

Islamic Boarding Schools, Islamic Values, and the Formation of Civilization

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Abstract:

This study will explain Islamic boarding schools, Islamic values and the formation of civilization. As a value to aspire to, Islamic civilization cannot be separated from Islamic education (Islamic boarding school). In Islamic education (Islamic boarding schools) there are values that can be learned, internalized and practiced in a small community to a large community, namely the Indonesian nation in particular and generally in the Islamic world. This research uses a qualitative approach with a literature study research design. This research concludes that there are at least three main reasons for Islamic boarding schools, Islamic values and the formation of civilization. First, Islamic boarding schools are a strategic place for cultivating Islam from an early age. Second, in Islamic boarding schools there are actors who can be used as role models in instilling Islamic values. Third, Islamic boarding schools as diverse communities can be used as a place to practice instilling Islamic values as well as forming civilization.

Keywords: Islamic Boarding Schools, Islamic Values, Civilization

Introduction

This study will explain Islamic boarding schools, Islamic values and the formation of civilization. As an aspired value, Islamic civilization cannot be separated from Islamic education. In Islamic education there are values that can be learned, internalized and practiced in a small community to a large community, namely the Indonesian nation in particular and in the Islamic world in general. In other words, the aspired Islamic civilization can start from the smallest community, start from the smallest thing and start today.

Value itself is something that can be used as a target to achieve a goal that is a noble nature consisting of two or more components that influence each other. Values in Islam are the result of Quranic education developed as prophetic ethics used as a substance in Islamic education. The spiritual concept according to Islam is found in the asy-Syams surah: 7-10, that Islamic spiritual teachings can only be obtained through the path of Islamic sharia which is sourced in the Quran and Hadith.¹ This means that Islamic values are actually the core of Islamic teachings that originate from the Qur'an and Hadith which are embodied in the works of scholars, both in the fields of monotheism, fiqh and tasawuf. This research is important to do for several main reasons, including, first: the instillation of Islamic values needs to be done from an early age. Education is the transfer of values, knowledge, and skills between the older generation and the younger generation to continue and maintain the identity of society. Education as an effort to foster and develop human personality in spiritual and physical aspects must take place gradually. Therefore, a maturity that ends in the optimization of development and growth can only be achieved if it takes place through

¹ Nirwani Jumala Nirwani Jumala and Abubakar Abubakar, "INTERNALISASI NILAI-NILAI SPIRITUAL ISLAMI DALAM KEGIATAN PENDIDIKAN," *JURNAL SERAMBI ILMU* 20, no. 1 (April 21, 2019): 162, <https://doi.org/10.32672/si.v20i1.1000>.

process after process towards the final goal of development and growth.² This means that at an early age it is very suitable to instill Islamic values. During the period of mental and physical growth, it is important to instill these values. So that when they are adults they are accustomed to Islamic values. Islamic boarding schools are the most strategic place to instill Islamic values from an early age. Second, instilling Islamic values requires an actor as an example. The main key to instilling these values lies in parents/teachers who provide direct examples. A small example is in prayer. In terms of prayer, parents/teachers are not enough to just order, but must also provide examples.³ With this direct example, Islamic values will be easy to implement. Especially in the context of the Indonesian nation, examples become very important rather than just theory. In Islamic Boarding Schools, there is a figure of a *kyai/ustadz* as an actor who provides an example. Third, the instillation of Islamic values requires a community that can be used as a small laboratory. Islamic boarding schools are part of a community that can be used as a laboratory to instill Islamic values themselves. Quoting research by Adhe Kusuma Pertiwi et al. at the Sabilurrosyad Islamic Boarding School, the process of instilling values and ethics at the Sabilurrosyad Islamic Boarding School is carried out through various activities that allow interaction between *Kyai* and *Santri*. There are several routine activities carried out at the boarding school, namely: (1) *pengajian*; (2) *diniyah*; and (3) congregational prayer. In addition to these routine activities, there are other activities carried out by the *Kyai* and *santri*.⁴

Fourth, entering the era of 4.0 and 5.0 requires several patterns of life to change drastically so that it also has an impact on all life including values and morals in everyday life. The development of the industrial revolution has been in the spotlight for various parties, including education which is one of the foundations in developing the character of the next generation of the nation. In this very rapid development, it can affect the characteristics or morals of children. Therefore, we must be able to teach children to think positively, filter good news or information and train children's mindset. The formation of morals is a process that lasts forever, therefore children must receive moral education from an early age supported by a character-based environment.

Today, the development of industry 4.0 has changed the characteristics of students. With the convenience provided in this era, students are spoiled by technology and are also lulled by everything that is instant. This certainly causes a decline in character values for the next generation of the nation. If this decline continues, then bad things will arise such as students who dare to their teachers/parents, criminal cases and even sexual harassment.⁵ This situation must be solved, one of which is through the instillation of Islamic values. In the context of Islamic Boarding Schools, the instillation of values has been carried out since early on by the caretakers/leaders of the boarding schools themselves who directly provide examples in life at the boarding school.

