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The Concept of the Divine Aqidah of the Book of Aqidatul Awam in an Effort to Develop Students' Thinking Power at the Insan Ihsani Indonesia Islamic Boarding School, Bogor

Makhreza Ahmad Faisal¹, Abdul Khoir², Akmal Gunawan³

Islamic University 45 Bekasi | makhreza08@gmail.com

Islamic University 45 Bekasi | juragankhoir2@gmail.com

Islamic University 45 Bekasi | akmalgunawangulen@gmail.com

Abstrak

Kata Kunci:

Aqidatul Awam; The concept of Aqidah; Aqidah Kedinan; Thinking Power; Critical Thinking

Konsep aqidah ketuhanan bukan hanya aspek teologis semata, tetapi juga memainkan peran integral dalam mengembangkan daya berpikir seseorang. Pertanyaan tentang “Adakah Tuhan?” Dimanakah Tuhan?” adalah pertanyaan kecil namun membutuhkan jawaban yang besar, yang tidak bisa dijawab tanpa sebuah pemikiran. Kitab Aqidatul Awam yang ditulis oleh Sayyid Ahmad Al-Marzuki, hadir dengan sebuah konsep untuk membantu mengembangkan daya pikir dalam menjawab pertanyaan-pertanyaan seputar ketuhanan. Penelitian ini bertujuan untuk menjelaskan bagaimana pembelajaran konsep aqidah ketuhanan dalam kitab Aqidatul Awam mampu meningkatkan daya berpikir. Metode penelitian dengan pendekatan kualitatif melalui hasil observasi lapangan, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa konsep aqidah ketuhanan dalam Kitab Aqidatul Awam disertai dengan metode dan penyampaian yang tepat dari guru akan mengembangkan daya berpikir siswa diantaranya akan mampu meningkatkan pemahaman konseptual terhadap konsep aqidah ketuhanan, melatih berpikir kritis melalui stimulus pertanyaan filosofis dan meningkatkan kemampuan argumentasi dan rasionasi siswa. Konsep aqidah dalam kitab Aqidatul Awam, merupakan karya ringkas yang memudahkan bagi siswa dan umat islam umumnya untuk melatih dan mengembangkan daya berpikir lebih kritis dan mendalam untuk mengenali Allah SWT melalui sifat-sifat-Nya. Sebab, jika hanyadibaca dan dihafal semata tanpa dikembangkan, pemahaman akan konsep aqidah ketuhanan akan rentan dan mudah goyah jika tanpa didasari oleh argumentasi dan rasionasi yang kuat. Sehingga memicu potensi runtuhnya keimanan seseorang.

Abstract

Keywords: *Aqidatul Awam*; Concept of Aqidah; Divine Aqidah; Thinking Power; Critical Thinking.

The concept of divine aqidah is not only a theological aspect, but also plays an integral role in developing a person's thinking power. The question of "Is there a God?" Where is God?" is a small question but requires a big answer, which cannot be answered without thinking. The book Aqidatul Awam, written by Sayyid Ahmad Al-Marzuki, comes with a concept to help develop thinking power in answering questions about divinity. This research aims to explain how learning the concept

of divine aqidah in the book Aqidatul Awam can improve thinking power. The research method uses a qualitative approach through the results of field observations, interviews and documentation. The results of the research show that the concept of divine aqidah in the Book of Aqidatul Awam accompanied by appropriate methods and delivery from the teacher will develop students' thinking power, including being able to increase conceptual understanding of the concept of divine aqidah, train critical thinking through the stimulus of philosophical questions and improve students' argumentation and rationalization skills. . The concept of aqidah in the book Aqidatul Layman, is a concise work that makes it easier for students and Muslims in general to train and develop the power to think more critically and deeply to recognize Allah SWT through His attributes. Because, if it is only read and memorized without being developed, understanding of the concept of divine aqidah will be vulnerable and easily shaken if it is not based on strong arguments and rationalization. This triggers the potential for a person's faith to collapse.

