

THOUGHTS OF MORAL EDUCATION

Studi the comparison of thoughts between Ibn Qayim al-Jauziyah and Imam al-Ghazali

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Abstract

The purpose of this research is to describe, knowing the comparison of the concepts of moral education and knowing the actualization of the moral educational thinking of Imam al-Ghazali and Ibn Qayim al-Jauziyah when applied in the practice of education.. Penelitian is library research. Using two types of data sources, namely; Primary, and Secondary Sources, In data collection select and classify existing data based on association with research objects. Furthermore, data processing is done by descriptive analysis, then done analysis and interpretation of existing data. Comparative analysis will also be used in this study. This analysis is used to compromise the opinions of the two figures, so that with this comparison is made a generalization of applied theories. Untuk achieve the goal of research, a philosophical analysis of the thinking of a person in a certain time in the past, methodologically, this research will use a historical approach. This language concluded first imam al-Ghazali and Ibn Qayim al-Jauziyah both set out their thoughts in criticizing the deviant and harmful filsuf thinking of the people. So they are both in formulating their thoughts together as you cling to islamic values. *Both* Imam al-Ghazali and Ibn Qayim al-Jauziyah both used the talak measure of the Qur'an and al-Hadith.. *The* third in educating imam al-Ghazali's morality is more focused on the individual himself, which is through the way of mujahadah, while Ibn Qayim argues that the role of teachers can help in educating morals. *The* Four Directions and the orientation of education between Imam al-Ghazali and Ibn Qayim both aim to print the perfect human being (human kamil) in order to achieve real happiness so as to be able to live happily in this world and the hereafter. *The* five Pemikiran moral education Ibn Qayim and Imam al-Ghazali both emphasized on the education of children, the *sixth* Blend of moral education Imam al-Ghazali and Ibn Qayim al-Juziyah is expected to be able to print human beings who are sincere karimah so as to face the challenges of the times.

Keywords: *Moral Education, Ibn Qayim al-Jauziyah, Imam al-Ghazali*

A. INTRODUCTION

Today, the orientation of the education world is heavily influenced by the understand of capitalism which focuses on the material aspects. Meanwhile, the mental side of man lacks optimal attention. This phenomenon will obviously have a destructive effect on the process of *establishing human kamil as* a form of

educational purpose. Education that only emphasizes on the human birth side, will give birth to a human being who is less able to understand his existence, namely as a creature of God and at the same time act as caliph on earth. In addition, education that only emphasizes on the human birth side will also give birth to individualists, materialists and pragmatists who ignore the importance of conscience in dealing with the problems of life.

The result of such education is the appearance of arrogance and their strong arbitrariness towards the weak. This behavior arises due to the lack of moral values in education. In fact, there are currently certain efforts from secularists who want the release of the educational value of moral and religious values from an education system known for its paradigm of "human liberation" from religious attitudes.¹

Therefore, in search of the ideal educational format in an Islamic perspective, it is necessary to seek to regain the nuances of Education based on Islam. According to Fathiyah Hassan Sulaiman the characteristic of Islamic education in general is a religious moral nature that is clearly evident in the objectives to be achieved as well as its means without ignoring the worldly aspects.²

The idea of Islamic education characterized by religious morals has been widely expressed by former Muslim leaders, one of whom is Imam al-Ghazali. Imam al-Ghazali's thinking emphasizes the constant application of Islamic values in an ever-evolving society. In order to apply these values he emphasized a lot on moral education. One of the formulations of his thoughts regarding moral education is set out in his book *Ihya' Uluumuddin*.³

Ihya' Uluumuddin is the most representative book by Imam al-Ghazali that discusses moral issues at the center of study related to *tarbiyatun nafs* (mental education). This book consists of four main chapters: the first chapter on worship, the second on customs (muamalat between human beings), the third and fourth about the method of formation of commendable human morals, and the healing of chastises that have been damaged.⁴

