

TAUHID EDUCATION CONCEPT BY SHEIKH ABDURRAHMAN BIN NÂSIR AL-SA'DI (STUDY OF BOOK OF TAIŚÎR AL-KARÎM AL-RAHMÂN FI TAFSÎR KALÂMI AL-MANNÂN)

Nurul Yaqin

nurulyaqin030169@gmail.com

Abstract

The concept of tauhid education by syeikh abdurrahman bin nâsir al-sa'di that the study of kitab taisîr al-karîm al-rahmân fi tafsîr kalâmi al-mannân. Thesis of Islamic education study program, postgraduate program in Muhammadiyah University of Surabaya. This research was motivated by many differences in understanding of tawhid and its educational concept, even though tawhid is fardhu 'ain, the principle of development and solutions to life's problems. The research questions were formulated: 1) How does sheik Abdurrahman bin Nâsir al-Sa'di understand the Tauhid verses in the book Taisîr al-karîm al-Rahmân? 2). What is the concept of tauhid education according to Sheikh Abdurrahman al-Sa'di in the book Taisîr al-karîm al-Rahmân? 3). How is the relevance of the concept of tauhid education according to Sheikh Abdurrahman al-Sa'di in Indonesian territory? This thesis used purely library research with the type of qualitative research. The results of the study concluded that Shaykh al-Sa'di believed: The Tauhid of the apostles were the determination of the oneness of Allah on His names, attributes, deeds and rights. The concept of education determined that the Prophet Muhammad was an educator, a successful role model and best of all times. The purpose of education realized the servitude only to Allah SWT as the purpose for which humans were created. The learning methods used in delivering monotheistic education were exemplary methods, soul cultivation, thinking and habituation of good deeds. The relevance of the concept of education in Indonesia was as follows: a. Aim to build a whole human being physically and mentally. This was also the core aim of education in general in Indonesia, b. Aspiring to prosper the region so that Allah SWT can give His blessings from heaven and earth, c. Developing a healthy mental and character from an early age is oriented towards seeking the pleasure of Allah in all areas of life. Furthermore, this was the application and hope of the Indonesian people in general.

Keywords: *Concept, Education, Tauhid, Tafsir Taisîr, Indonesia*

A. INTRODUCTION

The definition of education according to Law no. 20 of 2003 in the National education system states that education is a conscious and planned effort to create a learning atmosphere and learning process. Therefore, the students actively develop their potential to have religious spiritual strength, self-control, personality,

intelligence, noble character, and the necessary skills. himself, society, nation and state.

The goal in the national education system (RI Law No.2 of 1989) states that national education aims to educate the nation's life and develop Indonesian people as a whole, namely people who believe and fear God Almighty and have noble character, knowledge and skills, health physically and spiritually, a solid and independent personality and a sense of social and national responsibility.¹ In Law No. 20 of 2003 it is stated that national education aims to develop the potential of students to become human beings who believe and have devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become citizens who are democratic and responsible.²

In order to fulfil the above objectives, monotheistic education is the principle of education, society, nation and state. With monotheism, humans get the pleasure of Allah. The humans can be happy and prosperous by using it that the state can also receive blessings from heaven and earth and will even get eternal happiness in heaven. Allah the Creator of nature said: If the inhabitants of the lands were faithful and pious, surely, we will bestow on them the blessings of heaven and earth.³

On the other hand, there are many disasters and plagues of damage in the life of the nation, which are assumed to be the cause of damage to the understanding of monotheism or errors in its application. He said: It has been seen that the damage on land and at sea was caused by the actions of human hands, so that Allah would feel for them a part of (the result) of their actions, so that they would return (to the right path).⁴

In fact, in the world of thought there are differences in the meaning of *Tauhid* which give rise to different definitions of shirk, including that shirk is what determines the existence of Allah; establishes a creator and who was created; assigning attributes to Allah; determine the existence of actors in actions other than Allah; direct one kind of kinds of worship to other than Allah and others. It all demands to know the nature of tawhid and the nature of shirk.

As for the reasons that prompted choosing the title of the thesis "the concept of tawhid education according to Sheikh Abdurrahman bin Nâsir al-Sa'di in the book *Taisir al-karim al-Rahman fi tafsir kalami al-Mannan*", as follows:

First: Choosing an interpretation book because in it contains the *words of kalamullah* best, the standard of truth that is recognized by everyone.