² Toni Ardi Rafsanjani and Muhammad Abdur Razaq, "INTERNALISASI NILAI-NILAI KEISLAMAMAN TERHADAP PERKEMBANGAN ANAK DI SEKOLAH DASAR MUHAMMADIYAH KRIYAN JEPARA," *Profetika: Jurnal Studi Islam*, no. 0 (June 2, 2019): 17, <https://doi.org/10.23917/profetika.v20i1.8945>.

³ Rafieqah Nalar Rizky and Moulita Moulita, "PENANAMAN NILAI-NILAI ISLAM MELALUI KOMUNIKASI INTERPERSONAL ORANG TUA PADA ANAK," *Jurnal Interaksi: Jurnal Ilmu Komunikasi* 1, no. 2 (August 24, 2017): 212, <https://doi.org/10.30596/interaksi.v1i2.1205>.

⁴ Adhe Kusuma Pertiwi, "ANALISIS INTERAKSI SIMBOLIK KYAI DAN SANTRI DALAM PERSPEKTIF KEPEMIMPINAN BERBASIS NILAI DAN ETIKA," *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan)* 2, no. 3 (July 30, 2018): 187, <http://journal2.um.ac.id/index.php/jmsp/article/view/4180>.

⁵ "Peran Pendidikan Agama Islam Dalam Membentuk Akhlak Pada Siswa Sekolah Dasar Di Era Revolusi Industri 4.0 | Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan," May 11, 2022, 84–85, <http://ejournal.kopertais4.or.id/tapalkuda/index.php/qodiri/article/view/4623>.

Metode Penelitian

The research entitled "Islamic Islamic Values and the Formation of Civilization" is a qualitative research with a literature study research design. As a qualitative research using an interpretive approach with a postpositivism paradigm.⁶ To support and as a comparison for the discussion in understanding the meaning of existing social reality, Iqbal Hasan provides guidance that qualitative research can also be called library research, namely referring to written literature in the form of lontara manuscripts, books, research reports, articles, and websites.⁷ In this research context, library research is used as a material for analyzing the data obtained so that a solid argumentative network will be formed.

Result and Discussion

Islam and the Formation of Civilization

Islam was not born into the world in a vacuum, but Islam was born to answer social problems and human civilization not only in the region where Islam was born, but also to answer social problems and civilization throughout the world. Therefore, the values of Islamic teachings are not specific to one particular nation, but to all nations in the world. In other words, "Islam" and "civilization" are different but parallel. Because the goal of Islam is to form an Islamic civilization, namely a civilization that is sourced from and the values of the universal teachings of Islam. The term "civilization" itself is still debated by several Muslim scholars. Quoting Hamid Fahmi Zarkasyi's writing, to describe the meaning of Islam as a civilization is still controversial, although it does not result in serious disputes. In the Islamic intellectual tradition there are terms such as *tamaddun*, *h}ad}arah*, *tsaqafah*, *'umran*, and so on which are etymologically different from one another. The controversy may be caused by the perception in understanding the substance of civilization. Some only attribute civilization to the buildings of mosques, temples, buildings, and so on. There are also those who emphasize rational-empirical science alone and there are also those who only emphasize religion or religion and science at the same time. However, if we look deeper into the history of Islamic civilization, it is actually a combination of worship activities to Allah and living in society in a system of life regulated by Islamic law.⁸

From this opinion, it means that the formation of civilization intended and aspired to by Islam is actually an effort to regulate the system of life in accordance with the teachings and values of Islam. From this idea, it can also be understood that Islam does not only deal with domestic matters but also public matters. In other words, Islam also has the responsibility to form civilization not only in a small scope but also in a large scope.

As a product of community culture, Islamic civilization as it has ever happened and as aspired to cannot be separated from language as its media. In this context, Arabic cannot be separated from the formation of Islamic civilization itself.

This opinion can be traced in the writings of Jabir Qumaihah in Muhibb Abdul Wahab as quoted by Buchori and Wahidah which emphasizes that Arabic is a language that receives guarantees and "divine protection" (*al-himayah al Ilahiyah*), along with the use of Arabic as a medium of expression of the Qur'an. As a religious language for Muslims, Arabic cannot be separated from the great history of the development of Islamic civilization. The progress and development of Islamic civilization was greatly influenced by Arabic. Even Western civilization was able to develop rapidly because it paid attention to Arabic. The

⁶ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches*, 2nd ed (Thousand Oaks, Calif: Sage Publications, 2003), 7.

⁷ Iqbal Hasan, *Pokok-Pokok Materi Penelitian Dan Aplikasinya* (Bogor: Galia Indonesia, 2002), 12.

⁸ Hamid Fahmy Zarkasyi, "Tamaddun sebagai Konsep Peradaban Islam," *TSAQAFAH* 11, no. 1 (November 30, 2015): 3, <https://doi.org/10.21111/tsaqafah.v11i1.251>.

influence of Arabic on European civilization can be seen from the poems written by Europeans. According to Abaniz, a Spanish writer, before the Arabs came to Andalusia and the spread of Muslim fighters and heroes to the Southern Hemisphere, Europeans did not know poems about heroism and did not pay attention to ethics and the spirit of struggle.⁹ When Islam came there, the struggle poems also grew and developed. Because Islam entered Andalusia, one of its successes was because of the struggle speech of Tariq Bin Ziyad. The speech then inspired the heroic spirit of Muslims who had entered Andalusia.

