

The Preaching of Prophet Musa in Improving the Integrity of the Nation's Children in the Era of Society 5.0

Wagiman Manik¹, Ahmad Zaky², Muhajirah Binti Jamaluddin³, Arum Wirahayuningsih⁴, Rini Mardiyani Florida⁵

¹ STAI As-Sunnah Deli Serdang; wagimanmanik85@gmail.com

² STAI As-Sunnah Deli Serdang; zakybenkhudri@gmail.com

³ STAI As-Sunnah Deli Serdang; muhajirahbintijamaluddin@gmail.com

⁴ STAI As-Sunnah Deli Serdang; arumwirahe07@gmail.com

⁵ STAI As-Sunnah Deli Serdang; rinimardyaniflorida@gmail.com

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ABSTRACT

This research aims to find out how to improve the integrity of the nation's children in the era of society 5.0 through effective character education. The importance of this research is because today's youth education problems are very complex, so a specific way is needed to change the character of adolescents as students in accordance with the noble goals of education, so that youth are equipped with strong character to face their future, by extracting the story of the Prophet Musa in the Qur'an so that it becomes a concept of youth education with character. The story of the Prophet Musa is one of the stories most told in the Qur'an with its competencies such as politics, education, culture, youth, and the story of dealing with the rebellious of Israel, so the story of the Prophet Musa should be one of the ways of educating youth with character. This study uses descriptive qualitative methods with library research. Research shows that the Qur'an contains character education methods, such as the story of Prophet Musa a.s. The method of proselytizing the Prophet Musa was very effectively and efficiently applied by educators in strengthening character education as an effort to increase the integrity of the nation's children to achieve community goals in the 5.0 era. research will become a basic concept in making models, methods and learning strategies for youth in the 5.0 era.

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Corresponding Author:

Wagiman Manik

STAI As-Sunnah Deli Serdang; wagimanmanik85@gmail.com

1. INTRODUCTION

A phenomenon that cannot be denied that globalization affects human life, and even remote parts of the country cannot afford to avoid it. One of the impacts of globalization is the industrial revolution.

Starting with industrial revolution 1.0 which was then followed by industrial revolution 2.0, then came the industrial revolution 3.0 and 4.0, to the industrial revolution 5.0 that occurred at this time. This accelerating current of technology and information affects human life. The broader understanding and knowledge are also advancing, and human needs and desires are increasingly complex, such as the increasing use of the internet. According to Riyanto (2022), in a survey institution that presents data and trends needed in understanding the internet (We are social) stated that internet use in Indonesia reached 56% 2019 of the total population and increased in the following year to 59% and in 2021 to 59.5% and followed by a significant increase in 2022 to 62.5%. Data from APJII (Indonesian Internet Service Providers Association) states that 11.7% of internet users in Indonesia in the 2019-2020 period visited educational sites.

The development of this technology has led to the moral decadence of the nation's children. From data from companies that provide intelligence services in cyberspace, Verisigen, which is based in California, noted that Indonesia has the highest percentage of crime in cyberspace (Ma'rufah et al., 2020). Data from the Indonesian Cyber Media Association in Surabaya from 2018 to March 2019 recorded that as many as 69 reports entered cyber cases with a percentage of settlements of 62.31%. Mastel's survey noted that 92.40% of people received hoax news from social media channels (Fitriani & Pakpahan, 2020). Data from the National Cyber and Coding Agency recorded an increase in cyber cases in Indonesia in the January-March 2020 period of more than 80 million (Miarsa & Romadhon, 2020). Based on a survey by APJII (Association of Indonesian Internet Service Providers) in 2018, it was recorded that as many as 54.13% of the total population of Indonesia use the internet as entertainment, namely playing online games. Data from Newzoo or a world company that has a complete and in-depth database for the gaming and e-sport industry, recorded online game users in the world, as many as 2.3 billion. In the Asia Pacific region, there are 50% of online game users from the total population of online game users in the world, and Indonesia occupies the 17th position in the world with revenue through online games (Mais et al., 2020).

