

The Development Model Character Education of Godly Person Based on Al-Fatihah Values: A Case Study in Public Madrasah Aliyah 1 Bojonegoro, Indonesia

Roli Abdul Rokhman^{1, *}, Tobroni¹, Mohammad Nurhakim¹, Ahsanul In'am¹, Ni'matuzahroh²

¹Islamic Religious Education Study Program, Postgraduate Program, University of Muhammadiyah Malang, Malang, Indonesia

²Departement of Psychology, Asia University of Taiwan, Taiwan

Abstract

Al-Fatihah as the opening letter in the Qur'an has universal value, serves as a guide to educate humans to have character who fears God Almighty. Therefore, it needs to be studied and analyzed further. This study aims to describe: (1) a model of character education for pious people based on the values of Al-Fatihah in the Qur'an; (2) the meaning contained in Al-Fatihah as a model of character education for pious people; and (3) a model of character education based on the values of Al-Fatihah which is applied and developed in Madrasah Aliyah Negeri 1 Bojonegoro. This research is a qualitative research with the type of case study. Research subjects: deputy head of madrasa for curriculum and student affairs, religious teachers, as well as several parents and graduates. Data analysis used the case study analysis model of Robert K Yin. The results showed that the development and implementation of the model was carried out by: (1) The model of character education of taqwa people in the Qur'an was formulated in the words love, responsibility, gratitude, discipline, and learning which were extracted from the meaning of Surah Al-Fatihah. The purpose of using Al-Fatihah values as a model for developing pious human character education is to serve as the basis and operational guidelines to guide and develop the religious character of Madrasah Aliyah students; (2) The implementation of Al-Fatihah values is carried out through a systematic strategy by determining behavioral indicators that are measured routinely and spontaneously to create a model of character education for people who are pious based on Al-Fatihah values that are ready to be applied in other madrasas; (3) The development of a model of character education for people who are pious based on the values of Al-Fatihah has proven to have a positive impact through the learning process and make the madrasa academic community have a holistic and solid Islamic character based on the Qur'an and Sunnah.

Keywords

Development Model, Character Education, Godly Person, Al-Fatihah Values

Received: June 16, 2021 / Accepted: August 3, 2021 / Published online: August 20, 2021

@ 2021 The Authors. Published by American Institute of Science. This Open Access article is under the CC BY license.

<http://creativecommons.org/licenses/by/4.0/>

1. Introduction

Al-Fatihah, as "*ummu Al-kitab*" has universal values, can be guided for individual or group to run safe and successful life. *Al-Fatihah* is extensive surah, summary of *Qur'an* [1-2]. It contains several concepts to manage human character through the thought, heart, sports, and will. If someone learns and

practices the contents optimally with good intention, it will build character of godly person [3-4]. A godly person has strong character, high commitment to gain successful, dignified life and always expect His blessing [5-6].

* Corresponding author

E-mail address: roliarohman@gmail.com (R. A. Rokhman)

Al-Fatihah values guide every Muslim to be right in every activity outside prayer, can be strong synergy between ritual and social worship [2, 7]. Applying *Al-Fatihah* values seriously and comprehensively, deliver human to regular and systematic life so that it can guide human to walk into success [6, 8]. There are only few researches reveal implementation of *Al-Fatihah* values as role model education of godly person. According to Zein, *Al-Fatihah* fully contains education values such as; 1) faith education value, 2) worship education value, 3) *syariat* education value, 4) story education value [3]. *Al-Fatihah* values are hoped to be basic character content to develop main character, prepare generation with commitment and can position themselves properly to gain success, realize the will of life as His blessing [7, 9].