Second: Many people neglect that the Koran has raised ignorance at the time of the Prophet.

Third: Abdurrahman al-Sa'dy, an Arabic and linguist, has given birth to from the ranks of Sheikh Ibn Uthaimin, Abdullah Bassam and others from the scholars.

Fourth: There is an urgent need to apply the correct and clear concept of tawhid education, distinguishing between the concepts of tawhid education from various schools.

God sets the prophet's followers are educators tawhid, God said:

¹ Oemar Hamalik, *Proses belajar mengajar* (Jakarta, PT. Bumi Aksara, 2016), 82

² E. Mulyasa, *Pengembangan dan Impementasi kurikulum 2013* (Bandung, PT Remaja Rosdakarya, Cet. 6, 2015), 20

³ QS. Al-A'raf [7]: 96

⁴ QS. Ar-Rum [30]: 41

Say: “This is my way (da'wah / educated), I and those who follow me invite (you) to Allah with a clear evidence, Glory to Allah, and I am not among those who are polytheists”.⁵

What is the true *Tauhid* according to the prophet Muhammad and the prophets and how is the concept of education, and its relevance to the condition of the Indonesian nation? Is it the same as the principles of the Greek philosophers and the Indian philosophers?

Therefore, this research can be formulated: How does sheikh Abdurrahman bin Nâsir al-Sa'di understand the tauhid verses in the book *Taisîr al-karîm al-Rahmân fi tafsîr kalâmi al-Mannân*, how is the concept of education and how is the relevance of the concept of tawhid education according to Sheikh Abdurrahman bin Nâsir al-Sa'di in Indonesian territory?

B. RESEARCH METHOD

This research was pure research library by reviewing a variety of related data, both derived from primary data sources as well as supporting data source.⁶ The primary data source is a paper written by sheikh Abdurrahman bin Nâsir al-Sa'di who is the author of *Taisîr al-karîm al-Rahmân fi tafsîr kalâmi al-Mannân*. The supporting data sources (secondary sources) were the writings of other people who wrote about *Tauhid* and the concept of tawhid education.

This research was conducted on primary sources, especially *Taisîr al-karîm al-Rahmân fi tafsîr kalâmi al-Mannân* which consisted of 4 volumes or one large volume,⁷ as well as books by shekh Abdurrahman bin Nâsir al-Sa'di in addition to *Taisîr* which discussed tauhid.⁸ As a secondary source to help reveal these data. The researcher used the works of scholars who studied monotheism which has a connection with the thoughts of Sheikh Abdurrahman bin Nâsir al-Sa'di and *Tafsirhis*.⁹

The data derived from main sources and supporting sources related to the theme: Concept of *Tauhid* Education according to sheikh Abdurrahman bin Nâsir al-Sa'di (analysis of *Taisîr Tafsir*) through literature review. Obtained through the process of Organizing and Selection. Where the data were organized and managed selectively according to categorization based on the content analysis. Then the data was managed by using the method *maudu'iy*.

The data obtained the raw material that must be analysed and arranged to make it easier to get meaning and interpretation, seeing the many methods that can be used in the research of a science. The researcher used several methods that were relevant to the above study theme, including: thematic interpretation, deductive, inductive and descriptive.

⁵ QS. 12: 108

⁶ Sugiyono, *Metode penelitian kuantitatif, kualitatif dan R & D* (Bandung, Alfabeta, Cet. 20, 2014), 225

⁷ Abdurrahman bin Nâsir al-Sa'di, *Taisîru al- Karîm al-Rahmân fi tafsîr kalâm al-Mannân* (Beirut, Muassasah al-Risâlah, Cet. 1, 2002/1423)

⁸ Abdurrahman bin Nasir al-Sa'dy, *Al-qoul al-Mufîd Sharhu kitâa al-Tauhîd* (Kaero, Dar al-Furqon, Cet.1, 2015/1436)

⁹ Abdullah bin Muhammad bin Romyân al-Romyâni, *Al-Juhûd al-da'awiyyah wal- 'ilmiyyah li al-Shaikh Abdurrahman al-Sa'di* (Makkah al- Mukarromah, Dar Thoyyibah, Cet. 2. 1429)

C. RESULT AND DISCUSSION

1. Understanding of *Tauhid*

According to Abdurrahman al-Sa'di, that *Tauhid* is the duty of Allah is obligatory on all servants. It is the greatest religious commandment, that the basis of all foundations and principles of all deeds".¹⁰ Faith in Allah is a principle in religion which includes three kinds of tauhid:¹¹

a. *Tauhid Rubûbiyyah*.

