

Method Implementation Zikir Tarekat Qadiriyyah Wa Naqsyabandiyah In Fostering Student Piety

Riad Jamil^{1*}, Sutaryat Trisnamansyah², Hanafiah³, Faiz Karim Fatkhullah⁴

^{1,2,3,4} Nusantara Islamic University, West Java Indonesia

*Corresponding author:

Email: riadjamil47@gmail.com

Abstract.

This research is motivated by the implementation of TQN remembrance coaching in fostering student piety, due to the lack of student piety coaching through the remembrance method in schools or madrasas providing education. schools and madrasas. The purpose of this study is to find out how the implementation of TQN remembrance in fostering student piety in two schools that provide general education and religious education in finding actual profiles through a management theory approach. Specifically, this study describes and analyzes (1) Planning, (2) Implementation, (3) Evaluation and (4) Follow-up on the development of TQN remembrance by using the quality theory from Daming and the developmental theory from Huwngurst. This study uses a descriptive method with a qualitative approach. Data were collected through observation, interviews, and documentation studies as well as validation of research results. The results of the study indicate that in general the implementation of TQN remembrance in fostering student piety carried out in general education providers, namely SMA and religion-based education providers, namely MA (Madrasah Aliyah) has been carried out objectively and measurably. In this case, basically the principles of TQN remembrance development starting from planning, implementation, evaluation and follow-up in the field have been carried out in accordance with management theories, concepts and principles, although in its implementation there are several obstacles that hinder optimal management due to the incompatibility between reality and the demands of the institution's wishes in this case as a determinant of internal policy makers. directed and appropriate. This is done so that the desired quality can be achieved and meet applicable standards. In addition, in the planning stage of this strategy, it is also necessary to analyze the needs of consumers or customers in order to help increase customer satisfaction with the products and services produced.

Keywords: Zikr, TQN, Student Piety and Quality.

I. INTRODUCTION

Article 3 of Law Number 20 of 2003 concerning the National Education System [1] explains that the function of national education is to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation; and the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The implication of the law is that education at every level, including high school (SMA) must be carried out in a programmatic and systematic manner leading to the achievement of national education goals. In addition, Law no. 20 of 2003 chapter II article 3 states that education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Article 1 of the 2003 National Education System Law states that one of the goals of national education is to develop the potential of students to have intelligence, personality, and noble character. Departing from the law above, it can be found that the outline of the goal of national education is that in addition to educating participants, it also manifests the character of students who are faithful, independent, and have noble character. That is, the goal of national education emphasizes the development of spiritual aspects. This is in line with the opinion of Fahrissi (2020: 19) which states that: [2] "the purpose of Islamic education is to form intelligent Muslim individuals who are in accordance with Islamic values as the caliph of Allah on earth who submit to Allah SWT".

However, it seems that the hopes of the Law above have not been realized. There are still emerging cases in the world of education, such as the case of the abuse of a high school student who killed a teacher named Ahmad Budi Cahyono, a teacher at SMAN 1 Torjun, Sampang Madura. This case is a reflection of the low level of character education. In fact, recently a similar incident in the form of a stabbing of a junior high school teacher in East Pontianak named Nuzul Kurniawati happened again until the teacher had to undergo treatment at the hospital [3] (Koran Kompas, 2021). Another case that reflects the moral degradation

in the world of education, namely the abuse of illegal drugs, promiscuity and the like. This is partly due to the declining spiritual values and the lack of prevention and improvement. One of the objects in the spotlight is students. According to psychological theory, the age range of 18-23 years is an early adult age. At this stage, sometimes some people have solid religious knowledge but the level of consistency in their religious practice is still low. If those who are knowledgeable behave in this way, it can be generalized that those who do not have knowledge will do the same or more [4] (in Idrus, 2018: 146). The results of research from KPAI in the areas of Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) regarding the number of brawls in 2012 reached 103 cases with 17 children dying. The latest data for 2018 (Tempo.co 12/9/2018) the KPAI said that brawl cases in Indonesia increased by 1.1 percent throughout 2018. KPAI Education Commissioner Retno Listyarti stated that in 2017, the number of brawl cases was 12.9 percent, but increased to 14 percent in 2018. With the rise of cases of misappropriation of the behavior and character of the nation's children, It is necessary to raise awareness not only for educators and the government, but also for Indonesian society as a whole to instill and apply good character to their children.