Social Construction of Civilization Formation

1. The Concept of Civilization in Islam

Continuing what has been conveyed by Hamid Fahmi Zarkasyi, the term civilization, more precisely uses the term tamaddun. The term tamaddun can be traced from the word din. The Qur'an refers to Islam as din (QS. Ali Imran [3]: 19, 85) and the term is actually a similar concept that contains the meaning of civilization. Ibn Manzur in the Lisan al-'Arab dictionary interprets the word "din" into four. First, it means law, power, submission, regulating, and calculation (al-h}ukm wa siyasad al-umur wa al-qahr wa al-tadbir wa al-muh}asabah). Second, din means submission, obedience, devotion, submission (al taskhir, wa al-ita'a'at wa al-khud}u). Third, din means retribution, calculation, and reward (aljaza' wa al-h}isab wa al-mukafa'ah). Fourth, din means faith (al-I'tiqad). Based on this view, Din is a path or shari'a implemented by a person.¹⁰

2. Bahasa dan Pembentukan Peradaban

As quoted by Buhori and Besse Wahidah, one of the great languages in the world that is widely used by mankind is Arabic. Arabic is considered to be the language with the most attributes. In addition to being called the language of the holy book of the Qur'an and hadith, Arabic is also often called the language of religion and Muslims, the language of dhad (lughah ad-dhad) and the language of social and cultural heritage (lughah atturaats). In addition, Arabic is recorded as the national language of more than 25 countries in the world located in the Middle East and parts of Africa, and is one of the official languages of the United Nations (UN).¹¹

In historical records, Arabic had become the national language before Islam came, but historians agree that the most important event in the history of the development of Arabic was the arrival of Islam and the spread of this religion from Southeast Asia to West Africa. With the arrival of Islam and the revelation of the Koran in standard Arabic, the position of standard Arabic became more important and attracted the attention of a wider circle of society. The greater the number of followers of Islam, the wider the influence of standard Arabic among ordinary people.¹²

In other words, from the historical information, it is understood that the formation of Islamic Civilization cannot be separated from the aspect of Arabic. Arabic, which was originally only a language of communication, has changed into a language of science. Because the Qur'an and Hadith as references for the Islamic religion are in Arabic, the position of Arabic becomes very important. By studying Arabic, it is the same as studying the main sources of Muslims, namely the Qur'an and Hadith. On the other hand, it is impossible for someone to understand the Qur'an and Hadith if they do not

⁹ Buhori Buhori and Besse Wahidah, "Bahasa Arab Dan Peradaban Islam: Telaah Atas Sejarah Perkembangan Bahasa Arab Dalam Lintas Sejarah Peradaban Islam," *Jurnal Al-Hikmah: Jurnal Dakwah* 11, no. 1 (June 1, 2017): 61, <https://doi.org/10.24260/al-hikmah.v11i1.822>.

¹⁰ Zarkasyi, "Tamaddun sebagai Konsep Peradaban Islam," 7.

¹¹ Buhori and Wahidah, "Bahasa Arab Dan Peradaban Islam," 60.

¹² Gusti Tahir, "Peranan Bahasa Arab dalam Pengembangan Peradaban Islam," *Jurnal al-Hikmah* 13, no. 1 (June 18, 2012): 112, http://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/2703.

master Arabic. It can be said that Arabic is the key to understanding the main source of Islamic teachings. As Muslims, when Allah chose Arabic as the language of the holy book of the Qur'an, it actually indirectly implies that there is no language in this world that is capable of being a medium of civilization except Arabic. When Arabic can survive until today, which if we count from when it was established as the standard language (fusha), has reached approximately 1700 years. Is there a language in this world that is more than 500 years old? The answer is definitely no, except Arabic.¹³

Before the 7th century AD, Arabic was only the language of the Bedouin people who lived in the northern part of the Arabian Peninsula, parts of Syria, and Iraq, as well as the language of the city dwellers in the northern part of the Arabian Peninsula. They did not yet have a high civilization compared to the people around the region such as Syria, Iraq and Egypt. Therefore, Arabic at that time was still simple and had not yet achieved the status of a cultural language. The dynamics of culture then developed after Islam came, and the Qur'an al-Karim as a holy book revealed by Allah SWT. In Arabic. It turns out that Islam not only expanded the influence of the Arabic language, but also united the Arab nation. Enriching the treasury of knowledge and enriching Arabic with new vocabulary or new meanings.¹⁴

In its development, Arabic is also a unifying tool. Allah SWT's choice of Arabic as the language of His holy book was not merely because the community in which the Prophet Muhammad SAW was tasked with delivering the message was an Arab community, but because Arabic is indeed seen as being able to accommodate and express eternal and universal divine messages.¹⁵ This last reason is also the reason why Arabic became the most important part in the process of forming Islamic civilization.

