



The Philosophy of Education Reviewed from the Perspective of Hadith

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Abstract

The purpose of this research is to find out the radicalization of philosophy in relation to the hadith of the Prophet Muhammad. The study of this research uses a literature review taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn. Literature taken from books, journal articles both national and international. The results of this study are Radicalization of philosophy is an effort to explore ideas or realities to their roots contained in hadith related to education and its implementation in modern Islamic education. In the realm of philosophy, radical thinking also means understanding something to the root of the problem, by always being critical and analytical in addressing various phenomena. Radicalization of Philosophy in Hadith is the understanding of Hadith that gives birth to various implications both concept of education.

Keywords: Philosophy; Education; Hadith

Abstrak

Tujuan penelitian ini adalah untuk mengetahui radikalisasi filsafat kaitannya dengan hadis Rasulullah SAW. Kajian dari penelitian ini menggunakan kajian literatur yang diambil sesuai dengan pokok pembahasan dan dianalisis secara mendalam sehingga dapat diambil kesimpulan dan temuan. Literatur yang diambil baik dari buku, artikel jurnal baik nasional maupun internasional. Adapun hasil penelitian ini adalah Radikalisasi filsafat adalah upaya untuk menggali ide atau kenyataan hingga ke akar-akarnya yang terdapat dalam hadis yang berkaitan dengan Pendidikan dan implementasinya dalam Pendidikan islam moderen. Dalam ranah filsafat, berpikir radikal juga berarti memahami sesuatu sampai ke akar permasalahannya, dengan selalu kritis dan analitis dalam menyikapi berbagai fenomena. Radikalisasi Filsafat dalam Hadis yaitu pemahaman tentang hadis melahirkan beragam implikasi termasuk konsep pendidikan.

Kata Kunci: Filsafat; Pendidikan; Hadis

INTRODUCTION

There is a very prominent distinction between science, philosophy, and religion.¹ When a person studies science and philosophy, his position is as an observer, but when he studies religion, his position changes as an actor (actor), a doer who believes in the truth of his teachings (Truth Claim), willing to sacrifice to fight to defend the religion that is believed in absolutely.² Given the dynamic development of civilization, Islamic education should follow the flow of the

¹ Cevdet Coşkun, "Religion-Science Relationship in Western Thought: A Historical Review," *Eskiyeeni* 51, no. 51 (2023): 941–59, <https://www.ceeol.com/search/article-detail?id=1207933>.

² Ulrich A. K. Betz, "Science and Religion," in *Science and Religion United*, by Ulrich A. K. Betz (Cham: Springer Nature Switzerland, 2024), 139–226, https://doi.org/10.1007/978-3-031-55094-2_5.

times and is expected to be able to color with Islamic values.³ Islamic Education thinking also needs to plan what components will be prepared to meet the targets and what achievements should be. It starts from the readiness of a number of teaching materials, methods and educators who are proper, and other learning master plans.

Radicalization in hadith, in the sense of finding the meaning contained in it, is possible by using various abbreviations, it is believed that it will be able to lead to a comprehensive understanding of its content. Through the study of the philosophical approach is an effort that is expected to be able to think radically, meaning starting from the radicals of a phenomenon and concept to reach universal conclusions or theories. Etymologically, the word radical comes from Latin, which is *radix* meaning "pertaining to the roots". Meanwhile, the Great Kamus Indonesian (KBBI) provides the meaning of the word radical as "basically, advanced in thinking or acting. The radical term that leads to the word "radix" also contains the meaning of "rooted". According to The Concise Oxford Dictionary, the term radical means 'root', 'source', or 'origin'. Interpreted more broadly, the term radical refers to the fundamentals, fundamental principles, subject matter, and essentials of various phenomena, or can also mean "unconventional".

After looking at the root of the word radical, then in terms of terminology, the word radical can be understood as a way of thinking that always seeks the root of the problem and wants to uproot the problem from the root. Or think deeply, fundamentally and advanced towards the essence of an object so as to produce a certain point of view.⁴ If it is related to radicalization, it will contain the meaning of a process in which a person or group will be more extreme (rooted) in their thoughts and actions.⁵ The radicalization of philosophy referred to here is an effort to explore the ideas or reality of the hadith of the Prophet Muhammad PBUH critically and deeply rooted to build the spirit of the discourse of "criticism and rationalism".⁶ In the context of understanding and practicing a religious teaching is a necessity, Radical in this perspective is well developed, because every religious believer must understand and conduct a study of his religion must go to its roots, not half-heartedly. However, understanding and practicing radicals with a negative approach, namely in the form of imposing desires, legitimizing all the means that their radical attitudes cause to achieve certain goals. This view became an understanding of radicalism. This view of the threat must be eradicated, if necessary, to the roots as well.