Moral degradation is still a challenge in the world of Indonesian education today. Although character education has been instilled in schools, promiscuity, alcohol consumption, drugs, abortion practices, and student brawls are even increasing every year (Hidayat and Suryana, 2018) [5]. KPAI has handled 1885 cases in the first semester of 2018. [6] There were 504 children who became criminal offenders, ranging from drug offenders, theft, to immoral cases being the most cases (Source: Detik.com). In the case of ABH, most children have entered the Child Special Penitentiary (LPKA) for stealing as much as 23.9 percent, drug cases as much as 17.8 percent, and immoral cases as much as 13.2 percent, and others. Not only these cases, based on data from the Child Protection Commission, it was recorded that 62.7 percent of junior high school teenagers in Indonesia were not virgins. There are also other results, such as recorded that 93.7 percent of junior high and high school students have kissed, 21.2 percent of junior high school teens admit to having had an abortion, and 97 percent of junior high and high school teens have seen pornographic films (Kompas.com, 2010). The above cases have been attempted by educators, both through psychological and sociological approaches. This is because humans are creatures that have two dimensions, a physical dimension and a spiritual dimension. As creatures that have a spiritual dimension, humans are given three intelligences by Allah SWT, namely intellectual intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ). This concept has been discovered by Zohar and Marshall. Among the three intelligences, spiritual intelligence is very important. According to him, spiritual intelligence can be developed through rituals and worship activities (2007: 5). In line with this, the presence of spiritual intelligence in individuals can build a spirit of faith and piety. One of the steps that can be done is through remembrance.

II. METHODS

The research method used is descriptive qualitative, which describes or describes the situation in the field by photographing and presenting the data as it is and interpreting the correlation as an existing factor that applies including the point of view or the ongoing process of the Implementation of the TQN Remembrance Method in Fostering Student Piety. Data was collected by using triangulation techniques using interviews, document studies, and field observations. This research was conducted in SMA and MA all-round Bakti, Tasikmalaya Regency. The research subjects were the principal, the head of the plus program and the head of the boarding school and teachers. The analysis was carried out through data reduction, data presentation, and conclusion drawing.

III. RESULTS AND DISCUSSION

Dhikr can affect the level of spiritual intelligence. Rusaini and Idris (2019: 15) explain that: [7] the more remembrance that each individual does, the higher his spiritual intelligence. This is because to be spiritually intelligent, one must listen to his conscience. Dhikr is done as an effort to purify the heart so that it is able to accept the truth. Therefore, the heart continues to be trained by receiving the outpouring of the light of the spirit which is filled with truth and love for the divine. One alternative to educate the soul so that it is not easily influenced by negative things that make the eyes of the heart blind to the values that have been

applied, namely remembrance. Therefore, remembrance here is intended as one of the means or media in fostering and overcoming the inner turmoil that occurs in modern society, such as: confusion, disappointment, frustration, even reckless actions, both those that can injure themselves or others. others in the vicinity. In a study by western psychologists, in the mid-1950s-1960s, many psychiatrists examined the activity of contemplation which they called transcendental meditation, which is an activity of contemplating (tawajuh) accompanied by remembrance. This activity aims to find an authenticity or meaning of the essence of the life we live, where humans must understand that the only true guide is Allah SWT. which commands man to know himself. Sukmono (2008: 1-2) reveals that: [8] dhikr is an attempt by a servant to make relationships and changes in himself, namely: relationships to God (individual piety) and relationships between others (social piety) which are a unity that complements each other. human life by showing a change in behavior. Muvid (2018) states: [9] 'that remembrance is an attempt to cleanse the heart of various things that hinder a person from remembering Allah SWT'. through remembrance someone will always remember Him, heart and mind become calm and all his actions will always be good, because Allah's name is always attached to his soul.

