

Aqidah and Akhlak Education in Abdurrauf As-Singkili's Thought

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Abstract : This study aims to analyze Abdurrauf As-Singkili's thoughts about Moral Education. The type of the research is qualitative, and the approach used in this study is qualitative naturalistic which intends to make a description of an event systematically and objectively by collecting, evaluating, verifying, and synthesizing evidence to support facts to obtain a conclusion. The research results show that: 1) Abdurrauf As-Singgkili's Thoughts About Moral Education: Abdurrauf's view is clearly about how important morality is in alife. There are two main side such, First, morality is seen from its substance. Second, morals are seen from the aspect of their position in Islamic law. Substantially, moral teachings are inseparable from Islamic teachings, those are quite an essential part in which related to human nature. 2) There are three media of Sufism education by the thought of moral education that are implemented at the Sheikh Hamzah Al-Fansyuri Islamic Boarding School in fostering the morals of students through learning in the classroom, extra-curricular activities and independent training. According to Al-Ghazali the stages in moral development through the teachings of Sufism by using takhalli (removing reprehensible qualities), tahalli (filling it with praiseworthy qualities) and tajalli (revealing the veil). However, in practice, students at the Sheikh Hamzah Al-Fansyuri Islamic Boarding School have not yet reached the tajalli stage.

Keyword: Abdurrauf As-Singkili's; Moral Education

Introduction

Given the importance of understanding moral education in this

age while implementing it in daily life. In this century, according to the author's view, moral decay is rampant, moreover, it is easier for someone to say harshly, insult, and even demean each other and still have the status of a student who is very old with him. If seen in electronic and mass media, many students do things that do not respect their teacher and even do things that are inappropriate for a student to do to their teacher. Like saying rude, impolite and against the teacher. A person's inability to control himself makes him easily carried away by emotions which makes it easy for him to take actions or morals outside of humanity.

Nowadays, it seems as if they no longer care about moral education in Islamic teachings. Neglecting moral education that has been stipulated in Islamic teachings will roil the faith, ignore the obligations that have been set by Allah and have the potential to be fond of doing bad things. It is ironic when moral education is not implemented in every Islamic educational institution. In this regard, school is one of the environments that shape personality characteristics. Students will imitate what they see and feel in their school environment, which will become a habit that affects their daily life both at school and at home.

Today, an era which is full of slander and temptation, if children are not equipped with solid faith they will easily be trapped by slander and temptation. On the other hand, if a child is equipped with strong faith, he will not easily get caught up in the ugliness and juvenile delinquency. Intense parental supervision is no longer needed because the child is aware that Allah SWT will always watch over him. Many scholars have participated in campaigning *akhlakul karimah* to the people. One of the scholars who think about moral education in the archipelago is Syekh Abdurrauf As-Singkili. This is evident from one of his famous works which discusses morality named *Mawa'iz al-Badi'*. The book contains a number of important pieces of advice in building morals. His full name is Aminudin Abdur Rauf bin Ali al-Jawi Tsumal Fansuri as-Singkili. He was born in Singkil Aceh in 1024 H or 1615 M. Syekh Abdur Rauf as-Singkil is also known

as Teungku Syekh Kuala. According to some accounts, his family came from Persia or Arabia who came to settle in Singkil Aceh at the end of the 13th century.¹

Syekh Abdur Rauf's first religious education was obtained by his own father at Dayah (Madrasah), then continued education at Barus led by Sheikh Hamza Fansuri. Among the sciences studied are religion, history, logic, philosophy, literature to the Persian language. His scientific journey was continued in the Middle East, such as Egypt and Mecca. In this area, Sheikh Abdur Rauf studied with Muhammad Al-Babili, Egypt, Muhammad al-Barzanji, Antolia. In Mecca, Sheikh Abdur Rauf lived for about 19 years to study about religion. ² In this study, the research chose Islamic Boarding School of Syekh Hamzah Al-Fansyuri as the object of this research. Syekh Hamzah Al-Fansyuri Islamic Boarding School is one of the Islamic education institutions located in Oboh Village, Rundeng District, Subulussalam City, Nagroe Aceh Darussalam Province. Students in this pesantren consist of male and female students. One of the activities of the students in this pesantren is dalalil khairat and the trio oboh.³