In this book Imam al-Ghazali gives guidance to the younger generation and demands them to focus on the values of sublime life and benefit fellow human beings, nature and other living beings. Imam al-Ghazali's moral education is based on a fairly detailed islamic theory of morality and also an emphasis on practising the theory. So it can be felt its practical value in the concept of moral education imam al-Ghazali.⁵

Over the next few decades there was a figure who was consensual on the issue of the morality of the people, where the religious life of the people at that time was heavily influenced by Western culture and mongol soldiers who deliberately broke the order of life of Muslims. In addition, the *aqidah* and the thought of Muslims in the state (*jumud*) were wrapped in *the mud of taklid, khurafat, and heresy*. dialah

¹ Ali Ashraf, *Horison Baru Islamic Education* (Jakarta : Pustaka Firdaus, 1989), 7.

² Fathiyah Hasan Sulaiman, *Al-Ghazali Education Concept*, terj. Akhmat Hakim (Jakarta :P3M, 1990), 24.

³ Ahmad Syafir, *Islamic Ethics* (Jakarta: Logos, 1998), 172.

⁴ Amat Zuhri, *Sufism* (Pekalongan : STAIN PRESS, 2005), 94.

⁵ Sumiyati, *Concept of Moral Education in The Book of Ihyaa' Uluumuddin by Imam al-Imam al-Ghazali* (Pekalongan : Thesis Department of Tarbiyah, 2011), 12.

Ibnu Qayim al-Jauziyah, yang lahir di Damascus pada tahun 691 H/ 1292 M dan meninggal pada tahun 751 H/ 1350 M.⁶⁷

Ibn Qayim's paradigm of thought was influenced by Ibn Taymiyyah, which is based on the Qur'an and al-Hadith, so he is known as a salafist and puritanical cleric. As a result of this paradigm of thinking, Ibn Qayim's educational thinking is directed towards achieving real happiness as well as the mission of the content of the Qur'an and the Hadith in the Hereafter without ruling out happiness in the world even though it is pseudo. In other words, the problems of this world and the Hereafter are given a balanced portion in education, so that the purpose of education according to Ibn Qayim al-Jauziyah is more religious morality, namely the approach of the self to God to the happiness of the world and the hereafter.⁸

Imam al-Ghazali and Ibn Qayim al-Jauziyah's commitment to religious values is certainly different from today's modern educational conditions which feel deviating from the ideal educational purpose. Where the portion of reason development is emphasized more, regardless of the development of other aspects and potentials. In other words education only emphasizes cognitive aspects only, while affective and psychomotor aspects get less attention. As a result, the resulting output is a human whose brain is full of science, while his soul is empty and arid, because he knows no religion and morals. Education is supposed to be a humanization process, but the reality is that the opposite is the process of dehumanization. From this, there is an educational planning that is able to change the behavior of human life in accordance with the expected goal, namely "humanistic education". In the context of Islamic education is termed by placing man as a creative, dynamic, liberal god and responsible to God and the universe.⁹

In order to find a balanced educational format between the physical and spiritual aspects, between cognitive, affective and psychomotor aspects, efforts are needed to re-examine the educational treasures of classical and middle periods, especially in the field of moral or moral educational thinking. And it was represented by Imam al-Ghazali (1059-1111 AD) and Ibn Qayim (1292-1350 AD). In addition, the two of them also included priests or leaders of the Sufis, many sufis who took the method of purification of their souls both. Imam al-Ghazali's disregard for his soul is found in ¹⁰*Ihya' Uluumuddin*, while Ibn Qayim can be referred to in *Madarij as- Salikin* and *Tuhfah al-Wadud bi ahkam al-Maulud*. And their thoughts are both in line with religious and sufistic mindsets.¹¹

At first glance the thoughts of Imam al-Ghazali and Ibn Qayim that emphasize moral education, then it seems relevant to answer the questions of education that are supported. Especially in the face of rapid and erratic social changes and the huge

⁶ Laily Mansyur *Teachings and Examples of Sufis* (Jakarta : Raja Grafindo Persada, 1996), 221.

