



# VALUES OF MORAL EDUCATION IN THE BOOK OF MANHAJ AT-TARBIYYAH AN-NABAWIYYAH LI AṬ-ṬIFLI BY MUḤAMMAD NŪR SUWAID

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## ABSTRACT

This study aims to analyze the moral values in the book *Manhaj at-Tarbiyyah an-Nabawiyyah li aṭ-ṭifli* by Muḥammad Nūr Suwaid and its relevance to the present. The type of research is qualitative using a library research approach. The data analysis technique in this study is with content or content analysis techniques. The results of this study are divided into four parts : first; the role of parents in children's education, second; morals and children's devotion to parents, third; children's development in terms of faith, worship, society, morals, feelings, physical, intellectual, health, sexual education, and fourth; The method of education is a good example, the right time to provide guidance, be fair and equal to fellow children, fulfill children's rights, pray for children, buy toys, help children to do good and obey, don't reproach! Bringing stories, speaking directly, talking to children according to their intellectual capacity, dialogue, practical experience methods, teaching the personality of the Prophet, accompanying children, instilling joy and happiness into children's souls, instilling a spirit of constructive competition among fellow children and giving awards to the winners, motivating children, praise and flattery, motivating and frightening, fulfilling desires and satisfying children. Based on the researcher's analysis, the values of moral education in the book *Manhaj at-Tarbiyyah an-Nabawiyyah li aṭ-ṭifli* by Muḥammad Nūr Suwaid are relevant to the current context.

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## 1. INTRODUCTION

Morals are important, relevant, and significant for every individual. Morals are also the basis for behaving and interacting with humans as social beings, in fact they must be consciously moral as the basis for behaving. In line with the description which emphasizes that human awareness to do good to people will ultimately give birth to basic attitudes in order to realize balance between humans personally and in society (Hanum, 2022). The existence of morals in the midst of society is an accidental need. The formulation of morals in Islam is already contained in the Qur'an and Hadith, through the attitudes and daily life of the Prophet Muhammad which can be exemplified. The Qur'an is a reference in formulating good morals according to the guidance of Islamic law. Therefore, it is also emphasized that the Qur'an is the main source and reference for humans in applying education in a broad definition (Al Farabi, 2018).

According to a history, the Prophet never offended people's feelings, even the feelings of servants or servants never said anything that would hurt them, as in the story above, namely from Anas ibn Mālik's own

confession and he felt that the Prophet really deserved to be given the title of noble morals, because he was an example for his people to exemplify the Prophet's morals well.

Hamka stated that good and noble morals actually came from the early days of Islam since the presence of the Prophet, honorable people, the nature of muttaqin people, and the results of the struggle of people who devoted themselves to Allah (Hamka, 2017). Therefore, the above history of the Prophet can be an example for humans who want to form good morals in terms of words, actions and feelings, all of which have been exemplified by the Prophet Muhammad in his daily life.

Tengku Muhammad Hasbi ash-Shiddieqy in Tafsir al-Qur'anul Majid an-Nuur emphasizes and do ihsan. Indeed, Allah loves those who do ihsan or goodness, improve all your deeds, do not let the deeds be imperfect (Hasbi, 2000). Morals are absolute in the interests of the nation because they are the foundation and resilience of a nation, without good morals the nation will also be damaged (Madjid, 2019).

The view of the current context, if observed again, is also found in the realm of education that has not totally and perfectly implemented morals, both outside of school and also in learning. This proves that morals are suspected of still being considered unimportant, also becoming part of the problems of the world of education and even the problems of a nation.

Not long ago, as empirical evidence, there was news that did not reflect good morals, in fact, things that were immoral were even beyond the control of morals, occurring among students and educators. Reported from several current news sources, namely Metro Tempo at 14:44 on October 4, 2024, there was a teacher and student who were out of control or far from morals, opposite to good behavior, committing immorality, immorality, and indecency in a room that was recorded by one of his classmates in Gorontalo. This incident is estimated to have occurred at the end of September 2024.

Recent events have drawn attention in educational circles about how important moral education is in schools, even outside of school. Therefore, many academics have conducted research to prove that moral education must be considered a necessity and interest of the community. Some symbolic studies of the importance of morals include research by Muhammad Syamsi Harimulyo, et al (2021), entitled Values of Moral Education in the Book of Risalatul Mu'awanah and Its Relevance in 2021, the general description of the research study is improving behavior towards individuals such as straightening intentions and being patient, then improving good relationships by socializing with other communities.

