

Spiritual Approach and Development of the Insan Kamil Character

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Abstrak : Penelitian ini bertujuan untuk mengkaji hakikat pendekatan ruhayiah yang dipraktikkan Lukman al-Hakim terhadap anaknya. Penelitian ini menggunakan metode kualitatif deskriptif, data-data yang didapatkan dari hasil penelusuran secara pustaka di google scholar, buku-buku, dan tafsir al-Qur'an yang memuat kajian ini akan dikumpulkan, dikelompokkan dan dianalisis menggunakan tehnik Milles dan Huberman. Adapun hasil penelitian ini menunjukkan membimbing dan mengarahkan perkembangan mental serta pertumbuhan fisik dalam konteks pendidikan tidak dapat dipisahkan dari aspek psikologis, karena proses Pendidikan berhubungan langsung dengan individu yang mengalami tahapan-tahapan perkembangan baik secara mental maupun fisik. Pendekatan Lukman Hakim mencakup aspek tauhid, akhlak, dan ibadah. Sedangkan karakteristik manusia sebagai insan kamil meliputi: 1) Kesehatan dan kekuatan fisik serta keterampilan, 2) Kecerdasan dan kepandaian, 3) Kualitas rohani yang tinggi.

Abstract: This study aims to examine the essence of the spiritual approach practiced by Luqman al-Hakim with his son. This research employs a descriptive qualitative method. Data obtained from literature searches in Google Scholar, books, and Quranic exegesis relevant to this study will be collected, categorized, and analyzed using the techniques of Miles and Huberman. The results of this study indicate that guiding and directing mental development and physical growth within the context of education cannot be separated from psychological aspects, as the educational process is directly related to individuals experiencing various stages of development, both mental and physical. Luqman al-Hakim's approach includes aspects of *tauhid*, *akhlak*, and *ibadah*. The characteristics of a perfect human being (*insan kamil*) include: 1) physical health and strength as well as skills; 2) intelligence and knowledge; 3) high spiritual quality.

Keyword : Insan Kamil, Spiritual Approach

Introduction

Islam, as a revealed religion, contains comprehensive guidance and regulations that encompass both worldly and spiritual life, the external and internal aspects, as well as the physical and spiritual dimensions. As a religion that offers comprehensive guidance, Islam brings a value system that enables its followers to be servants of Allah who can enjoy their lives in any situation and condition, in space and time, with a receptive attitude (*tawakkul*) towards the will of their Creator. This will is reflected in all the provisions of Islamic law (*sharia*) and the underlying creed (*aqidah*).

From the perspective of individual life, such a life is only achieved when one can live based on equilibrium in both spiritual functional activities on one hand and physical functional activities on the other, creating a harmonious pattern of life within oneself, society, and the environment as a whole. This kind of balance, in the terminology of personality psychology, is

referred to as internal and external homeostasis, an ideal pattern of life that can be attained through the process of Islamic education¹. Thus, the main task of Islamic education is to shape the personality of an *insan kamil* (a complete or perfect human being)², that is, a person who is whole in both body and soul, able to live and develop naturally and normally due to their devotion to Allah, beneficial to themselves and society, in harmony with the universe, and attaining happiness in this world and the hereafter³.

Luqman al-Hakim is one of the Islamic figures who can serve as a model in the process of Islamic education. Luqman al-Hakim is considered successful in educating his child through various approaches. One of these approaches is the psychological or spiritual approach⁴. In the Indonesian dictionary, *ruh* or *roh* means soul or spirit⁵. That approach ultimately leads to the goal of Islamic education, which has been conveyed, namely the formation of the character of an *insan kamil* (a complete or perfect human being).

Result

The Spiritual Approach in Luqman al-Hakim's Education

The spiritual or psychological approach, according to a certain understanding, recognizes that humans or children are creations of Allah who are in the process of spiritual and physical development, requiring guidance and direction through education. Guiding and directing the development of the soul and the growth of the body within the context of education cannot be separated from psychological understanding, as the task of educating involves interacting with human beings who undergo various stages of development, both mentally and physically.