This shows that the more advanced technology is, the more deteriorating the morals and morals of the nation's children will also decline, which has an impact on the decline of their integrity. The effort in overcoming this is to equip humans as operators of technology with good and correct character education, so that the character values they really have are not easily faded and carried away by the current development of the times such as pluralism, acts of sexual harassment, liberalism, and LGBT (Wahyudi, 2021). The character education contained in Q.S An-Nahl verses 125 and Q.S Thaha verses 25-32, 44 covers the delivery of proselytizing in wisdom, arguing in a good way, and involving others in educating the character. This method of instilling character education is more important to use, because such a method can achieve the goals of character education and instil a strong character in the nation's children (Sholihah & Niam, 2019). Wisdom delivery has a positive impact on its object. In the world of education, for example, educators who apply this method can make students accept every learning with air and freedom. Surely this will make it easier to implant other characters. Arguing in a good way can make the character more critical and analytical in solving problems (Fauziyah et al., 2020). The ability to think critically and analytically is needed in facing the era of society 5.0. In the world of education, an educator cannot control his students 24 hours, so he needs the help of those closest to him in evaluating and improving his students' character and integrity regularly to cultivate strong character education. Based on the above, the researcher made a character education formula that was taken from the story and example of the prophet Musa so that it could be used as a reference in making character education.

2. METHODS

This research uses a qualitative descriptive method with library research. The data collection technique carried out by the author in this study is a data collection technique with a literature study, namely to study and compare literature sources in the form of journals, books and articles to produce theoretical and inductive data. With this method, the author reveals the impact of technological

advances on the morals and ethics of the nation's children, which will also affect the integrity of the nation's children, then analyzed to get solutions to the problems that occur. After deepening the problem and analyzing the problem, then the researcher interprets the verses of the Qur'an to get a solution to this problem. Exploring the potential of Qur'anic verses regarding the story of the prophet Musa' proselytizing, which contains character education methods, researchers found a character education method that is still rarely known even though it has the potential to be able to answer the challenges of the 5.0 society era by increasing the integrity of the nation's children.

3. FINDINGS AND DISCUSSION

Character education is essential to advance the quality of a nation and state because thinking intelligence that is not followed by good and strong character education will cause a decline in the quality of a nation and state. Character education should begin as early as possible before the nation's children are affected by the adverse effects resulting from technological developments. The change of era into the era of society 5.0 presents many new values through new ideas and creativity that impact the loss of regional gaps, age, gender, and others. This will directly impact the seamless interaction between every individual in the world, so cultural displacement will occur so quickly and be difficult to filter. (Riyadi et al., 2022) Another bad impact of the rapid development of technology that is not balanced with good and correct character education is the decline in the integrity of the nation's children. This decline in integrity can be seen from many things, including the system of buying seats when accepting students, the bribe system when applying for jobs, and other types of cheating that we often encounter in the world of work, even in the scope of government and education. Therefore, in this case. It takes a strong character so that the character is not easily contaminated with bad things.

An effective way to instil strong character education in the nation's children is to incorporate character education into the education system. Character education is not a new thing. It has even been announced in Article 3 of Law Number 20 of 2003 concerning the National Education System (Syafaruddin & Mesiono, 2016). Character education will be deeply ingrained and even able to achieve its goals if applied with effective and efficient methods. Methods of character education.

Effective and efficient is the method of character education found in the proselytizing story of Prophet Musa a.s. The result of the interpretation of the Qur'an that the author did in Q.S Thaha [20]: 25-32, 44, which tells the story of the proselytizing of the Prophet Musa a.s, there is a method of character education that is considered effective and efficient in improving the integrity of the nation's children, which is also emphasized in Q.S An-Nahl [16]: 125.

3.1 Interpretation Q.S Thaha 20 : 25-27

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَاخْلَعْ عُنُقَهُ مِن لِّسَانِي ﴿٢٧﴾

"He (Musa) said, "O my Lord, lay my bosom, and make it easy for me my business, and remove the stiffness from my tongue."