INTRODUCTION

One of the key aspects of Islamic education is the understanding of the concept of aqidah (belief) in the existence of God. The concept of divine aqidah is not only a theological aspect, but also plays an integral role in forming the foundation of ethics and morality in everyday life. Islamic religious learning has two main subjects. First, the field of aqidah (belief). and the second the field of shari'a (religious practice). If Analogous to a building, aqidah is the foundation and shari'a is built on it. So, the existence of aqidah must exist before the existence of Shari'a. Because a building will be vulnerable to collapse if the foundation is fragile. Likewise, a person in religion, if his aqidah is weak, then his faith will easily waver. (Indra Satia Pohan, 2022).

Historically, the divine aqidah itself was born from a paradigm that refers to history which will later become the direction of how Formulated. For

example, Prophet Abraham's (as) journey in search of the truth of divine existence has inspired us that aqidah or belief that enters one's heart is not only limited to doctination, but also through thinking, searching, seeking inspiration and unraveling reflection. (Zuhri, 2019). Prophet Abraham's efforts to seek the truth about the existence of divinity seem to be a proof and representation that every human being should think critically in interpreting and recognizing God.

Unfortunately, based on data presented in the book Indonesia Gen Z Report 2022, the majority of adolescent students, almost no one makes learning activities a routine and preferred activity. From the results of a field survey conducted in research in the book, it shows that the activities most liked by the majority of adolescent students are playing online games (30%) and watching TV (49%). This data, if we relate it to the importance and

urgency of Islamic education, will certainly have an impact on the potential to make generations of Islamic students negligent in thinking and not caring about the concept of divine aqidah that they understand. (Mukrimaa et al., 2022)

In fact, as we know, the urgency of aqidah is like a foundation that supports the building on it, like the roots that support a tree and all its branches. No wonder, if The moral and moral qualities of most students today are increasingly experiencing decadence. This could be due to their lack of understanding of the concept of aqidah. (Destiny, 2018)

It seems necessary to examine whether among the millions of students, are there any of them that critically questioned *"Who is the One who was able to create the universe in all its wonders? Which is even the small particles In it nothing is in vain?"* or question *"Does God exists? Where is God?"*. Or maybe there are currently students who are currently being role and confused looking for answers to all questions about the existence of the Godhead like the little girl named "Sophie" in the work fiction own by Jostein Gaarder? A Question that seem small and simple, but require big answers. (Jostein Gaarder, 2014)

This question does seem difficult to answer, especially if asked to teenage students. This question does seem very philosophical and can only be answered by students who have the talent of philosophical reasoning.

However, if the question is not instilled and trained to think to find the answer since adolescence, they will continue to be eroded by the ignorance of the times.

Fortunately, in Indonesia the culture of cultivating aqidah in students since childhood has been maintained in some educational institutions, especially pesantren. Generally, before entering other scientific levels, learning and providing an understanding of the concept of divine aqidah first becomes the main learning in pesantren educational institutions. The Book of Aqidatul Awam written by Sayid Ahmad Al-Marzuki Al-Maliki is a book that is often used as a guide for teachers and students of the mubtadi (beginner) class in understanding aqidah.

From this phenomenon, finally researchers are interested in investigating the effectiveness of the implementation of the concept of aqidah from the Book of Aqidatul Awam in Islamic education to build students' critical thinking power. Research results

Expected can contribute significantly to further understanding of the relationship between the concept of aqidah, Islamic education, and the development of students' critical thinking power. In addition, this research is expected to provide practical recommendations for curriculum development and teaching methods in Islamic education.

RESEARCH METHODS

In this study, the author used a

qualitative research method. Qualitative methods are also known as research principles based on positivistic philosophy, which makes researchers the main key research instrument (Sugiono, 2012). The object of research is natural or natural, because in qualitative research, the condition of the object to be studied is not manipulated first by researchers or other parties who have policies or potential manipulation. So it can be said that the condition of the qualitative research object must be actual and what it is (Prof. Dr. Eri Barlian, 2021).

