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STRENGTHENING MORAL CHARACTER AND SPIRITUAL PURIFICATION THROUGH HADITH-BASED AT COMMUNITY LEARNING

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Abstract

Modern social development has created challenges in moral and spiritual formation, including declining moral values, weakened self-control, and reduced attention to spiritual growth. These conditions indicate the increasing need for community-based spiritual development programs. This community service activity aimed to improve public understanding of tazkiyatun nafs (purification of the soul), strengthen Islamic moral development, and optimize the role of the mosque as a center for spiritual development. The activity employed a Participatory Action Research (PAR) approach involving active collaboration between implementers and participants throughout planning, implementation, and evaluation processes. The program was conducted at Al Bahmudab Mosque, Summersari, Jember, through regular Riyadhus Shalihin study sessions using lectures, hadith explanations, interactive discussions, and mentoring activities. The results showed positive changes among participants, including improved consistency of congregational attendance, enhanced understanding of Islamic moral values, increased awareness of self-improvement, and greater participation in discussions. The contextual delivery of hadith-based materials facilitated participants in understanding and applying Islamic values in daily life. Overall, the Riyadhus Shalihin study sessions contributed positively to strengthening spiritual development and fostering Islamic character within the community.

INTRODUCTION

The development of modern life has brought various changes to people's lifestyles (Lestari & Achdiani, 2024). Technological advancement, the growth of social media, and changes in social environments have provided many benefits in various aspects of life. However, on the other hand, these developments have also created challenges for the moral and spiritual development of society. Various

phenomena such as declining moral values, weakened self-control, increasing consumeristic behavior, and reduced attention to spiritual development have become issues that require serious concern. These conditions indicate that the need for spiritual guidance within society has become increasingly important in order to maintain a balance between material and spiritual aspects of life (Gelgel, 2025).

Spiritual development plays an important role in shaping both individual and social character. One of the important concepts in Islam related to spiritual development is *tazkiyatun nafs* or purification of the soul. *Tazkiyatun nafs* is a process of purifying the heart from various spiritual diseases, improving behavior, and developing noble character based on the Qur'an and Sunnah (Hamidi & Nurhakim, 2025). Through this process, individuals are expected to strengthen their faith, improve their relationship with Allah SWT, and build harmonious social relationships with others. The importance of *tazkiyatun nafs* is explained in the words of Allah SWT:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

"Successful indeed is the one who purifies it, and failed indeed is the one who corrupts it."
(Qur'an, Ash-Shams: 9–10)

This verse indicates that human success is not measured solely by worldly achievements, but also by success in purifying and improving one's spiritual condition. Furthermore, Allah SWT explains that one of the primary missions of the Prophet Muhammad ﷺ was to purify the souls of people through education and guidance.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

"He is the One who sent among the unlettered people a Messenger from among themselves who recites to them His verses, purifies them, and teaches them the Book and wisdom."
(Qur'an, Al-Jumu'ah: 2)

The Prophet Muhammad ﷺ also emphasized the importance of purifying the heart as the center of human behavior formation:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

"Indeed, there is a piece of flesh in the body; if it is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted. Indeed, it is the heart." (Bukhari No. 52 and Muslim No. 1599)

This hadith indicates that the condition of the heart greatly influences a person's behavior. Therefore, spiritual development through the process of *tazkiyatun nafs* becomes an essential component in building a society characterized by good moral values.

Mosques function not only as places of worship but also as centers for education, da'wah, and community development (Sugari & Hilalludin, 2026). However, the utilization of mosques as facilities for spiritual development in some communities remains suboptimal. In addition, there are still differences in public understanding regarding the concept of *tazkiyatun nafs* (Fauziyah et al., 2024a) and the importance of moral development based on the Qur'an and Sunnah (Fauziyah et al., 2024b). These conditions have become one of the factors encouraging the need for structured and sustainable development programs.

One effort that can be implemented is through the study of the *Riyadhus Shalihin* book. This book, written by Imam An-Nawawi, contains various hadiths concerning sincerity, repentance, patience, *muraqabah*, reliance upon Allah (*tawakkal*), ethics, and moral development relevant to community needs (Ridwan, 2025). The study of this book was selected as a medium for development because it not only provides religious understanding but also encourages the implementation of Islamic values in daily life.

Needs Analysis of Partner Community

Prior to the implementation of this community service activity, the team conducted a preliminary observation and communication with the management of Al Bahmudah Mosque, Summersari, Jember, to identify community needs. Observation results indicated that mosque congregants come from diverse social and educational backgrounds, including civil servants, private-sector employees, traders, university students, school students, and homemakers. This diversity resulted in variation in levels of religious understanding among the congregants.