This research done to describe implementation of *Al-Fatihah* values as role model education of godly person and describe *madrasah* as dissemination centre of *Al-Fatihah* values. Formulation problem in this research are: 1) how is the formulation model character education of godly person based on *Al-Fatihah* values in *Al-Qur'an*? 2) What meaning contains in *Al-Fatihah* as model character education of godly person? 3) Does the model character education based on *Al-Fatihah* values can be implemented and developed at *Madrasah Aliyah*? This research wants to know formulation model character education of godly person based on *Al-Fatihah* in *Al-Qur'an*, to know the meaning in *Al-Fatihah* as model character education of godly person, apply and develop model character education based on *Al-Fatihah* values at *Madrasah Aliyah*. Research result had found theoretic model of *Al-Fatihah* values implementation as best practice education as guideline to guide character of godly person. The research result expected can find theoretic model of education character base on *Al-Fatihah* values that had tested so that it can be guideline to guide character of godly person at educational level of *Madrasah Aliyah*.

2. Method of the Research

This research is qualitative research, uses constructivist paradigm, case study research conducted at MAN 1 Bojonegoro. Subject in this research are 2 vice principals, 4 teachers, 11 representative students, 2 members of Student Council, 4 alumni, 2 students' parents. Data collection method done through participative observation, structured interview and focus group discussion [10-11]. To analyze data, researcher did study case model analysis of Robert K. Yin through five stages [12-13]: Collecting data to formal data base by organizing real data carefully, spread data into formal database, involving data procedure coding, set data based on researcher' knowledge by observing emerging pattern, put data interpretation to be collected again. Finally,

conclude all the study case, and set out report.

3. Research Results and Discussion

3.1. The Formulation of *Al-Fatihah* Values as Role Model Character Education of Godly Person

Al-Fatihah has not understood yet as direction to change way of life to be better and grader. *Al-Fatihah* only positioned as prayer reading for various activities. There is no awareness to make *Al-Fatihah* as guidance to guide godly person character. The formulation of *Al-Fatihah* values as foundation and operational guidance to guide and develop godly generation. Based on data analysis result, *Al-Fatihah* values as role model character education of godly person formulated into acronym words "*Sudi Ajar*" (love, responsibility, gratitude, discipline, and learner). These five characters summarized from the meaning of *Al-Fatihah* verses that explained at next point.

The existence of godly person always has integrity and strong ability [14-15] as reflected into attitude; 1) keep faith firmly, quality of piety to have harmonic relation with *Allah Ta'ala*, human and other creature; 2) shows himself as figure, an intact union to gain creation of human, as servant or His caliph; 3) positioned himself as free and responsible individual to manage his potential to develop well as *sunnatullah*; 4) think, act positively, realistically, keep idealism; and 5) keep orientation of activity only to get His blessing [16-17].

3.2. The Meaning of *Al-Fatihah* Values as Role Model Character Education of Godly Person

Faith to *Al-Qur'an* is not only reading or memorizing it, but also doing contents continuously in daily life as follow-up of faith consequences. *Al-Fatihah* guides humans to free themselves from shackles of Satan, share love with others, appreciate kindness, obey laws, live safely and explore happiness. *Al-Fatihah* can form godly person character that has readiness and ability to walk safely, success and happy life. Right understanding toward *Al-Qur'an* can arise awareness to do His words in the form of tangible deed [2, 18].

Based on research result, *Al-Fatihah* has formulation of *Rabbaniyah* and *Insaniyah* values that can form godly person character. *Al-Fatihah* values also have spiritual and social meaning which can be guidance for implementation character education of godly person. The following are description of *Al-Fatihah* meaning values as role model character education of godly person:

- 1) The value of love means giving to others, abstracted from verse "*bismillāhir-rahmānir-rahīm*". Observation result

shows that actualization of love values align to key indicators: 1) empathize as evidence of human instincts; 2) care since situation and condition require; 3) teach others to understand himself and others to behave positively; 4) guide others to be independent; 5) take care others to strengthen humanity, 6) learn success from others; 7) pray and support others to reach hope. Research subjects state that love as awareness to share benefit to others without any other intention except magnificence. Practically, love as proof of attention and care to others to strengthen fraternity. When value of love being guidance of life, it will create peaceful, togetherness, harmony, joyful ambience, greet, smile, share each others, and keep security. Vertically, love means transcendental, all people receive uncountable love from *Allah Ta'ala* without differentiating. Horizontally, love means one's self-awareness to be pleased to share with others. Functionally, love means empathy, sympathy to others [5, 19]. According to Nashih Ulwan, there are techniques to grow love behavior to students, such as; give exemplary, habituate good things, give good advice, give attention to feel warm, reward by appreciating successes, give punishment to educate and get awareness [20-21].