This goal, from a psychological perspective, aligns well with the innate human nature of divine consciousness, as mentioned in Qur'an.

"And (remember) when your Lord brought forth from the loins of the children of Adam their descendants, and made them testify concerning themselves, (saying), 'Am I not your Lord?' They said, 'Yes, we bear witness.' (This was) so that on the Day of Resurrection you would not say, 'Indeed, we were unaware of this.'" (QS. Al-A'raf, 7:172)⁶

Based on the verse, from the womb, humans possess an innate disposition towards belief in God, and this remains true even after birth and during childhood. According to a theory, children who frequently talk about religion with their peers have greater motivation than those who rarely discuss it.⁷

¹ Muhammad Arifin, *Ilmu Pendidikan Islam: Tinjauan Teoretis Dan Praktis Berdasarkan Pendekatan Interdisipliner* (PT Bumi Aksara, 2014).

² M. K Adha and A. Darmiyanti, "Implementasi Pendidikan Karakter Islam Dalam Pembelajaran Pendidikan Agama Islam Masa Pandemi Covid-19 Di Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 1 (2022): 917–924.

³ Zakiah Daradjat, *Ilmu Pendidikan Islam* (Diterbitkan atas kerjasama Penerbit Bumi Aksara, Jakarta dengan Direktorat ..., 1992).

⁴ Zakiah Daradjat, "Ilmu Jiwa Agama, Cet," *XV*, (Jakarta: Bulan Bintang, 1996) (1979).

⁵ Tim Redaksi Kamus Besar Bahasa Indonesia, "Kamus Besar Bahasa Indonesia" (2018), accessed January 15, 2024, http://digilib.itbwigalumajang.ac.id/index.php?p=show_detail&id=7958.

⁶ Al-Qur'an Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah, 2015).

⁷ Daradjat, "Ilmu Jiwa Agama, Cet."

This statement provides an understanding that children inherently have a strong inclination to know about religion (God), and therefore their development needs to be guided. Based on this understanding, Luqman al-Hakim oriented the subsequent educational goals towards the cultivation of moral character. During such growth periods, it is necessary to instill fundamental values, as children at this stage are developing emotionally.⁸

The structure of the material developed by Luqman al-Hakim appears to have a significant influence on the child's psyche. Luqman formulated the materials based on psychological considerations, in line with the stages of child development. The material provided by Luqman al-Hakim includes monotheism (tauhid), moral character (akhlak), worship (ibadah), and social interactions (muamalah). When examining the sequence of these materials, this order is highly relevant to the development of the human psyche.⁹

The development and growth of children should be seen as a necessity, as it indicates that children will achieve maturity and adulthood. Although they are growing and developing towards maturity, children cannot be equated with adults. Their ways of thinking, behaving, and acting are clearly different from those of adults. Children are not merely miniature adults. Examining the psychological approach applied by Luqman al-Hakim, it seems that in the educational process, the normative framework is used as the main basis for this approach. The normative foundation is religious values as the basis for education with a psychological dimension. This normative framework can be seen in three elements: the concept of humanity, the concept of education, and the concept of psychology.¹⁰

As a devout person endowed with wisdom, Luqman al-Hakim certainly understood that humans are born into this world with no inherent knowledge whatsoever. Therefore, a child who is born needs to be educated and guided in their development towards maturity. A child is seen as a pure being with an inherent disposition towards belief in God, having affirmed that Allah is their Lord even while still in the womb.

Educational Material of Luqman al-Hakim

Educational material plays a crucial role in the educational process, as it is through this material that all educational aspects are imparted to the learners. The material also has an integral relationship with other elements, especially when related to educational goals. This means that goals cannot be achieved unless the material to be developed is well and appropriately selected. According to Abdurrahman Saleh Abdullah, as cited by Barsihannor, the term educational material refers to organizing fields of knowledge that form the basis of educational activities. These fields of knowledge can be separated from each other but

⁸ Indonesia, "Kamus Besar Bahasa Indonesia."