Tauhid Rubûbiyyah is taken from the first verse of surah al-Fatihah (Praise be to the Rabb of all worlds).

b. *Tauhid Ilâhiyyah*.

Tauhid Ilâhiyyah is taken from the lafadz of Allah and from the fourth verse of Surah al-Fatihah (Only to You we worship).

c. *Tauhid al-Asmâ* and *Şifât*.

Asmâ 'and Şifât monotheism, namely determining all the perfect qualities for Allah which He has appointed for himself and which His messenger has assigned without *menta'fil*, *mentamthil* and without *mentashbîh*, and who has shown this is lafadz al-hamdu.

It is clear that Al-Sa'dy acts in *tauhid Asmâ 'and Şifat* as aqidah salaf salih or ahlus-sunnah as explained by Al-Ismaily (M. 377 H.) and Ibn Hajar al-Asqolany (M. 852 H.) .¹² Likewise in other understandings of tauhid. The understanding of *tauhid asma 'wasifat* is not like the understanding of tawhid according to pure philosophers, mystical philosophers, Sufi ittihadiah, Sufi wihdatul wujud, Jahmiyyah, Mu'tazilah, Kullabiyah, Asy'ariyyah, Maturidiyah and Mujassimah.

2. Methods of *Tauhid* education

a. The method of *Tauhid* education in general.

1) Making wahyu the source of

Allah said: So, keep fast with what has been revealed to you. Truly you are on the straight path.¹³

2) Taking the Understanding of The friendship of Prophet

The friendship is a person who met the Prophet, believed and died in a state of Islam. Said Ibn Hajar: "Agreed ahlu al-sunnah that all the companions are fair and do not exclude them except the strange people from the *ahl al-bid'ah group*". According to Sheikh al-Sa'dy, the words of the friends were evidence, especially *al-khulafâ 'al-râshidîn*.¹⁴

Imam Abu al-Hasan al-Ash'arî said that "It has been agreed by the scholars' that no one should leave the opinions of the salaf people, (whether) in cases that are agreed upon, disputed or that are subject to regional authority because of that truth. cannot go out of their words".¹⁵

¹⁰ Abdurrahman, *Al-Qoul al-Sadîd*, 11

¹¹ Abdurrahman, *Taisîr*, 68, QS. 2: 136

¹² Ahmad bin Ibrahim bin Ismail al-Ismaily, *I'tiqod Aimmatil Hadith* (Saudi Arabia, Darul 'Asimah, Cet.1, 1992/1312), 49-50

¹³ QS. Az-Zukhruf [43]: 43

¹⁴ Ahmad bin Ali bin Hajar al- Asqolânî, *al-Işâbah fî Tamyîz al-Şahâbah* (Mesir, Mathba'ah al-sa'âdah, Cet. 1, 1328), jilid, 1, 7

¹⁵ Ali bin Ismâ'îl, *Risâlah ilâ ahli al-Thagr*, 306-307

3) Not Prioritizing Reason Than Revelation in Understanding *Tauhid*.

Al-Sa'di did not use the method of the philosophers in knowing Allah and even denied it, according to him that the science which opposed the knowledge of the apostles was the Greek philosophy and science of *mantiq* which had rejected many verses of the Koran, reducing its position in heart and make the arguments of the Quran that are *yaqin* and sure as *lafdzi* arguments that do not provide the slightest benefit of faith, even the minds of people who are ignorant and astray are put forward rather than the arguments of the Quran, this is the greatest possible distortion. , contradictions and cancellations of the verses of Allah.

b. Method of *Tauhid* Education in particular.

1) Teacher's Exemplary.

The explanation of al-Sa'di can be seen in many verses that originally came down to the prophet Muhammad. For example, the letter al-*Qolam*, the formation of a Prophet that is obliged to start *Iqro* 'in the name of Allah. Surat al-Muzzammil, waking up at night and always approaching Allah. Surah al-Muddatthir, formation to become an apostle, qualities that must be possessed; spirit of monotheism, piety, clean oneself in a spiritual and spiritual way, leaving sins and their places, sincere sacrifice and being patient.