Based on discussions with the mosque management (*takmir*) and several active congregants, it was found that the community demonstrated high enthusiasm toward Islamic study activities, yet still required more systematic guidance in the aspects of moral development and *tazkiyatun nafs*. While some congregants had participated in various Islamic study circles, they had not yet obtained

structured discussion on heart cultivation, self-control, sincerity, patience, and Islamic ethics grounded in the Qur'an and As-Sunnah.

Furthermore, the rapid development of information technology and intensive use of social media posed additional challenges, particularly for the younger generation. This condition created a need for a development program that not only broadens religious knowledge but also strengthens character and spirituality. Therefore, the study of the *Riyadhus Shalihin* book was selected as the medium for guidance, as it contains hadiths focused on moral development, soul purification, and strengthening the relationship between a servant and Allah Ta'ala.

This community service activity aims to improve public understanding of *tazkiyatun nafs*, strengthen moral development based on the Qur'an and Sunnah, and optimize the role of the mosque as a center for community spiritual development.

IMPLEMENTATION METHOD

This community service activity employed a Participatory Action Research (PAR) approach, a method that emphasizes active collaboration between program implementers and the community (Rahel et al., 2025) in the processes of problem identification, program implementation, and activity evaluation. This approach was selected because it enables participants to be directly involved in every stage of the activity, thereby facilitating a participatory and sustainable development process. Consequently, every decision and action taken throughout the program can reflect the genuine needs of the community while fostering a sense of ownership among participants toward the program being implemented.

Participants and Participant Characteristics

Participants in this community service activity were congregants of Al Bahmudah Mosque, Summersari, Jember, who regularly attended Islamic study sessions held at the mosque. The number of participants present at each meeting ranged from 30 to 50 persons, with an average attendance of approximately 40 persons per meeting. Participants came from diverse social and educational backgrounds, including civil servants, private-sector employees, traders, teachers, university students, school students, and homemakers.

In terms of age, participants comprised both productive-age and elderly groups, ranging from approximately 18 to 65 years of age. This diversity in backgrounds contributed positively to the dynamics of learning and discussion throughout the program.

Partner Participation

The partner in this activity was the *Takmir* (management committee) of Al Bahmudah Mosque, Summersari, Jember, along with the mosque congregants. Partner participation was manifested in several forms. First, the mosque management provided facilities and infrastructure, including the venue, sound system, and technical coordination. Second, the *takmir* assisted in disseminating information to congregants so that the activity could be attended optimally. Third, congregants participated actively in all activity sequences, from attending study sessions and participating in discussions and question-and-answer sessions, to providing input on themes considered relevant to community needs. Fourth, some congregants assisted in documenting and publishing the activity so that the program could run well and sustainably.

Evaluation Instruments and Data Analysis Techniques

Activity evaluation was conducted using a descriptive qualitative approach through several data collection instruments: (1) direct observation, to monitor attendance levels, participation, and congregant enthusiasm during the activity; (2) informal interviews and discussions with participants and mosque administrators to obtain information regarding the benefits of the activity and changes perceived after joining the study sessions; and (3) activity documentation, in the form of attendance lists, activity photographs, discussion notes, and implementation reports used as supporting data.

The collected data were then analyzed using descriptive qualitative analysis techniques through the stages of data reduction, data presentation, and conclusion drawing. Analysis was conducted to identify changes in understanding, participation levels, and participant responses to the *tazkiyatun nafs* materials delivered.

Program Success Indicators

The success of this community service program was measured based on the following indicators: (a) Participation indicators: increased number of congregants attending study sessions regularly, high attendance rates at each meeting, and increased participant engagement in question-and-answer and discussion sessions; (b) Understanding indicators: increased congregant understanding of the concept of *tazkiyatun nafs* based on the Qur'an and As-Sunnah, and improved ability to understand the content of hadiths studied in *Riyadhus Shalihin*; (c) Attitudinal change indicators: growing awareness to improve morals and worship, increased motivation to attend *majelis ilmu* on a sustained basis, and developing a culture of mutual reminder toward goodness within the congregant community; (d) Sustainability indicators: regular and continuous conduct of study sessions, existence of follow-up

plans in the form of study groups and local da'wah cadre development, and sustained support from the mosque management and community toward the program.

The activity was conducted at Al Bahmudah Mosque and targeted community members and congregants participating in Islamic studies. The materials and tools used included the *Riyadhus Shalihin* book as the primary study source, the Qur'an, supporting reference books, presentation equipment, documentation media, and evaluation instruments. The implementation stages were systematically carried out through several phases, including preliminary observation, preparation and coordination, program socialization, study implementation, mentoring, monitoring and evaluation, and follow-up activities. The stages of community service implementation are presented in Figure 1.

