emphasizing that worldly life is temporary and incomparable to the eternal life in the hereafter, thus prioritizing the pursuit of provisions for the afterlife.

On page 130, it is taught that asceticism is about balance and wisdom. The Prophet Muhammad emphasized the importance of maintaining a balance between worship and worldly needs, such as sleep and food. Living ascetically does not mean neglecting physical needs and social responsibilities, including responsibilities towards family. The Prophet's advice to follow the fasting of Prophet David is an example of wisdom in worship, not just reducing worldly desires but also performing worship wisely.

On page 155, it is taught to adopt an ascetic attitude, recounting the story of Thalabah who initially was diligent in worship but became negligent after acquiring wealth. This reminds us that no matter how busy worldly affairs are, they should not hinder one's relationship with Allah. Everything should be balanced between worldly life and the hereafter.

As explained in the theoretical study, asceticism (zuhud) is the act of cleansing the heart from anything that can harm one's relationship with Allah. This includes rejecting the allure

of luxury and worldly pleasures, protecting oneself from the influence of wealth, and placing greater emphasis on the hereafter (Abdul Muqit, 2020, 40), as reinforced in Q.S. Al-A'la: 16-17.

c. Gratitude

On page 3, it teaches that happiness is not always about luxury and material possessions. Even having a simple house should always be appreciated because it provides protection for the homeowner. Additionally, there will always be unique aspects that make us comfortable with the house we have, such as the warmth of family or other beautiful memories.

On page 7, it emphasizes the importance of being grateful for the blessing of health and all the conveniences we enjoy in our daily lives. When we are healthy, we can enjoy various freedoms, including choosing food and engaging in daily activities. Recognizing the value of good health encourages gratitude for all the ease we have been given.

On page 85, it teaches that gratitude is an attitude that should be present in every aspect of life. Nadia's criticism of the food shows a lack of gratitude for the blessings given by Allah. Many people are less fortunate and may not have enough to eat. This awareness is important to develop a sense of gratitude for the sustenance we have and to avoid complaining about what we have.

On page 98, it highlights being thankful for Allah's blessings. When Rara receives a dress from Seli, she does not forget to say "Alhamdulillah." This shows her gratitude to Allah for the blessing given through someone else.

As explained in the theoretical study, gratitude means expressing thankfulness and accepting His gifts with satisfaction. There are three forms of gratitude: believing with the heart, expressing it verbally, and demonstrating it through acts of obedience to Allah (Amanda, Bias Tirta Bayu, 2024, 119), as affirmed in Q.S. Ibrahim: 7 and Q.S. Luqman: 12.

d. Sincerity

On page 95, the emphasis is on sincerity in the effort to continuously draw closer to Allah. The Prophet Muhammad always remembered Allah, despite his unique status, demonstrating the importance of consistency in worship and remembrance of Allah in every situation and condition. Additionally, even in his special position, the Prophet Muhammad continually strived to draw closer to Allah. This teaches that there are no limits to drawing nearer to Allah, and every human being must always strive to strengthen their relationship with Allah.

On page 101, the teaching focuses on sincerity, where they perform household chores sincerely without any compulsion from either party. This shows that when doing something sincerely for the sake of seeking reward from Allah, everything done will feel light and pleasant.

As explained in the theoretical study, sincerity (ikhlas) means having a pure heart when performing deeds and worshiping Allah. Sincerity is a reflection of inner motivation and purifying the heart from the desire to do anything contrary to that purpose. Simply put, sincerity is the genuine desire to act solely for the sake of Allah (Taufiqurrahman, 2019, 283), as reinforced in Surah Ghafir: 14

2. Morals toward people

a. Morals toward oneself

1) Qana'ah

On page 46, it tells the story of the Prophet Muhammad who only enjoyed consuming whole wheat bread. Even though it was just whole wheat bread, the Prophet still enjoyed it and felt satisfied, even until he passed away. This shows that by feeling content, one can experience true pleasure.

On page 52, it teaches the importance of appreciating everything given by Allah. With

contentment (qana'ah), one can create inner satisfaction and peace of mind with what they have. The Prophet demonstrated that even with vinegar as a side dish, one could achieve inner satisfaction as long as they feel content, and this applies not only to food.

On page 88, it explains the process of choosing a job. This teaches the necessity of having an attitude of contentment in one's job, even if it is not enjoyable for various reasons. It is still important to appreciate and perform the job happily. Qana'ah teaches us how to wisely manage dissatisfaction. Sometimes, due to ambition to achieve perfection, we never feel satisfied and often lose something that is actually better. Therefore, qana'ah should always be applied in various situations.

On page 162, it teaches to be content. By feeling content, we do not need to be envious or compete with others just to show a higher status. There is no benefit in that; it is better to live with enough and without competing, ensuring a much more peaceful life.

As explained in the theoretical study, qana'ah is the behavior of accepting and expressing gratitude for what Allah has given, feeling satisfied with what one possesses, regardless of its abundance or scarcity (Alwazir Abdusshomad, 2020, 23), as reinforced in Q.S. An-Nisa: 32.