2) Mind Processing.

According to Shaykh al-Sa'dy, the method to know the first and greatest monotheism was by contemplating His names, attributes and deeds which show His perfection, majesty and glory, then this actually requires a serious outpouring of worshiping the Rabb who perfect that has all the praise, glory, majesty and beauty.

Second: Knowing the oneness of Allah as creator and regulator, then it is known that He is the only one who has the right to worship.

Third: Knowing that He is the only giver of spiritual and spiritual favours, the blessings of religion and the world, it awakens a deep affinity for, love and servitude for Him who has no partner for Him.

Fourth: All the incidents that we see and hear in the form of favours and help given to His beloved and vice versa, punishment and torture for the *mushrik*, it all invites us to know that only Allah alone has the right to be worshiped.

Therefore, this is the way that Allah has multiplied everything to all his creatures that no one has the right to be worshiped except Allah.

This is, if you pay attention and contemplate the verses of the Koran, because the Koran is the greatest door to know tawhid and it is sure to obtain details and global details that are not found in others.¹⁶

3) Habit from an early age to positive deeds.

The habit of children from childhood to pray and other prayers. Prophet Muhammad guided parents to train his son to pray at the age of seven as a consequence of tawhid, beat him when he left at the age of ten.

4) Soul Exercise

- a) Establish all the names and attributes that have been established by Allah and His Messenger in the Koran and Al-Hadith and negate what has been eliminated.

¹⁶ Abdurrahman, Taisir, 787, QS. 47: 19

- b) Not equating Allah with His creatures.
- c) Not asking by using *kaifa* (how) in His attributes.
- d) Do not use question *five* (why) for Allah's dressing.
- e) Does not distort the meaning of His names and attributes from their *zahir*.
- f) Does not remove the meaning of His names and attributes from their final stage, by making them meaningless.

2. Objective of education

The Objective of education is nothing but global as the purpose of Allah to create humans. Allah aims to create Jinn and Humans to make them have the *Tauhid* on Him, according to Shaykh al-Sa'di that this is the pinnacle of Allah's purpose for creating Jinn and Humans and all Apostles invite to this, namely worship which contains knowing, love, returning and facing (only) to Allah and turning away from besides Him.¹⁷

According to him that all the books of Allah invite Allah to serve, likewise the Koran in general is a guide to knowing Allah, His holy attributes and praiseworthy deeds, a guide to knowing the people. His messengers, guardians and enemies and their attributes; instructions to know good deeds and invite them and explain bad deeds and forbid them, instructions to explain the rewards both in this world and in the hereafter.

The details of the aims and objectives of *Tauhid* education are as follows:

- a. Preserving *fitroh* and protecting it from everything that is damaging.
- b. Controlling reason to think proportionally.

According to Sheikh al-Sa'di, the most intelligent, most knowledgeable, and most understanding and intelligent people are the prophets and their loyal followers.²⁷ The reason is none other than because they enforce this religion in their lives, and even no one is elevated in the ranks of Allah except for monotheism, charity and noble character.

- c. Save from making mistakes

According to Shaykh al-Sa'di, the greatest blessing of Allah that is given to servants is even the main thing is the favour of sending an apostle because of him, Allah saves people from astray and even keeps them from destruction.

- d. Turning damage back into good.

Damage on land and sea is the cause of sin or immorality and the biggest is shirk, Allah says: Surely associating (Allah) is truly a great tyranny.¹⁸

According to Shaykh al-Sa'di, the greatest cause for escape from calamities in the world and in the hereafter is monotheism.¹⁹ He said: Those who believe and do not mix up their faith with injustice (shirk), that's what they got their security and it is the people who receive guidance.²⁰

3. Correlation of the concept of *Tauhid* education by Sheikh al-Sa'dy on Islamic Education in Indonesia

¹⁷ Abdurrahman, Taisir, 813, QS. 51: 56

¹⁸ QS. Lukman [31]: 13

¹⁹ Abdurrahman, *Al-Qoul al-Mufid*, 14

²⁰ QS. Al-An'am [6]: 82

Sheikh al-Sa'di's thoughts can be traced to a number of his scientific works and the messages he conveyed. More specifically in this thesis, the researcher reveals the ideas and thoughts of Sheikh al-Sa'di regarding the concept of tawhid education in tafsir *tafsir*, where the references of all Sheikh al-Sa'di's thoughts come from the Koran, so the results of all his thoughts are of course. the expression of all the contents in the Qur'an. Therefore, the concept of tauhid education in *Taisir* which was initiated by Sheikh al-Sa'di comes from educational materials in the Quran.