⁹ Budie Agung, Khalid Ramdhani, and M. Tajudin Zuhri, "Konsep Tauhid Sebagai Subtansi Pendidikan Islam: Belajar Dari Pengalaman Luqman Al-Hakim Dalam Qur'an Surat Lukman Ayat 13," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 3, no. 2 (2020): 271–290.

¹⁰ Imro'ah Qanita, "Konsep Pendidikan Akhlak Anak Dalam Surah Luqman Ayat 13-19 Telaah Tafsir Al-Misbah" (PhD Thesis, INSTITUT AGAMA ISLAM NEGERI MADURA, 2023), accessed August 8, 2024, <http://etheses.iainmadura.ac.id/id/eprint/6351>.

constitute an integrated whole.¹¹ The educational materials found in the story of Luqman al-Hakim are as follows:

Monotheism (Tauhid)

The term *tauhid* is familiar to every person who claims to be a Muslim. This word is an active verbal noun (requiring an object or complement), derived from the word *wahid*, which means one or singular. Therefore, the literal meaning of tauhid is to unify or to affirm the oneness of God.¹² The material related to monotheism (tauhid) can be seen in Luqman al-Hakim's advice in the Qur'an.

And (remember) when Luqman said to his son, while he was instructing him: 'O my son, do not associate others with Allah. Indeed, associating others with Him is a great injustice' (QS. Luqman 31:13).¹³

The material on monotheism (tauhid) is the first lesson that Luqman al-Hakim imparts to his son, as tauhid is a fundamental and essential teaching for cultivating faith in Allah. What Luqman explains about Allah is very precise. He not only forbids associating others with Allah but also further explains who Allah is and why He should be worshiped. He advises his son as mentioned in the translation of QS. Luqman 31:16.

Luqman said: "O my son, indeed if there is (an act) as small as a mustard seed, and it is hidden within a rock or in the heavens or on the earth, Allah will bring it forth (and repay it). Indeed, Allah is Subtle and Knowing."¹⁴

This verse conveys the meaning that Allah's knowledge and power are profound. He has complete reckoning and justice. Whatever action is performed, even if as small as a mustard seed, wherever it is done, Allah knows it.¹⁵ In this regard, Luqman al-Hakim has explained who Allah truly is and who deserves to be worshiped. Thus, it can be understood that he not only introduced the concept of monotheism (tauhid) but also further elucidated its essence.

Akhlak

The second material contained in the story of Luqman al-Hakim is the material on moral character (akhlak). This material refers to all the values found in the story that are closely related to moral teachings, including the moral teachings given by God as well as the moral guidance imparted by Luqman al-Hakim.¹⁶ The moral education found in the story of Luqman al-Hakim seems to align with what was proposed by al-Abarsyi, an Islamic education expert from Egypt, as cited by Haidar Putra Daulay. Among the five goals of Islamic education, one of the most important is moral education.¹⁷

¹¹ Agung, Ramdhani, and Zuhri, "Konsep Tauhid Sebagai Subtansi Pendidikan Islam."

¹² Qanita, "Konsep Pendidikan Akhlak Anak Dalam Surah Luqman Ayat 13-19 Telaah Tafsir Al-Misbah."

¹³ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*.

¹⁴ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya*.

¹⁵ Qanita, "Konsep Pendidikan Akhlak Anak Dalam Surah Luqman Ayat 13-19 Telaah Tafsir Al-Misbah."

¹⁶ Di dalam QS. Luqman/31: 12-19 terdapat beberapa nasehat atau ungkapan, yang mengajarkan etika atau akhlak. Nasehat atau ungkapan itu ada yang dikategorikan sebagai pernyataan Allah, dan ada pernyataan Luqman al-Hakim yang pada prinsipnya juga firman Allah.