One alternative to educate the soul to be calm and peaceful is through the tarekat which was popularized by the scholars. They began to establish the tarekat, for example, organized by Jami'yyah Ahlit Tariqah al-Mu'tabarah an-Nahdliyyah (JATMAN) which was attended by scholars from 40 countries. JATMAN aims to inflame the spirit of defending the country in a substantial sense according to Islamic teachings, as exemplified by the Prophet, his companions, and the righteous salafus. As has been proven in history, both in the archipelago and in other Muslim countries, tarekat experts have played an active role in efforts to defend the state, in the form of improving the education of the people, establishing the community's economy, maintaining wisdom and culture, and raising weapons in an effort to fight against the war. invaders. The tarekat which is believed by the Sufis as a way of life, has included the values of soul education in applying its practice. In the tarekat, the mursyid acts as an educator, the followers act as students (students), and the practice of the tarekat is the subject matter. In essence, education in the tarekat is spiritual education. The tarekat experts believe that the essence of man is spiritual, so that what his body members do is at his spiritual command. If the spirit is evil, then the actions taken are bad, and vice versa. Thus, educating spiritually means educating human nature, and will have an impact on the totality of humanity. The tarekat practices are generally aimed at tazkiyat al-nafs (purification of the soul). Among them are dhikr, namely remembering Allah by reading tayyibah sentences, bai'at, namely the promise of a tarekat student to the murshid (teacher) to carry out the practices in the tarekat, rabithah which is remembering the murshid or the procession of allegiance when remembrance, muraqabah or contemplation, namely sitting contemplation of silence with full sincerity as if dealing with God and manaqiban, namely reading the genealogy of Sheikh Abdul Qadir Jailani in congregation and singing. The teachings of remembrance in this tarekat are not only useful for the hereafter, but also useful for avoiding the spread of various kinds of psychosomatic disease symptoms that often afflict modern society, so remembrance also functions as a method of psychotherapy.

The remembrance that is applied in the Multipurpose Senior High School and MA in Tasikmalaya Regency is a very noble and main sunnah worship. Dhikr is the highest rank of prayer, in which are stored various virtues and great benefits for human life. One of the benefits of this remembrance activity is that the heart will feel calm and peaceful. Allah SWT. said in QS. Ar-Ra'd verse 28: Meaning: [10] (ie) those who believe and their hearts find peace in the remembrance of Allah. Remember, it is only by remembering Allah that the heart becomes peaceful." From this verse, it can be seen that dhikr is one solution to the problems that occur in modern society which now leads to acts of deviation and demoralization of the order of life which leads to an unstable atmosphere within oneself. man. Based on the results of research, the Suryalaya High School and Islamic Boarding School actively provide guidance to students in the Suryalaya environment in controlling emotions and the truth of Islam. The method of remembrance of the Tarekat Qadiriyyah wa Naqsyabandiyah (TQN) at the Suryalaya Islamic Boarding School is basically given to students because in general they have various kinds of character and behavior that lead to negative things, both in biological and psychological aspects. This is the result of technological advances and social changes that have an impact on the decline of one's piety. A person's piety is often measured by individual piety, while

social piety is less of a benchmark, so that many students have high intensity of individual worship, but neglect their social worship. If it is seen from the religious knowledge possessed by the students, they may have better knowledge than ordinary people, but they still have not been able to fully condition themselves. Therefore, the existence of TQN remembrance in MA and Suryalaya Islamic Boarding School is an important and mandatory thing for students because it is considered very necessary to foster pious awareness individually and socially. Based on these descriptions and thoughts, it is necessary to conduct a more in-depth analysis and study of the implementation of TQN remembrance in fostering student piety. Because there are some students who follow TQN remembrance in terms of individual worship, but they don't pay attention to other worship. So that by conducting this research, students understand and realize the importance of remembrance to foster piety.

