



The Importance of Moral Education In The Life of Islamic Society

Sudiran¹, Ahriani²

Sekolah Tinggi Agama Islam Yapis Takalar, Indonesia

Corresponding Author  sudiran986@gmail.com

ABSTRACT

Moral education is the core of Islamic teachings that aims to form individuals who are faithful, pious, and have noble character. In the life of Islamic society, moral education plays a role as a moral foundation that creates social harmony, improves the quality of individuals, and strengthens Islamic brotherhood. This article discusses the importance of moral education, the challenges in its implementation, and strategic solutions to integrate moral values in the life of Islamic society. The results of this study indicate that moral education has a significant impact on building a peaceful, moral, and prosperous society.

Keywords: : Moral Education, Islamic Society, Social Harmony, Islamic Brotherhood, Moral Crisis

ARTICLE INFO

Article history:

Received
September 28,
2024

Revised
December 28,
2024

Accepted
February 27, 2025

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

INTRODUCTION

Human life that continues to rotate requires individuals to be able to live with a mutualistic symbiosis or mutual benefit with other individuals. This illustrates that a good human being is a human being who is able to provide benefits to other humans. Because it cannot be denied that the phenomenon of shifts in life that are now starting to lead to moral degradation among society makes the image and meaning of society that is truly thinning (Imelda, 2017).

This phenomenon can be seen from the diminishing sense of tolerance between communities, less concern for the surrounding conditions, the spirit of citizens living together in mutual cooperation that is starting to fade and other social degradation conditions (Hidayatulloh, 2011). For this reason, the role of Islamic education is considered capable of providing the most effective alternative in providing an understanding of the importance of moral education in the life of Islamic society. This

aims to revive the synergy and color of Islamic education in community life (Abdullah, 2017).

Islam as a perfect religion has placed the position of education as something urgent and must be owned by every one of its people and of course education also has a high position in the eyes of Muslims. In essence, in the concept of Islamic education, the main thing that is the biggest goal of education in the Islamic environment is as an effort to form and realize Muslims who truly have good morals in the eyes of humans and of course in the presence of the creator (Mohtar, 2017). The essence of Islamic education that leads to the formation of noble morals is by developing human attitudes to become more perfect morally, so that their lives are always open to goodness and closed from all kinds of badness, have benefits for those around them and of course as a foundation for the formation of good morals in themselves. Because it is undeniable that moral studies cannot be separated from human life (Sholahudin, 2019).

Therefore, the function of morality in life is as a manifestation of self-serving to Allah and as a perfect creature on earth. Every individual is required to behave in accordance with the norms of the religion they adhere to and the provisions of the law, as well as in social life, every individual must have a noble moral order, so that the order of life in society is maintained and runs properly. It is undeniable that the rotation of globalization has a major impact on the order and system of life in society. Therefore, moral education in society according to the Islamic perspective includes various ethics and behaviors that are commendable and provide benefits to others such as having strong tolerance, a social soul that helps each other and of course behaving in accordance with the demands of social morality in the perspective of Islamic education (Azizah, 2017).

The community environment is a group of individuals who live in a place with diverse lifestyles (Darussalam, 2017). Empirically, sociological ethics or morals in society are guidelines or keys to achieving stability of interaction in society so that all individuals in it must have ethics or morals and if they ignore it, they will be punished or given social sanctions that have been agreed upon together (Ihsan, 2012). Because in essence a good society is a society that is able to provide positive impacts and good interactions for its own community environment. The definition above provides an overview for every individual in society to have and apply moral education in everyday life.

The issue of good and bad morals certainly gets the main attention in Islamic teachings, because Islam knows how important morals are in life, one of the tasks of the Prophet Muhammad SAW is to improve human morals, so that humans have good behavior in living life in the world. There are still many people who are still experiencing a moral crisis, this can be seen from the many cases carried out by some people published in print media and electronic media. Morals as a power from within that combines tendencies on the good side and the bad side. Morals basically cannot be equated with ethics, if ethics are related to politeness between fellow human beings and tend to be related to outward behavior, then morals have a broader meaning, including inner attitudes and thoughts. Experts try to formulate three objects of morals: morals towards God, morals towards oneself and fellow human beings and morals in society (Ihsan, 2012).