2) The value of responsibility means ready to do task, never betray, abstracted from verse; "*Mālikiyaumid-dīn*". Based on data observation, Actualization of responsibility values must align with key indicators: 1) explore basic activities of religious or juridical; 2) has measurable target as intended direction; 3) focuses to objectives that will be achieved; 4) maintain quality performance based on quality standards; 5) conduct continuous inherent supervision; 6) alert to do routine or incidental tasks, 7) ready to take all risks. Subjects research state that value of responsibility will be proof of sincerely in doing task and obligation completely well. Completing responsibilities will create safe, orderly, and comfortable atmosphere of life. Good person will do tasks and obligations well. Otherwise, unfavorable person will ignore them shamelessly. Vertically, responsibility has transcendental meaning that all deeds done by human must be answerable to *Allah Ta'ala*. Horizontally, responsibility means willingness to do task based on regulations. When responsibilities are accomplished well, there will be senses of security, orderliness, comfort for others [22-23]. If someone continuously involve himself with responsibility, he will be proud to be His servant, feel free to do virtuous deed [24-25].

3) The value of gratitude means thanking, avoid of being ungrateful, abstracted from verse; "*Al ḥamdulillāhirabbil 'ālamīn*". Based on observation, gratitude harmonized with key indicators: 1) say thank you to others; 2) appreciate good deeds of others; 3) share good experiences; 4) restore work to be better; 5) ready to do self-reflection; 6) have

documentation of activities for accountability, 7) certify improvement quality process or results. Research subjects state that gratitude is proof of someone's willingness to continue efforts to get better results. Gratitude can grow awareness of having potentials to be empowered. In addition, it can grow awareness to share role and give good experience to others. Vertically, gratitude has transcendental meaning that all favors received by person derived from *Allah Ta'ala*. Therefore, all favors utilized according to His will. Horizontally, gratitude means expression of appreciation for gift somebody has received. Gratitude will guide someone to take advantage of what he has received to be useful [2, 18]. Gratitude will build optimism to grow good intentions and inspire spirit to do virtuous deed [4, 26].

4) The value of discipline means obey rules, abstracted from verse; "*Iyyākana'buduwaiyyākanasta'īn*". Based on data observation, actualization of discipline must align with key indicators: 1) wear attributes based on provisions; 2) do traffic discipline on street; 3) obey *madrasah*'s rules; 4) fill in attendance records as evidence of being active; 5) arrive punctually in activity; 6) avoid being late; 7) do activities optimally to reach expectations. Research subject state that discipline value is the proof of obedience and piety. Discipline will create order and obedient atmosphere of life. Discipline can be determinant the upholding justice and construct piety. Discipline is benchmark of awareness process. Therefore, discipline needs to be instilled thoroughly as fundamental need to prepare excellent generation. Vertically, discipline has transcendental meaning that every believer must obey all provisions of *Allah Ta'ala* that spread along universe. Horizontally, discipline means self-awareness to comply all rules to achieve goals. Discipline will foster enthusiasm, sincerity to work and form character of godly person [2, 27].

5) The value of learner means take good lessons to educate, not to fool, abstracted from verse; "*Ihdinaṣ-ṣirāṭal-mustaqīm, ṣirāṭallaḏīna an'amta 'alaihim gairil-magḏūbi' alaihim walaḏ-ḏāllīn*". Based on data observation, actualization values of learner must align with key indicators: 1) find right learning momentum; 2) look for quality references; 3) compile learning notes for self-reflection; 4) write ideas to develop inspiration; 5) share work to others; 6) self-reflection continuously to take meaningful lessons, 7) formulate good lessons to document useful work. Research subject state that *Al-Fatihah* has firmly taught importance of learning to find right path of salvation, the way to bring succession. Learning *Al-Fatihah* requires someone to dig past time history where some people were successful, while other failed. Vertically, learner has transcendental meaning that every person has

gifted intelligence to think about verses from *Allah Ta'ala*. Horizontally, learner means one's self-awareness to learn continuously throughout life, have willingness to share

great experiences with others. Attitude of learner can create intelligent atmosphere and offers solutions to overcome various problems [26, 28]