⁷ Mora Re *Islamic Encyclopedia*, volume II (Jakarta : PT Ikhtiar Baru Van Houve, 1994), 164.

⁸ Hasan bin Ali al-Hijazy, *Manhaj Tarbiyah Ibn Qayyim*, terj. Muzaidi Hasbullah (Jakarta: Kaustar, 2001), 202.

⁹ Abdurrahman Mas'ud, *Initiated Non-otomic Education Format* (Yogyakarta: Gama Media, 2002), 139.

¹⁰ Aaron Nasution, *Islam Is Reviewed From Various Aspects*, Volume I, (Jakarta : Bulan Bintang, 1974), 56. Harun Nasution grouped Muslim intellectuals into three periods, namely the classical period between 650-1250 AD, the middle period between 1250-1800 AD and the Modern period starting in 1800 AD.

¹¹ Alwi Haidar, *Purity and Tenderness of the Soul* (Jakarta : Risalah Gusti, 2001), 81.

influence of globalization. Therefore, the elaboration of the moral educational thought structures of Imam al-Ghazali and Ibn Qayim al-Jauziyah is indispensable in order to be destrudised in the practice of Islamic education today.

B. RESEARCH METHODS

1. Types of Research

This type of research is *library research*. Therefore, the data to be collected is library data that is representative and relevant to the study object.

2. Types and Data Sources

Data sources need to be differentiated into two types; *Primary sources*, including works written by Imam al-Ghazali and Ibn Qayim al-Jauziyah himself are concerned about education, especially moral education. *Secondary Sources*, works about Imam al-Ghazali and Ibn Qayim al-Jauziyah written by others and *Supporting Sources*, are other works relevant to this research.

3. Data Collection Methods

In data collection, researchers select and classify existing data based on association with research objects. So this will make it easier to collect and do analysis in the future.

4. Data Analysis Methods

Once the data is collected and felt sufficient, the analysis is done, namely by selecting and classifying existing data based on the association with the research object. Furthermore, data processing is done in a descriptive way of analysis, which is an attempt to compile and analyze a data, then done analysis and interpretation of the existing data. Researchers will use what is appropriate to existing sources that do not require various interpretations in the form of narratives that describe a study in existing reality.¹²

In analyzing the data, the authors also used *content analysis*. The meaning here is necessary analysis of the meanings contained in the thoughts of Imam al-Ghazali and Ibn Qayim al-Jauziyah in the field of moral education as well as various writings that examine the concept of moral education thinking imam al-Ghazali and Ibn Qayim al-Jauziyah.¹³

Comparative analysis will also be used in this study. This analysis is used to compromise the opinions of the two figures, so that with this comparison is made a generalization of applied theories.¹⁴

Untuk achieve the goal of research, a philosophical analysis of the thinking of a person in a certaintime in the past, methodologically, this research will use a *historical approach*.¹⁵

¹² Winarno Surahmat, *Introduction to Basic Ilmiah Research* (Bandung: Tarsito, 1985), 139.

¹³ Jujun Suriasumantri, *Science in Perspective* (Jakarta: Gramedia, 1987), 77.

¹⁴ Noeng Muhadjir, *Qualitative Research Methodology* (Yogyakarta: Rake Sarasih, 1996), 81.

¹⁵ Louis Gottschalk *Understanding History*, terj. Nugroho Notosusanto (Jakarta: University of Indonesia, 1975), 32.

C. RESEARCH AND DISCUSSION RESULTS

Imam al-Ghazali's Thoughts on Moral Education

1. Understanding Morality

Imam al-Ghazali gave criteria against morality. That is, that morality must settle in the soul and the deed appears easily without the need for research first. He is the All-knowing, the All-wise.

Morality is not an "deed", not "strength", not "ma'rifah" (knowing deeply). More commensurate with that morality is the "thing" of circumstances or conditions: where the soul has the potential that can give rise to it than manahan or give. So it is like the "state of the soul and its bathiniyah form".