The philosophy of Islamic Education is formed from the word; philosophy, education and Islam. The existence of this word Islam makes a fundamental difference from the general understanding of philosophy. Philosophy of Islamic Education est un homme de premier ordre, un

³ Achruh Achruh and Sukirman Sukirman, "An Analysis of Indonesian Islamic Higher Education Institutions in the Era of Globalization," *International Journal of Learning, Teaching and Educational Research* 23, no. 9 (2024): 78-102, <http://www.ijlter.myres.net/index.php/ijlter/article/view/2055>.

⁴ Binggong Chen, "The Essence of Human Life: Practical Subject," in *Principles of Subjective Anthropology*, by Binggong Chen (Singapore: Springer Nature Singapore, 2023), 83-156, https://doi.org/10.1007/978-981-19-8883-7_4.

⁵ Delaram Shafieoun and Hina Haq, "Radicalization from a Societal Perspective," *Frontiers in Psychology* 14 (2023): 1197282, <https://www.frontiersin.org/articles/10.3389/fpsyg.2023.1197282/full>.

⁶ Akhlaq Sayed Hassan, "INTELLECTUAL AND SPIRITUAL DEBATES IN ISLAM A Comprehensive Guide to Islamic Discourse's Intellectual Origins," 2023, <https://philpapers.org/rec/SAYIAS-2>.

homme de premier ordre est un homme de premier ordre. Dans un ton ouvert, il est possible de s'assurer que la traduction est dans un pays où la traduction est dans un ton proche. The philosophy of Islamic Education in general contains the meaning of ways or basics of conducting education, both formal and informal.⁷ The philosophy of Islamic education, when associated with its essence, includes several core aspects. Oriented to Monotheism; All charitable activities of human deeds must be based on Tawhid.⁸ It is like a foundational building that is monotheism to Allah. In Islamic education, the process and orientation must be based on the values of monotheism.⁹ Oriented towards the formation of morals; Islam is here with a mission to improve human morals.¹⁰ Akhalak was formed as an effective means through education. Oriented to the development of science; One of the goals of Islamic education is to develop the science of determination.¹¹ With the existence of science, problem solving can be overcome so that it will bring a lot of good to the community.

The study of the philosophy of Islamic education in the perspective of hadith has been the focus of various studies that focus on educational values derived from the teachings of the Prophet Muhammad SAW. One of the relevant studies is the study of the concept of education in the perspective of hadith which emphasizes the importance of the relationship between knowledge and morality. This research shows that Islamic education is not only a transfer of knowledge but also aims to form the personality and noble character of students.¹² Hadiths about the virtue of seeking knowledge, manners towards teachers, and the importance of sincerity are a strong foundation in building an integral Islamic educational philosophy with moral values.¹³ In addition, other research highlights holistic education in Islam based on the hadiths of the Prophet PBUH that promotes a balance between spiritual, intellectual, physical, and emotional aspects. This concept arises from the analysis of hadiths that teach the importance of maintaining physical health through exercise, paying attention to spiritual development, and supporting the formation

⁷ Andi Anis Magfiroh et al., "Formal, Non-Formal, and Informal Islamic Education Institutions and Islamic Education Figures in Indonesia," *Journal of Indonesian Islamic Studies* 2, no. 2 (2023): 46-60, <http://ejournal.iainpalopo.ac.id/index.php/jiis/article/view/4056>.

⁸ Moses Adeleke Adeoye, "The Shared Foundations of Faith in Christianity and Islam: The Role of Monotheism in Life and Afterlife Across Abrahamic Religions," *At-Turost: Journal of Islamic Studies*, 2024, 65-79, <http://ejournal.stainh.ac.id/index.php/jurnal/article/view/125>.

⁹ Liwaul Hamdi Liwaul Hamdi, "THE Concept Of Tawhid-Based Curriculum In The Perspective Of Islamic Education Philosophy According to Al-Qur'an And Hadith," *Jurnal Al-Murabbi* 9, no. 1 (2023): 167-82, <https://jurnal.yudharta.ac.id/v2/index.php/pai/article/view/4665>.