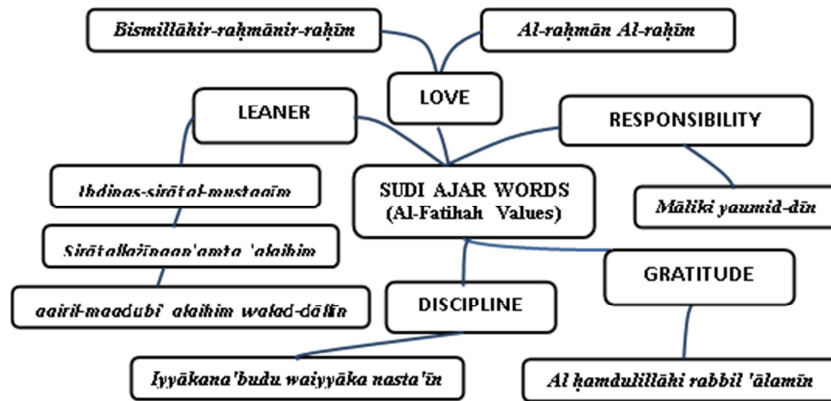


Figure 1. Model character education of godly person in *Al-Qur'an* surah *Al-Fatihah*.

3.3. Implementation Model of *Al-Fatihah* Values as Role Model Character Education of Godly Person

The implementation of *Al-Fatihah* is important part to guide godly person character who has strong faith, wide knowledge, glorious character, ability to face various situation and condition at present or future time. The character of godly person has great integrity, ability that reflected into attitude of; has firm devout and piety, has integrity as servant and His caliph, independent and responsible, think, act positively, and keep orientation of life to get His blessing.

Implementation model of *Al-Fatihah* values done through some stages; 1) socialization of *Al-Fatihah* values; 2)

involving citizens with character training activity base on *Al-Fatihah*; 3) simulation of *Al-Fatihah* values implementation; 4) monitoring activity of implementation *Al-Fatihah* values; 5) give guidance and elucidation both in group or individually; 6) habituate to implement *Al-Fatihah* values as role model character education of godly person; 7) do self assessment in order to make individual or group understand problem and their solution; 8) do implementation model of *Al-Fatihah* values; and 9) develop research and literacy of *Al-Fatihah* values as guidance to develop character of godly person. Based on data analysis result, researcher develop implementation model of *Al-Fatihah* values as follows:

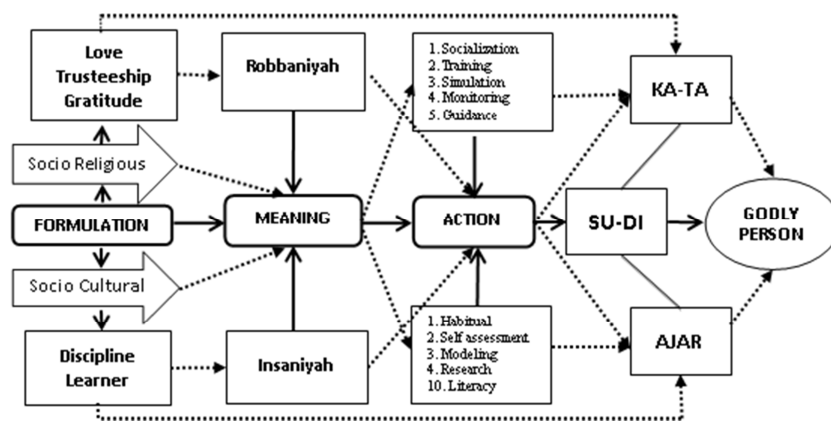


Figure 2. Development model character education of godly person based on *Al-Fatihah* values.