On the one hand, al-Ghazali's opinion is similar to that of Ibn Maskawaih (320-421H/932-1030 AD) in Tahdzib al-Akhlak. This living ethical philosophical figure states that morality is "a state of the soul that causes a person to act unthinkably first."

2. Purpose of Moral Education

For Imam al-Ghazali moral education is aimed at printing a personal qur'ani that follows the Sunnah of the Prophet (s). So that it is able to be a kamil isan, far from obeying lust and having a high spirit of worship. Because intensive worship without good morality is a false religious expression and does not focus on the core or nature of worship itself.

3. Moral Education Method

The method of education can be interpreted as a way or path to achieve the purpose of education. More broadly at-Toumy al-Syaibani exemplines that educational methods are all facets of targeted activities undertaken by educators in order to achieve the desired teaching learning process and desired changes to their behavior. Moral education methods are used to achieve good morality and improve the despicable morals of every learner.

According to Imam al-Ghazali, there are two ways of educating morals, namely; first, mujahadah and get used to training with the charity of shaleh. And allah is all-10, all-wise. And the first way is to ask for the bounty of Thee, and that it may be made straight, obedient to reason and religion. Then he became knowledgeable without learning, educated without education, this science is also called ladunniah.

Secondly, it is attempted by mujahadah and riyadhah, namely by bringing themselves to the actions desired by the moral. In short, morality changes with exercise education. In addition, human moral changes should pay attention to human nature that they lean more towards animal elements in the form of orgasm and lust. So by considering this will be able to make a policy between processing which will be changed and eliminated on the properties of the animal.

4. Moral Education Materials

In the division of moral peddikan material, Imam al-Ghazali has 4 criteria that must be met for a good and bad moral criterion, namely: The power of 'Knowledge, or wisdom, the power of anger, which is controlled by reason will give rise to the nature of syaja'ah, the power of orgasm, and the power of balance

(justice). These four components are the basic requirement to achieve an absolute degree of good morality. All of this is owned *sempurna* by the Messenger of Allaah. So every one who is close to the four attributes, he is close to the Messenger of Allah, and he is close to Allah. This example is because the Messenger of Allaah (peace and blessings of Allaah be upon him) (Ahmad, Hakim and Baihaqi).

By laying out knowledge as the initial criterion of good and bad morality, al-Ghazali related between morality and knowledge, as did al-Farabi and Ibn Maskawaih. This is evidenced by the initial discussion in *Ihya'* is a chapter on the virtues of science and practice it. Even by the sake of it it is not determined entirely by science, nor by other factors.

The criteria used by al-Ghazali were also introduced by Ibn Maskawaih. The moral part according to Ibn Maskawaih is; wisdom (derived from science), simplicity, courage and generosity and justice. All of these elements are balanced (balance/*wasath*). In the perspective of ethical philosophy ranging from Aristotle-period Greece to modems, justice and other factors that became these criteria were also used by the philosophers Kohlberg, John Dewey and Emile Durkheim. Kohlberg stated that this justice would be the basic norm of civilized modern society.

As for the division of good and bad morals, al-Ghazali is no different from many other figures. he divides morals into good or *mahmudah* and *madzmumah* or bad. In *Ihya'* al-Ghazali divides into four parts namely worship, *adab*, crushing morality (*muhlikat*) and saving morality (*munjiyal*). Bad manners are greedy to eat, talk a lot, spiteful, miserable, ambition and love of the world, arrogant, arrogant and *takabbur* and *riya'*. While good manners are repentance, *khauf*, *zuhud*, patience, gratitude, sincerity, and honesty, *tawakkal*, love, *ridha*, remember death.

When reviewed the destructive and saving division is Imam al-Ghazali putting morals in a deeper perspective of Sufism. This morality in Sufism is called a thing or mental condition. Outward manners such as benefactors in the poor are useless when without being ringed with mental morals such as *keihklasan*.

5. Ethics of Students and Teachers in Moral Education

Educators and learners are subjects and objects of education. Educators are everyone who has a responsibility to students. While the learners are creatures that are in the process of development and growth as *fitrahnya* who still need direction and lessons.