3. Islamic Education and the Formation of Civilization

Education and civilization are like two sides of a coin, distinguishable but difficult to separate. However, although both are difficult to separate, there is a basic thing that is important to state. In this case, it must be agreed that civilization will not be formed without the presence of education. Education is the most complete media that can present Islamic civilization. Because in education there is a process of educating the soul/character, transferring knowledge and role models. Especially Islamic education in the form of Islamic boarding schools.

Islamic boarding schools are a traditional and indigenous Islamic education system that has existed along with the arrival of Islam. The existence of Islamic boarding schools as part of the teaching of Islamic teachings is the pulse of the development of Islam itself. Thus, Islamic boarding schools are an original education system that has shaped the religiosity and behavior of Muslim society from generation to generation. With a traditional and non-formal teaching system, Islamic boarding schools have made a great contribution to the instillation of Islamic values and teachings into the minds of Muslim society. In fact, with this Islamic boarding school-style preaching, the scholars who spread Islam were easily accepted by the indigenous population at that time. Walisongo in this case may be the founding father of Islamic boarding schools and Islam in Indonesia, especially in Java. Through a more acculturative approach to local traditions and culture, the Walisongo were able to captivate the hearts of the indigenous people at that time without leaving and erasing the legacy of local traditions. This wisdom became

¹³ Uril Bahrudin, "Menjadikan Bahasa Arab Sebagai Media Peradaban Dunia," 2016.

¹⁴ Tahir, "Peranan Bahasa Arab dalam Pengembangan Peradaban Islam," 113.

¹⁵ Dony Handriawan, "Mempertegas Kembali Arah Pembelajaran Bahasa Arab ;," *al Mahara: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (December 15, 2015): 59, <https://doi.org/10.14421/almahara.2015.011-03>.

the birth point of the pattern of Islamic boarding school preaching as part of Islamic preaching in the aspect of education.¹⁶

In the womb of Islamic boarding schools, many figures have been born who have played a role in society, both locally, nationally and internationally, with their works and achievements. Their works and achievements have shaped Islamic civilization and have continued to be passed down from one generation to another. The Islamic boarding school community, especially the Kiyai/Habib/Ustadz as the highest leaders in Islamic boarding schools, have a significant role in the development of science, especially religion and culture in the archipelago. Not only that, the Islamic boarding school community has also colored the character and education system in Indonesia to this day. Historical facts prove that the Islamic boarding school community has implemented an education and teaching system in society. The names of scholars from Islamic boarding schools such as Sheikh KH. Ahmad Khotib Sambas, Sheikh KH. Nawawi al-Bantani, Sheikh KH. Ihsan Jampes, Sheikh KH. Ahmad Kholil Bangkalan, Sheikh KH. Mahfuz Termas, Sheikh KH. Abdul Karim, Hadhrotusy Sheikh KH. Hasyim Asy'ari, and so on, are no strangers to the world of education and development of religious knowledge in Indonesia.¹⁷ And there are many other figures including Abuya al Habib Hasan Baharun who are focused on developing Arabic and preaching in Indonesia, especially on the islands of Java and Kalimantan.

3. Preaching as a Medium for the Formation of Civilization

a. Foundation of Da'wah: Tawhid

In Islam, monotheism has a very central and essential position. Monotheism is not only the source of thought patterns, attitudes, and behavior, but also a key condition for the acceptance or rejection of one's deeds. True monotheism fosters sincerity and new enthusiasm, spurring a person to be more productive in positive things. On the other hand, false monotheism not only weakens imagination and freezes initiative, but also nullifies all deeds.¹⁸

The science of Tauhid itself is a science that uses naqli propositions and aqli propositions to determine religious beliefs. Understanding the explanations in the Science of Tauhid will be easier if you use the dalil naqli and dalil aqli. The most important discussion in the Science of Tauhid is about the Oneness of Allah SWT.¹⁹

Because monotheism is central (main) in every life, both concerning ritual and social aspects, monotheism becomes very important in relation to the foundation of da'wah. This means that da'wah has the value of worship in the sight of Allah SWT when it is based on da'wah. In fact, monotheism also becomes the spirit in spreading da'wah to the community. With strong monotheism, a da'wah does not easily give up when facing challenges in the field of da'wah. A person who already has a strong monotheistic character will make various obstacles as part of the process to gain great rewards. If we break it down into practical life, first, in order to build a civilization, a person must be willing and brave to take the risk of good deeds and forbid evil in dignified and compassionate ways. Second, all da'wah activities and their relation to

¹⁶ Siti Ma'rifah and Muhamad Mustaqim, "Pesantren Sebagai Habitus Peradaban Islam Indonesia," *JURNAL PENELITIAN* 9, no. 2 (August 1, 2015): 349, <https://doi.org/10.21043/jupe.v9i2.1325>.

¹⁷ Imam Mustofa, "MENJADIKAN PESANTREN SEBAGAI PUSAT PERADABAN MUSLIM DI INDONESIA," *Millah: Jurnal Studi Agama*, 2011, 80, <https://doi.org/10.20885/millah.vol11.iss1.art4>.