The successes in applying *Al-Fatihah* values as development model character education of godly person refers to steps formulated systematically, such as: 1) arrange implementation design of *Al-Fatihah* values; 2) set network system of *Al-Fatihah* values implementation; 3) socialize values of *Al-Fatihah*; 4) do activities “training success way of *Al-Fatihah*”; 5) do focus group discussion *Al-Fatihah* values comprehension; 6) habituate life with *Al-Fatihah* values; 7) do

self evaluation; 8) make implementation model of *Al-Fatihah* values; 9) develop *Al-Fatihah* values through research and literacy.

If *Al-Fatihah* values applied optimally and followed by good intention, it can move living to be more dynamic and productive. The braided of harmonious life between students, teachers, administrators as experience manifestation of

Al-Fatihah values. *Al-Fatihah* values as development model character education of godly person done at routine or spontaneous activities to make values strongly set to *madrasah* society. The summary of routine or spontaneous activities to guide the character of godly person can be seen to the following table:

Table 1. Implementation of *Al-Fatihah* values in learning process at *Madrasah Aliyah*.

The values	Key indicator	Routine activities	Spontaneous activities
1) Love	Empathize to others, care to others, has social skill, teach others to understand, guide others, handle others business, learn success from others.	Get used to feel others sorrow, care to others condition, guide social <i>skill</i> , teach others, guide others to find solution, help others to get success, learn from others' successes.	Help other who suffer disaster, love each other, social activity, learn history, guide friends who has mistake, help others that in trouble, smart and serious work, diligent to handle activity as provision to be success.
2) Responsibility	Explore base activity, has measurable target, focus to goal, keep performance quality, do adhere monitoring, ready to do task, ready to take risks.	Explore formal foundation, decide measured indicators, always maintain quality process, respond emergency task quickly, ready to take all risks from all activities done.	Find base activity, make activity target, decide indicator focus to reach goal, keep quality result seriously, apply procedure, <i>home visit</i> , give the best solution, ready to take risks.
3) Gratitude	Express gratitude, appreciate good deed, share good experience, repair work, want to do reflection, documented all activity well, guaranty quality improvement.	Thank each other, appreciate working result, ready to share good experience, ready to repair work, do reflection, documented all activity well, improve quality process or activity result.	Always say thank you, appreciate achievement, add best experience, do task as ordered, actively involve to useful activity, guaranty quality result to be better.
4) Discipline	Wear standart attribute, traffic discipline, obey rules, fill attendance list, come on time, try to avoid being late, do activity optimally.	Wear uniform, wear standard vehicle, obey traffic, obey rules, Check presence activity, come on time, if come late ready for risks, do activity actively.	Wear attribute, educate oneself to ride, responsible for action, do task well, ready to join useful alternative education, join event and competition outside <i>madrasah</i>
5) Learners	Find study momentum, look for qualified references, arrange study note, write inspiring idea, share work, self-reflection continuously, formulate good and useful lesson.	Find study momentum, actual reference, arrange study note, write original idea, ready to share creative work, do reflection, find best lesson from various experiences.	Focus to reserve lesson, read reference book, make resume note, write experience, refer to others' good experience, guide the interest and skill consistently join positive activity as process self -enrichment and experience.

This research proof that *Al-Fatihah* values give positive impact and make academic communities at *madrasah* has godly character based on *Al-Qur'an* and *As-sunah*. They have high care and big responsibility to their tasks. Atmosphere at *madrasah* is very harmonic and dynamic. Teachers always put value of love as priority and more serious to do learning process. Moreover, students are getting more responsible to do tasks and feel comfortable to do them. Subject research stated that teachers' care to students can optimize students' attention and seriousness to do learning process. The growth of togetherness commitment to do maximum responsibility from all *madrasah* communities also give positive impact in learning process and other activities which can be crutch of *madrasah* quality improvement [21, 29].