Research by Winda Prasetyani, et al., entitled Values of Moral Education in the Barzanji Book in (2024) contains about moral lessons and the example of the Prophet for his people who want to make themselves have good morals. Furthermore, research by Muhammad Ali Anwar entitled Values of Education in the Qur'an in 2024, this research examines Q.S. Yusuf verses 23-35 about morals and responsibility as human beings, then upholds the values of patience and self-confidence.

There are many more relevant studies on signs that the study of moral education is useful and ongoing. In this case, researchers are following up on the research mentioned above regarding the study of moral education values in a contemporary manuscript. In fact, there are very many Islamic thought figures in the field of education, researchers focus on studying contemporary manuscripts that are related to the relevance and needs of society. The work of Nūr Suwaid entitled *Manhaj at-Tarbiyyah an-Nabawiyyah li at-ṭifli* is a work written in the contemporary context, therefore, the researcher is interested in discussing the values of moral education that are written in the manuscript, the material for the manuscript is the work of Muḥammad Nūr Suwaid entitled *Manhaj at-Tarbiyyah an-Nabawiyyah li at-ṭifli*, therefore, the title of this study is "The Values of Moral Education in the Book of *Manhaj at-Tarbiyyah an-Nabawiyyah li at-ṭifli* by Muḥammad Nūr Suwaid."

## 2. RESEARCH METHOD

The type of research is library research with a manuscript study approach. In the general sense by Mestika Zed, library research is a series of activities related to the method of collecting library data, reading, recording, and processing research materials. Qualitative research is based on qualitative data and tends to follow the exploratory mode of the scientific method (Hasanah, 2023). Qualitative research is based on qualitative data and tends to follow the exploratory scientific method. The characteristics of qualitative research are scientific, with the aim of gaining new knowledge and experience. The qualitative research approach collects data through observation, interviews, and document analysis and summarizes its findings mainly through narrative or verbal methods (Hadiningrum, 2020). Qualitative research also has approaches such as document analysis, or manuscripts, books, and data relevant to the research. Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions, natural settings (Hamzah, 2022). The content analysis in this research is focused on Muḥammad Nūr Suwaid's work entitled *Manhaj at-Tarbiyyah an-Nabawiyyah Li at-ṭifli*. The texts analyzed are in the form of subs in the book, namely a general introduction for educators, regarding the care of newborn

children, the development of children's personalities from two years to the period of development, including the first ten subs; faith formation, second; worship formation, third; community development, fourth; moral development, fifth; cultivation of feelings, sixth; physical development, seventh; intellectual development, eighth; health coaching, and ninth; sexual coaching. Devotion to parents, the Prophet's method of educating children, and teaching children lessons.

Data analysis techniques in manuscript research are the core of this research, because in the data analysis technique the researcher knows and is able to answer the problem formulations that have been provided previously. The main basis for content or text analysis techniques in literature studies refers to the Literature Research Method by Mestika Zed, in the literature study it is stated that there are several stages, namely first; analysis includes literal descriptions, word sorting, and considering three main elements, namely text, context, and discourse, second; synthesis, includes combining data related to components such as ideas, concepts, views, literal meanings, and subjective elements, then the final stage of synthesis is the combination of data as a whole based on the formulation. Based on the description above, this study uses the approach stated in Mestika Zed's book entitled Literature Research Methods, the following is a description:

1. Analyze the contents of li aṭ-ṭifli in the form of literal and word descriptions
2. Analyze and consider three elements in li aṭ-ṭifli, namely text, context, and discourse
3. Synthesis includes combining data related to components such as ideas, concepts, views, literal meanings, and subjective elements in the li aṭ-ṭifli text according to the formulation of the problem.

#### 4. RESULTS AND ANALYSIS

##### **Comparison of the Performance of Islamic Commercial Banks (BUS) at Regional Development Banks in Indonesia in 2022-2023 based on the Sharia Maqasid Index**

The moral values contained in the book *Manhaj at-Tarbiyyah an-Nabawiyyah li aṭ-ṭifli* according to researchers are relevant to the objectives of National Education. In the SISDIKNAS Law, part two concerning the objectives of Education, article 102, non-formal education aims to shape humans to have life skills, functional skills, national attitudes and personalities, and develop an independent entrepreneurial spirit, and be competent to work in certain fields, and continue higher education in order to realize the objectives of National Education.