In this verse it is explained that before preaching Prophet Musa a.s begged Allah 'azza wa jalla first. He said رَبِّ اشْرَحْ لِي صَدْرِي . The prophet Musa prayed so because he realized that there were flaws in him and knew the condition of the interlocutor. In the interpretation of Ibn Katsir (2008), it is explained that the shortcoming possessed by the Prophet Musa was a lack of clarity in the pronunciation of letters or slurries. In order for his proselytizing to be delivered properly, the Prophet Musa appealed to Allah for help to make up for his shortcomings. In this verse, the Prophet Musa was about to deliver his proselytizing to King Pharaoh, who had a great influence in the world, was arrogant, miserly and haughty (Syaikh, 2008). Therefore the Prophet Musa a.s begged Allah to keep his heart from being messed up when showered with Pharaoh's answers, because a director (instructor) should not be chaotic (As-Sa'di, 2012). The prophet Musa in his proselytizing, always paid attention to the character of the interlocutor to determine an effective and efficient method (Maragustam, 2010).

From the interpretation of this verse, it can be seen that the most important method carried out by an educator in instilling character education in students is to be aware of one's own shortcomings and to know the character of his students (Jiyanto, 2022) So that the delivery and learning will be delivered properly and on target. Educators should also not generalize teaching methods to their learners, because each learner has their own character and has the right to obtain the appropriate method. Of course, this will be the first step for an educator to get ease in instilling strong character education in his students.

3.2 Interpretation Q.S Thaha 20 : 28

﴿يَفْقَهُوا قَوْلِي﴾ ٢٨

“So that they understand my words”.

In this verse, the prophet Musa asked Allah for Pharaoh to understand his words (As-Sa'di, 2012). From this interpretation, it is known that clear words will be easy to understand and understand. Words that are easy to understand will have an influence on a person (Sa'dudin et al., 2022) (Muslim, 2013). So that the delivery can be conveyed to its purpose. After the educator implements the method in paragraphs 25-27 above, then the educator is required to be able to actualize the method in paragraph 28 to his students so that the purpose of instilling character education will be achieved.

3.3 Interpretation Q.S Thaha [20] : 29-32

﴿وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي﴾ ٢٩ ﴿هُرُونَ أَخِي﴾ ٣٠ ﴿اشْدُدْ بِهِ أَزْرِي﴾ ٣١ ﴿وَأَشْرِكْهُ فِي أَمْرِي﴾ ٣٢

“And make for me a servant of my family, (that is) Aaron, my brother, establish my strength with (the existence of) him, and make him a friend in my affairs”.

In this verse, the Prophet Musa a.s asked the waziir to assist him in achieving his proselytizing mission. The meaning of the vizier is a helper (Zamaniin, 2005). The Vizier can also be called a supporter (As-Sa'di, 2012). The prophet Musa asked Aaron to assist him in proselytizing, because the prophet Musa knew that his shortcoming was in terms of speaking, so he chose Aaron for this. Harun was more fluent in speaking than Prophet Musa (Muslim, 2013).

From this verse can be taken a golden method from the story of the Prophet Musa in proselytizing to be implemented in the cultivation of the character education of students (Rafli et al., 2022), especially their integrity. This method of involving people around the learner aims to dig up information about the learner. After the information about the students is obtained, the character-building process that is carried out will run easier because students feel comfortable when interacting with educators who already understand it (Abdullah et al., 2022). The people around the students referred to here are parents (Diana et al., 2021). The educator realizes that his shortcoming in instilling character education is not being able to monitor his learners for a full 24 hours so that cooperation with parents or guardians of students to monitor and evaluate. The results of this evaluation, it will be known the success and achievement of character education that has been instilled. With the presence of monitoring from people around them, students will feel supervised, so the value of their integrity will increase (Maragustam, 2016).