This research Aims to explain how the concept of aqidah kedivinity in the book of Aqidatul Awam can improve students' thinking power. To achieve this goal, researchers will collect some of the data needed. The formula that the author uses in data collection, that is use triangulation technique data that is a compound from result observation, documentation

and interview found in the field during the study that It is then constructed as a conjecture or theoretical hypothesis, based on the facts found. In this study, the authors used case study research as one approach to be implemented.

Observation technique is a technique that requires researchers to observe and record completely the object under study while in the field. With this observation technique, it is expected to help researchers obtain data and understand clearly and in detail the actual conditions that occur in the field.

In the interview technique, researchers use open interview techniques. Where in the interview session, the order and presentation of questions to each resource person were presented the same, in order to reduce the possibility of variations in answers and minimize data collection errors. The interview technique is quite relevant to research with a large number of speakers (Moleong, 2018). The resource persons in this study were teachers and several students who are in grade 6 elementary school.

Documentation in this qualitative research approach is obtained from the Book of Aqidatul Awam by Sayyid Marzuki Al-Maliki and other documents that have a relationship in research needs.

Qualitative data analysis is inductive, meaning that data analysis will be processed based on facts and data obtained in the field, not based on accepted theories. Thus, data analysis is carried out before the researcher goes into the field, until the researcher goes into the field and after the researcher completes field observations.

The data analysis in this study adapted the concept owned by Miles and Huberman. They argue that qualitative data analysis is interactive and continuous to completion. The steps taken in analyzing data are: collecting data (*data collecting*) ; data *reducting*; Display data (*data screening*) and draw conclusions (*verificating*).

RESULTS AND DISCUSSION

The variety of aqidah concepts that we accept today certainly cannot be separated from the history and dynamics that occurred after the Prophet SAW died. In the time of the Prophet SAW, all debates that occurred in friends and Muslims in general, could be consulted directly to the Prophet of Allah. However, after the death of the Prophet of Allah, Muslims no longer have a place to ask questions and complain about problems, so all debates, disputes, differences of opinion began to emerge which resulted in the birth of several schools, madzhab, manhaj, and other dichotomies (Lorinda, 2022). The peak of the division between Muslims occurred during the Shiffin war between the caliph Ali ibn Abi Talib and the Governor of Sham Mu'awiya, who did not want to submit and agree with the caliph Ali ibn Abi Talib. In battle Mu'awiyah's army would have almost been defeated had Amru ibn Ash raised the Quran at the cutting edge to defuse the battle and advanced to the negotiating table.

Unfortunately, the outcome of the negotiations did not benefit the caliph Ali ibn Abi Talib and his followers. People who are reluctant to follow the outcome of the negotiation decision, then separate self hereinafter referred to as the Kharijite group (Yusuf et al., n.d.). This Kharijite group argued that those who participated in the results of the negotiations should be killed for disobeying Allah.

The division of Muslims in the

early days was spearheaded by differences in political views, including the emergence of Shi'a groups who insisted that only Ali bin Abi Talib was entitled to be the successor of the Prophet (Dewi, 2016). The conflict led to differences in religious doctrines because of different references and methodologies. The Shi'a group does not recognize any narrated hadiths other than the Ahl al-Bait or the family of the Prophet.

Furthermore, when the territory of the kingdom began to expand, some concepts of aqidah began to come into contact with other cultures and thoughts including the thoughts of Greek philosophical figures who highly upheld reason and rationality. Ulama then studied philosophy to then be used as a rational approach in interpreting Islamic teachings. So that in fact, the understanding of the concept of divine aqidah is inseparable from philosophy.

However, the use of rational reason does not necessarily bring benefits and lead to the path of truth. As a group Mu'tazilites which puts forward reason, it has the potential to mislead (Zaeny et al., 2015). Because, sometimes in the process. Seeking a truth, reason is no longer needed, does not mean that truth cannot or is impossible to find with reason, but because human reason has not been able to accept and understand a particular problem.