Because the educator has a great duty and responsibility to foster his protégé, therefore the educator has the following responsibilities:

- a. Straighten students through science so that they can achieve intellectual happiness.
- b. Direct students to practical disciplines and activities in order to achieve practical happiness as well.

For Imam al-Ghazali the best teacher is himself because this is the one who understands best what he needs. For the first step of learning, a student should be able to position himself as a teacher personally in order to be well established so that he is ready to receive a teaching from the teacher outside him.

The teacher should be able to organize and direct his students properly and properly. In the view of Imam al-Ghazali the teacher who performs his role well is

the teacher in charge, namely the teacher who can direct the students well and properly so as to be able to teach a man who is knowledgeable and has a polite attitude.

Ibn Qayim al-Jauziyah's Thoughts on Moral Education

1. Understanding Morality

Moral education covers all aspects of Islamic teachings in the form of the basics of coaching beliefs, morals and adab. And who is in the heavens and the earth, and who is in the heavens and the earth, and who is in the heavens and the earth.

"I was sent to perfect my noble manners"

Morality in Islam is built on the foundation of good and evil. As for savagery and ugliness. In defining ibn Qayim's morality it limits to the notion that morality is all good behavior is weighed based on the Qur'an and as-Sunnah. For the source of good and illumination of evil are only two things, namely the Qur'an and as-Sunnah. For good is bad if it is not guided on both points there will be blinding and ambiguity of meaning and understanding of good and bad in a behavior.

According to Ibn Qayyim, morality in Islam is built on the foundation of good and evil. And Allah is all-knowing, all-knowing. Because reason and fitrah have the ability to be abated, then there needs to be guidance and other guidance namely the Qur'an and al-Sunnah.

These four joints are at once a good and major source of morality. Good manners in general include good manners in the relationship with man and good manners in peace with God. The moral material that is in mamalah with man is by practising the good deeds, both in speech and deeds and refraining from hurting others. And Allah is all-knowing, all-wise. Human behavior to Allah SWT requires love for Him and shows the dignity of man as the caliph on earth. While the morality of man to others shows his glory, because optimizing the potential supplied to him as caliph.

The source of the four things is two kinds, namely: First, the exaggerated soul when weak, which gives birth to ignorance, humiliation, hunk, miserly, reproach, glusan and dwarfness. Secondly, the soul is exaggerated when it is strong, which gives birth to sect, anger, violence, abomination and arbitrariness. Some despicable chastity gives birth to others, as some commendable morals also give birth to others. Good manners are among the two despicable behaviors, such as the generosity that exists between hunks and wasteful, tawadhu' which is between humiliation and takabur. As long as the soul deviates from this middle, of course it will tend to one of its two despicable sides. Whoever deviates from tawadhu', then he will deviate to the nature of takabur and riya or to humiliation and dwarfness. Whoever deviates from commendable patience, then he strays into the shaken and the shaking or to the hardness of the heart and the rudeness of the habit. Morality is very beneficial for people who travel and can deliver to the destination immediately. With his morality he will form himself which is difficult to change, for the most difficult to change in human habits is the morality that has shaped his soul.

2. Purpose of Moral Education

For Ibn Qayim the purpose of his own moral education was to form a true human personality (al-sa'adah). And Allah is All-Forgiving, All-Wise. This kind of

model of happiness is happiness like wealth and office. Second, Sa'adah badaniyah (happiness body). This happiness exists because of a healthy body. Good and fit body sturktur. This happiness is better than the first, but in reality it is happiness that is beyond the soul. For the body is separated between the spirit and the heart, not from the body and the body. The three Hakikiyah Sa'adah (in fact happiness) are the happiness between the heart, spirit and heart. He is the happiness of the righteous. This happiness will be accompanied at any time that is between the aspect of the world and the hereafter. So every soul is built or educated so that it achieves true happiness, capable of living happily in this world and the hereafter.