A study explained that there was a lot of deterioration in the moral and ethical values of the nation's children (students) in this era. This is due to the absence of supervision and guidance from people around, due to the lack of cooperation between educators and people around the learners (Natsir et al., 2018). Therefore, the author firmly believes that involving people around students in character education is an effective and efficient method in instilling character education for the nation's children to face the era of society 5.0.

3.4 Interpretation Q.S Thaha 20 : 44

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾

“Then speak ye both to him (Pharaoh) with meek words, hopefully, he is conscious or afraid”.

In this verse Allah SWT commands prophets Musa and Aaron to say *layyin* to the object of his proselytizing. The meaning of the word *layyin* is a pleasantly heard, soft word filled with softness, and persuasiveness, with regard to ethics without any element of abomination or violence or rudeness (As-Sa'di, 2012). The words *layyin* (meekness), in this case, aim to make the words conveyed able to touch the soul more deeply and hit the target (Syaikh, 2008). In this verse, Allah SWT said "hopefully he remembers or fears". The purpose of this word of God is to grow awareness in Pharaoh, to remember things that are good for him and that he is afraid of things that are not good for him because gentle speech will bring about changes to them (As-Sa'di, 2012). It is also explained that soft words can wake up the heart so that it is easier to touch and accept (Muslim, 2013).

The result of the interpretation of this verse is that the method of saying *layyin* is very effectively used by educators in instilling strong character education in learners. Soft, persuasive words while still paying attention to ethics and morals without containing elements of abomination or violence. Soft words will produce an effect in the form of sympathy and empathy of students to educators (Zaenuri, 2017). With the sympathy and empathy of these students, it will be an easy path for educators to direct and shape the character of their students. Because if a person already has sympathy and empathy for others, he will be easier to manage and guide. Persuasive words are one of the methods of communication that can make the listener do what the speaker says with pleasure without any coercion (Zaenuri, 2017).

Educating the character of students with soft, persuasive communication while still paying attention to ethics and morals without containing elements of abomination or violence is able to produce the purpose of communication, namely; cognitive effects (impacts that affect intellectual aspects, in the form of opinions, opinions, ideas and also points of view); affective aspects (affecting feelings and tendencies of behavior and attitudes); also behavioral effects (impacts that refer to changes in communicant behavior) (Zaenuri, 2017). This method is very suitable for instilling strong character education so as to produce the nation's children with integrity.

3.5 Interpretation Q.S An-Nahl 16 : 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ - وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ ﴿١٢٥﴾

“Call (people) to the ways of your Lord with wisdom and good teaching, and argue with them in a good way. Verily your Lord, it is He who knows better who is heretical from His ways and He is the One who knows better who gets the instructions”.

The method of effective and efficient character education found in the proselytizing story of prophet Musa in the previous verses is apparently supported also in Q.S An-Nahl [16]: 125. In this verse, Allah commands His Messenger to preach with wisdom, by giving good warnings and if needed, by arguing (refuting false arguments) in a good way. This verse explains the command of proselytizing to the Prophet Muhammad SAW, but before the Prophet Muhammad SAW used this method of proselytizing, the Prophets had previously used this method of proselytizing, among them the Prophet Musa, which is evidenced by the word of Allah in other verses. The method of proselytizing contained in this verse there are 3, namely: 1) With wise words. The wise word is to speak with the object of proselytizing according to the circumstances, with tenderness and persuasiveness and based on knowledge (As-Sa'di, 2012). This method was also used by the Prophet Musa, based on Q.S Thaha [20]: 44. 2) With a good warning The next stage is with a good warning. A good warning is to mention the order followed by the virtues and goodness contained in the order and also by mentioning the prohibition followed by the loss if it is done (As-Sa'di, 2012). This is like what the prophet Musa did when he gave warnings to Pharaoh and his soldiers. And 3) Argue (refute the wrong opinion) in the best possible way.