¹⁰ Waston Waston et al., "A Moral-Based Curriculum to Improve Civilization and Human Resource Development in Bangladesh," *Multidisciplinary Reviews* 7, no. 8 (2024): 2024137-2024137, <https://malque.pub/ojs/index.php/mr/article/view/2190>.

¹¹ Asiyah Asiyah et al., "Measuring the Impact of Islamic Values-Based Scientific Literacy on Scientific Competency of Madrasah Teachers," *International Journal of Learning, Teaching and Educational Research* 23, no. 4 (2024): 476-96, <http://ijlter.net/index.php/ijlter/article/view/1933>.

¹² Nurul Komariah and Ishmatun Nihayah, "Improving the Personality Character of Students through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 65-77, <http://at-tadzkir.pdtii.org/index.php/tadzkir/article/view/15>.

¹³ Pulatova Dildor Akmalovna, "UNDERSTANDING MORAL VALUES IN MODERN ISLAMIC PHILOSOPHY," *British View* 9, no. 1 (2024), <https://www.britishview.co.uk/index.php/bv/article/view/297>.

of a healthy mentality.¹⁴ The results of the study confirm that Islamic education is oriented to the formation of a whole human being, not only focusing on the cognitive aspect, but also on the social and spiritual dimensions of students.

Studies related to moral education from the perspective of hadith also occupy an important place in previous research. Several studies analyze hadiths that emphasize the Prophet Muhammad PBUH as "uswah hasanah" (good example) in moral education.¹⁵ The exemplary method taught through hadith is the main approach in shaping students' character, such as honesty, justice, and patience. These hadiths provide philosophical guidelines in moral education that are relevant to the moral challenges of contemporary society.¹⁶ Other research focuses on the role of teachers in Islamic education based on hadith, where teachers are seen as central figures in the educational process. An analysis of the hadith that states that scholars are the heirs of the prophets provides a philosophical understanding that teachers are not only in charge of transferring knowledge but also guiding morally and spiritually.¹⁷ Teachers have a great responsibility in shaping the character of students in accordance with Islamic values, making education a means of complete human development.¹⁸ Finally, several studies also try to bridge the values of hadith-based Islamic education with the modern curriculum. This study explores how hadiths that emphasize the importance of continuing education (such as the hadith "thalabul ilmi faridhah ala kulli muslim") can be integrated into the formal education system. The results show that hadith values have a strong relevance in answering the needs of education in the era of globalization, especially in forming students who are not only knowledgeable, but also have noble character.

RESEARCH METHOD

Research on the philosophy of Islamic education in the perspective of hadith generally uses a qualitative approach with the library research method.¹⁹ This approach was chosen because the

¹⁴ M. Ikhwan, Warul Walidin, and Salami Mahmud, "Islamic Education's Alternative Approach to Nurturing Mental Health and Psychological Well-Being," *International Journal of Education, Language, and Social Science* 1, no. 1 (2023): 12–25, <https://ijelass.darulilmibinainsan.or.id/index.php/ijelass/article/view/5>.

¹⁵ Mohamad Nurul Hafiz Bin Ab Latif et al., "Implementation Strategies of Qudwah Hasanah in Dakwah: Al-Quran Al-Karim Based Approach," accessed December 10, 2024, https://kwpublications.com/papers_submitted/7810/implementation-strategies-of-qudwah-hasanah-in-dakwah-al-quran-al-karim-based-approach.pdf.

¹⁶ Molina Ibrahim et al., "Addressing Contemporary Ethical and Moral Issues through Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 36–51, <https://pubcenter.ristek.or.id/index.php/jois/article/view/18>.

¹⁷ Mubashara Akhtar, "Incorporating the Prophetic Ways of Teaching for Professional Growth in Moral and Peace Education: A Framework for the Contemporary Age Educators," *Journal of Interdisciplinary Educational Studies* 4, no. 1 (2024): 73–90, <http://jies.pk/ojs/index.php/1/article/view/135>.

¹⁸ Fairuz Zahira et al., "Islamic Moral Education in Shaping the Character of Muslim Identity in the Millennial Era," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 02 (2024): 103–18, <http://journal.walideminstitute.com/index.php/sujiem/article/view/157>.