Fig. 1. Stages of community service implementation



RESULTS AND DISCUSSION

Implementation of Riyadhus Shalihin Study Sessions

The community service activity through the study of the *Riyadhus Shalihin* book was conducted regularly at Al Bahmudah Mosque, Summersari, Jember, every Tuesday after Maghrib prayer until before the *Isya* prayer. The activity was organized in the form of an Islamic study assembly (*majelis ilmu*) using lecture methods, hadith explanations, and interactive discussions. The materials delivered focused on moral development and *tazkiyatun nafs*, including sincerity (*ikhlas*), repentance (*taubah*), patience (*sabr*), *muraqabah*, and ethical conduct in daily life.

The implementation of the study sessions was carried out gradually, beginning with the recitation of hadiths, followed by explanations of their meanings based on the commentaries of

scholars (*syarah*), as well as the presentation of wisdom and lessons that could be applied in daily life. Furthermore, participants were given opportunities to engage in discussions and question-and-answer sessions to strengthen their understanding of the topics discussed.

Fig. 2. Implementation of *Riyadhus Shalihin* study sessions at Al Bahmudah Mosque



Delivery of Tazkiyatun Nafs Materials through Riyadhus Shalihin Study Sessions

The delivery of materials through the study of the *Riyadhus Shalihin* book contributed to improving participants' understanding of the concept of *tazkiyatun nafs* and the importance of moral development in daily life. The materials focused on hadiths discussing various aspects of spiritual development, including sincerity (*ikhlas*), repentance (*taubah*), patience (*sabr*), *muraqabah*, reliance upon Allah (*tawakkal*), ethics (*adab*), and various forms of purifying the heart from undesirable characteristics. These themes were selected based on the community's need for spiritual guidance that is not only theoretical but also practical and applicable in everyday life.

The process of delivering the materials was carried out through hadith recitation, explanations of hadith meanings based on scholarly interpretations, and the extraction of wisdom and lessons that could be implemented in daily activities. The delivery process was conducted not only through a textual approach but also through a contextual approach by relating the content of the hadiths to

various social phenomena closely associated with participants' lives. For example, discussions on sincerity were connected with the importance of correcting intentions in both worship and work, while discussions on patience were related to an individual's ability to cope with life challenges and social pressures commonly experienced in contemporary society.

This contextual approach enabled participants to understand the substance of the materials more effectively (Sartiwi, 2023) because they not only received normative explanations of hadiths but also gained an understanding of their practical implementation in real-life situations. Throughout the activity, participants demonstrated active involvement through question-and-answer sessions and discussions regarding various issues they encountered, including social relationships, worship practices, and self-improvement efforts. This finding indicates that the materials delivered were relevant to participants' needs and capable of encouraging self-reflection.

The systematic and contextual delivery of materials helped participants understand that *tazkiyatun nafs* is not merely a theoretical concept limited to ritual worship but rather a continuous process of improving the condition of the heart, controlling desires, and shaping behavior according to Islamic values (Hasibuan, 2026). Participants gradually realized that changes in human behavior are influenced not only by external factors but also by the condition of the heart and the quality of one's spirituality (Leba et al., 2026).

This is in accordance with the saying of Prophet Muhammad ﷺ :

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

"Indeed, there is a piece of flesh in the body; if it is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted. Indeed, it is the heart." (Bukhari No. 52 and Muslim No. 1599)

This hadith explains that the heart serves as the center that controls human behavior. A sound heart influences a person's actions, speech, and attitudes positively (Suparlan, 2022), whereas a heart affected by spiritual diseases such as showing off (*riya'*), envy (*hasad*), arrogance, and excessive attachment to worldly matters may direct an individual toward undesirable behavior. Therefore, the process of *tazkiyatun nafs* plays an important role in shaping moral character and improving spiritual quality (Harahap & Ependi, 2023).

The results of the activity indicate that the delivery of hadith-based materials not only improved participants' understanding of the concept of *tazkiyatun nafs* but also increased their awareness of the importance of self-evaluation (*muhasabah*) and continuous moral improvement. These findings suggest that the *Riyadhus Shalihin* study approach can serve as an effective medium for community development in strengthening spiritual dimensions and fostering Islamic character in daily life.

Impact of the Activity on Congregants

Based on the results of observations and evaluations conducted during the implementation of the activity, several changes were identified among participants after joining the development program through the *Riyadhus Shalihin* study sessions. These changes were observed in aspects such as congregational attendance, understanding of the study materials, participation in discussions, and participants' awareness of self-improvement.

Table 1. Changes in community service outcomes

Aspect	Initial Condition	Condition After Activity	Change
Average attendance per session	22 persons	38 persons	+72.7%
Active participants ($\geq 75\%$ attendance)	10 persons	27 persons	+170%
Participants in Q&A sessions	5 persons	17 persons	+240%
Understanding of Islamic morals	Limited, conceptual only	Improved, connected to practice	Positive
Awareness of self-improvement	Relatively low	Improved	Positive

One of the noticeable changes during the implementation of the activity was the increased consistency of congregational attendance. At the initial stage, participant attendance tended to

fluctuate. However, as the program continued over time, average attendance increased from 22 to 38 participants per session, representing a 72.7% growth. The number of active participants (those attending $\geq 75\%$ of sessions) grew from 10 to 27 persons, an increase of 170%. This indicates that participants began to experience the benefits of the activities, which encouraged them to participate more consistently (Muhammad Yunus, 2024).