If the two methods above have not been able to change the object of proselytizing, then the next way is to argue, namely by refuting the wrong words. The purpose of arguing here is to dialogue and exchange ideas with the object of proselytizing in the best way (Syaikh, 2009). Arguing here can also be interpreted by expressing an argument accompanied by evidence in which this evidence is believed by the object of proselytizing (As-Sa'di, 2012). This method was carried out by the Prophet Musa when he was arguing (dialogue) with Pharaoh and his sorcerers.

Of the three methods of proselytizing described in Q.S Thaha [20]: 44 and Q.S An-Nahl [16] : 125, the author argues that these three methods are very effective and efficiently used in instilling strong character education in the nation's children (learners). The author will describe the effectiveness and efficiency of these three methods in educating the character of the nation's children (students) as follows:

- 1) Conveying with words of wisdom and *layn*. That is words that are gentle, persuasive, with due regard to ethics and morals without containing elements of abomination or violence based on science. This method has a huge effect on character education, as the author has explained in the explanation of the wording *layyin*.
- 2) Alerting well. When educating the character of students, educators must also explain the benefits and disadvantages if a learner does something. For example, when educating someone to be responsible, it is important for an educator to explain what benefits the learner will get and what consequences the learner will get from the deed. The provision of information about the benefits and consequences that students will get from an act must also be proven by existing evidence, such as the events of people's stories in the past related to this matter. The purpose of this is so that what is told can be clearly depicted in the minds of students and will affect the feeling of wanting to do deeds that are beneficial to them and stay away from deeds that harm them.
- 3) Arguing well. This method of debate also plays an important role in educating the character of the nation's children. This method is very useful for exploring the critical nature and daring to express the opinion of a learner (Hamdayani, 2017). The critical and courageous nature of expressing this opinion is an important thing that must be possessed in responding to the challenges in the era of society 5.0. with this method can also improve the integrity of the nation's children (students), because with the debate, the credibility of students will be tested, and required to be able to think critically in solving existing problems (Bafadal et al., 2020). An educator can choose a theme that will be the material for debate, where the theme revolves around the character of the nation's children. With this method, students can also find out both sides of the problem that occurs so that they are better prepared to make their choice. This method also makes learners feel more responsible for their choice of opinion.

This method of debating can also be carried out by the teacher himself in the face of his learners who make mistakes and consider the deeds he did to be right (Khudri et al., 2022). With the debate method, educators can invite their students to discuss (Zhang et al., 2018). With this method, it will be able to open the minds of students more, and educators can teach exemplary character to students without any sense of patronage that will be felt by their students. In this case, educators are asked to put forward their arguments in a good way so that the arguments presented by the educator are easier to accept so as to make students think about it (Zaky, 2020). The delivery of arguments in this regard should be done well. Good delivery of arguments also aims to provide peace of mind in the hearts of their students, so that students can think about the truth of the arguments presented by the educator, who will lead them to a correct attitude.

All the methods that the author found above are very effective and efficient methods that an educator must do in educating the character of students (children of the nation). The author puts forward the formula from the methods above to better understand the method.