In an effort to instill good moral education for the community, of course the figure of the Prophet Muhammad SAW is a role model that should be used as an example in every behavior of his people. Because during his life the Prophet

Muhammad SAW provided good guidance for his people regarding ethics or morals in society in Islamic education. This is also a highlight for Muslims to always take examples of noble behavior in community life. When viewed from an Islamic perspective, various acts of violation of ethics and morals in society are certainly very concerning, because they are contrary to Islamic teachings which teach *noble character* in the social order of society. Reflecting on this phenomenon, researchers see the urgency in strengthening the values of moral education in community life and as one way to eradicate the occurrence of moral degradation that is starting to diminish among Islamic communities.

METHOD

Writing an article entitled *Morals in society in Islamic education* using a qualitative research method with a literature study approach (Khilmiyah, 2016). The Literature Study approach is one of the researcher's efforts in collecting data and information related to the discussion concerning the researcher's discussion, by collecting, analyzing, managing and concluding the data in the researcher's own language (Bungin, 2012).

Literature study or can also be called a literature review is carried out by surveying several scientific articles, library books, and other sources that are relevant to the researcher's title, by collecting data and information that is relevant to the researcher's discussion, then the data is processed and analyzed into data that is factually correct, from the results of the data it is concluded into more scientific data (Nawai, 2005).

RESULTS AND DISCUSSION

1. *The Position of Moral Education in Islam*

Education can be interpreted as a means of changing human thought patterns and actions towards the better. Because with the help of education humans are able to distinguish the essence of truth and falsehood as a means of perfecting themselves to Allah and as a form of establishing interaction between fellow human beings. Education is the most important means of raising, encouraging, and developing citizens to have an understanding in life. Because basically education in Islam is not just the development of the intellectuality of God and humans, meaning not only increasing intelligence, but also developing all aspects of human personality itself (Imelda, 2017).

The perfection of Islam has been proven from various perspectives of life, this is etched from the main purpose of the Prophet Muhammad SAW being sent to the surface of this earth, which is as a manifestation to perfect human morals on the face of this earth. So in this context, morals are very necessary to establish human relations with other humans, because morals are the main mission of the Islamic educational message. This perfection is described by al-Sayyid Sābiq who explains that Allah SWT has sent the Prophet Muhammad with *the Hanifi school of thought* namely a straight religion where the sharia is comprehensive and guides humans to a noble life with good character.

.God willing, God willing, God willing, God willing, God willing
"The believer with the most perfect faith is the best."

The Prophet Muhammad made noble morals a parameter of a person's faith. The better a person's morals, the better his faith. In essence, moral education in Islam is a form of effort to foster individual attitudes so that they become more morally

perfect, so that their lives are always open to goodness and closed from all kinds of evil and make humans moral.

In Arabic, the word 'akhlak' is the plural form of the word 'akhlaq'. "*Khuluqun*" which can be interpreted as a person's character, temperament, behavior or nature in his life. The meaning of morals in terminology is a trait that grows and unites within a person, which leads him to good deeds. From the existing nature, a person's attitude and behavior are reflected, be it commendable morals or reprehensible morals. So it can be concluded that morals are a way for humans to behave and interact with other humans and can even be associated with human behavior with their creator.

Moral Education brought by the Prophet Muhammad SAW is universal and very broad in scope. Because in moral education it is not only focused on the formation of ethics or behavior towards oneself, family, relationships, even the teachings spread into the social order, namely morals in society. This illustrates that Islamic education is a perfect education system that examines all aspects from the smallest to the broadest realm. Because in essence society is a place of universal interaction that must be maintained and established well and harmoniously.

Islam places morals as a high level of learning and must be studied, because it contains the signs and governance of Islamic life that must be carried out in everyday life. Because in essence, the most noble human beings in the sight of Allah and his creatures are humans who have noble morals. Likewise, vice versa, if humans are unable to make morals the basis for behavior in life, then the glory of this is very different from the glory obtained by someone who has morals. For this reason, the position of morals in Islam is considered very important and is expected to always be practiced in everyday life.