The group that upholds the use of reason and rationality but also adheres to the teachings of the Prophet

Muhammad (PBUH) and *Khulafa Ar-Rashidin*, is called the Ahlus Sunnah Wal Jama'ah group. It is this group that is judged as the survivor and yang group. In practice, in the aspect of aqidah, the Ahlus Sunnah Wal Jama'ah group follows the madhhab of Imam 'Ash'ari and Maturidi, while in the aspect of fiqh, it follows the opinion of four madzhabs, namely Maliki, Hambali, Hanafi and Shafi'i.

The Book of Aqidatul Awam which is the object of this study, is a classic book by Sayyid Ahmad Al-Marzuki compiled in 1258 H / 1842 AD which became one of the guidelines of the Ahlus Sunnah Wal Jama'ah group in terms of the concept of aqidah. The preparation of this book received direct guidance from the Prophet SAW. Sayyid Ahmad Al-Marzuki met the Prophet SAW in a dream, then he delivered the nazhaman Aqidatul Awam to him, when he woke up from sleep he immediately remembered clearly the nazhaman delivered by the Prophet SAW. The Book of Aqidatul Awam contains 57 beautiful stanzas that discuss the points of Islamic aqedah. The nazhaman is very flexible to be read with a variety of tones, so it is easy to memorize by a person who is just

learning. The discussion of aqidah in the book is divided into several chapters. The first through 4th stanzas are introductory. The 5th to 10th stanzas discuss the concept of divine aqidah which is broken down into the obligatory attributes of Allah. Temples 11 through 20 speak of God's Prophets and Apostles. Temples 21 through 23 speak of the Angel of God. Temples 24 through 27 deal with the Books of God. Temple 28 talks about the Day of Judgment. Temple The 29th to 45th discuss the Sirah of the Prophet Muhammad (PBUH). 46 to 50 discuss the events of Isra Mi'raj. The 51st through 57th stanzas are the concluding part.

The Concept of Aqidah Kedivinity in the Book of Aqidatul Awam

In this study, researchers will only focus on discussing the 5th to 10th stanzas, namely about the concept of divine aqedah. In the couplet of the book, if it is concluded that the concept of divine aqidah is described through the nature of nature, that Allah SWT, the Lord of hosts has the following characteristics:

Tabel: Konsep Aqidah Ketuhanan Sifat Wajib & Mustahil Allah

No	Types of properties	Allah Obligatory Nature	Meaning	Allah Impossible Nature	Meaning
1	Nafsiyah	Wujud	Exist	'Adam	No
2	Salbiyah	Qidam	Witho	Huduts	Some

			ut a start		precede
3	Salbiyah	Baqo	Remain	Fana	While
4	Salbiyah	Mukhalafat uLil Hawadits	Different with all creature	Mumatsalan lil hawadits	Some resembl e
5	Salbiyah	Qiyamuhu binafsihi	Stand-alone	Ihtiyaj (Li ghairihi)	Need something else
6	Salbiyah	Wahdaniyah	Single (Esa)	Ta'adud	It's a big deal.
7	Ma'ani	Qudrat	Powerful	Ajzunun	Weak
8	Ma'ani	Iradat	Wills	Karohah	Have to
9	Ma'ani	'Ilmu	Know	Jahal	Stupid
10	Ma'ani	Hayat	Live	Maut	Die
11	Ma'ani	Sama'	Hear	Shomam	Fire
12	Ma'ani	Bashar	See	A'ma (Umyun)	Shoe
13	Ma'ani	Kalam	Berfirman	Bakam (Bukmun)	Bisu
14	Ma'nawiyah	Qadiran	Almighty	(Kaunuhu) Ajizan	lemah
15	Ma'nawiyah	Muridan	All- Willing	(Kaunuhu) Karihan	Forced substances
16	Ma'nawiyah	'Aliman	All- Knowin g	(Kaunuhu) Jahilan	Stupid substances
17	Ma'nawiyah	Hayyan	All-Living	(Kaunuhu) Mayyitan	Inanimate substances
18	Ma'nawiyah	Sami'an	All- Hearin g	(Kaunuhu) 'Ashom	Deaf substances
19	Ma'nawiyah	Bashiran	All-Seeing	(Kaunuhu) A'ma	Blind substance
20	Ma'nawiyah	Mutakalliman	All- Spoke n	(Kaunuhu) Abkam	Mute substances