The concept and method of global discussion from the work of salaf scholars. The effort of Sheikh al-Sa'dy, like other commentators to combine him as an educator, interpreter and interpretation of previous commentators such as Imam Tabari, Qurthuby, Ibn Kathir, Baghowi and others, although without mentioning his name, his explanation is always in line with them. as if to conclude from previous scholars at the same time speak in simpler, concise and easy language.

The monumental work of Sheikh al-Sa'di interpretation *Taisir*'s. When the works in others many of which are *maudlu'iy* but interpretation *Taisir* of *Ijmaly* method, it shows the depth and breadth of knowledge Shaykh al-Sa'di. Even though the concept of tauhid education is also obtained from his work besides tafsir, namely *al-qoulu al-mufid*, *al-qoulu hisan*, *mukhtashor* tafsir and others.

The correlation between the concept of education of Sheikh al-Sa'di with the concept of Islamic education in Indonesia is that it has the same substance, namely where the ultimate goal of Islamic education is the formation of a perfect, intact, balanced human being, physically and mentally able to establish a fertile relationship with Allah and a relationship. horizontally fellow human beings even keep the rights of other creatures. Like the Muslim school according to *Mastuhu* definitively is a traditional Islamic educational institution to understand, appreciate and practice the teachings of Islam (*tafaquhfiddin*) by emphasizing the importance of Islamic religious morals as a guideline for everyday social life, while that is also the goal of tauhid education. the concept of Shaykh al-Sa'di.

From the explanation of the verse interpretation of tauhid, it can be seen that the method of interpretation used by Sheikh al-Sa'di is the *ijmaly* method. Not all aspects related to the interpretation of the verse were disclosed and sometimes previously revealed asbab-al-Nuzul that verse.

Tauhid education is a miniature of Islamic education. Meanwhile, the basic ideas of Islamic education philosophy are: 1). To achieve happiness in the hereafter, and 2). Relating to the nature of human events, namely as a loyal servant of God, and 3). The position of man as the caliph of Allah on earth.²¹

Indirectly, the tauhid education initiated by Sheikh al-Sa'di is in line with the basic values of Islamic education above. This can be seen from the basic concept of his tauhid education which is in accordance with the basis of human creation to worship Allah.

According to Dr. Fadil al-Jamali, that the essence of dynamic potential in every human being lies in faith (belief). Science, morals and experience. This is a potential that must be developed through guidance so that humans can position themselves as beings who are tauhid, fearful and knowledgeable. From this

²¹ Jalaluddin, *Teologi Pendidikan* (Jakarta, raja Grafindo Persada), 124

potential development, it is hoped that humans can carry out their roles and activities as obedient servants of Allah and are able to carry out creative and beneficial activities.

D. CONCLUSION

From the discussion that the researcher had described above, it can be concluded as follows:

1. Understanding of tawhid according to Sheikh al-Sa'di, as follows;
 - a. The monotheism understood by the apostles is based on revelation.
 - b. The most important science is the science of monotheism.
 - c. *Tauhid* is the determination of the oneness of Allah who has no partner for Him in His names, attributes, deeds and rights.
2. The concept of *Tauhid* education by Sheikh al-Sa'di is as follows;
 - a. Prophet Muhammad was an educator, successful and best role model in all ages.
 - b. The purpose of education is to realize servitude only to Allah as the purpose for which humans were created.
 - c. The learning methods used in delivering monotheistic education are exemplary methods, soul cultivation, thinking and habituation of good deeds.
3. The relevance of the concept of tauhid education by Sheikh al-sa'di in Indonesia as follows:
 - a. *Tauhid* education aims to develop a whole human being.
 - b. *Tauhid* education aims to purify the area so that Allah will open His blessings from heaven and earth.
 - c. *Tauhid* education forms a healthy mental and character from an early age with the orientation of seeking the pleasure of Allah in all fields of life.