¹⁹ Achmad Irwan Hamzani et al., "Legal Research Method: Theoretical and Implementative Review," *International Journal of Membrane Science and Technology* 10, no. 2 (2023): 3610–19, <https://www.researchgate.net/profile/Tiyas-Widyastuti>

main focus of the research is to explore, understand, and analyze hadith texts that are relevant to the concept of Islamic education.²⁰ Researchers usually start by collecting primary data in the form of hadith books, such as Saheeh Bukhari, Saheeh Muslim, or other hadith books that contain histories related to education. Secondary data in the form of literature, interpretation, and other academic studies that support the analysis are also used to enrich the understanding of the themes discussed. In the analysis process, the sanad and matan criticism methods are used to ensure the validity and authenticity of the hadith that is used as the basis for the research. Criticism of sanad is carried out to assess the validity of the narration of hadith, while criticism of matan is used to analyze the suitability of the content of hadith with the basic principles of Islam and the context of education. After the validation of the hadith, the researcher conducts a thematic analysis to group the hadith based on educational themes, such as the virtue of knowledge, the role of teachers, learning manners, and the formation of morals.

In addition to text analysis, this research often utilizes a philosophical approach to delve into the deep meaning of the analyzed hadiths.²¹ This approach aims to identify the philosophical foundations of Islamic education, such as educational goals, learning methods, and moral values contained in the hadith. Researchers can also use descriptive-analytical methods to explain the relevance of hadith in the context of contemporary education, so that the results of the research are not only normative, but also applicative. To ensure the relevance of the research results, several studies use a comparative approach, namely comparing the concept of Islamic education based on hadith with the concept of education from other perspectives, both in the Islamic tradition and in the framework of modern education. This approach helps bridge the traditional values contained in the hadith with the needs of education in the era of globalization, thus providing contextual and integrative insights.

RESULTS AND DISCUSSION

Appreciate Reason

Islam highly values intellect. So many in the Islamic tradition are deeds that respect and exalt the role of reason.²² The Prophet PBUH gave his own appreciation for the potential of human intellect.²³ A person is considered irreligious when he has no reason. In the hadith of the Prophet Muhammad PBUH, it is very important to use reason in the context of religion, as stated in the

3/publication/375917477_Legal_Research_Method_Theoretical_and_Implementative_Review/links/66b044922361f42f23b4a486/Legal-Research-Method-Theoretical-and-Implementative-Review.pdf.

²⁰ Bui Thanh Khoa, Bui Phu Hung, and Mohsen Hejsalem Brahmi, "Qualitative Research in Social Sciences: Data Collection, Data Analysis and Report Writing," *International Journal of Public Sector Performance Management* 12, no. 1/2 (2023): 187–209, <https://doi.org/10.1504/IJPSPM.2023.132247>.

²¹ Audrey Alejandro and Longxuan Zhao, "Multi-Method Qualitative Text and Discourse Analysis: A Methodological Framework," *Qualitative Inquiry* 30, no. 6 (July 2024): 461–73, <https://doi.org/10.1177/10778004231184421>.

²² Ibrahim et al., "Addressing Contemporary Ethical and Moral Issues through Islamic Education."

²³ Mojtaba Faegh, "The Place of Intelligence in Human Training from The Viewpoint of Islamic Doctrine," *PAKISTAN ISLAMICUS (An International Journal of Islamic & Social Sciences)* 3, no. 1 (2023): 01–19, <http://pakistanislamicus.com/index.php/home/article/view/35>.

hadith, religion is the reason of the mind, whoever does not have religion, then there is no reason for the mind (HR. Nasa'i). This hadith explains implicitly how important reason is for everyone, so that a person who is not religious is considered unreasonable.²⁴ Religious teachings are in harmony with common sense, All commandments and prohibitions are always relevant to normal human thought.²⁵ In another hadith, it has been stated that religious law (taklif) is not imposed on people who have mental disorders and are not perfect in their minds.²⁶ As mentioned in the hadith: The pen is from three groups: the madman until he recovers, the person sleeps until he wakes up, and the child until he reaches puberty (HR. Tarmizi). It turns out that in Islam, crazy people and children who have not yet reached puberty are not burdened by religious law, because they do not have reason.