Dhikr to Allah is the most effective and efficient means to get closer to Allah, and it is also the easiest way for us to get to know Allah better. More than that, remembering Allah can also raise awareness if we are only servants and creatures of Allah, whose life and death are in the will and control of Allah SWT. In other words, a lot of dhikr to Allah, then we will be able to recognize ourselves, as Allah's creatures and become His vicegerents on the one hand and as social beings on the other. By dhikr to Allah we will know for us to live, what is the purpose of this life, and where will we return after living life in this world. Rasulullah SAW said: [11] "Whoever knows himself, he will know who his god is". (Al-Hadith) With his duty as caliph on earth, humans are the most noble creatures, created in the most perfect form. And given a variety of extraordinary potential that other creatures do not have. One of the potentials or strengths possessed by humans is the ability to think and intelligence. The good and bad of a person's actions start from the way he thinks. A person who always thinks negatively, his actions are not far from things that are contrary to existing values and norms. And vice versa if someone who always thinks positively, acts on positive things as well. Intelligence or the ability to think is a very great power as a gift from God to humans, because in addition to intelligence only possessed by humans, intelligence is also the identity of humans. By utilizing this potential, humans can develop, defend and protect themselves from the ferocity of nature, take advantage of nature, and various things needed for our survival in this world. Intelligence also makes us able to live life more wisely and wisely. In general, there are three types of intelligence in humans, namely intellectual intelligence, emotional intelligence, and spiritual intelligence. Of the three types of intelligence, emotional and spiritual intelligence are two types of intelligence that have a very important role in the formation of human mental and spiritual qualities. With these two types of intelligence, humans will have the skills to live this life better, in harmony and balance in terms of vertical and horizontal relationships. In the journal "The Relationship between the Intensity of Dhikr and Emotional Intelligence" it is stated that Zikr in a quiet atmosphere will be able to feel the presence of Allah. With such a belief, someone who does dhikr has a high enough sense of optimism that Allah will accept him when he prays. This optimism is nurtured well so that it gives birth to a positive mentality. This condition makes people calmer and their emotions become more stable. This calmness affects his attitude and behavior.

In the practice of remembrance of the Qodiriyah wa Naqshabandiyah Order at the Multipurpose High School and MA in Tasikmalaya Regency, it is carried out routinely reading lafadz *lailaha illallah* 165 times with certain procedures after completing the five daily prayers. With the persistence of remembrance, it will eliminate sadness and gloom, raise self-confidence, foster a sense of love and happiness. With remembrance our hearts will also become softer because remembrance will shape the nature and mood, and vice versa if we rarely do remembrance our hearts will be hard and rough as described in the QS. Al-Hadid verse 16 which means: "Has not the time come for those who believe, to submit their hearts to the remembrance of Allah and to the truth which has descended (to them), and let them not be like those to whom the Book was previously revealed, Then a long period of time passed over them then their hearts hardened. and most of them are wicked." The habit of praying solemnly in SMA and MA Serba Bakti in Tasikmalaya Regency affects a person's psychological condition, namely making emotional conditions calmer. With the calm that is obtained, the individual will be better able to recognize his emotions, manage his emotions, motivate himself to act in a way that is in accordance with the demands of the environment, recognize the emotions of others and build harmonious relationships with others so that they will form a pious person both individually

and individually. socially pious. The remembrance of the Suryalaya Islamic Boarding School actively provides guidance and direction to Suryalaya Islamic Boarding School students in controlling emotions and Islamic truth. The remembrance of the Tarekat Qodiriyah wa Naqsabandiyah at the Suryalaya Islamic boarding school is basically given to students because in general students have various kinds of character and behavior that lead to things that are not good, in biological and psychological aspects. With the background of technological advances and the political turmoil that occurred, the impact on the loss of one's piety was mainly the piety of the students themselves.

The implementation of the Qodiriyah wa Naqsabandiyah remembrance of the Tarekat Qodiriyah wa Naqsabandiyah which is carried out at the Serba Bakti High School and MA in Tasikmalaya Regency regularly after every five daily prayers by the Suryalaya Islamic boarding school does it have a positive impact on students who are studying, where students are trained in Islamic boarding schools which incidentally are small picture of the community, so that they are ready to plunge into the real community environment. With a background of character, attitude, behavior, personality and mindset of the students who are less stable and lead to bad actions such as lazy to study, lack of social solidarity, less tolerance for fellow friends and various other behaviors that violate the rules of the Islamic boarding school, Forming a perfect human being cageur-bageur physically and mentally. In SMA and MA, Serba Bakti, this goal awakens humans to immediately return to their original origins, namely to return to their nature as religious beings who have acknowledged Allah as their Lord since before they were born. With the power of zikrullah humans are able to quickly return to the origin of the incident. Of course, you don't have to neglect your duty as a social being who carries out the mandate of the caliph fil ardh. Forming a khairu ummah = this goal in SMA and MA Serba Bakti reminds humans of their predicate as the best and noble human in the sight of Allah more than any other creature created by Allah. Forming a human khairu ummah is really not easy, because the word ummah in the Qur'an Surah Al-Imran verse 104, which means "And let there be among you a group of people who call on goodness, enjoin the right and forbid what is evil. ; they are the lucky ones." This verse implies not only the outward form of the human being itself which quantitatively becomes a large number (jamaah), but the word ummah refers to the weight or quality of humans that must be fought for through 4 deeds.