¹⁸ Jarman Arroisi, "Integrasi Tauhid Dan Akhlak Dalam Pandangan Fakhruddin Ar-Razi," *TSAQAFAH* 9, no. 2 (November 30, 2013): 309, <https://doi.org/10.21111/tsaqafah.v9i2.55>.

¹⁹ Adenan Adenan, Ismet Sari, and Sutan M. Arfierdin Pohan, "AQAIID AL-KHAMSINA MENURUT AHLUSSUNNAH WAL JAMA'AH," *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 2, no. 2 (October 10, 2020): 216, <https://doi.org/10.51900/alhikmah.v2i2.8806>.

civilization must be purely because of Allah SWT. Third, the ways of carrying out da'wah in relation to the formation of civilization must be based on the rules made by Allah in his holy book. Fourth, da'wah and civilization are shown by attitudes (ahwal), especially morals based on the Qur'an and Hadith. Fifth, whatever risk is weighed is the pleasure of Allah SWT.

b. Foundation of Da'wah: Family

Da'wah activities are actually identical to leadership and responsibility activities. This means that a da'wah who invites others is essentially inviting himself and his closest family first. He must lead and be responsible for the family he leads first. One of the targets of leadership is the smallest group in society, namely the family. According to Ali Yafie, the family is the first and foremost fellowship (unit) in society. From this fellowship, the development of humans into a large society in the form of clans, tribes, tribes, and so on, which are then developed into people and nations that are scattered, inhabiting and becoming residents on the surface of this vast earth. To have a reliable and strong family, the role of women is needed in da'wah activities in the family. Because women have a position and status in the family that is strong and close to all family members. As conveyed in the hadith of the Prophet SAW, first, the hadith of the Prophet Muhammad SAW, "the best adornment is a pious woman (sahih hadith, HR Muslim, Ahmad and an-Nasai from Ibn Umar). Second, the world is all objects and the best object in the world is a woman with good behavior. (Shihih hadith from HR Muslim Ahmad and an-Nasai from Ibn Umar). Third, women are the pillars of the state. If women are good, the country will also be good, if women behave badly, the country will also be bad.²⁰ In the context of family da'wah, the role of women (mothers) has a special position in Islam. Because mothers are considered the first madrasah for their children. Although da'wah within the family itself seems easy, it is actually very difficult to do. The toughest challenges generally come from those closest to them. Da'wah within the family must have a special strategy and communication so that the da'wah is accepted. Communication is understood as the process of conveying information or messages from a person or group of people to another person or group of people that originates from the Qur'an and hadith with the aim of changing the attitudes, opinions, or behavior of others for the better according to Islamic teachings, either directly verbally, or indirectly through the media.²¹

Today, media is quite dominant in everything, including in the world of preaching. We find many Islamic studies on social media, both in the form of recordings and live. All religious themes are on social media. This shows how easy preaching is to do. However, in reality, until today, the morality of society has not improved. We can see this fact in our daily lives, deviant behavior from religion always exists and even tends to metamorphose into various forms of deviation. This indicates that preaching through the media has not shown significant moral improvement. Therefore, it is necessary to do another way of preaching, namely through exemplary behavior (uswah hasanah). Exemplary in the term of the Qur'an is referred to as "uswah" and "iswah" or with the words "al-qudwah" and "al-qidwah" which mean a state when a human being follows another human being, whether in

²⁰ Enung Asmaya, "Peran Perempuan Dalam Dakwah Keluarga," *Yinyang: Jurnal Studi Islam Gender Dan Anak*, December 1, 2020, 281, <https://doi.org/10.24090/yinyang.v15i2.3901>.

²¹ Nurul Laila Hidayat, "STRATEGI KOMUNIKASI DAKWAH PENYULUH AGAMA ISLAM DALAM PEMBINAAN KELUARGA SAKINAH," *Indonesian Journal of Islamic Communication* 3, no. 1 (December 31, 2020): 47, <https://doi.org/10.35719/ijic.v3i1.632>.

goodness or badness. So, "exemplary" is something that is imitated or emulated by someone from another person. However, the role model referred to here is a role model that can be used as a tool for Islamic education, namely a good role model, in accordance with the meaning of "uswatunhasanah". From the definition above, it can be seen that the role model method is a way or path taken by someone in the process of preaching through actions or behavior that are worthy of imitation (modeling). However, what is desired with the role model method used as a means of Islamic preaching is that role models are a form of responsible individual behavior that is based on direct practice. By using the direct practice method, it will provide effective and maximum results in the preaching process.²² With the uswatun hasanah method, the object of preaching will see directly how a person actually behaves. Especially in the context of family, preaching with uswatun hasanah will be much more effective because the figure who becomes the preacher gives a direct example.

c. Foundation of Da'wah: Economy

Every Muslim, wherever they are, is in principle also a preacher. Therefore, it is obligatory for a mukallaf to teach others to do good, leave evil and invite them to the sentence of monotheism. This invitation is not coercive, let alone threatening with violence, either verbally or non-verbally.

In order for a preacher to succeed in his preaching and preach with full sincerity (selflessly), the preacher must have a business as part of his endeavor. Furthermore, a preacher can also carry out economic empowerment as part of his preaching. Through economic empowerment, the preacher waters his people not only with spiritual food but also with physical food.