Indeed, moral education in Islam has a very important message or mission, namely to liberate humans, to make them happy, to respect and to glorify humans. From this review, the message of Islam is a message that is humane, because it was revealed for humans, as a guide for human life, to realize human welfare and in harmony with human nature.

2. The Concept of Community Morals in Islamic Education

The most important factor in community life is the pattern or social interaction between each other. However, sometimes this interaction does not fit the context of the concept of morality contained in Islamic teachings, old values such as togetherness, mutual cooperation and mutual assistance will be increasingly eroded. Every individual in society can carry out social interactions through the smallest environment, namely the family environment, reaching a wider environment, namely the community environment. The realm of the community environment starts from the neighborhood environment, school environment, workplace, organization or settlement. Therefore, in order to realize a harmonious and peaceful community environment, moral education or social procedures are needed that are based on the main teachings of Islam.

The strategy used by the Prophet in developing his community was by teaching gentle speech and setting an example through his actions. As in several hadiths, the Prophet taught the morals of visiting and receiving guests, the morals of maintaining good relations with neighbors, and the morals of building Islamic brotherhood.

The rights of Muslims over other Muslims" are commands that are required to be carried out with the rights that have been prescribed in Islam, of course, these

things must be instilled and practiced in everyday life. In order to realize a harmonious and Islamic social environment. The implementation of these rights is not entirely obligatory that must be done, but this perception can change into sunnah if there is an accurate obstacle. In the context of the law, Imam asy-Syaukani said: What is meant by his words in this hadith is that it is not appropriate to be abandoned and its implementation sometimes takes the form of obligatory law or sunnah muakkad.

The rights that a Muslim must fulfill towards other Muslims include:

a. Answering Greetings

Among the guidance in Islamic life, there is one attitude and manners that must always be maintained and preserved, namely saying greetings. Saying greetings is a prayer for safety that is blessed and good, it is also a matter that shows mutual respect, and good brotherhood between fellow Muslims. This is a picture of the perfection of Islamic education that organizes and manages all human behavior from small things to big things.

Answering a greeting is a form of response to the person who greets us, or a form of prayer back to the person who has prayed for us. In the study of Islamic education, the law of answering a greeting is obligatory in certain circumstances and the act of saying greetings is a recommended sunnah. As stated by Sufyan as-tsauro from someone from Al-Hasan Bashori, he said saying greetings is sunnah and answering them is obligatory. And it is permissible for a Muslim to answer the greeting of his non-Muslim brother but not with an answer *peace be upon you* just enough with words *and peace be upon you*. As Rasulullah SAW said: Meaning: From Anas RA, Rasulullah SAW said: if someone from the people of the Book greets you, then just respond with wa'alaikum.

In our daily lives we often meet relatives, friends and even Muslims we do not know, the manners taught in Islam are very strongly related to uniting and strengthening the bonds of brotherhood between Muslims and other Muslims. This shows how important it is to maintain the bonds of friendship between fellow Muslims by saying and responding to greetings perfectly.

b. Fulfill the Invitation

In Islam, establishing good social relationships and mutual respect is a principle that is highly emphasized. One way to strengthen these social relationships is by accepting invitations given by fellow Muslims. Accepting an invitation is not only a polite act, but also has deep meaning and values in the Islamic perspective.

Apart from that, fulfilling invitations also reflects the importance of maintaining relationships. In a hadith narrated by Abu Hurairah, Rasulullah Muhammad SAW said; "Whoever believes in Allah and the Last Day, let him continue relations." (HR. Al-Bukhari).

The Prophet also emphasized the importance of maintaining good relations between fellow Muslims, and one way to do this is by responding to invitations given. On a broader level, accepting invitations is also a form of active participation in the life of the Muslim community. In Islam, Muslims are encouraged to support each other and share joy. In a hadith, the Prophet SAW said; "Whoever does not care about the affairs of the Muslims is not part of them." (Narrated by At-Tirmidhi).