3. Moral Education Materials

Regarding the moral education material that must be studied by the learner Ibn Qayim does not provide clear details, only that he mentioned two good moral subject matter, namely:

- a. Good manners in doing things with people and how to get along with them.
- b. Good manners in peace with God.

Concerning good moral material in dealing with people and how to get along with them is by doing the deeds of ma'ruf and maintaining harmony in order to create affection between others. And that which is good in the way of Allah is by giving thanks from Allah. For gratitude is one of the culmination of a servant's goodness with his Lord in contact.

Furthermore, Ibn Qayim explained about the points of moral education material consisting of two parts, namely:

- a. The point of commendable morality as patient, guarding self-honor, courage and justice.
- b. Despicable moral points such as ignorance, ignorance, despicable orgasm and anger.

Such are some of the moral points that harsu learned by the learners who are expected to be able to make their morals into dazzling morals, reflecting manners in daily life.

4. Ethics of Students and Teachers in Moral Education

According to Ibn Qayim the main educator is someone who is able to radiate the light of his knowledge to mankind in general and to the learners in particular. Therefore, educators have a duty and responsibility that must be carried in developing the personality of students so that they are able to self-deact with good manners and avoid despicable behavior.

The duties and responsibilities of educators are as follows:

- a. Always promoting compassion for students, a teacher should position himself or herself like a real parent of a learner. As a father who always protects the child and the mother who always pays attention to the child.
- b. The role and duties of a teacher is not only to teach, but also to educate so as to create positive characters in students. Teachers must always pay attention to the behavior or behavior of students in order for their personality to grow properly.
- c. Educators should pay attention to the learner and also make a will on him with a good will and wisdom. So that it can be taken primarily to be done by students.
- d. Educators must be fair and objective, impartial in one of the students, even in dividing attention and compassion, not discriminating against each other, and not exaggerating each other in every way.

- e. An educator must be observant about the potential and talents that exist in students so that they are able to be developed and directed, all of which are in order to maximize the potential of the child.
- f. An educator must be able to motivate students to have a hard spirit in studying.
- g. Educators should not be arrogant until they are reluctant to accept input from students. Must always open up for constructive and positive feedback.
- h. On the other hand educators have compassion, must still have a firm attitude in order to be able to educate and direct students to the maximum.

The code of conduct of students in educational interactions is as follows:

- a. An educator must join his teacher and take advantage of the science that is on him, in order for him to obtain various faidah for what his teacher teaches. For whoever takes knowledge only from the book without the guidance and participation of the teacher, it will cause discons and disconces notion of the knowledge learned.
- b. Students are obliged to listen to and carry out the advice of their teacher who is good and beneficial to himself.
- c. Students do not raise a loud voice to their teacher, should speak politely and soften their voice. Hear more than ask, and don't ask much unless you really don't understand.

Thus some adab and the attitude of a learner towards his educator, who is expected with adab and such attitude will be intertwined humane learning process, dignity and respect.

D. CONCLUSION

From the above discussion, the following conclusions can be drawn:

1. Imam al-Ghazali and Ibn Qayim al-Jauziyah both set out their thoughts in criticizing the distorted and harmful philufism of the people. So the two of them in formulating thoughts together always try to cling to islamic values.
2. In looking at the good and bad Imam al-Ghazali and Ibn Qayim al-Jauziyah both use the talak measure of theQur'an and al-Hadith or from an Islamic point of view.
3. In educating the morals of Imam al-Ghazali, he focused more on the individual himself through the way of mujahadah, while Ibn Qayim argued that the role of teachers can help in educating morals.
4. The direction and orientation of education between Imam al-Ghazali and Ibn Qayim both aim to ingenuize humanbeings (human beings kamil) so that mampu achieve real happiness so as to be able to live happily in this world and the hereafter.
5. Ibn Qayim and Imam al-Ghazali both emphasized children's education, so that every parent or teacher as an educator should be able to instill moral values early on in the child.
6. The combination of the moral education of Imam al-Ghazali and Ibn Qayim al-Juziyah is expected to be able to print human beings who are *akhkul karimah* so as to face the challenges of the times.

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