The preaching movement with an economic empowerment model is one of the breakthroughs, so that the people are not only "full" with spiritual food but also physically. This is an effort by preachers to improve the welfare of the people with an Islamic-based economic program. Thus, it is clear that preaching in the economic field is a necessity in this era. So that every mad'u can be empowered, with the ultimate goal of becoming a prosperous society.²³ In this case, the Dalwa Islamic boarding school also took several steps to strengthen the economy such as creating the Dalwa Syariah Hotel, Dalwa Tour and Travel, Dalwa Mart, Dalwa Water and producing various needs of students from clothing to food. This was done so that strengthening the economy of the Islamic boarding school becomes a reality.

d. Target of Da'wah

In carrying out da'wah, a da'i should pay attention to several important aspects in da'wah. Among them are da'wah communication, da'wah psychology and da'wah sociology. First, da'wah communication is needed because da'wah is actually communication by inviting people to the truth of Islam. It will not work well when in inviting people to goodness we do not pay attention to communication. Second, da'wah psychology, this is related to the condition of the da'wah object. The da'i must understand the psychological condition of the mad'u. By knowing the psychological condition of the mad'u, the da'wah invitation will be more effective. Third, da'wah sociology, this is important as a complement that must also be considered. Da'wah in rural areas is different from urban areas. Da'wah in the business community will be different from da'wah among workers. Knowing the sociology of da'wah will make

²² Hasan Bastomi, "Keteladanan Sebagai Dakwah Kontemporer Dalam Menyongsong Masyarakat Modern," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 11, no. 1 (2017): 8, <https://doi.org/10.24090/kom.v11i1.1275>.

²³ Asep Iwan Setiawan, "Dakwah Berbasis Pemberdayaan Ekonomi dan Peningkatan Kesejahteraan Mad'u," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 6, no. 2 (2012): 348, <https://doi.org/10.15575/idajhs.v6i2.342>.

it easier for da'wah in conveying da'wah material. To facilitate da'wah, the objects and targets of da'wah are divided into three, namely Da'wah to oneself and family, Da'wah to the surrounding environment and Da'wah to the wider environment.

1) Da'wah to self and family

Family is the smallest unit in society in a family a child has a lot of interaction time in everyday life so that everything that happens in the family can be imitated and done by a child in the process of his life development so that it will support the formal education process in the formation of the child's character as the next generation in the family. Therefore implementing an exemplary attitude in the family is very important to do. Moreover, in Islam, preaching to the family is highly prioritized compared to preaching to others because it is useless to convey religious messages to others if the family itself does not have morality in accordance with Islam.²⁴

Father and mother figures in the family play an important role in creating a positive environment. Therefore, the most important da'wah is to preach to one's own family because it is the smallest part of the social environment. The Qur'an also recommends preaching to yourself and your family first. As in the letter at Tahrim: 6.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Meaning: O you who believe! Protect yourselves and your families from the Fire whose fuel is men and stones; over it are angels, stern and severe, who do not disobey Allah in what He commands them and always do what they are commanded.

The verse explicitly commands to preach to the smallest environment first. A head of the family should preach to himself by giving an example to his wife and children. In this way, it means that the head of the household has carried out the word of Allah SWT.

2) Preaching to the Surrounding Environment

After conducting da'wah to the smallest family, then a person can conduct da'wah to the community. There are many ways and strategies that can be done to preach to the surrounding environment. Because the surrounding environment is a relatively small society, the complexity of the problem is also still in the category of not too big. However, in the surrounding community, good communication is needed so that da'wah is easily accepted in society. In the Quran, there are several principles that can be used to preach in the midst of the surrounding community. First, the principle of qaulan layyinan. The word qaulan layyinan is mentioned in QS Thaahaa: 44, which reads, "So speak to him both with gentle words, hopefully he will remember to be afraid." According to Al-Maraghi (1943: 156) qaulan layyinan means gentle speech so that it can touch the heart and attract it to accept da'wah. Meanwhile, according to Ibnu Katsir (2000: 243) what is meant by layyinan is words of sarcasm / not with frank words. Second, the principle of qaulan sadidan. Qaulan sadidan means true, honest, straight, no lies, and no twists and turns. The word qaulan sadidan is mentioned twice in the Qur'an. First, Allah commands humans to convey

²⁴ Jon Paisal, "Peran Dakwah Dalam Keluarga Dan Relevansinya Bagi Pembentukan Karakter Anak," *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (July 14, 2021): 52, <https://doi.org/10.32505/qadha.v8i1.2726>.

qaulan sadidan in matters of orphans and descendants. Second, Allah commands qaulan sadidan after piety. An example of qaulan sadidan is not lying because lies are certainly very detrimental to many parties. Third, the principle of qaulan maysuran. The word qaulan maysuran is only mentioned once in the Qur'an, QS. Al-Israa': 28. Based on the reasons for the revelation (asbab al-nuzul) of the verse, Allah gave education to the Prophet Muhammad SAW to show a wise and prudent attitude in dealing with close family, the poor and travelers. Etymologically, the word maysuran comes from the word yasara which means easy or simple. When the word maysuran is combined with the word qaulan it becomes qaulan maysuran which means to say easily or simply. Speaking easily means that the words used are easy to digest, understand, and comprehend by the communicant. One of the principles of communication in Islam is that every communication must aim to bring humans closer to their God and other servants. By holding the three principles above, preaching will be very easy to understand and accept by the community.