2) Tawadhu

The researcher found the value of humility (tawadhu) on page 112, which shows that wealth is a trust from Allah, reminding us to always be humble about what we possess because ultimately everything will return to Allah. The attitude of humility must indeed be present in daily life to create a peaceful existence.

As explained in the theoretical study, tawadhu means humility. A person with a tawadhu attitude will not consider themselves better than others. Humility (rendah hati) is different from low self-esteem (rendah diri); low self-esteem arises from a lack of self-confidence. Although a humble person often humbles themselves before others, this attitude does not stem from a lack of self-confidence but rather from respecting others (Purnama Rozak, 2017, 177), as reinforced in Surah Al-Furqan: 63.

3) Patience

On page 71, Fatimah feels exhausted with household chores and complains to the Prophet. However, after being reminded by the Prophet, she quickly realizes and learns to always be patient in facing any situation. This highlights the importance of patience in overcoming daily challenges.

On page 138, the value of patience is illustrated when Raisa feels shaken and complains after her family goes bankrupt. However, in the process of facing this difficulty, she is required to be patient by accepting the situation and striving to remain calm and strong despite the unfavorable conditions.

As explained in the theoretical study, patience is the ability to control oneself and refrain from sin and bad deeds in order to achieve something more noble, to follow Allah's guidance, to maintain commitment to Islamic principles, and to remain steadfast in the face of all tests (Yusuf, Dona Kahfi, dan Moh Toriquil Chaer, 2018, 236), as strengthened in Surah Al-Baqarah: 153 and 286.

4) Being mindful of food and drink

On page 54, it discusses how eating and drinking should not be done excessively, such as buying large quantities or expensive items without considering the nutritional needs of the body. If one wants to consume expensive food, it does not have to be every day.

On page 66, it explains how to maintain a balanced diet. Eating and drinking without paying attention to nutritional value can lead to various diseases that may even damage organ functions. Therefore, when consuming food and drinks, one must be careful and mindful of their nutritional content.

On page 148, it teaches to maintain eating and drinking habits by dividing the stomach

into three parts. This serves as a reminder to eat moderately and to stop eating before feeling full.

As explained in the theoretical study, the human body requires food and drink to function properly. Allah prohibits humans from consuming food and drink excessively. Ideally, one-third of the stomach should be filled with food, one-third with liquid, and one-third with air. Maintaining a balanced diet is essential for good health by consuming healthy and halal food and avoiding haram food (Ira Suryani dan Wahyu Sakban, 2022, 99), as emphasized in Q.S. Al-Baqarah 168.

5) Sederhana

On page 28, it tells the story of Mona, who has a habit of collecting many sandals and shoes even though she doesn't wear them every day. The value of simplicity teaches that one should have only what is needed and not be excessive in possessions. Mona likes simple sneakers, showing that she can actually feel satisfied with simple items. The value of simplicity teaches to appreciate the function of items owned, not just their form and model.

On page 48, the word "debt" refers to fulfilling excessive needs. By living simply and enjoying what we already have, it becomes a blessing for us, rather than incurring debt just to satisfy something excessive and beyond our material means. This also makes our lives more peaceful, as we won't feel burdened by debt.

On page 78, there is an example of simplicity in the story of Syifa, who prioritizes her image in front of her friends, making her always wear a new kebaya for every Kartini Day celebration. This teaches us to be simple in appearance without caring about others' opinions, leading to a life of peace and tranquility.

Sebagaimana yang sudah dijelaskan pada kajian teori, sederhana adalah menjalani hidup tanpa memperlihatkan perilaku berlebihan dan sesuai dengan kebutuhan dan kemampuan seseorang. Karena sederhana berfokus pada kemampuan materi seseorang, maka tidak disarankan memaksakan diri untuk mengikuti gaya hidup orang lain (Mauluddin dan Nur Habibah, 2022, 235), dikuatkan dalam Q.S Al- Furqan: 67.

b. Nilai pendidikan akhlak terhadap sesama

1) Bersedekah

Pada halaman 57, mengingatkan untuk bersedekah jika mempunyai rezeki yang lebih. Dengan bersedekah selain membantu sesama juga akan membawa berkah bagi orang yang gemar bersedekah.

Pada halaman 66, mengajarkan jika kita termasuk orang yang mampu sebaiknya menjadi pribadi yang peka terhadap sesama dan tidak enggan untuk menyedekahkan hartanya.

As explained in the theoretical study, charity (sedekah) is giving something to someone or a group without expecting anything in return. Charity can be in the form of wealth or non-material items; it is an act of sharing beyond zakat (Ibrahim Bafadhol, 2017, 51), supported by Q.S. Al-Hadid:18.