Looking at the description of the hadith above, to understand religion and its implementation requires reason. The Prophet also emphasized that tomorrow on the Day of Resurrection, those who have the right to intercede other than the anbiya' and the martyrs are those who use their intellect to the fullest, which in this case are the scholars'.²⁷ Religion using reason is a necessity. Because we will not be able to understand religious texts, especially interpreting them properly without sound reason.²⁸ But the use of reason cannot stand alone. Intellect must be juxtaposed with religious nash. Reason is one way to understand the source of religion, not to be the source of religion itself.²⁹ In a very famous hadith, known as the hadith of Jibril, how very beautiful the conversation that took place between Gabriel and the prophet Muhammad PBUH, between the prophet Muhammad PBUH and his companions. All the contents of the dialogue contain the values of Islamic education that are very essential. The Prophet PBUH said:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيُّضًا قَالَ : بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضَ الثِّيَابِ شَدِيدٌ سَوَادِ الشَّعْرِ , لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ , حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , فَأَسْتَدْرَكْتَنِي إِلَى رُكْبَتَيْهِ , وَوَضَعَ كَفَّيْهِ عَلَيَّ فَخَدَّنِي , وَ قَالَ : يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ , فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ , وَتُقِيمَ الصَّلَاةَ , وَتُؤْتِيَ الزَّكَاةَ , وَتَصُومَ رَمَضَانَ , وَتَحُجَّ , وَتَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَرَهِ فَإِنَّهُ يَرَاكَ . قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ : مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ . قَالَ :

²⁴ Zouhir Gabsi, "Islam, Reason, and Modernity," in *Muslim Perspectives on Islamophobia*, by Zouhir Gabsi (Cham: Springer Nature Switzerland, 2024), 155–88, https://doi.org/10.1007/978-3-031-57300-2_6.

²⁵ Zia Ullah Khan, "Role of Inter-Religious Harmony in Peaceful Society," 2023, <https://www.preprints.org/manuscript/202311.0473>.

²⁶ Farhan Fathur Rahman, "Concept And Theory Of Legal Subjects In Islamic Law," *ISNU Nine-Star Multidisciplinary Journal* 1, no. 2 (2024): 45–50, <https://journal.isnusumut.org/index.php/ins9mj/article/view/98>.

²⁷ Rainer Brunner, "From Muḥammad Bāqir Al-Ṣadr via Feuerbach to Darwin–Aḥmad al-Qabānījī's Self-Criticism of Shi'ite Islam," *Mélanges d'études Shi'ites et Islamologiques Offertes Au Professeur Mohammad Ali Amir-Moezzi (Titre Provisoire)*, 2023, <https://shs.hal.science/halshs-02560779/document>.

²⁸ Amir Martin Ebrahimi, "The Concept of Religious Pluralism in a Globalized World: An Analytical and Comparative Study of John Hick and Hossein Nasr's Theories" (Master's Thesis, University of Agder, 2023), <https://uia.brage.unit.no/uia-xmlui/handle/11250/3075147>.

²⁹ Sajjad Ahmad Warraich, "Exploring the Origins of Religious Beliefs: A Historical Perspective," *Al Haqeeqah* 3, no. 2 (2023): 1–14, <https://alhaqeeqah.pk/index.php/journal/article/view/27>.

فَأَخْبَرَنِي عَنْ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَمُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِغَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، ثُمَّ أَنْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ، أَنْدَرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. رَوَاهُ مُسْلِمٌ