By accepting an invitation, we share the joy and strengthen the bonds of brotherhood within the Muslim community. However, it is important to remember that accepting an invitation must be done with honesty and sincerity. If we cannot attend due to legitimate reasons, such as being busy or being far away, it is best for the invited party to communicate this honestly to the host. This is important so as not to cause misunderstandings or discomfort among the parties involved.

The opinion of the majority of scholars consisting of the Al-Malikiyah, Asy-Syafi'iyah and Al-Hanabilah schools, they agree and say that attending an invitation from someone else is fardhu. However, this obligation depends on the type of invitation, whether the invitation given is general or informal. For example, if there is no name listed for the invitee, then there is no obligation for that person to attend. On the other hand, if the invitation is officially given or intended for the recipient, either via text message or a message sent by someone else, then the invitation can be obligatory for us to attend.

It can be concluded that fulfilling an invitation in the Islamic perspective has a deep meaning. In addition to being a sign of kindness and politeness, fulfilling an invitation is also a form of maintaining friendship and participating in the life of the Muslim community. By practicing these values we can strengthen social relations, foster brotherhood, and spread goodness among fellow Muslims.

c. Give each other good advice

As Muslims, giving good advice to each other is an integral part of Islamic teachings. Good advice is one form of manifestation of affection, attention, and care between fellow Muslims. In the Qur'an Surah al-Isra' Verse: 53, Allah SWT says:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ لِلْإِنْسَانِ عِدْوًا مُبِينًا ﴿٥٣﴾

And tell My servants that they should speak better (and true) words. In fact, Satan always causes disputes between them. Indeed, Satan is a real enemy for humans. (QS. Al-Isra': 53).

Good advice between fellow Muslims has a noble purpose, which is to build and strengthen brotherhood in Islam and help others live better lives. When we give advice to our Muslim brothers, we do so with a sincere intention to help them improve their quality of life, maintain goodness, and avoid mistakes. The Prophet Muhammad SAW has also emphasized the importance of giving each other good advice in many of his hadiths.

In giving advice to fellow Muslims, it is important to prioritize good morals. The advice given should be gentle, loving, and should not embarrass or hurt the feelings of others. The Messenger of Allah (PBUH) said; "By Allah, you will not believe, you will not believe, you will not believe until you love one another. Shall I show you a deed that if you do it, you will love one another? Spread greetings among yourselves." (Narrated by Muslim).

Giving each other good advice also means reminding each other in goodness and truth. We must dare to reprimand our Muslim brothers when they make mistakes or stray from the teachings of Islam. However, this must be done in a wise manner and with the aim of improving the situation, not to hurt or humiliate. In practice, giving good advice to each other among Muslims can be done in various ways, such as discussing, giving advice personally, or by giving exemplary examples in our daily behavior. It is important to prioritize sincere intentions, pay attention to

the situation and condition of the person receiving the advice, and maintain manners and politeness in giving it.

In conclusion, giving good advice to each other among Muslims is an important part of religious practice in Islam. It illustrates the love, care, and concern that we have as Muslims. By giving good advice, we can help each other in increasing goodness, maintaining truth, and strengthening brotherhood in Islam.

d. Answering a Sneeze

In the Islamic religion, there are many aspects of daily life that are regulated by sharia law. One aspect that cannot escape attention is the etiquette in interacting with other people, including responding to sneezes.

Responding to a sneeze is one of the behaviors that is considered good and recommended in Islam. This religion teaches its followers to maintain good manners and morals in all situations, including when someone sneezes.

In Islamic teachings, when someone sneezes, it is sunnah for the person who hears it to respond with prayer and give a good answer. This is based on a hadith narrated by Abu Hurairah, one of the companions of the Prophet Muhammad SAW, that the Messenger of Allah said; "When one of you sneezes, let him say '*Thank God*' (all praise be to Allah), and if he says so, then it is obligatory for every Muslim who hears it to say '*Yarhamukallah*' (may Allah give you mercy). And if he says, '*Yarhamukallah*' (may Allah give mercy to you all), then let you all answer him by saying, '*Yahdikumullah wa yushlihu balakum*' (May Allah give you guidance and improve your affairs)" (HR. Bukhari).