¹⁷ Haidar Putra Daulay, *Pemberdayaan Pendidikan Islam Di Indonesia* (Rineka Cipta, 2009).

Ibn Miskawaih, recognized as a leading expert in the field of ethics, stated that ethics are traits embedded in the soul that drive a person to act without the need for conscious thought and consideration. Meanwhile, Darasz defines ethics as an inner strength that manifests in either a tendency toward righteousness (good ethics) or wickedness (bad ethics).¹⁸ Akhlak juga bisa dimaknai sebagai bangunan jiwa yang bersumber darinya perilaku spontan tanpa didahului pemikiran, berupa perilaku baik ataupun perilaku buruk.¹⁹

Although ethics can refer to both good and bad or positive and negative behaviors and attitudes, in everyday societal discussions, the term 'ethics' almost always carries a positive connotation, such as honesty, sincerity, patience, humility, love, courage, generosity, courtesy, justice, and respect for others, among others. In Islamic texts, good ethics are referred to as *al-Akhlaq al-Karimah*.

In Islam, ethics hold an important position and are considered vital in guiding societal life. Islamic ethics truly uphold human existence as a dignified being in accordance with its inherent nature. The principles of Islamic ethics manifest in aspects of life characterized by balance, realism, effectiveness, efficiency, utility, discipline, and careful planning, with a foundation of meticulous analysis. The ultimate goal of ethical education, according to classical Islamic scholars, is the development of positive character in human behavior.²⁰

The quality of a person's ethics can be assessed through at least three indicators.²¹ *First*, consistency between what is said and what is done, in other words, the alignment between words and actions. *Second*, consistency in orientation, meaning there is alignment between views on one issue and views on other areas. *Third*, consistency with a simple lifestyle. In Sufism, a mental attitude that always maintains personal purity, engages in worship, lives simply, is willing to sacrifice for the greater good, and consistently practices virtue is essentially a reflection of noble ethics.

Ibadah

Materi pendidikan yang diberikan Lukman al-Hakim kepada anaknya termasuk pula soal ibadah kepada Allah. Materi ibadah ini dapat dilihat dari nasehat Lukman al-Hakim sebagaimana termaktub dalam terjemahan QS. Luqman/31: 17.

O my son, establish prayer, enjoin what is good, and forbid what is wrong, and be patient over what befalls you. Indeed, these are among the things that Allah has commanded.²²

Upon examining Surah Luqman 31:17, it appears that worship has two dimensions. First, worship directed towards Allah, as in the advice to establish prayer. Second, worship

¹⁸Muhammad Abdullah Darraz, dalam Ulil Amri Syafri, *Pendidikan Karakter Perspektif al-Qur'an* (Cet. I; Jakarta: Rajawali Pers, 2012), h. 73.

¹⁹Mukti Ali et al., *Pendidikan Karakter Berbasis Tradisi Pesantren* (Rumah Kitab, 2017), accessed August 8, 2024, <https://digilib.uin-suka.ac.id/id/eprint/58368/>.

²⁰Adha and A. Darmiyanti, "Implementasi Pendidikan Karakter Islam Dalam Pembelajaran Pendidikan Agama Islam Masa Pandemi Covid-19 Di Sekolah Dasar."

²¹Abdul Madjid, *Pendidikan Karakter Perspektif Islam* (Bandung: Rosdakarya, 2011), h. 61.