Umar bin Khaththab (may Allah be pleased with him) said: Once, we (the companions) sat near the Messenger of Allah (peace and blessings of Allaah be upon him). Suddenly appeared to us a man wearing very white clothes and very black hair. There was no sign of his journey, and none of us knew him. He immediately sat down before the Prophet, then put his knees on the Prophet's knees and put his hands on the Prophet's thighs, then he said: "O Muhammad! Tell me about Islam." The Messenger of Allah (peace and blessings of Allaah be upon him) replied, "Islam is, you testify that no one has the right to be properly worshipped except Allah, and indeed Muhammad is the Messenger of Allah; upholding prayer; paying zakat; fasting in the month of Ramadan, and you perform the Hajj to Baitullah, if you are able to do it," the man said, "You are right," so we were astonished, he who asked him also allowed it. Then he asked again: "Tell me about the Faith." The Prophet replied, "Faith is, you believe in Allah; His angels; His books; His Apostles; the Last day, and faith in the destiny of God good and evil," he said, "You are righteous." He asked again: "Tell me about the courtesy". The Prophet (peace and blessings of Allaah be upon him) replied, "Worship Allah as if you were looking at Him. If you do not see Him, He sees you." The man said again: "Tell me when the Apocalypse will happen?" The Prophet replied, "He who asks knows no better than he who asks." He asked again: "Tell me about the signs!" The Prophet replied, "If a slave girl has given birth to her master; If you see people barefoot, without clothes and goat herders competing with each other in erecting a magnificent towering building." Then the man immediately left. I was silent, so the Prophet asked me: "O Umar! Do you know, who asked earlier?" I replied, "Allah and His Messenger know better," He said, "He is Gabriel who teaches you about your religion." [HR Muslim, no.8] . In another hadith, this method of discussion is practiced by the prophet in the process of taklim to his shahabats. This kind of model is considered to be able to increase motivation, provoke interest in finding answers and be able to sharpen students' brains. As contained in the following hadith: Meaning: from Abu Hurairah, he heard the Prophet PBUH say." What do you think if there is a river in front of the door of one of you, and he bathes there five times a day, is there still any dirt left on him?" They replied. "There is not a single bit of dirt left." The Prophet said, "That is how the five times of prayer are like, with which Allah will remove the sins" (Saheeh Bukhari: 1400).

One of the teaching and learning methods taught by the Prophet is asking and answering. This kind of thing is found in many hadith of the prophet. It is still used from the past until now. This is done to attract the attention of the listeners so that they think and then receive the correct answer. In the world of philosophy, it is known as the dialect method introduced by Socrates and Plato. In the dialectical method, it uses a series of questions to reach a certain truth and elaborate the meaning in each discussion and reasoning. At the same time, Plato uses the method of one

basic idea to give rise to other ideas, which will then be put together into a single subject.³⁰ Then this dialectical model was perfected by the origin of a German philosopher named George Wilhem Frienderich Hegel in the 19th century known as Hegel's dialectic.³¹ According to him, there are three stages of thinking, namely Thesis, Antithesis and Synthesis.

Providing space to make the most of intellect

The Prophet said to Muadz bin Jabal about his ijtiḥad if there is a problem that is not found in the Quran and the hadith of the Prophet. This is interesting to study in depth. The text of the hadith is as follows::

عَنْ أَنَسٍ مِنْ أَهْلِ حِمْصَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ فُضَاءٌ قَالَ أَقْضِي بِكِتَابِ اللَّهِ قَالَ فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِي كِتَابِ اللَّهِ قَالَ أَجْتَهِدُ رَأْيِي وَلَا أَلُو فَصَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ. رواه أبو داود

Of the several inhabitants of Himsh who were part of the companions of Mu'adz bin Jabal. The Messenger of Allah (peace and blessings of Allaah be upon him) when he was about to send Mu'adz bin Jabal to Yemen said: "How do you give a decision when there is a court before you?" Mu'adz replied, "I will decide to use the Book of Allah." He said: "If you do not get it in the Book of Allah?" Mu'adz replied, "I will return to the Sunnah of the Messenger of Allah (peace and blessings of Allaah be upon him)." He said again: "What if you did not get it in the Sunnah of the Messenger of Allah (peace and blessings of Allaah be upon him) and in the Book of Allah?" Mu'adz replied, "I will ijtiḥad using my opinion, and I will not reduce." Then the Messenger of Allah (peace and blessings of Allaah be upon him) patted his chest and said: "All praise be to Allah who has instructed the Messenger of Allah to do what pleases the Prophet." (HR. Abu Dawud).

Islam through the Quran and the Sunnah gives a lot of space in the use of the mind. The above hadith is related to the maximum use of the potential of reason or in Islamic legal terminology it is called ijtiḥad.³² Muhammad Abduh explained that the door of ijtiḥad remains open, because from time to time it continues to develop. Furthermore, according to Abduh, "a person who has fulfilled the qualifications of ijtiḥad in terms of muamalah and social law can be directly relied on the Quran and hadith and adjusted to the standards of the times.³³ The reward for maximizing intellectual abilities is also illustrated in this hadith:

³⁰ Onur Özmen, "The Development of Dialectic from Plato to Aristotle," *Journal of Critical Realism* 15, no. 2 (March 14, 2016): 201–6, <https://doi.org/10.1080/14767430.2016.1148483>.