Sneezing is something that Allah loves, and is a blessing that must be grateful for because it is a sign that Allah frees the person who sneezes from diseases that might otherwise occur if they were not expelled through sneezing. In the book *Riyadhus Shalihin* volume 11 it is also explained that Abu Hurairah ra said: The Prophet SAW said: Indeed, Allah loves the act of sneezing, and hates the act of wheezing. So if one of you is sneezing and he reads "*Thank God*" then it is obligatory for Muslims who hear it to answer "*YarhamukAllah*". Abu Musa also said: I have heard the Messenger of Allah say: If someone you hears a sneeze from a Muslim and he recites "*Thank God*" then welcome it with the reading "*May Allah be pleased with you*" but if a person does not read "*Thank God*" do not welcome (Muslims).

However, it is also important to remember that responding to a sneeze well is not an absolute obligation. Some scholars are of the opinion that if a person is in a situation that does not allow him to respond to a sneeze, such as during prayer or giving a lecture, then he is not expected to respond. In such situations, the better course of action is to refrain from responding and respond to the sneeze after a situation that allows it arises (Hmadun, 2016).

So, responding to a sneeze in Islam is an obligation for every Muslim. In responding to a sneeze, we not only offer prayers and ask for Allah's mercy for the sneezer, but also hope that Allah will give them guidance and improve their affairs. In this way, we show our concern for our fellow believers and form a stronger social bond in the Muslim community.

e. Visiting the Sick

Islam as a perfect religion always pays attention to everything that brings goodness to humans. One thing that has been regulated and guided by our religion is visiting our brothers when they fall ill. This issue is so important that it is standardized in Islam as one of the rights of Muslims over other Muslims. Because in

essence visiting a sick person will please the heart and family, it is also one of the recommendations for every Muslim and a sharia command that is very much liked by Allah, where there are benefits and privileges given by Allah to those who visit their sick brothers.

In Islamic studies, visiting a sick person in the view of several major scholars is sunnah, but this law can be an obligatory law to visit if the sick person is a relative whose presence is awaited. Scholars have different opinions about the law of visiting the sick. However, Allahu a'lam, which we prefer, is fardhu kifayah. This means that if someone does it, the obligation for others is dropped, but if no one does it while knowing that someone is sick, then everyone is sinful. However, this can be fardhu 'ain if the sick person is a relative or close family because visiting them is part of silaturahmi.

The study of visiting sick people is also discussed in the book Riyadhus Shalihin Volume 11. Abu Musa ra said: Rasulullah SAW said: Visit the sick and feed the hungry and release the captives. Ali RA also said, I have heard the Messenger of Allah say: no Muslim visits a fellow Muslim in the morning, but is prayed for by seventy thousand angels until the afternoon and when he visits in the afternoon he will be prayed for by seventy thousand angels until the morning. and will be guaranteed delicious fruit in heaven (Attarmizi).

It is also important to note that those who have the right to be visited are only sick people who are lying in their homes and cannot do activities. As for people who are mildly ill so that they can leave the house and do activities, they are not included in those who have the right to be visited, but it is okay for us to ask about their condition. This shows how much we care about our brothers and sisters who are experiencing the calamity of illness. Not only just visiting, but accompanied by advice and motivation that can strengthen me to remain steadfast and patient in going through it.

In the Islamic perspective, visiting a sick person is a charity that has a very great reward, because this behavior is very much loved by Allah and His Messenger, as in the Hadith:

مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ، قِيلَ لِرَسُولِ اللَّهِ مَا خُرْفَةُ الْجَنَّةِ؟ قَالَ جَنَّةُ

"Whoever visits his sick brother will always remain in Khurfatul Jannah until he returns home." Then he was asked, "O Messenger of Allah, what is khurfatul jannah? He sallallahu 'alaihi wa sallam said, "Pick the fruits in paradise." (HR. Muslim).