First; Khairu ummah must be productive and efficient human beings, in the language of the Qur'an. an (ukhrijat linnas), Second; Khairu ummah must be able and able to create a new positive atmosphere with the courage to carry out the jihad truth fi sabilillah in the language of the Qur'an (ya'muruna bil ma'ruf), Third; Khairu ummah must dare to change a negative situation into a positive one, keep away all forms of evil with the strength of his hands, the strength of his tongue and the strength of his heart, in the language of the Qur'an (yanhauna anil munkar) in the language of hadith (fal yughayyirhu biyadihi au oralihi au bi qolbihi). Fourth; Khairu ummah must always believe in Allah, present Allah in her heart, divine power is the guardian of every step and action. This power will not be born except with mudawamati zikrillah (continuing without stopping remembering Allah). This is what the Messenger of Allah (saw) provided. to his shahbat Sayyidina Ali kw. a practice of remembrance that contains three criteria; 1) the sentences are short, dense and easy to read, 2) the sentences are the most afdhal/main, 3) the sentences are the fastest vehicle to fly the human spirit to Allah swt. That sentence is none other than La ilaha illallah. So great is the power of this sentence that the Messenger of Allah. always told his people to always increase their faith by multiplying the words of remembrance La ilaha illallah. This is where historically the origin of the teaching of talqin remembrance in TQN. The power of faith and the power of remembrance becomes the power for the success of every step of human struggle to achieve true happiness in this world and in the hereafter. 3) the sentence becomes the fastest vehicle to fly the human spirit to Allah swt. That sentence is none other than La ilaha illallah. So great is the power of this sentence that the Messenger of Allah. always told his people to always increase their faith by multiplying the words of remembrance La ilaha illallah. This is where historically the origin of the teaching of talqin remembrance in TQN. The power of faith and the power of remembrance becomes the power for the success of every step of human struggle to achieve true happiness in this world and in the hereafter. 3) the sentence becomes the fastest vehicle to fly the human spirit to Allah swt.

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Forming the Behavior of Patience and Perseverance by always remembering Allah SWT in Serba Bakti High School and MA is the most appropriate means to grow and improve the quality of our patience. Remembering Allah will be able to grow confidence in our souls that everything comes from Allah and will return to Him. If this belief has been embedded in us, then there is no longer the assumption that what we do is our own doing, there is no more arrogance, ujub and riya in our hearts and souls. And there is no word of despair from Allah's mercy and grace when difficulties, sorrows, and calamities befall our lives, on the contrary there will be awareness that we are only a place for implementing destiny. This awareness will grow patience and fortitude in our souls. SMA and MA Serba Bakti Provide Self-Awareness by dhikr to Allah we will know for us to live, what is the purpose of this life and where will we return after living life in this world. Rasulullah SAW said: "Whoever knows himself, he will know who his god is". (Al-Hadith) So it is clear, that we will be able to know ourselves more deeply, know the nature of life by always remembering Allah. The next thing is that in SMA and MA Multi-Services, developing a Qana'ah attitude because of loving and wanting worldly treasures in excess, it is a very disgraceful act and the wrath of Allah and His Messenger, because this will lead us to accidents and destruction in the hereafter, as well as can make our minds and hearts frozen and unable to function properly. If we are immersed in the splendor of the world, then every effort will be made to find and collect it, no matter what method is used what matters is treasure and treasure. This is the slave of the world who is threatened with a very painful and severe torment.

IV. CONCLUSION

Based on the results of the study indicate that the planning that has been carried out by SMA and MA Serba Bakti Suryalaya shows that the planning of TQN remembrance is made to avoid failure or chaos in the implementation of TQN remembrance activities, then the planning is made in detail. The TQN remembrance organizational function fosters and guides in providing instructions, directions in ways to carry out remembrance in SMA and MA Serba Bakti. The implementation of TQN remembrance will motivate participants to do something if they feel confident that they will be able to, believe that the practice will benefit them. The learning assessment carried out on students is a stage to measure the ability to practice TQN Zikr among students.

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