The male and female students here are active in various activities at the *pesantren* school, including going to school in the morning, praying in congregation at the mosque, reciting the Quran in congregation at the mosque, and also conducting mutual cooperation activities at the *pesantren*. It is not surprising that the male and female students here frequently play an active and disciplined role in their daily lives. They often maintain good manners with greeting and kissing the hands of the teachers when they meet. However, there are also a few students and female students who do not do this. There are some students who are ignorant when meeting teachers and do not fully participate in all activities at the Sheikh Hamzah Al-Fansyuri Pesantren.⁴

Based on explanation above, we can see that in the *pesantren* there are students who have commendable and non-commendable

¹ Abbas, Syahrizal. *Mediasi dalam Perspektif Hukum Syariah, Hukum Adat, dan Hukum Nasional*. I. (Jakarta: Kencana, 2009), hal. 5.

² *Ibid.*

³ Observation in Mosque of Islamic Boarding School of Syekh Hamzah Al-Fansyuri on 30 Januari 2023.

⁴ Interview of Ust. Abidin Lingga, teacher in Islamic Boarding School Syekh Hamzah Al-Fansyuri on 30 Januari 2023.

morals. This is what makes the author want to examine Abdurrauf As-Singkili's thoughts about moral education at the Syekh Hamzah Al-Fansyuri Pesantren. According to the background above, the researcher will examine this issue by conducting a study of his thoughts by the title "Abdurrauf As-Singkili's Thoughts About Aqidah Akhlak Education and Its Implications at the Syekh Hamzah Al-Fansyuri Islamic Boarding School." The author assumes that some of his works have a moral education content.

Abdurrauf As-Singkili's Thoughts about Moral Education

Prior to presenting the substance and position of morality in Abdurrauf's thought, it is first emphasized that the word *akhlaq* is a term which is quite popular in the Indonesian language which denotes the meaning of character, which is also sometimes the word *akhlak* itself is often equated with *adab* meaning courtesy. Morals are the key word in every discussion about human behavior, because by using the word morals it is better known, even in the text the word morals is found in the Qur'an and the hadith of the Prophet.⁵ Morals mean temperament and behavior, while the term *adab* in the sense of language implies decency, education, parties and morals. Then, the word *adab* was adopted into Indonesian which means politeness, delicacy, good manners, and morals.⁶ Thus the word *adab*, temperament is the same as morals.

Morals are the implications of reason, taste and revelation. In this study, five main topics of morality are presented. It is related to human existence as independent and responsible beings. In addition, morals are related to the human position as God's caliph who must prosper the earth and preserve it. It is related to the purpose of life in this world and eternal life in the hereafter. It also means the purpose of their creation as creatures of worship to Allah. It is related to human existence as creatures of nature who want peace and happiness. The five integrated

⁵ Al-Mawardi, Abu Hasan, *Adab al-Dunya wa al-din*, (Kairo: Dar al-Fikr, 1966).

⁶ Minister of Education, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1996).

relationships culminate in the appreciation of *tawhid* (unity of God). This light triggers efforts to purify the soul and body, then gives birth to *mahmudah* morals as a blessing for oneself and other creatures, and places them in a noble and happy position in the world and the hereafter.

Abdurrauf based his views on the hadith of the Prophet stating that the issue of morality is one of the important dimensions in Islam, because morality itself concerns humans and their lives. In line with the human form that has a physical and soul, the study of morals does not only cover external issues, but also includes aspects of the human mind⁷. In the sense that the essence of Islam is aimed at human welfare whose teachings concern moral improvement. The most perfect believer is a person who has commendable morals (*akhaq al-mahmudah*), otherwise life without morals will be meaningless.⁸ In his commentary, Abdurrauf explained that a perfect believer is a person who receives light from Allah, whose morals show the following characteristics in their daily life: (1) They like to make up with people who do bad things to them. (2). Connecting friendship with other people up to the person who decided it. (3). Giving to those who do not want to give. (4). Always bring peace to people who make a mess. (5). Talking to people who don't want to talk to them. (6). Glorify those who insult.