3) Da'wah to a Wide Environment (Global)

The era of globalization seems unstoppable, entering every corner of the country and becoming an inevitability of world relations. This era requires every country and its individuals to be able to compete with each other, both between countries and between individuals. The competition that is the essence of globalization often has negative influences and impacts if observed carefully. The influence of globalization on aspects of life, although its initial goal was directed at the economic and trade sectors, has a multidimensional impact. Globalization has become the locomotive of change in the world order with the consequence of pulling its carriages containing culture, thought and material.²⁵ Globalization is something that cannot be denied, especially with the presence of social media. Anyone and anywhere will influence each other.

From this fact, it is very necessary for a preacher to carry out da'wah to the global world. So that the global world can also be influenced by positive things. Things that can make people better. The chessboard in the global world is very vulnerable to making people carried away by the flow of global culture which sometimes clashes with religious values.

According to Abdullah Nasihin Ulwan, Muslims in this modern era will face several problems, namely the challenges of Satan, self, and lust; the challenge of ghazwul fikri; the challenge of moral crisis; the challenge of secular government; and the challenge of pessimism towards Islamic practices. According to Asrowi, the modern era or commonly called the era of globalization has given rise to various pressures and conflicts in all aspects of human life; all humans are directly involved in such a situation without exception. This unorganized situation is exploited by criminals for unilateral interests, which ultimately gives rise to new problems. Problems after problems that arise cause various diseases, both physical and mental. This situation forms a complicated circle of life. Situations like this cause a loss of concern for one another, so that they will do anything or justify any means to fulfill their life's needs and to cure their respective illnesses.²⁶ The above data is a challenge for

²⁵ Ratnah Umar, "METODE DAKWAH DI ERA GLOBALISASI," *AL TAJDID* 1, no. 2 (2009): 77, <http://ejournal.iainpalopo.ac.id/index.php/tajdid/article/view/571>.

²⁶ Munawir Haris, "Urgensi Dakwah Dan Problematika Masyarakat Global," *TASAMUH: Jurnal Studi Islam* 10, no. 1 (April 2, 2018): 9, <https://doi.org/10.47945/tasamuh.v10i1.63>.

a preacher. How can a preacher provide something positive from the global problem.

Islamic Values Education

The formation of the desired civilization is difficult to realize if Islamic values are not instilled comprehensively. Islamic values need to be instilled early. Because in essence, humans in the concept of Islam have a primary value in themselves, namely the value of monotheism. This value has been inherent since in the womb, as written in the Qur'an, Surah al-A'raf: 172.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝١٧٢

Meaning: And (remember), when your Lord brought forth the offspring of the children of Adam from their groves and Allah took testimony against their souls (while saying): "Am I not your Lord?" They answered: "Yes (You are our Lord), we are witnesses." (We do this) so that on the Day of Resurrection you will not say: "Indeed, we (the children of Adam) were those who were heedless of this (the oneness of God)."

This verse clearly shows the primordial agreement between creatures and the Creator that creatures will worship (believe in) the Creator (Allah SWT).

1. Value of Faith

Faith is a confession in the heart about the oneness of God and the truth of the apostles and everything they brought from Allah SWT. Saying it verbally and practicing the pillars of Islam are branches of faith. A person who truly believes and expresses it verbally and in deeds is actually a believer and a Muslim. This is what is praiseworthy and desired by God, which is in accordance with his inner and outer body. Believers who believe in His qada and qadar are brave and not afraid. Because he believes that there is no hardship or ease, wealth or poverty, life and death, but with God's provisions. That person does his best work, he does not fear anything but Allah. And he does not hope but for the mercy and pleasure of Allah SWT. The expression of a believer's faith is to carry out God's commands, both directly related to God and to humans (*habl min Allah* and *habl min al-nas*). The wisdom contained in Surah Al-Anfal verse 64 is that Allah is sufficient for those who believe in Him and depend on Him, faith is the main foundation in achieving victory, the obligation to believe is to love Allah alone.²⁷

This value of faith, if truly applied properly, then humans will never experience significant difficulties. The companions of the prophet, even though they struggled hard, were under pressure, and lived in poverty, did not reduce their enthusiasm to create a new Islamic civilization. This is none other than the faith that is embedded in them. But unfortunately today education ignores the aspect of faith. The process of secularization is strong enough to enter education. Concerns about the process of secularization through science have recently begun to emerge. This concern arises due to the awareness of humanity, especially Muslims, where so far educators have not included religious values in every learning process, so that it seems that the learning process takes place in a "value free" manner, this is feared to lead Muslims towards secular thinking.²⁸ Secularism is identical to *laa diniyyah* (not bound by *ad-dien*), which is an idea that calls for establishing life on the basis of knowledge and reason and paying attention to the

²⁷ Achmad Ridlowi, "PERAN KEGIATAN ISTIGATSAN DALAM MENINGKATKAN NILAI-NILAI KEIMANAN DI PONDOK PESANTREN TREMAS PACITAN," n.d., 71–72.