REFERENCES

- Ali Syeikh, Abdurrahman bin Hasan, *Fathul Majid*, Beirut: Dar al-Fikr, 1992/1412.
- Arifin, Muhaammad, *Ilmu Pendidikan Islam. Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, Jakarta: Bumi Aksara, 1994.
- Ash'arî, Ali bin Ismâ'îl, abu al-Hasan, *Risâh ilâ ahli as-Tsagr*, Beirut: Muassasah al-ulûm al-Qur'ân.
- _____, *Maqâlât al-islâmiyîn wa-ikhtilâf al-muṣallîn*, Beirut: al-Maktabah al-‘aşriyah, 1990/1411.
- _____, *Al-Ibânah ‘an uṣul al-diyânah*, Riyâd: Maktabah al-muayyid, 1993/1413.
- Asqalânî (al), Ahmad bin Ali bin Hajar, *al-Iṣâbah fî Tamyz al-Ṣahâbah*, Mesir: Mathba’ah al-sa’âdah, 1328\.
- _____, *Fath al-Bârî bi-Sharh Ṣahîh al-Bukhârî*, al-Qâhirah: Dâr al-Raiyân, 1988/1409.
- Ghunaiman (al), Abdullah bin Muhammad, *Sharhu kitab tauhid min sahihi al-Bukhori*, Madinah: Maktabatut Dar, 1405.
- Hamalik, Oemar, *Proses belajar mengajar*, Jakarta: PTBumi Aksara, 2016.
- Jalaluddin, *Teologi Pendidikan*, Jakarta: raja Grafindo Persada.
- Khalîfah, Muhammad at-Tamimî, *mu’taqod ahlissunnah waljama’ah fî tauhid asma’ wassifât*, Beirut: Dar al-îlâf al-dauliyah, 1996/1417.

- _____, *mu'taqad ahlissunnah waljama'ah fi asmâ Allah al-Husnâ*, Beirut: Dar al-îlâf al-dauliyah 1996/1417.
- _____, *Maqaltut ta'til wa Ja'du bin Dirham*, Madinah: 1997.
- Lâlikâi (al), Abu al-Qâsim Hibatullâh bin al-Hasan, *Sharhu uşûl I'tiqâd ahl al-sunnah wa al-jamâ'ah*, Dâr al-Ṭayyibah, 1415.
- Mulyasa, E, *Pengembangan dan Impementasi kurikulum 2013*, Bandung: PT Remaja Rosdakarya, 2015.
- Qudâmah, Abdullah bin Muhammad, *Dham at-ta'wîl*, Kuwait: Dar Ibnu-al-atsîr, 1995 / 1416.
- Ramayulis, *Ilmu Pendidikan Islam*, Jakarta: Kalam Mulia, 2002.
- Rumyâni (al), Abdullah bin Muhammad bin Rumyân, *Al-Juhûd al-da'awiyah wal-'ilmiyyah li al-Shaikh Abdurrahman al-Sa'di*, Makkah al-Mukarromah: Dar Thoyyibah, 1429.
- Sa'dî (al), Abdurramân bin Nâsir, *Taisîru al-Karîm al-Rahmân fi tafsîr kalâm al-Mannân*, Beirut, Muassasah al-Risâlah, 2002/1423.
- _____, *Al-Qoulu al-sadîd sharhu kitab al-tauhîd*, al-Qâhirah: 1436/2014.
- _____, *Sharhu al-Qowaid al-Hisan fi Tafsir al-Qur'an*, Qohiroh: Maktabah al-Sunnah, 2002/1423.
- Sanjaya, Wina, *Strategi pembelajaran berorientasi standar proses pendidikan*, Jakarta: Kencana prenada media group, 2014.
- Shafwan, Muhammad Hambal, *Intisari sejarah pendidikan Islam*, Solo: Pustaka Arofah, 2014
- Sugiyono, *Metode penelitian kuantitatif, kualitatif dan R & D*, Bandung: Alfabeta, 2014.
- Taimiyah, Ahmad Sheikh Islam, *Majmû' fatâwâ*, t.th.
- Tim Penyusun Kamus Pusat pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka 1994.