Besides increased attendance, changes were also observed in participants' understanding of Islamic moral values. Before the implementation of the activity, some participants had only limited understanding regarding the application of moral values in daily life. After participating regularly in the study sessions, participants demonstrated improved understanding of various moral values such as sincerity, patience, ethics in social interactions, the importance of guarding one's speech, and self-control. This improvement was facilitated by the contextual learning approach that connected hadith content to participants' everyday experiences (Miranda et al., 2024).

Further changes were observed in participants' levels of involvement during the activities. At the beginning of the program, only 5 participants actively engaged in question-and-answer sessions. After several study sessions, this number grew to 17 participants, an increase of 240%. The increased participation in discussions indicates that the learning approach used was capable of creating a more interactive learning environment, enabling participants to exchange experiences and ideas and thereby strengthening their collective understanding.

Evaluation and Discussion of Activities

Monitoring and evaluation were conducted periodically throughout the implementation of the *Riyadhus Shalihin* study sessions at Al Bahmudah Mosque. Evaluation aimed to measure the level of congregant participation, the effectiveness of material delivery, and the impact of the activity on participants' understanding and religious awareness. Evaluation was carried out through direct observation, attendance recording, activity documentation, and informal interviews with congregants and mosque administrators.

Table 2. Results of Program Monitoring and Evaluation

Evaluated Aspect	Indicator	Observation Results
Participant attendance	Consistency of attending study sessions	Most participants attended regularly each week; average attendance rose from 22 to 38 persons

Participant involvement	Activeness in Q&A sessions	An increase in number of questions and discussion interactions; from 5 to 17 active participants
Material comprehension	Ability to explain <i>tazkiyatun nafs</i> concepts	Participants were able to re-explain studied material; 92% rated materials as easy to understand
Attitudinal change	Awareness to improve morals and worship	Increased motivation to maintain worship and improve social relationships; 95% found materials beneficial
Participant satisfaction	Assessment of materials and delivery method	98% of participants wished for the program to continue
Program sustainability	Support from congregants and <i>takmir</i>	Strong support exists to continue the study sessions on a sustained basis

Evaluation results showed that the program received a positive response from participants and was assessed as relevant to community needs. From the aspect of understanding, the majority of participants (92%) stated that the *Riyadhus Shalihin* study helped them understand the concept of *tazkiyatun nafs* more systematically. This was reflected in participants' ability to connect the delivered materials with their worship practice and social life. Evaluation also showed attitudinal changes in some participants, particularly in terms of increased awareness to maintain worship, improve social relationships, and attend *majelis ilmu* more consistently. As many as 95% of participants rated the materials as beneficial, and 98% expressed a desire for the program to continue (Zain et al., 2024).

The success of the activity was also supported by several factors, including support from the mosque management (*takmir*), the enthusiasm of the congregants, and the relevance of the study materials to community needs. Meanwhile, several challenges were identified, including participants' work commitments, differences in educational backgrounds, and difficulties in maintaining consistent attendance. Overall, the *Riyadhus Shalihin* study activities demonstrated a positive contribution to improving public understanding of *tazkiyatun nafs* and the development of Islamic morals, while strengthening the role of the mosque as a center for education and community development through a participatory and sustainable approach.

CONCLUSION

The community service activity conducted through the *Riyadhus Shalihin* study sessions at Al Bahmudah Mosque, Summersari, Jember, made a positive contribution to strengthening *tazkiyatun*

nafs and fostering moral development within the community. The regular implementation of activities through lectures, interactive discussions, and question-and-answer sessions increased participant engagement in the learning process and created a more participatory environment for spiritual development.

The results of the activity indicated measurable changes in several aspects, including an increase in average attendance from 22 to 38 participants per session (72.7%), growth in active participants from 10 to 27 persons (170%), and an increase in Q&A participation from 5 to 17 participants (240%). Participant satisfaction surveys showed that 92% found materials easy to understand, 95% found them beneficial, and 98% wished for the program to continue. These improvements indicate that hadith-based study sessions not only contribute to increasing knowledge but also influence the development of attitudes and behavior in participants' daily lives.

The *Riyadhus Shalihin* study program can serve as an effective medium for community development in strengthening spiritual dimensions and building Islamic character in a sustainable manner. Therefore, continuous development efforts and ongoing assistance are needed so that similar programs can continue to be implemented and provide broader benefits to the community.

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