The relevant meaning of the researcher is having a sense of educational responsibility, marrying a pious person, the reward of providing for a wife and children, knowing the purpose of marriage in Islam, having the characteristics of a successful educator, knowing that children are a role between Satan to be attacked, the influence of pious parents on children, marriage and in-laws, praying during intercourse, expecting pious children, knowing the events of children, the existence of parental sanctions for those who are irresponsible (Anwar, 2024). Next, the child after giving birth that must be known by both parents is the prayer when having difficulty during childbirth (Hanafi, 2019)..

The first day of the baby's birth that is done is paying zakat fitrah, the right to receive inheritance, congratulations on the birth of the baby, the call to prayer in the baby's right ear and ikamah in the left ear, praying for and being grateful for the new blessing, the child's inauguration, then the seventh day of birth, giving a name, shaving the hair, akikah, circumcision, breastfeeding for two years and weaning (Hazaruddin, 2019).

Second; The morals of children towards their parents are that there is a reward for children who are devoted to both parents, children must prioritize being devoted to their parents rather than worship that is *fardu kifayah*, do not obey them in matters of disobedience to Allah, but still behave well, both parents are the most entitled to be accompanied, prioritize being devoted to the mother rather than the father, when there is a conflict after trying to reconcile the two, knowing that the child's self and property belong to the father, trying to free both parents from the burden of debt, praying for each other between parents and children, do not do something that causes parents to be cursed by people, popularize and be proud of the father's lineage, make pilgrimage for parents who are no longer able to do it, carry out their vows, know the dangers of disobedience to both parents and part of a major sin, then the reward is in the world and in the hereafter. Then the children's morals towards their parents when they have died are carrying out their promises and testaments, praying and asking for forgiveness for both of them, connecting ties with their relatives and being kind to their friends, giving alms on behalf of both of them, rushing to carry out good deeds to make their deceased parents happy, visiting their graves, carrying out oaths and not criticizing them, and fasting for both of them (Dalimunthe et al., 2024).

Third; instilling Islamic values and fostering faith, worship, community, morals, feelings, physical, intellectual, health, sexual education (Fariduddin et al., 2022). Fourth; regarding educational methods,

namely good role models, the right time to provide guidance, being fair and equal towards fellow children, fulfilling children's rights, praying for children, buying toys, helping children to be good and obedient, don't criticize! telling stories, speaking directly, speaking to children according to their intellectual capacity, dialogue, practical experience methods, teaching the Prophet's personality, accompanying children, instilling joy and happiness into the child's soul, instilling a constructive competitive spirit among children and giving awards to the winners, motivating children, praise and flattery, motivation and intimidation, fulfilling desires and satisfying children. The relationship and correlation with the current context can be reviewed from the following explanation:

### **The Role of Parents in Educating Children**

In the current context, it is a necessity for parents to educate their children to become the embodiment of what is desired by the child, parents, and Islam. The role of parents has become part of the custom to be considered by all parents. The following are aspects that include all the roles of parents in educating pious children, and this is worthy of being implemented in the present.

1. Pre-marriage
  - a) As someone who wants to have pious children, they must know the responsibility of educating their wife and children
  - b) Choosing a pious partner who is able to make themselves an educator for their children
  - c) Knowing the purpose of marriage in Islam
2. Post-marriage
  - a) In educating children, parents must position themselves as pious people, because the personality of pious parents influences the personality of the child
  - b) One of the tips for getting pious children is that parents when having intercourse must pay attention to their ethics and prayers
  - c) When experiencing a difficult birth, pray to Allah to make it easy for Him
  - d) When a child is born on his first day as a parent must pay his zakat, added with alms to those in need in order to be grateful for the birth of the child
  - e) Next, congratulations, calling the call to prayer in the right ear and ikamah in the left ear of the baby, praying for the newborn child as a blessing from Allah, ceremonial the newborn child in the Islamic way
  - f) Then on the seventh day the child must be given a name, shave his hair, perform akikah, circumcision, and take care of the child in the Islamic way and give him his rights
  - g) Parents may take their children to the mosque when their children are able to take care of and maintain their bowel movements and urination, but it must be remembered that they must be supervised and controlled, not allowing children to make noise in the mosque so that they disturb people who are praying
3. Relevant development of children's personality from the age of two to puberty
  - a) Developing children's faith so that they can know Allah from an early age through His creation, transferring children to the beliefs of the ahl as-Sunnah wa al-Jama'ah, being able to love Allah and the Prophet Muhammad and his family, then believing that children will voluntarily accept Allah's decrees, both good and bad.
  - b) Fostering children's worship so that they can perform prayers properly according to the Shari'a, motivating children to like going to the mosque, knowing how to fast, give alms, give alms and make the Hajj
  - c) Developing children's social skills, so that children are good at socializing, are willing to go to science councils, take the initiative in carrying out household tasks, when they meet people they always say hello, visit people who are sick, make friends with good people or people who lead them to obedience to Allah, and train children to trade.
  - d) Developing children's morals, so that they can interact well with society, such as being polite and courteous, good at keeping secrets, honest, having a trustworthy attitude in the midst of society, being open-minded, not envying other people who are receiving blessings from Allah
  - e) Fostering children's feelings, so that children get affection from their parents, then parents must know the conditions, situations, and circumstances they feel at that time, take the time to joke with their children, the most important thing that parents must remember now is if they have more than two children, it is not good and must stop favoritism towards one of the children, parents should not be favoritism towards the child they love or lean towards one, so that it causes a feeling of more affection, because the impact that occurs is that children will distance themselves from their parents, ask for attention in a bad way, and the child will ask for affection from others, this is what causes children to start liking the opposite sex at an age that is still a child