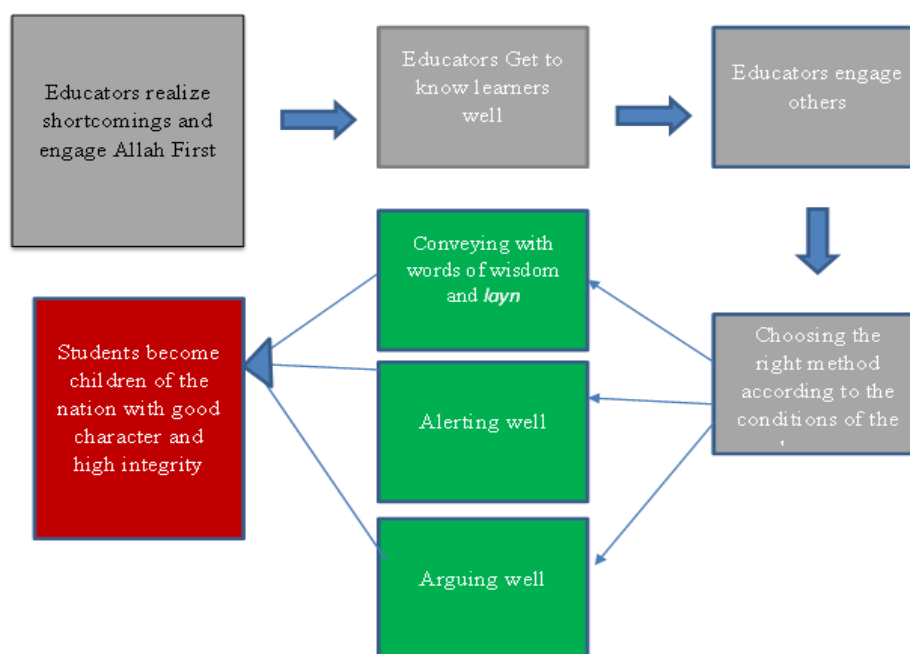


Figure 1. Methods in educating the character of students

In this case, the author emphasizes, that Pharaoh remained in his purity until the end of his life, for God gave it to whomever He wanted. However, with this method of proselytizing the Prophet Musa was able to arouse the witches until finally, they decided to worship Allah and make Pharaoh angry (Hermansyah et al., 2021).

3.6 Character Education in the era of society 5.0

Character education in the era of society 5.0 is critical. Rapid technological progress has caused moral decadence in the nation's children, contributing to reducing the integrity of the nation's children. This matter, if not dealt with immediately, will cause more severe problems and will even damage the country (Saefurridjal et al., 2023). Well-ingrained character education will advance the civilization of a nation, as happened to China and Japan. No matter how sophisticated technology is or how advanced a civilization is, it will not be able to damage the integrity of a nation, if character education has been instilled well and strongly in its nation's children (Wei, 2021). Vice versa, the rapid advancement of technology, if not accompanied by the cultivation of strong character education, will be a boomerang for the nation itself.

Character education is able to become a shield of technological progress if it is instilled with effective and efficient methods. The Qur'an, as a guide and also a guide for mankind, has first reported on the method of character education. The method of effective and efficient character education is found in the proselytizing story of Prophet Musa a.s on Q.S Thaha [20]: 25-32, 44 and Q.S. An-Nahl [16]: 125, which supports the method of the proselytizing prophet Musa a.s. This method of proselytizing prophet Musa, if implemented in the cultivation of character education, is able to improve the integrity of the nation's children (Wiranata et al., 2021). The method is; realizing the shortcomings and involving God for the first time in starting to instil character education in the nation's children, getting to know students well, involve others in the cultivation of character education in order to evaluate and achieve the desired goals, teach with wise words, teach by giving good warnings and arguing in a good way (Jiyanto, 2022). The method of character education contained in these verses not only provides teaching to students, but also indirectly teaches educators. This method is also able to improve critical thinking skills, problem-solving ability, negotiating ability and the ability to cooperate with others. These abilities are needed in the face of the era of society 5.0.

This method of instilling character education inspired by the story of the proselytizing of Prophet Musa a.s can be implemented properly if it gets full support from the government. The government

can disseminate this method through socialization and training of educators in Indonesia. The government can also establish a character education curriculum, so that character education will be firmly embedded and produce the nation's children with integrity.

4. CONCLUSION

The results showed that the A-Quran contained a method of character education, such as the Story of the Prophet Musa a.s. Prophet Musa' proselytizing method is very effective and efficient to be applied by educators in strengthening character education as an effort to improve the integrity of the nation's children to achieve the goals of the society 5.0 era. This research produces a new method that can be applied to special character education in Indonesia, according to that, the researcher hopes that every further researcher, teacher, academics and policymakers can implement it on the needs of character education in Indonesia, including curriculum revisions, approaches, strategies, methods and teaching techniques. In this study, there are shortcomings in experiments in schools, madrasas, and educational institutions in Indonesia, where field research certainly requires time and funds.

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