In the Qur'an of surah *al-Qalam* verse 4, the word *khulq* means character. In surah *al-Shu'ara'* verse 137, the word *akhlaq* means habit. The word *akhlaq* is a plural form which means temperament (*al-sajiyah*), behavior or basic character (*al-tabi'ah*), habits (*al-'adat*), good civilization (*al-muru'ah*) and religion (*al-din*) In connection with it, the term morals has become Indonesian, which means manners or behavior. In discussing morality, the discussants linked their study to various aspects of Islamic teachings. Without spending a lot of space on this view of morality, here we will further discuss some of the main issues and aims of morality according to Abdurrauf.

⁷ Al-Falimbani, Abdussamad, *Sir al-Saliki n fi Thariqah al-Sadat al-Sufiyyah*, Jiuz II. (Surabaya, tp., tt.) P. 212.

⁸ Abdurrauf As-Singkel, *Umdat al-Muhtajin*, t.t: hal. 69-70.

According to Abdurrauf, by basing his thoughts on the Quran and hadith, which shows that moral issues are a very important part of the life of a Muslim, so that morality in his view becomes a support for strengthening the position of lineage. For this reason, according to Abdurrauf, there are two things that are the basis for achieving heights and glory. He explained, superiority is due to reason and *adab*, not because of origin and lineage, because that person whose manners are bad, then his lineage is in vain. People who are weak in mind, it will also affect the glory of their origin. With this view, he wrote two things, nothing more than both. First, bring faith in Allah SWT. Second, giving benefits to all Muslims. And two things that are very evil more than any other evil. First: associating partners with Allah SWT. Second, giving harm to all people who are Muslims.⁹

Abdurrauf's view is clear how important morality is in one's life. In outline, this study has two main sides. First, morality is seen from its substance. Second, morals are seen from the aspect of their position in Islamic law. Substantially, moral teachings are inseparable from Islamic teachings, in fact they are quite an essential part, and this is also related to human nature itself. For this, it is understood how humans should behave in an Islamic way towards Khaliq, each other and towards all other creatures of Allah's creation. It must also be understood that human nature is very much in accordance with moral teachings, because in this case, mankind as God's creation knows exactly what He has ordained. Meanwhile, according to the Shari'a, morals are part of Islamic teachings.¹⁰ That is why the study in this section of morality must be seen both in terms of substance and in terms of its position in the Shari'a.

In the view of Islam, good morals (*akhlaq al-mahmudah*) are a legacy of humanity which has been passed down from generation to generation. If a generation has taken part in good morals, then the task of the prophets and apostles sent by God at that time guided their morals to be even better. The apostolic and prophetic task itself is

⁹ Abdurrauf As-Singkel, *Lu' lu' wa al-Jawhar*, t.t: p. 4

¹⁰ Bukhari, *Shahih Bukhari* t.t: P. 4.

synonymous with moral improvement. People who reject the prophets and messengers are essentially rejecting good morals. On the other hand, people following the guidance of the prophets and apostles are following good morals. Reluctance to accept good morals is the source of the downfall of human society. Every time there was a destruction of the moral values of mankind, Allah sent the next Prophet and Messenger to restore their moral values, and so on until the Prophet Muhammad SAW.¹¹

In this matter, Abdurrauf in his book *Umdat al-Muhtajin* describes various attributes of Allah which become the morals of Muslims, then from these attributes of Allah they become Muslim morals (Abdurrauf, 'Umdat al-Muhtajin, t.t: 25). Regarding the issue of divinity, especially related to the attributes of God which are then linked to human morals, Abdurrauf combines two schools of thought, namely the Ash'ariyah understanding from *mutakallimin* with the Junaidi al-Baghdadi understanding from Sufis. The first seems to be his tendency to maintain the sanctity of Allah from a similarity with His creatures, while the second shows only one essential form.

Abdurrauf's moral teachings, outwardly, appear to be intact following the example of the Prophet Muhammad. According to him, obedience to the Prophet is based on the fact that the Prophet Muhammad is a mercy to creatures.¹² Abdurrauf based his views on the word of Allah which explains that Allah sent the Prophet Muhammad to this world to be a mercy to the universe. When examined carefully and in depth, the morals taught by Sheikh Abdurrauf are actually the basic teachings of Islam whose foundations are faith which are based on the Koran and the hadiths of the Prophet Muhammad SAW. Faith as the basis of morality, for example being honest is an implementation of faith that is embedded in the chest of a believer. In this connection, it is stated that Allah has purified the Prophets Abraham, Isaac and Jacob by bestowing them with high morals, that is, always reminding people of the afterlife. Faith in Allah shows that fate directs a person to deeds and

¹¹ Abdul, Ali Halim Mahmud, *Islam dan Pembinaan Kepribadian*, (Jakarta; Akademika. Pressindo, 1995), P.198.