- f) Fostering children's physicality, so that they are good at swimming according to the sunnah of the Prophet, allowing sports that children like, and parents usually provide encouragement with the field of sports that they are engaged in
  - g) Developing children's intellectuality, so that they can willingly love good knowledge, enjoy memorizing the holy verses of the Qur'an and Hadith, be good at foreign languages, at least Arabic and English, encourage children to remain enthusiastic about the knowledge they emulate, imitate the methods and models of seeking knowledge from the Salaf scholars, and children faithfully have the will to form their personal library
  - h) Developing children's health, so that children are not easily affected by diseases, especially diseases that are often heard of, namely stomach acid disease, therefore, children must be accustomed to eating regularly according to Islamic teachings, tips for cleaning the body, brushing teeth, how to sleep ala the Prophet Muhammad, following the treatment pattern ala the Prophet Muhammad
  - i) Developing children's sexual education, so that children can maintain their genitals, restrain their lust when going up, maintain their genitals, be able to lower their gaze, know how to take a mandatory bath, and know the contents of the an-Nūr letter.
4. Relevant child-rearing methods
- How to educate children that are relevant to the current context is to be a good role model, do not criticize children, help children in doing good, speak directly to children using language that is in accordance with their reasoning and comprehension, motivate children to always do good, give flattery, praise and motivation so that the ideals they dream of can always be pursued and have optimism, and introduce the personality of the Prophet so that it can be imitated in the current context.

#### **Children's Morals Towards Parents**

Relevance to the present is related to children's devotion to parents. Being devoted to parents is an obligation and relevant to the current context, children must be devoted to their parents without taking into account the gifts given to their parents, do not bring up the gifts given by children to their parents because that is something that is not appropriate to say, be more devoted to mother than father, a child must know that the child and his property belong to the father, if there is a debt the father as a good child must free their debt, do not lower the dignity of the father's family but must still maintain the good name of the family by not telling bad things about mother and father, avoid the causes of parents being cursed or insulted by others for whatever reason, and do not be disobedient to parents by opposing them, feeling hurt because they are easily offended by what their parents say. (Ramli, 2020) As a child with good morals, if your parents have died, you can still show devotion to your parents by offering prayers, completing fardu kifayah, praying for them, making Istighfar for them, establishing good relationships with family and siblings, close friends, then completing unfinished worldly affairs such as paying debts, fulfilling your parents' promises, visiting their graves, making your parents happy by doing good deeds with the intention of rewarding them for your parents, and telling them about their good deeds in the world (Savitri, 2018).

#### **Parental Guidance in Educating Children**

Relevance to the current context regarding guidance includes 9 guidance that are indeed worthy to be applied today both in the scope of school, society, and home. First; guidance of faith, second; guidance of worship, third; community guidance, fourth; guidance of morals, fifth; guidance of feelings, sixth; physical guidance, seventh; intellectual guidance, and eighth; health guidance, and ninth; sexual guidance.

The faith of children from toddlers to adults must instill the correct faith so that the child knows who their God is, who created them, what the purpose of creation is, and where after this life. By knowing and being able to answer these questions through the instillation and guidance of good and correct faith, the child's behavior can be easily formed well and easily. Children's worship must also be guided so that they are able to carry out worship sincerely, not under duress. Knowing the essence of carrying out worship and for whom the worship is intended. Worship here includes worship that is directly related to Allah and also worship that is through the intermediary of society. Children's social must also be considered and must be fostered so that they are able to interact well and socialize with humans who have various differences. Furthermore, children's morals also deserve to be fostered and this is also a necessity, because it includes all of the child's temperament, both in speech, behavior, and feelings. Furthermore, continuing with the previous statement, children's feelings must also be fostered so that they have a character that is not easily offended. Then the child's physicality must also be fostered, such as by letting them exercise with their peers but still under parental control. Furthermore, children's intellectuality must also be fostered by making time for children so that they can study intensively with their tutors or private teachers. Then the child's health must also be considered, meaning that parents must provide their children with the best possible diet, not

being late for meals, eating regularly with nutritious food. Furthermore, the last child's sexuality must also be understood and fostered when their bed should be separated from their opposite sex sibling because it is very important to know the child's puberty and how to clean it if there are signs of puberty.