These qualities explicitly become a basic concept of Islamic divine aqedah, that something that is considered worthy of being made a God, must have at least 20 attributes. If any of the 20 qualities are missing, then it is not worthy to be called or made God.

For example, a long time ago Pharaoh claimed to be God, because of his power and prowess to lead the land of Egypt, but when chasing Prophet Moses (AS) in the middle of the Red Sea, Pharaoh and his army drowned and died. Thus, the sentence of Pharaoh who considers himself as God has fallen, Pharaoh is not worthy of being carried or made as God, because Pharaoh finally died, so he does not have the nature of *Baqa'* (eternal / eternal).

In addition to the 20 obligatory qualities, something that is considered to be God, must also be awake or avoid the 20 opposite qualities, or can be called impossible qualities. If something that is considered to be God but has these 20 impossible qualities, then, it is not worthy to be made God.

For example, some magi or zoroastrians worshippers of the holy fire in Persia, where the fire has never been extinguished for about 1000 years, until it is dubbed as eternal fire. But at the birth of the Prophet Muhammad SAW, the fire was immediately extinguished (Kosasih, 2022).

Thus, the belief in making "fire" as God is actually lost, because in fact "fire" has a *mortal* or temporary nature.\

The types of attributes of Allah SWT such as *Nafsiyah*, *Salbiyah*, *Ma'ani* and *Ma'nawiyah* are complements that the author includes which comes from the concept of thought by Abu Abdullah Muhammad bin Yusuf Umar bin Shu'aib or better known as Muhammad Al-Sanusi, to facilitate in understanding and classifying the attributes of Allah (Hakiki, n.d.).

The nature of *nafsiyah*, is a *sifay* related to the Substance of Alla *Salbiyah* is the nature that rejects all qualities that are not worthy and proper of Allah, because Allah is perfect without flaws. The nature of *Ma'ani*, that is, the abstract nature that is obligatory to Allah. *Ma'naviyah* nature, that is, the prevalence of *Ma'ani* nature. The nature of *Ma'nawiyah* cannot stand alone, without the nature of *Ma'ani* (Akbar et al., n.d.).

The Effect of Understanding Aqidah on Improving Student Thinking Power

The influence and correlation between the understanding of the concept of divine aqidah in the Book of Aqidatul Awam with the increase in thinking power turns out to have a relationship that influences each other and has the potential to strengthen each other. Divine aqedah, which deals with understanding and believing in the foundations of belief in God and religious principles, can play an important role in developing various aspects of one's thinking ability.

However, it takes the skills and shrewdness of a teacher in explaining and stimulating students to understand the concept of divine aqidah as a whole. Based on research that has been conducted by researchers at the Islamic Boarding School of SD Tahfidz Insan Ihsani Indonesia on May 7, 2024 using observation, interview and documentation approaches from Ustadz Imam Mawardi (male), Ustadzah Fitriah (female) and student Nurul Apipah female), Indana Zulfa Usman (female) and Azzrian Abdul Sidiq (male) it can be concluded that a complete understanding of the divine aqidah through the book of 'Aqidatul Awam, accompanied by the proper delivery and teaching methods of the teacher, will at least have the influence of increasing positive thinking power as follows.

Increased conceptual understanding of the Aqidah of Godhead

In understanding the concepts of divine aqedah, one often has to deal with abstract and complex ideas, such as the nature of divinity, the relationship between free will and destiny, and metaphysical existence. Studying and understanding these concepts requires deep thinking and critical analysis, which in turn can improve conceptual and abstract thinking skills.