Implementation of *Al-Fatihah* values (love, responsible, gratitude, discipline, and learner) can be seen from education quality. *Madrasah* is able to create young generation of godly character. The students are success to get achievement from competitions, academically and non academically. The slogan "Excellent and dignified *madrasah*" is not only written and spoken slogan, but students, teachers and education staff give evidence by producing great achievement. Through value of love, responsibility, gratitude, discipline, and learner, students are ready to face challenge since they had many experience. Character of godly person can grow awareness to

have self evaluation, motivate to learn from mistake in past time, it will be milestone of resurgence to get achievement in various good deeds or every field someone focuses on.

4. Conclusion

The model for taqwa character education in the Qur'an is formulated in the words of the acronym "Sudi Ajar" (love, responsibility, gratitude, discipline, and learning), abstracted from the meaning of the verse of Surah Al-Fatihah. The purpose of the formulation of Al-Fatihah values as a model for developing pious human character education is to become the basis and operational guidelines for guiding and developing the religious character of Madrasah Aliyah students.

The implementation of Al-Fatihah values is carried out through a systematic strategy by determining behavioral indicators that are measured routinely and spontaneously to create a model of character education for people who are pious based on Al-Fatihah values that are ready to be applied in other madrasahs.

The development of a model of character education for people who are pious based on the values of Al-Fatihah has proven to have a positive impact through the learning process and make the madrasa academic community have a holistic and solid Islamic character based on the Qur'an and Sunnah.