¹² Abdurrauf As-Singkel, *Tanbih al-Mashi*, t.t. P. 47

actions that are clear, clean and free from impurities that come from outside the self.¹³

Abdurrauf is of the view that a person's moral is upheld by the monotheistic creed, because words are confessions that form the basis of a believer's life. Creed as an affirmation of views on worldly life. The embodiment of the meaning of the shahada means to outwit evil, truth to ward off error. Truth is manifested in all forms of gestures and can be witnessed. The Creed is not only an indicator of faith, but at the same time a proclamation of the establishment and the beginning of taking the path. Creed means testimony in life and as self-identity. Confession permeates the soul that directs humans to Islamic morality (Damanhuri, 2013: 100).

Indonesian scholars are called upon to rectify the deviant teachings of Islam. By writing hadith books, among them, Nuruddin ar-Raniri, he collected a number of hadiths in his work, *Hidayat al-Habib fi at-Targib wa at-Tarhib*. Abd Rauf as-Singkili wrote two books of hadith comprising: 1) Explanation of the book *Arba'in Hadith by AnNawawi*, 2) Abd Rauf as-Singkili also wrote the book *Al-Mawa'iz al-Badi'ah*, this book contains a collection of hadiths *qudsi* (hadith whose pronunciation is from the Prophet saw, but the meaning is directly from Allah SWT).¹⁴ *Mawa'izhul Badi'ah* is one of the hadith works, namely the work of Al-Singkili. The work can be said to be the first hadith work in the archipelago. Although it was preceded by Nuruddin Al-Raniri with his work *Hidayat al-Habib fi al Tagrib wa'l-Tarhib*, the important thing to note is that the existence of these works filled the void in works produced by Nusantara scholars in the XVII century.

The book *Mawa'izhul Badi'ah* by Abdur Auf As-Singgili is a book that discusses the hadith of the Prophet, morals, and Sufism. Description of moral teaching by holding on to the science of Sufism. This manuscript is a copy of Abdurra'uf's work Pages 208-211, containing advice for students. Pages 212-216 science of origins. Starting from page

¹³ Abdurrauf As-Singkel, *Turjuman al-Mutafid*, t.t. P. 457

¹⁴ Musyrifah Sunanto, *Peradaban Islam Indonesia*. (Jakarta: PT. Raja Grafindo Persada, 2010), P. 298.

218 entitled *Dhiya al-Wara ila Suluki thariqati l-Ma'budi l-'Ula* meaning that explaining humans to walk for the path of the Highest God. The book of *Mawa'iz al-Badi'ah* by Sheikh Kuala, has received studies from several researchers, both domestic and foreign scholars. Voorhoeve, the results of his research explained that the *Mawa'iz* book was indeed the work of Sheikh Kuala. This work was later translated by Abue Bakar, which was published by the Aceh Documentation and Information Center (PDIA: *Pusat Dokumentasi dan Informasi Aceh*) in 1980. The study was only in the form of identifying the works of Sheikh Kuala, did not discuss an aspect that focused on the contents and contents of the book of *Mawa'iz al-Badi'ah*. This study has provided information about the authenticity of Syiah Kuala's work (Damanhuri, 2013: 105).

Al-Singkili is a scholar who is very productive in producing works. His expertise in composing appears in his works. In the preamble section, he frequently explained the content of the work before explaining the content. As in the work of *Mawa'izhul Badi'ah*, Al-Singkili clearly stated its contents. T. Iskandar states "... this work consists of fifty teachings and is written based on the Qur'an hadith, sayings of the Prophet's companions and great scholars". In contrast to Wan Mohd. Shaghir argued that in his work of *Mawa'izhul Badi'ah*, half of it is taken from the words of Allah *Ta'ala*. And half of it, I took from the words of Rasulullah S.A.W. and half of it is taken from the words of a friend of R.A. and half of it is taken from the words of Hukama and scholars who are '*amilin Rahmatullah 'alaih*".