³¹ Eric Brandom, "Georges Sorel's Dilemma: Hegel, Marxism and Anti-Dialectics," *History of European Ideas* 42, no. 7 (October 2, 2016): 937–50, <https://doi.org/10.1080/01916599.2016.1167101>.

³² M. Abdul Aziz, "The Principles of Islamic Polity in the Qur'an and Sunnah: Revisiting Modern Political Discourse," *AL-BURHĀN: JOURNAL OF QUR'ĀN AND SUNNAH STUDIES* 7, no. 1 (2023): 5–28, <https://journals.iium.edu.my/al-burhan/index.php/al-burhan/article/view/296>.

³³ Jatmiko Wibisono et al., "Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh)," *Attractive: Innovative Education Journal* 5, no. 2 (2023): 514–22, <https://attractivejournal.com/index.php/aj/article/view/772>.

أَصَابَ فَاجْتَهَدْتُمْ الْحَاكِمِ حَكْمَ إِذَا يَقُولُ - وَسَلَّمْ عَلَيْهِ صَلَّاءُ اللَّهِ - اللَّهُ رَسُولَ سَمِعَ أَنَّهُ - عَنْهُ اللَّهُ رَضِيَ - بِنَالِعَاصِ عَمْرُو عَنْ
أَجْرٍ أَخْطَأَ فَلَهُ تُمْ فَاجْتَهَدَ حَكْمَ وَإِذَا أُجْرَانِ فَلَهُ

From Amr bin Ash that he heard the Prophet PBUH saying, "When a judge wants to decide the law, then ijthad, then right, then he gets two fahalas. If he wants to decide the law, then ijthad, then it turns out to be wrong, makai a can get one fahala" (HR. Muslim).

In a hadith about the Banu Quraizhah, the Prophet respected the differences between his shabats and did not blame them:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَشْمَاءَ حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَشْمَاءَ عَنْ نَافِعٍ عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَيْتِي فَرِيظَةَ فَأَذْرَكَ بَعْضُهُمُ الْعَصَرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لَا نُصَلِّي
حَتَّى نَأْتِيَهَا وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي لَمْ يَرِدْ مِنَّا ذَلِكَ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُعْتَفَ وَاحِدًا مِنْهُمْ

It means "Narrated to us Abdullah bin Muhammad bin Asma', narrated to us Juwairiyah bin Asma' from Nafi' from Ibn 'Umar (may Allah be pleased with him), he said; The Prophet (peace and blessings of Allaah be upon him) said during the battle of al-Ahzab: "No one should perform the Asr prayer except in the village of Banu Qurayzhah." After leaving, some of the troops performed the 'Asr prayer on the way while others said; "We will not pray except after we reach the village." Others reason; "Instead, we have to pray, because his intention is not like that." After this incident was reported to the Prophet (peace and blessings of Allaah be upon him), he did not blame any party." It is illustrated from the above hadith cue that in understanding the text, both the Qur'an and the Hadith, the opportunity for disagreement is indeed open. Islamic jurists commented on this event. Those who pray in the Banu Quraizhah are adherents of the "Nashshiyah" (textual/literal) School. Meanwhile, those who pray in the middle of the journey are adherents of the "contextual" madzhab. Some call it the "Maqashidiyah" School.

Implementation of Islamic Educational Philosophy in Modern Context

If examined in depth, the radicalization of philosophy in this hadith is very interesting and needs in-depth study. Because radical does not always mean violence and has a negative connotation. However, the radicalization of philosophy in this hadith can be developed and packaged in a constructive manner to obtain a comprehensive understanding of religious texts (hadith) with a clear understanding (Syamil), so that there is no error in the distortion of understanding and practice of religious teachings.³⁴ So religion is presented not to be unsettling and fearful, but religion appears as rahmatan lilalamin for all nature and humans. Radicalization in the context of Islamic philosophy and education is a complex phenomenon and needs to be examined in depth. Philosophy itself is a human effort to understand reality in depth, including religious reality. When philosophy is used as a tool to interpret religious teachings, various schools and views emerge.

³⁴ Muhammad Miftahul Natsir, "FUNCTIONALIZATION OF ISLAMIC PHILOSOPHICAL THOUGHT," *Hunafa: Jurnal Studia Islamika* 21, no. 1 (2024): 109-38, <https://www.jurnalhunafa.org/index.php/hunafa/article/view/768>.