### Methods of Educating Children

In educating children in the modern era, we must be smart and wisdom is needed. Because now we are in the era of technology, sometimes this technology can lead to two things, if it does not lead to bad behavior or is accustomed to good things. The methods offered in *Manhaj at-Tarbiyyah an-Nabawiyah li at-ṭifli* are actually representations of methods in Islamic Education. It is just that it is necessary to adjust to the problems faced by parents and the character of the child, the conditions, and the situation of the child so that the goal of educating children using this method can be realized properly (Kholil et al., 2024; Syam et al., 2024).

The methods include: first; the method of good role models, second; the right time to provide guidance, third; being fair and equal to fellow children, fourth; fulfilling children's rights, fifth; praying for children, sixth; buying toys, seventh; helping children to do good and obey, eighth; do not criticize! ninth; telling stories, tenth; speaking directly, eleventh; talking to children according to their intellectual capacity, twelfth; dialogue, thirteenth; practical experience method, fourteenth; teaching the personality of the Prophet, fifteenth; accompanying children, sixteenth; instilling joy and happiness into the souls of children, seventeenth; instilling a constructive competitive spirit among children and giving awards to the winners, eighteenth; motivating children, nineteenth; praise and flattery, twentieth; motivation and intimidation, twenty-first; fulfilling desires and satisfying children.

As an example of the practical experience method, parents when educating children need an appropriate method. Practical experience here means that it is permissible to tell the bad experiences of other people or parents and the consequences to the child so that the child does not do what is already an obligation and thus avoids bad behavior. In the opinion of researchers, the above method is very relevant to the current context when applied.

Devoted to parents, the role and tips of parents in educating, the method of educating children, and fostering children reviewed above are in line with and relevant to the statement of the objectives of National Education, namely forming a capable and functional personality.

## 5. CONCLUSION

The characteristics of the book *Manhaj at-Tarbiyyah an-Nabawiyah li at-ṭifli*, is the work of Muḥammad Nūr Suwaid regarding Education, specifically the method or way of educating children from an Islamic perspective. *Manhaj at-Tarbiyyah an-Nabawiyah li at-ṭifli* was published in 2000 AD or 1421 in the Hijri calendar, published by Dār Ibn Kaṣīr in Beirut. In the early part of this book, many scholars paid attention to it, which was marked by comments and remarks in the book which were then discussed in the next sub-section. These scholars include Abī al-Ḥasan 'Alī al-Ḥasanī an-Nadawī Muḥammad Fauzī Faīḍ al-Allāh, 'Abd ar-Raḥmān Ḥasan Ḥabankah, Aḥmad Qalāsy, Maḥmūd at-Taḥḥān. Educational values in the book *Manhaj at-Tarbiyyah an-Nabawiyah li at-ṭifli*, namely a child after giving birth that must be known by both parents are prayers when having difficulties during childbirth, the first day of the baby's birth that is done is paying zakat fitrah, the right to receive inheritance, congratulations on the birth of the baby, the call to prayer in the baby's right ear and ikamah in the left ear, praying for and being grateful for the new blessing, the child's inauguration, then on the seventh day of birth, giving a name, shaving the hair, akikah, circumcision, breastfeeding for up to two years and weaning. The obligations of children to their parents include a reward for children who are devoted to both parents, children must prioritize being devoted to their parents over worship that is fardu kifayah, do not obey them in matters of disobedience to Allah, but still behave well, both parents are the most entitled to be accompanied, prioritize being devoted to the mother over the father, when there is a conflict after trying to reconcile the two, knowing that the child's self and property belong to the father, trying to free both parents from the burden of debt, praying for each other between parents and children, not doing something that causes parents to be cursed by people, popularizing and being proud of the father's lineage, performing the pilgrimage for parents who are no longer able to do it, carrying out their vows, knowing the dangers of disobedience to both parents and part of a major sin, then the reward is in this world and in the hereafter.

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