Moreover, the author of the book Aqidatul Awam recommends that in understanding aqidah, it should not be taqlid, but should do a search for the

meaning of divinity. All human beings who are believers, puberty and have common sense, are obliged to know by finding out, deepening, researching, and fully understanding the attributes of God (Khirzani et al., 2019).

Practice Critical Thinking Through the Stimulation of Philosophical Question

Aqidah Godhead often Inviting Times Philosophical questions about life purpose, morality, and nature entire. Contemplate These questions require the use of thinking power that tall and can stimulate development of critical and reflective thinking skills. A student's questioning ability can be trained through a student's processIt understands the concept of divinity.

For example, when a The teacher explained about the nature of *God's Being*. A teacher indoctrinates students that God exists, God exists. However, a student who begins to be stimulated and open-minded, in his mind will inevitably arise a question. *"If God exists, where? I haven't seen it? How can we possibly believe in something that we ourselves are incapable of seeing?"*

This model question, can be answered by the ability and shrewdness of the teacher to postulate the nature of *God's being*. By analogy that to believe or believe something, we do not need to see its form directly, but we can be sure through the traces it leaves behind.

Just as the universe and all of its contents could not have been created by

itself, there must have been a Supreme Being who created it. Or it can be answered by a simple analogy, when in the desert, we see camel footprints. By looking at the tracks, we are certainly sure that a while ago, there was a camel that passed through the road, without us having to look directly at the camel.

Argumentation and Devotional Skills

In defending and explaining divine beliefs, one tends to engage in the formation of coherent and logical arguments. The ability to form good arguments and counter weak arguments is an important critical thinking skill, which can be improved through discussion and debate on qidah issues.

A complete understanding of the divine aqidah in the book of Aqidatul Awam will also provide a clear and solid foundation of thinking for each student. Moreover, if argumentation is needed to oppose false ideas. For example, the understanding of divine aqidah in the book of Aqidatul Awam which explains that one of the attributes of Allah is *Mukholafat Lil Hawadits* which means Allah is different from his creatures. There is nothing equal to Him in substance or nature.

A complete understanding of this nature will be able to answer and correct the heresy of thinking of some Islamic schools. Like the Kharijite school for example, which always interprets postulates in a timely manner. contextual without deep understanding.

Kharijite considers that God is above the sky. Because of the postulate

QS. Thaha verse 5 which means; "*The Most Merciful dwells on 'Arsh'*". The Kharijites interpret the proposition too contextually, so they assume that God is always in the sky.

In fact, the meaning of dwelling also has the meaning of "power", "willing" over 'Arsy. As Imam As-Shafi'i said, "*Innallaha Kaana Wa La Makaana*", which means Allah exists and has no place. For everything that needs space must be a creature while God is different from a creature.

CONCLUSION

One of the key aspects of Islamic education is the understanding of the concept of aqidah (belief) in the existence of God. The concept of divine aqidah is not only a theological aspect, but also plays an integral role in forming the foundation of ethics and morality in everyday life.

Historically, the understanding of the concept of divinity is true not only through doctination, but it takes strong thinking power and common sense to be able to understand and recognize God.

The concept of aqidah in the book of Aqidatul Awam written by Sayyid Ahmad Al-Marzuki, is a concise work that makes it easier for students and Muslims in general to train and develop more critical and deep thinking power to recognize Allah SWT through His attributes. Because, if only read and memorized without being developed, the understanding of the concept of divine aqidah will be vulnerable and

easily shaken if it is not based on strong argumentation and rasionation. Thus triggering the potential collapse of one's faith. This is what is possible in this era, where students begin to erode with the times, lazy to think, lazy to find out which has an impact on moral decadence Study and planting Aqida To develop students' thinking power, it needs to be echoed not only in schools labeled Islamic education or pesantren, but also needs to be instilled from an early age to students studying in formal schools.

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