Reason which is a gift from Allah SWT must be appreciated and cared for and utilized to the maximum. Reason is a means of reading or understanding His instructions and creations. It is a tool to capture the message and spirit of the Quran and hadith, a means of developing science, a means to solve the problems of the ummah and also the most important means in the mission of carrying out as a caliph on this earth. In modern Islamic education, the fruit of thought and appreciation for reason has been reflected in the matter; integration of religious and secular sciences; Education that shapes children's mindset towards everything that is useful and Education that develops cognitive (intellect), affective (moral) and psychomotor (skills) aspects.³⁵ Interpreting questions and answers in Islamic education, it is interesting if it is dissected with the concepts of Hegel's Thesis, Antithesis and Synthesis, because it is a dialectical thinking method that can also be applied in various fields, including Islamic education. The application of the concepts of Thesis, Antithesis and Synthesis in Islamic Education will give rise to existing curricula that are considered relevant and effective. There is a criticism that the curriculum is no longer relevant to the development of the times and the needs of students. The development of a curriculum that integrates Islamic values with the development of science and technology and considers the needs of students in the 21st century. Resolving differences of opinion in Islamic education. There are differences of opinion on the interpretation of religious texts. Each group is adamant about its own understanding. Finding common ground with open dialogue, mutual respect and developing a thorough understanding of religious texts.

In the concept of Islamic education epistemology, the occurrence of dialectic between revelation and reason is the main basis.³⁶ The Qur'an and hadith (revelation) are the source of truth of absolute, while human reason functions as to understand, interpret and apply the revelation in the context of human life.³⁷ The power of reason in Islamic education is not only to understand revelation deeply, but it is an instrument to help find the truth and is expected to be able to provide answers to various problems. Regarding a problem, an expert usually makes maximum efforts with his intellect or reason with the help of relevant sciences to seek a decision taken from the primary sources of Islamic teachings (al-Quran and hadith). This is what is called *ijtihad* in Islamic law terminology. The concept of *ijtihad* is very possible in Islamic education, because it is to answer the challenges of globalization and the advancement of technological developments as well as the needs of education that are constantly evolving, so that Islamic education is relevant and adaptive according to the times. The implementation of *ijtihad* in Islamic education can be in the form of; innovation and renewal of curriculum, teaching methodologies, educational technology and other things that can solve global social and cultural challenges. The

³⁵ M. Khotibul Umam and Ihsan Musthofa, "The Children's Education in the Psychological Perspective of Islamic Education," *International Journal on Advanced Science, Education, and Religion* 7, no. 1 (2024): 28–39, <http://ojs.staialfurqan.ac.id/IJoASER/article/view/332>.

³⁶ Aminullah Poya and Habiburrahman Rizapoor, "Al-Ghazali's Theory of Real Knowledge: An Exploration of Knowledge Integration in Islamic Epistemology through Contemporary Perspectives," *International Journal Of Humanities Education and Social Sciences* 3, no. 2 (2023), <http://ijhess.com/index.php/ijhess/article/view/627>.

³⁷ Syed Muhammad Haroon Agha, Muhammad Siddique Ullah, and Naseem Akhter, "The Necessity and Significance of Hadith in The Light of Quranic Verses, Investigative Analysis," *Jahan-e-Tahqeeq* 6, no. 4 (2023): 674–84, <https://jahan-e-tahqeeq.com/index.php/jahan-e-tahqeeq/article/view/1088>.

product is expected to give birth to a golden generation that is intellectual, moral and contributes to the progress of society.

CONCLUSION

Philosophical radicalism related to the hadith of the prophet is an effort to explore ideas or reality to their roots, which are contained in the hadith so that the idea that the hadith remains in accordance with the development of the times. It is obtained in the hadith of the prophet that provides encouragement to appreciate intellect, teaches dialectical concepts and provides space to make the most of intellect. Its implementation in modern Islamic education today is to be able to present Islam that is rahmatan lilalamin and with the ability of reason as a gift from Allah, can answer various challenges of the times. Interpreting questions and answers in Islamic education, it is interesting if it is dissected with the concepts of Hegel's Thesis, Antithesis and Synthesis, because it is a dialectical thinking method that can also be applied in Islamic education. The concept of *ijtihad* (giving space to the power of reason) is very possible in Islamic education, because it is to answer the challenges of globalization and the advancement of technological developments as well as the growing needs of education, so that Islamic education is relevant and adaptive in accordance with the times.

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