2) Visiting the sick

The researcher found the moral value of visiting the sick on page 117, which emphasizes visiting the sick, even if the person has not behaved well. This demonstrates the importance of maintaining good relationships with everyone. By visiting the sick, the person being visited will feel happy and appreciated, and the visitor will receive a reward from Allah.

As explained in the theoretical review, one of the actions that can bring one closer to Allah is visiting the sick. Additionally, it is also an obligation for every Muslim towards others (Rambe, Waharjani, dan Djamali Perawironegoro, 2023, 45), as reinforced in H.R. Tirmidzi.

3) Attending invitations

The researcher found the moral value of responding to invitations on page 112, where the Prophet Muhammad demonstrates the obligation of attending invitations without differentiating between backgrounds. He regarded everyone equally, which made everyone feel valued and respected.

As explained in the theoretical framework, attending invitations is included in valuing and respecting one another, as well as maintaining friendships (Rambe, Waharjani, Djamali Perawironegoro), which is reinforced in H.R. Bukhari.

Analysis of the Minimalist Lifestyle in the Book *Minimalist Life According to the Prophet* by Ratnani Latifah.

1. Appreciating every item owned

On page 13, it teaches minimalist living. A mattress, in this case, is an example of an item used only for a specific purpose, which is resting. There is no need to replace a mattress periodically just because a new one is available if the current mattress still functions well. Purchasing new items should be based on need, not desire or trends. Only when the old mattress is damaged and no longer usable should a new one be purchased. By using items until they are truly worn out, one demonstrates appreciation for the value and function of those items.

On page 38, buying items in large quantities without considering their function raises questions about the purpose and benefits of such purchases. By focusing on items that are truly used and functional, one can better appreciate and utilize them. This includes being aware not to buy items merely for their appearance or impulsive urges.

On page 124, the Prophet Muhammad exemplifies the importance of utilizing existing items until they are truly unusable. This demonstrates appreciation for each item owned by using it to its fullest extent.

This principle is also aligned with the minimalist lifestyle, which focuses on needs, quality, and wisdom in managing owned items. The principle of minimalism emphasizes having only the items that are truly necessary and used. This helps create a more efficient space and reduces waste. Having many items is not important; what matters is how those items are used effectively and wisely (Fumio Sasaki, 2018).

2. Valuing experiences over possessions

On page 78, experience means focusing on valuable moments that are celebrated, such as Kartini Day. It encourages fully experiencing and enjoying these moments without being overly distracted by material preparations like buying new clothes.

As minimalist living principles teach, it is more important to value experiences and significant moments in life rather than constantly focusing on acquiring new items. This encourages enjoying and celebrating moments more wisely and meaningfully (Fumio Sasaki, 2018).

3. Freedom from clutter

On page 41, having antique and expensive items can lead to anxiety and stress due to fear of theft or damage. This indicates that owning many valuable items can be an emotional burden that disrupts peace of mind. Constant worries about the security of valuable items can lead to stress, which in turn can weaken physical resilience and cause health problems. By freeing oneself from dependence on such possessions, physical and mental well-being can be improved.

On page 139, financial instability due to extravagant living can cause significant emotional stress. Raisa, who is shaken and crying, demonstrates how financial uncertainty can impact a person's mental and emotional well-being. Adopting a minimalist lifestyle and avoiding extravagant habits can provide a sense of security and freedom from clutter. By having savings and financial reserves, one can feel more at ease and prepared for life changes.

The principles of minimalism teach living with fewer possessions, only retaining what is truly necessary. This helps reduce clutter and creates a more serene and organized space. Living minimally and wisely managing finances can lead to personal happiness (Fumio Sasaki, 2018).

4. Simplicity in lifestyle

On page 73, it teaches living with simple and minimal possessions. The Prophet's small house and his simple clothes and food reflect a lifestyle focused on basic needs without excess. The importance of living simply, as exemplified by the Prophet, encourages focusing on higher values, being content with what one has, and living with less attachment to material possessions.

This principle teaches living more simply, focusing on what is truly important, and reducing dependence on material goods. It helps create a more meaningful, balanced, and happy life (Fumio Sasaki, 2018).

Conclusion

The values of moral education in the book 'Minimalist Life According to the Prophet' include both the values of moral education towards Allah and towards other people. The values of moral education towards Allah encompass worshiping Allah, trust in Allah (tawakal), asceticism (zuhud), gratitude, and sincerity. The values of moral education towards other people are divided into two categories: the first includes the values of moral education towards oneself, such as contentment (qana'ah), humility (tawadhu), being mindful of food and drink, patience, and simplicity. The second category includes moral education towards others, which comprises charity (sadaqah), visiting the sick, and attending invitations. In the book 'Minimalist Life According to the Prophet,' the dominant value of moral education towards Allah is gratitude, while the dominant value of moral education towards oneself is contentment.

The minimalist lifestyle taught in the book 'Minimalist Life According to the Prophet' includes appreciating every item owned, valuing experiences over possessions, freedom from clutter, and simplicity in lifestyle. The dominant principle is to appreciate every item owned.

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