References

- [1] A. M. Al-Maraghi, *Tafsir Al-Maraghi.pdf*. Semarang Indonesia: Publisher: Toha Putra, 1985.
- [2] M. Q. Shihab, *Tafsir Al-Misbah Message, Impression and Harmony of the Qur'an*, IX. Jakarta: Lentera Hati Jakarta, 2002.
- [3] A. Zein, S. Nahar, and I. Hasan, "The Values of Islamic Education in the Al-Quran (Study of Surah Al-Fatihah)," *At-Tazkia* Postgraduate UIN Sumatera Utara, vol. 03, no. al-Fatihah, pp. 56–76, 2017.
- [4] N. Efendi, "Actualization of Tawhid Values in the Content of Surah Al-Fatihah in Islamic Education," *Thesis*. Publisher. Postgraduate Univ. Muhammadiyah Surakarta, vol. 01, no. 1, pp. 1–13, 2011.
- [5] I. Sukardi, "Character Education Based on Religious Values : an Islamic Perspective," *Ta'dib ournal Islam. Educ. Patah State Islam. Univ. Palembang-Indonesia*, vol. 21, no. 1, pp. 41–58, 2016.
- [6] I. F. Nurdin, "Developing The Model Of Inclusive Religious Education At Indonesia And Thailand Elementary Schools," *J. Res. Method Educ.*, vol. 7, no. 5, pp. 63–67, 2017.
- [7] A. G. Berutu, "Analysis of Tafsir Al-Misbah Quroish Shihab Creation," *J. Chem. inf. Models*, vol. 53, no. 9, pp. 1689–1699, 2013.
- [8] D. Suyatno, Jumintono, "Strategy of Values Education in the Indonesian Education System," *Int. J. Instr.*, vol. 12, no. 1, pp. 607–624, 2019.
- [9] J. A. Ari Setyorini, "Intervention With Reeducative Approach And Power Strategy To Improve Discipline Behavior On Time," Faculty of Psychology. Bina Nusantara University., vol. 2, no. 1, pp. 558–565, 2011.
- [10] J. W. Creswell, *Educational research : planning, conducting, and evaluating quantitative and qualitative research*, FOURTH EDI. Boston America: PEARSON, 2012.
- [11] U. Tisngati, "Objective Empirical Rational Paradigm: Philosophical and Theoretical Review of Qualitative Research Methodology Second Paradigm," Publisher: State University of Yogyakarta, vol. V, no. 1, p. 27, 2016.
- [12] Robert K. Yin, *Qualitative Research from Star to Finish*, 3rd ed., vol. III, no. 3. New York: The Guilford Press, 2011.
- [13] Robert K. Yin, *Case Study Research Design and Methods Fourth Edition*, 9th ed., vol. 5, no. 5. Thousand Oaks, California: Sage Publications, 2009.
- [14] J. K. Kaula and A. Islam, "The Values of Al-Fatihah-Education on the Uluhiyah Tawhid Process," *Proceeding Paper of the Faculty of Tarbiyah, Bandung Islamic University*, vol. 2, no. Value al-Fatihah, pp. 41–48, 2015.
- [15] R. Ula, "The Concept of Moral Education Contained in Surah al-Fatihah and Its Relevance for *Madrasah Ibtidaiyah* Children," Graduate School of UIN Maliki Malang, vol. 07, no. 03, pp. 33–74, 2016.
- [16] A. Z. Malik, S. Hudaifah, and A. Dahlan, "The concept of trade in the interpretation of al-Mishbah (the paradigm of the economic philosophy of the Qur'anic scholars of Indonesia)," *Al-Tijarah* Darussalam University Gontor, vol. 3, no. 1, p. 45, 2017.
- [17] Z. binti Othman, "Integrative Education in Islam-Integration of Faith, Science and Charity," *Al-Muqodimah*, University of Malaya Kuala Lumpur, vol. 2, no. 2, pp. 21–45, 2014.
- [18] A. Munawar, "Surah Al-Fatihah In The Ligh Of The Writtings Of The Messiah," *al_islam*, vol. 1, no. 03, pp. 01–11, 2013.
- [19] P. S. Gulati, F. Head, and P. L. Surendra, "Education for Values in Schools – A Framework," in *DEPARTMENT OF EDUCATIONAL PSYCHOLOGY-nEW dELHI*, A Framewoo., L. S. D. A. M. Wattal, Ed. New Delhi India: National Council of Educational Research and Training Sri Aurobindo Marg, New Delhi - 110016 DEPF, 2016, p. 137.
- [20] Q. Qomaruddin, "The Importance of Parental Assistance in Children's Education," *AT-Tahdzib Journal of Islamic Studies and Muamalah*, 2016.
- [21] A. Muhtadi, "Instilling Religious Values in Shaping Attitudes and Behaviors of Integrated Islamic Elementary School Students Luqman Al-Hakim Yogyakarta," *Journal of Educator Research and Evaluation*, 2017.
- [22] G. W. L. Soerjoatmodjo, "Knowledge Sharing Behavior among Entrepreneurs in the Coworking Space," *Faculty of Psychology, Universitas Pembangunan Jaya Tangerang*, vol. 2, no. 4, pp. 57–64, 2016.
- [23] A. K. Muhammad and Q. Shihab, "The Values of Character Education in the Perspective of Al-Misbah's Tafsir by Muhammad Qurois Shihab," *Tadrib UIN Raden Patah Palembang*, vol. IV, no. 1, pp. 164–181, 2018.
- [24] A. Haidir, *Lessons and Wisdom In Surah al-Fatihah*, 1st ed. Jakarta: Al-Sulay Da'wah Office, 2003.
- [25] S. Bin Faozan, *The Beautiful Secret of Surah Al-Fatihah-Straightening Deviations in Faith and Worship*, Indonesia. Cairo: Al-Isnad Library, 2007.
- [26] A. Azis, *The Power Of Al-Fatihah - Laying the Foundations for the Awakening of Muslim Civilizations for a Brilliant Future*, 4th ed. Jakarta: Dai Fiah Qolilah, 2012.
- [27] M. M. Muadz, *Al-Fatihah Paradigm - Understanding Al-Quran Instructions Using Systems Thinking Approach, Signs of the Straight Path to Islamic Life*, 1st ed. Jakarta: Indovertical Point, 2013.
- [28] M. Farhan, "Study on the Recitation of Surah al-Fatihah Among Students of the Kuching Sarawak Polytechnic." Sarawak, pp. 01–17, 2015.
- [29] A. Mamat and A. Rashid, "Application of Pure Values Based on the Theme of Luqman al-Hakim in the Qur'an as a Principle of Education," *Sosiohumanika*, Journal of Education: Social and Humanitarian Science, 2013.