²²Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya*.

with a social dimension, such as the advice to promote virtue and prevent wrongdoing among people. From this explanation, it can be concluded that prayer, as well as other forms of worship, is closely related to the development of steadfastness of heart and the perfection of the soul. Worship, when performed sincerely, manifests moral and social attitudes. Worship that does not foster social consciousness, a crucial aspect of moral living, loses its true meaning, and thus, those who practice formal worship without social awareness are in fact condemned by God.²³

The Perfect Human in Islam

What are the characteristics of a perfect human according to Islam? A perfect human in Islam cannot be beyond its inherent nature. The following outlines the characteristics of a perfect human in Islam:

Healthy, Strong, and Skilled Body

Muslims need to have a healthy and strong body, especially in relation to the needs of propagating, defending, and upholding the teachings of Islam. From this perspective, Islam idealizes Muslims who are physically healthy and strong. Islam also desires that Muslims be mentally healthy because the core of Islamic teachings (faith) is a mental matter. Mental health is closely related to physical health. Since mental health is important, physical health is also important. Because physical health is often related to the defense of Islam, from the very beginning of its history, physical education (to ensure health and strength) has been provided by Islamic leaders, including training in archery, swimming, weaponry, horse riding, and sprinting.²⁴ The importance of physical strength and health is also supported by religious evidence.

In Surah Al-Anfal, verse 60, Muslims are instructed to prepare strength and cavalry to face the enemies of Allah. The enemies of Allah are those who threaten the religion of Islam. This preparation includes physical education. There are several sayings of the Prophet Muhammad (peace be upon him) that emphasize the importance of skills such as archery and horseback riding for Muslims. Umar ibn al-Khattab instructed his governors to train their children in swimming and horse riding.

According to Bucher, as cited by Ahmad Tafsir, a well-developed body must be strong (power); meaning a person should be physically strong. A visible sign of this is well-developed muscles. The outcomes are high adaptability, quick recovery, and resistance to fatigue, meaning not getting tired easily. Other signs include being active and looking fresh. A healthy and strong body will display beauty; beauty is an important aspect of life in Islam. A healthy

²³QS. al-Maun/107: 1-7. Kandungan surah ini menegaskan bahwa tiadanya sifat sosial merupakan indikasi kepalsuan dalam beragama, dan kegiatan melakukan salat justru dikutuk Tuhan, jika salat itu lalai dan tidak melahirkan sifat sosial tersebut.

²⁴ Arifin, *Ilmu Pendidikan Islam*.

and strong body is also related to another characteristic desired in a perfect Muslim, which is mastering a skill necessary for earning a livelihood.

Since the early days of Islamic development, Muslim educators have recognized the importance of skill education, which includes practical knowledge and vocational training. They generally consider it a communal obligation (*fardhu kifayah*). The following Qur'anic verses seem to indicate the necessity for Muslims to possess skills:

And construct the ship under Our observation and according to Our revelation, and do not address Me concerning those who have wronged; indeed, they are to be drowned' (QS. Hud 11:37).²⁵

Muslims living in the modern era, including in Indonesia, cannot afford to disregard skill education. It is extremely difficult to manage one's life without possessing at least one essential skill. One characteristic of a good Muslim is having at least one type of skill necessary for daily life.

Intelligent and Knowledgeable

Islam desires its followers to be intelligent and knowledgeable. These are traits of a fully developed intellect. Intelligence is characterized by the ability to solve problems quickly and accurately, while knowledge is marked by having a wealth of information. One of the traits of a perfect Muslim is being both intelligent and knowledgeable. These qualities can be assessed through the following indicators:

First, possessing extensive and high-quality scientific knowledge. Science is human knowledge that results from the senses and intellect; the quality of science reflects the level of intellectual ability. Muslims should not only master existing scientific theories but also be capable of creating new theories in science, including technology. *Second*, the ability to understand and produce philosophy. Unlike science, philosophy is a purely intellectual type of knowledge. Through this, Muslims will be able to solve philosophical problems.

The importance of intellectual traits for Muslims can be understood from the Qur'anic verses and the Hadith of Prophet Muhammad (peace be upon him). These verses and Hadith are often expressed in the form of commands to seek knowledge and to use the senses and intellect, or praise for those who utilize their senses and intellect. Some examples from the Qur'an include:

Say, 'Are those who know equal to those who do not know?' Only those who possess understanding will take heed." (QS. Al-Zumar 39:9).²⁶

And they will say, 'If only we had listened or used our intellect, we would not be among the inhabitants of the Fire (QS. Al-Mulk/67:10).²⁷

²⁵ Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya*.