According to Abdurrauf, in manifesting various virtues, the function of faith is inseparable from the stated function of faith. Someone who has been able to live up to the meaning of monotheism within himself, brings up various commendable moral qualities as a reflection of his soul.¹⁵ In the book of *Mawai'z al-Badi'ah*, Abdurrauf mentions a soul that always gets light from reading the words of Allah, the hadith of the Prophet and the advice of scholars, and finds success in his life. Thus, Abdurrauf's view can be understood that the highest good grows from philosophical or religious enlightenment based on

¹⁵ Abdurrauf, *Umdat al-Muhtajin.*, t.t: P1-5.

speculative reasoning and metaphysical wisdom. In this connection, according to Abdurrauf, reason plays a very important role in morals. Abdurrauf said that some scholars are of the opinion that happiness can be obtained for people who make their minds as kings, their desires as ransom. Woe to those who make their lust a king and their reason a ransom¹⁶. So according to Abdurrauf, moral actions cannot be separated from rational considerations, humans can think for themselves about whether their behavior is good or bad, because the actions themselves will bring goodness and happiness to the doer himself. So whatever is done that has been considered by reason will bring benefits and happiness.

Implications of Abdurrauf As-Singkili's Thoughts about Moral Education

In human life, morals are the most important basis in forming human beings who believe. Morals must exist and be owned by every human being to carry out daily life. Therefore, for humans morals have a very important role in relation to Allah SWT and fellow human beings. Education plays an important role in forming a moral person. So that in everyday life it is very important to develop morals in a direct and consistent manner as a result of the implementation of the morals themselves. The educational material taught at the Sheikh Hamzah Al-Fansyuri Pesantren on the formal path is religious knowledge taught by teachers who are alumni of Sheikh Hamzah Al-Fansyuri himself and for general knowledge that has been provided at the *pesantren*, students learn it by studying at educational institutions at the Islamic boarding school, namely in junior high (*Wustha'*), and high school (*'Ulya*). In this case, all students are required to live in the cottage (*dormitory*).

Returning to the discussion of subject matter managed by the Sheikh Hamzah Al-Fansyuri Pesantren, learning materials are not chosen based on the discussion but according to the order of the material contained in

¹⁶ Damanhuri, *Akhlak Perspektif Tasawuf Syekh Abdur Rauf As Singkili*. (Jakarta: Lectura Press, 2013), P.110

the classic books (yellow book) such as *Nahu, Syaraf, Tafsir*, and others. The main interpretation used is the *jalalain* interpretation.

It is in line with the opinion by Ust. Alimsyah, S.Pd.I :

"This interpretation is easier to understand, uses simple language, and the learning is able to reach the target of graduating in the specified semester. In addition to these books, there are additional subjects as supplementary materials that should be learnt including *Imlak, mahfuzāt* (memorization) and *qirā'at*".

(Interview with the educator head of Syekh Hamah Al-Fansyuri Pesantren named Ust. Alamsyah, S.Pd.I on Monday, 22 May 2023)

Based on the author's study of formal education material at the Sheikh Hamzah Al-Fansyuri Pesantren which contains material on religious studies and general science, it seems that the message from Abdurrauf's thoughts about educational material that places the universe as a means to know God has no real implications for educational material in Sheikh Hamzah Al-Fansyuri Pesantren. The implication of Abdurrauf's thought is more of a religious doctrine contained in the study of the science of monotheism which asserts that the universe is proof of God's existence.

Abdurrauf's thoughts which reveal that nature is a verse of the *Kauniyah* of Allah SWT, through the verse of *Kauniyah* of Allah provides information about His oneness and majesty which places the importance of understanding the *sālik* or student correctly about nature, is not followed by the policy of the educational institution of Sheikh Hamza Al-Fansyuri to incorporate general material or subjects into their curriculum. So that Abdurrauf's thoughts were only inherited in the form of religious doctrine alone.