²⁸ Abdul Kadir, "MENUMBUHKAN NILAI-NILAI KEIMANAN MELALUI ORIENTASI PENDIDIKAN SAINS FISIKA," *Shautut Tarbiyah* 16, no. 2 (November 1, 2010): 133–34, <https://doi.org/10.31332/str.v16i2.133>.

welfare without being bound by religion. The agreed meaning of the word secularism is to separate religion from the state and social life and narrow the space for religion so that it is only stored in the soul of each individual, it must not go beyond the special relationship between him and his Lord.²⁹ With the secularization that is being promoted, it will gradually eliminate the aspect of faith within a person.

2. Islamic Values

According to Muhammad Abduh, the word Islam comes from Arabic and is a masdar form of the verb (Aslama-Yuslimu-Islaman). Which etymologically means "prosperous, not flawed, safe". Furthermore, the words salm and silm, mean: Peace, obedience, and surrender. From these words, the word salam is formed as a term with the meaning: Prosperous, not blameworthy, safe, peaceful, obedient and surrender. At-Tamimiy added that from the description of the words above, the meaning of Islam can be formulated as obedience or submission and surrender to Allah. The meaning of Islam according to the term is, the attitude of surrender (surrender, submission, obedience) of a servant to his Lord by always carrying out His commands and avoiding His prohibitions, in order to achieve peace and safety in life, in the world and in the hereafter.³⁰ If these Islamic values are truly embedded in the hearts of Muslims, then Muslims will never feel fear in anything. Because everything has been arranged by Allah SWT.

3. Value of Ihsan

Etymologically, the word "ihsan" is a masdar form of the verb: "Ahsana-Yuhsinu-Ihsana) (doing good, both to oneself and to others) and is the opposite of the word "asaa". In the Qur'an, the word Ihsan and its roots appear 195 times in various letters and verses. While the word "ihsan" is specifically mentioned in twelve places. According to 'Izz al-Din based on the guidance of the Qur'an, Surah al-Nahal: 90, it is understood that Allah requires acts of ihsan towards everything continuously for eternity, then Allah states that He loves those who always do ihsan (QS; 2: 195) According to 'Izz al-Din, Allah's command to do ihsan is a reason to obtain Allah's love, so every Muslim should welcome this call with high motivation and apply acts of ihsan not only towards humans, but also towards other creatures of Allah such as: Angels, plants, animals and others.³¹ This message of ihsan, as explained in the writing above, is that ihsan is not only for humans, but also for animals and plants. This message makes us aware of how the values in Islam if practiced will bring positive impacts to humans and nature.

Conclusion

Based on the explanation above, why Islamic boarding schools are a very strategic place in the formation of Islamic civilization: first, Islamic boarding schools are strategic places to teach Islamic values from an early age. Islamic boarding school education that adheres to 24-hour study time is considered very effective. Second, in Islamic boarding schools there are actors who are role models that can be imitated by students, namely the boarding school caretaker or other asatidzah. Third, Islamic boarding schools are also places where students from various backgrounds gather, so it is very possible to train things related

²⁹ Ibrahim Bafadhol, "SEKULARISME DAN PENGARUHNYA DALAM DUNIA PENDIDIKAN ISLAM," *Edukasi Islami: Jurnal Pendidikan Islam* 4, no. 07 (October 25, 2017): 887, <https://doi.org/10.30868/ei.v4i07.68>.

³⁰ Ruri Liana Anugrah et al., "Islam, Iman Dan Ihsan Dalam Kitab Matan Arba'In An-Nawawi (Studi Materi Pembelajaran Pendidikan Islam Dalam Perspektif Hadis Nabi SAW)," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 9, no. 2 (December 28, 2019): 33, <https://doi.org/10.18592/jt>.

³¹ Zulkayandri Zulkayandri, "KONSEP IHSAN 'IZZ AL-DIN IBN ABD AL-SALAM," *Al-Fikra: Jurnal Ilmiah Keislaman* 4, no. 1 (July 28, 2017): 30, <https://doi.org/10.24014/af.v4i1.3750>.

to civilization. As for the social construction in the formation of Islamic civilization, namely, first, good command of Arabic. Because by mastering Arabic, you will automatically master the sources of Islamic knowledge well (Qur'an, Hadith and turats books). Second, strengthening the value of monotheism. Because monotheism is central (main) in every life, both concerning ritual and social aspects, monotheism becomes very important in relation to the foundation of da'wah. In fact, monotheism is also a spirit in spreading da'wah to the community. Third, strengthening economic values. In order for a preacher to succeed in his preaching and preach with full sincerity (selflessly), the preacher must have a business as part of his endeavor. Furthermore, a preacher can also empower the economy as part of his preaching. Through economic empowerment, the preacher waters his people not only with spiritual food but also physical food.

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