²⁶ Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya*.

²⁷ Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya*.

And We present these examples for people, but none will understand them except those who have knowledge (QS. al-‘Ankabut/29:43).²⁸

The verses mentioned highlight the importance of knowledge, the necessity of thinking, and the significance of learning for Muslims.

High-Quality Spirituality

The spirit (*ruh*) represents the psychological or psychic aspect of a person. The spirit is subtle and intangible, inherently good, originating from a direct breath of Allah, and its inclination is towards seeking heavenly, spiritual, and eternal pleasures.²⁹

Theoretically, the human spirit is divided into two parts: (1) the pure spirit, which is connected to its own essence, and (2) the spirit that is related to the physical body. The first is referred to as *ruh al-munazzalah*, while the second is known as *al-gharizah* or *nafsaniah*. *Ruh al-munazzalah* is the spiritual potential directly bestowed by Allah upon humans. This potential cannot change, as any change would alter the existence and essence of humanity.³⁰

The existence of *ruh al-munazzalah* is represented by *al-amanah*. Fazlur Rahman states that *amanah* is the essence of human nature granted since the beginning of creation. Without *amanah*, humans would not have any uniqueness compared to other creatures. *Amanah* in its etymological sense means trust or entrusted responsibility. According to Ibn Qayyim, as cited by Abdul Mujib, *amanah* is a promise (*‘ahd*) and a covenant (*mitsaq*).³¹

Amanah is the trust or responsibility from Allah SWT imposed on humans to be His servants and vicegerents on earth. The duties of servitude include worshiping and serving the Creator (QS. al-Dzariyat/51:56), as humans have already pledged in the realm of spirits that Allah is their Lord (QS. al-A’raf/7:172). Meanwhile, the duties of vicegerency involve being His representative on earth (QS. Al-Baqarah/2:30, QS. Shad/38:26), a successor to those who came before (QS. al-An’am/6:165), and inheritors on earth (QS. al-Naml/27:62). The *ruh al-munazzalah* needs reminders, guidance, and direction. This guidance is provided by the Qur’an (QS. al-Baqarah/2:2) and the Sunnah (QS. al-Hasyr/59:7). If the *ruh al-gharizah* forgets its purpose, the *ruh al-munazzalah* provides reminders. These reminders are contained in these texts. By fulfilling the trust as outlined by the Creator, a high-quality spirit naturally emerges. Thus, the manifestation of a high-quality spirit is one of the characteristics of *insan kamil*.

Conclusion

Guiding and directing the development of the soul and physical growth in the context of education cannot be separated from psychological understanding, as the educational process deals with humans who undergo various stages of development, both psychological and physical. The educational approach of Luqman al-Hakim includes *tauhid*, *akhlak*, and *ibadah*.

²⁸ Kementerian Agama RI, *Al-Qur’an Dan Terjemahannya*.

²⁹ Abdul Mujib, “Kepribadian Dalam Psikologi Islam,” (*No Title*) (2006), accessed August 8, 2024, <https://cir.nii.ac.jp/crid/1130000793769220736>.

³⁰ Arisman Arisman, “Pendekatan Ruhiah Dan Pembentukan Karakter Insan Kamil,” *Fitrah: Jurnal Studi Pendidikan* 11, no. 2 (2020): 45–57.

³¹ Mujib, “Kepribadian Dalam Psikologi Islam.”

The characteristics of a perfect human being (*insan kamil*) include: 1) a healthy, strong, and skilled body; 2) intelligence and knowledge; 3) high spiritual quality. This study indicates that there are many shortcomings in the writing and organization of the material. Therefore, further research and development are needed to enhance the body of knowledge.

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