The hadith above provides a clear picture that visiting and visiting the sick is an obligation for every Muslim, especially those who have a relationship with him, such as close relatives, neighbors, relatives, friends and so on. Visiting the sick is one of the most important good deeds that can bring us closer to Allah Ta'ala, to His forgiveness, mercy and Heaven. Visiting the sick is a noble deed, and there is great virtue, as well as a very great reward, and is one of the rights of every Muslim towards other Muslims.

f. Accompanying the Corpse

Death is a certainty that is often forgotten by humans. Islam discusses death perfectly, including the law on accompanying corpses. Meanwhile, the law for delivering a body to the cemetery is fardhu kifayah. This applies to both known and unknown bodies. Allah subhanahu wa ta'ala gives a reward to the person who

delivers the body as said by the Prophet. Meaning: From Abi Hurairah ra said that the Messenger of Allah said that whoever delivers the body until it is prayed will get a reward of one qirath and whoever delivers it until it is buried will get a reward of two qirath, he was asked, what are two qirath? He answered like two big mountains (muttafaqun alaih).

The study of delivering corpses is also discussed in the book Sahih Sunan Ibnu Majah on page 13. It is explained that, from Abu Hurairah, Rasulullah SAW said: Be quick in burying the body, if the person is a saheeh person the goodness you will give him will be good. However, if the person is not from the group of authentic people, then it is goodness that you will remove from your neck (Saheeh, Muttafaq' Alaih).

Another hadith also calls on every Muslim to participate in delivering the body to its final resting place as said by the Prophet Muhammad: Whoever pays tribute to the body will receive a reward of one qirath. And whoever, after praying for the body, takes the body to the cemetery, will receive a reward of two qirath. Abu Hazim said, O Abu Hurairah, what is meant by this qiradh? and then Abu Hurairah answered something as big as Mount Uhud.

The law of accompanying or escorting a body to a funeral is sunnah. This command is based on the hadith of the Prophet sallallaahu 'alaihi wa sallam which was narrated by Muslim as follows:

وإذا مات فأتب غه

"When a Muslim dies, accompany his body" (HR Muslim).

When accompanying a corpse, there are certain etiquettes that should be observed as advised by Imam al-Ghazali in his treatise entitled Al-Adab fid Din in Majmu'ah Rasail al-Imam al-Ghazali.

The above hadith quote provides a lesson for every Muslim to always guard and pay attention to their every behavior, especially in accompanying the corpse to the cemetery. Things that need to be considered such as: always be specific and do not joke, it is better to lower your gaze as a form of respect for the deceased, do not talk/chat while accompanying the corpse, pray for the deceased to be given a spacious grave, and give strengthening advice to the bereaved family.

CONCLUSION

Islam as a perfect religion that always pays attention to all human behavior in his life, both those related to God and also his creatures. As a Muslim, of course, we must try to improve relationships with other Muslims, because in essence a good Muslim is a Muslim who is able to provide benefits to others.

In Islamic studies, there are six rights and obligations that must be fulfilled with other Muslims, as a sign of the strength of Islamic brotherhood. Among these obligations are: Answering a Muslim's greeting, fulfilling an invitation that has been received, giving good advice to a Muslim who needs it, answering/praying for someone who sneezes, visiting a Muslim brother or relative who is sick and always praying for him and accompanying the body to the cemetery. In addition to fulfilling the rights and obligations of fellow Muslims, of course the above actions also have a noble privilege in the eyes of humans and of course are also very noble in the sight of Allah SWT.