According to Abdurrauf, nature is proof of the oneness of Allah. It can be understood because of the existence of the universe with order so that nature is not damaged and destroyed because chaos is proof of God's power. Understanding the rules of nature with its perfection will lead someone to believe in the perfection of Allah. Universe is the designation for everything other than Allah. The word universe" was formed because it is a means to know the existence of Allah and to show

the existence of Allah. Therefore natural science is very important to bring someone to realize the oneness and existence of Allah SWT.¹⁷ Furthermore, moral development through the process of implementing Sufism values will provide an outcome in each individual, as is the case with changes in individual behavior or attitudes, reflecting a person who has good morals. Thus, changes in the morals of the male and female students can be differentiated or scoped into three parts. It is in line with the opinion of Quraish Shihab, namely several scopes of morality originating from the Qur'an and hadith are in the following:

a. Morals towards Allah SWT

That is an acknowledgment that there is no God but Allah SWT and everything on earth is the creation of Allah SWT. This is a form of morality towards Allah SWT. There are several behaviors that must be done, including:

- 1) Always be grateful to Allah SWT for all His gifts
- 2) Believing in the oneness of Allah and His perfection
- 3) Obeying in carrying out all His commands and always staying away from all forms of His prohibitions.

The reflection of morals towards Allah SWT is based on His various words, as has been explained in previous theoretical studies. People do *Amar ma'ruf Nahi Munkar* meaning all forms of goodness and then leaving all forms of disobedience, set forth in (QS. Ali Imron verse 104). Always be grateful for all the blessings of Allah SWT, in (QS. Ibrahim verse 7). Obeying Allah SWT and not to other than Allah SWT, in (QS. Al-A'raf verse 3). Believing that Allah SWT is the most perfect, in (QS. Al-Hasr verse 24).

¹⁷ Abdurrauf As-Singkel, *Tanbīh al-Māsyī*, Ms.B., h 2-3.

b. Morals to fellow human beings

Morals towards fellow human beings include not doing negative things such as hurting others, killing, taking something that does not belong to them and hurting feelings, by telling all the disgrace of fellow humans to others. As for one of the behaviors that reflect morals to others, namely by glorifying their neighbors.

c. Morals to the environment

It means to preserve the environment and take care of things that are around humans, be it animals, plants, or inanimate objects. With this, humans have carried out their duties as caliphs on earth by means of preservation, maintenance and protection as well as guidance so that all living things can achieve the goals they aspire to.¹⁸

In the various scopes of morals that have been mentioned above, it is an illustration of a moral change from the basis of coaching through the process of implementing moral values, so as to provide an outcome in each individual, as is the case with changes in individual behavior or attitude better before character building implementation. Every good behavior reflects a person with morals. As with the concept of *akhlakul karimah*, according to Firdaus in the journal *Al-Dzikra* which states that, good people are often called people who have morals, while people who do not have good behavior are called people who have no morals.

Conclusion

Based on the research above, The researcher conclude that Abdurrauf's view is clear how important morality is in one's life. In outline, this study has two main sides. First, morality is seen from its substance. Second,

¹⁸ Shihab, M. Quraish, *Wawasan Alquran Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. (Bandung: Mizan, 1996), hal. 32.

morals are seen from the aspect of their position in Islamic law. Substantially, moral teachings are inseparable from Islamic teachings, in fact they are quite an essential part, and this is also related to human nature itself. For this, it is understood how humans should behave in an Islamic way towards Khaliq, each other and towards all other creatures of Allah's creation. Abdurrauf's moral teachings, outwardly, appear to be intact following the example of the Prophet Muhammad. According to him, obedience to the Prophet is based on the fact that the Prophet Muhammad is a mercy to creatures. Abdurrauf based his views on the word of Allah which explains that Allah sent the Prophet Muhammad to this world to be a mercy to the universe. When examined carefully and in depth, the morals taught by Sheikh Abdurrauf are actually the basic teachings of Islam whose foundations are faith which are based on the Koran and the hadiths of the Prophet Muhammad. Abdurrauf is of the view that a person's morals are upheld by the tawhid creed, because speech is a confession that forms the basis of a believer's life. Shahada as an affirmation of views on worldly life. The embodiment of the meaning of the shahada means to outwit evil, truth to ward off error. Truth is manifested in all forms of gestures and can be witnessed. The Shahada is not only an indicator of faith, but at the same time a proclamation of the establishment and the beginning of taking the path. Shahada means testimony in life and as self-identity. Confession permeates the soul that directs humans to Islamic morality.

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