REFERENCES

- A. Mansur, *How to Get Closer to Allah*. Jakarta:2000.
- A. Darussalam, "Insight into the Hadith on Silaturahmi," *J. Kaji. Science of Hadith*, vol. 8, no. 2, pp. 116-132, 2017.
- A. Khilmiyah, *Qualitative Research Methods*. Yogyakarta: Blue Ocean, 2016.
- Azizah, "Literature Study on the Theoretical Basis and Practice of Narrative Counseling." *J. BK UNESA*, vol. 4, no. 1, pp. 1-8, 2017.
- A. Maulida, "The Concept and Design of Moral Education in the Islamization of Individuals and Society," *Islamic Education. J. Educator. Islam*, vol. 2, no. 4, 2017.
- A. Imelda, "Implementation of Value Education in Islamic Religious Education," *Al-Tadzkiyyah Educator Journal. Islam*, vol. 8, no. 2, pp. 227-247, 2017.
- BA Saebani, *Introduction to Anthropology*. London: C V. Library Setia, 2012.
- B. Bungin., *Qualitative Research Data Analysis. J*. Jakarta: Rajawali Press, 2012.
- Dear Sir, *Reflections on the Sociology of Law*. English: Publishers, 2007.
- D. Hamdun, "Character-Based Arabic Language Learning in Elementary Schools," *Phenomenon*, vol. 8, no. 1, pp. 39-54, 2016.
- E. Setiawan, "The Concept of Children's Moral Education from the Perspective of Imam Al Ghazali," *J. Education*, vol. 5, no. 1, pp. 55-70, 2017, doi: 10.24090/jk.v5i1.1252.
- FS Hidayatulloh, "Greetings from an Islamic perspective," *J. Educator. Islamic Religion.*, vol. 9, no. 1, pp. 89-94, 2011.
- FS "Salam Hidayatulloh, "Greetings from an Islamic perspective," *J. Educator. Islamic Religion.*, vol. 9, no. 1, pp. 89-94., 2011.
- I. Mohtar, *Problems of Developing Islamic Religious Education in Society*. Uwais Inspiration of Indonesia, 2017.
- I. Bafadhol, "Moral Education in Islamic Perspective," *J. Islamic Education. J. Educator. Islam*, vol. 06, no. 12, pp. 45-61, 2017.
- I. Nawawy, *Riadhush Sholihin*. Jakarta: :Al I'tishom, 2005.
- IAZY bin S. Annawawy, *Riadhush Shalihin volume 11*. Bandung: PT Al Ma'arif, 2017.
- I. Annawawy, *Sahih Muslim*. Jakarta: Pustaka Azam, 2010.
- IEAAS Al-Fujuti, *The Importance of Silaturrahmi*. Blitar: Malay Durah, 2015.
- MA and MA Hasan, *Selected Chapters on Islamic Education*. Jakarta: Jaya Science Guidelines., 2003.
- M. Ihsan, "Islamic Law and Morality in Civil Society," *Al-Ahkam*, vol. 22, no. 1, pp. 27-42, 2012.
- M. Yaljan, *Moral Intelligence*. Yogyakarta: Student Library., 2004.
- M. Arif, "The Concept of Moral Education in the Book of Ahlakul Lil Banin by Umar Ibn Ahmad Barjah," *TAJDID J. Thinker. Islam. and Kemanus.*, vol. 2, no. 2, pp. 401-413, 2018, doi: 10.52266/tadjid.v2i2.170.
- My Lord, *Study of Morals in the Perspective of the Qur'an*. Jakarta: Amzah., 2007.
- Muhammad Alawi Al Maliki, *Science of Hadith 1st edition*, 1st ed. Yogyakarta: Student Library, 2006.
- S. Imam Nawawi, *I Riyadus Sholihin*. Jakarta: Al I'tishom, 2005.
- T. Arifin, "The Principles of Hadith," *J. Uloomul Hadith*, vol. 211, pp. 1-203, 2014.
- Y. Abdullah, *Study of Morals from the Al-Quran Perspective*. Jakarta: Sinar Grafika Offset, 2007.
- US. Sābiq, "Beirut: Dār al-Fikr," in *Fiqh al-Sunnah, Volume I*, Beirut: Dar al-Fikr, p. 9.
- U. "Globalization: Between Opportunities and Threats for Indonesia's Multicultural Society," *Sociol. Educator. Humanist*, vol. 4, no. 2, pp. 103-114, 2019.

Copyright Holder :

© Sudiran et al (2025).

First Publication Right :

© International Journal on Advanced Science, Education, and Religion (IJoASER)

This article is under:

