

Islamic Spiritual Rehabilitation Approach (ISRA' MI'RAJ) for Muslim Youth: A study at Fatoni University

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Received : February 08, 2025  Revised : June 25, 2025  Accepted : June 29, 2025

Abstract

This research article discusses the Islamic Spiritual Recovery Approach for Muslim teenagers. The study was library and documentary research. The results of this study found that the Messenger of God in building a good individual's character must come from a pure heart. Indeed, an insincere heart is empty talk, curses, accusations, revenge and so on. This practice comes out of the psychological concept of Islamic guidance and counseling (IGC). While in the context of education, the formation of teenage students who have good character according to the will of Islam, or what is called the term *al-Quran* with *ulu al-bab* and *awwabun hafeez*, which is to every servant who always returns (to Allah) and keeps (all His rules), it is not possible to arise or be born in the intuition and behavior of a student if the teachers do not act as advisors or are known as *mursyid* or *Nasih*. They are required to implement Islamic guidance and counseling (IGC) and Islamic Spiritual Recovery Approach ISRA' with good and effective skills so that religious teachings can build character and be used as a guide in going through life. Thus, the teacher is a medium to sow and nourish the seeds of faith or Islamic doctrine to students. Teachers are responsible for giving religious lessons to *al-mansuh* students with cultivation of *MI'RAJ* through *NASIAH* process. Moreover, ensuring that religious knowledge is practiced throughout life, and the counselors'

characteristics must consistency or *ISTIQAMAH*. Therefore, the process towards Islamic Spiritual Rehabilitation, healing and the formation of the students' personalities to become perfect human beings is through its main component which is Islamic guidance and counseling psychology (IGC) namely *ISRA' MI'RAJ*.

Keywords : Islamic Spiritual Rehabilitation Approach, Islamic Guidance and Counseling, Muslim Youth, Fatoni University

บทความวิจัย

แนวทางการพื้นฟูจิตวิญญาณอิสลาม (ISRA 'MI'RAJ) สำหรับเยาวชนมุสลิม: กรณีศึกษามหาวิทยาลัยฟ้าภูวนี

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วันที่รับ : 08, กุมภาพันธ์, 2568 ❁ วันที่รับแก้ไข : 25, มิถุนายน, 2568 ❁ วันที่ตอบรับ : 29, มิถุนายน, 2568

บทคัดย่อ

บทความวิจัยนี้เกี่ยวกับแนวทางการพื้นฟูจิตวิญญาณของศาสนาอิสลามสำหรับวัยรุ่นมุสลิม การวิจัยครั้งนี้เป็นการศึกษาเชิงเอกสาร ผลการศึกษาพบว่าศาสนาทุกของลัทธิให้แบบอย่างในการสร้างบุคลิกภาพที่ดีซึ่งต้องเริ่มและมาจากจิตใจที่บริสุทธิ์ แท้จริงแล้วใจที่ไม่จริงในนั้น หมายถึง การพูดจาไร้สาระ การสาปแช่ง การกล่าวหา การแก้แค้น และอื่น ๆ แนวทางปฏิบัตินี้มาจากแนวคิดทางจิตวิทยาของการให้คำปรึกษาและแนะนำทางศาสนาอิสลาม (IGC) ในบริบทด้านการศึกษา การอบรมให้ผู้เรียนในวัยรุ่นมีคุณธรรมดีตามเจตนาการมณ์ของศาสนาอิสลาม หรือภาษาอัลกุรอานได้ให้สมญานามว่า อุลู อัล บາบ และ เอาวานุ อะฟีซ ซึ่งหมายถึงบ่าวผู้ที่กลับเนื้อกลับตัวสำนักผิด (สูอัลลอห์) เสมอ และรักษาไว้ซึ่งกฎเกณฑ์ทั้งหมดของพระองค์ เป็นสิ่งที่ไม่สามารถเกิดขึ้นหรือเกิดมาจากการสัญชาตญาณและพัฒนารมณ์ของผู้เรียนได้ หากครูไม่ทำหน้าที่เป็นที่ปรึกษาหรือเป็นที่รู้จักในนามว่า มุรชิด หรือ อัล นาศิห์

ครูจะต้องแนะนำแนวทางและคำปรึกษาอิสลาม (IGC) และแนวทางการพื้นฟูจิตวิญญาณอิสลาม (ISRA) มาใช้อย่างมีประสิทธิภาพ เพื่อให้คำสอนทางศาสนาสามารถสร้างลักษณะนิสัย บุคลิกภาพ และใช้เป็นแนวทางในการดำเนินชีวิตได้ ดังนั้น ครูจึงเป็นสื่อกลางในการห่วนและหล่อเลี้ยงเมล็ดพันธุ์แห่งศรัทธาหรือหลักคำสอนอิสลามให้แก่ผู้เรียน ครูมีหน้าที่ให้บทเรียนศาสนาแก่ผู้เรียน (อัลมันศูห์) ด้วยการปลูกฝัง มิอร์ราชั่นกระบวนการ อัล นาศิห์yah ยิ่งไปกว่านั้น การทำให้มั่นใจว่าความรู้ทางศาสนาได้รับการฝึกฝนตลอดชีวิต และลักษณะของที่ปรึกษาต้องมีความสม่ำเสมอหรืออิศติกรรมห์ ดังนั้นกระบวนการสู่การพื้นฟูจิตวิญญาณอิสลาม

การรักษา และการสร้างบุคลิกภาพของผู้เรียนให้กล้ายเป็นมนุษย์ที่สมบูรณ์แบบจึงต้องผ่านกระบวนการพัฒนาคน ซึ่งก็คือ จิตวิทยาการให้คำปรึกษาและแนะนำแนวอิสลาม (IGC) หรือ ISRA' MI'RAJ

คำสำคัญ : แนวทางการพัฒนาผู้เรียนแนวอิสลาม, การให้คำปรึกษาและแนะนำแนวอิสลาม, เยาวชนมุสลิม,

มหาวิทยาลัยฟ้าภูนี

Introduction

Believe in Allah s.w.t. is the most effective medicine for mental illness. A positive attitude and perseverance in facing problems reflects faith. It can be used as a measuring line for a person's success or failure in overcoming his problem. William James (1982) in Wan Hussain Azmi, (1995), an American philosopher and psychologist said: "The greatest medicine for anxiety is faith. Faith is a strength that must be there to help a person to live and losing it becomes a dangerous reminder of the emergence of weakness from bearing the difficulties of life" (Wan Hussein Azmi, (1984 p. 34-37). Islamic history has declared the success of "Faith with Allah s.w.t." cures people from their illnesses and gives them a sense of peace and tranquility (tranquility) and also protects themselves from anxiety and mental illnesses that can arise from it. There are several ways that an individual can strengthen his faith in God and create calmness, calm feelings, balance all insistence and will and asking for forgiveness for all the mistakes that have been made. Among the suggested practices are as follows (Ahmad Ridha Hasbullah, 1996, p. 36). Prayer, Fasting, *Zikr*, and *istighfar*, Contemplation, Al-Quran as a guide for life, *Halaqah al-Quran*, Study Skills Activities, Drug, Cigarette and Alcohol Prevention Activities and *Mukhayyam* Activities.

In connection with this, there are clear stages in undergoing Islamic guidance and counseling or the *al-Nasiyah* process, namely *Al-Ta'aruf* (introduction), *Al-Ta'rif* (problem exploration), *Al-Nahi bil al-wa'z wa al-nush wa al-takhwif* (restraint through warning, advice and warning), *Al-Sab wa al-ta'nif* (reproach and curse), *Al-Taghyir bi al-yad* (change by hand or power), *Al- Tahdid bi al-darb* (warning with blows), and *Al-Ta'awun* (help each other). While the Islamic Spiritual Rehabilitation Approach *ISRA'* in *Nasiyah* is *Hikmah*, *Mauizah*, and *mujadalah*. In addition, *Nasiyah* is also intended for moral behavior. Indeed, the Islamic Spiritual Rehabilitation Approach *ISRA'* in *Nasiyah* is *MI'RAJ*, where process of *al-Nasiyah* can develop an individual's character in a better direction and have a good character. Can even help, reflect and deal with *al-Mansuh*'s problems.



Islam aims to shape human beings towards perfection and be able to live together with society with a simple life - *Wasatiyah*. Therefore, an educator or *Al-nasih* plays a role in helping individuals to know and understand themselves in order to be able to adjust life in an appropriate environment, to feel more open to their experiences and to be able to accept others. In fact, he needs to try to work in the context of Islamic culture that there is no other way to help and defend people but only one way, which is the Islamic way.

Islamic Spiritual Approach (ISRA') for Students character development

Rasulullah in building a good individual character and *awwabun hafeez* using Islamic Spiritual Approach (ISRA'), from a pure heart as a condition of being Muslim counselor known as *Nasih* or *Mursyid*. Indeed, an insincere heart is empty talk, curses, accusations, revenge and so on. This practice comes out of the concept of Islamic guidance and counseling (IGC) (Ali Khalil Mustafa Abu al-'Ainain, 1985, p. 9-15). It also does not make speeches a form of worship. This insincerity is the reason why *al-nasihah*, reprimands or views that are expressed do not get attention and are not successful. If they are not included sincerely, then the delivery may be accompanied by the desire to take revenge, belittle, hammer, curse, degrade, envy, envious, jealous, and angry. The whole human life cannot be separated from advice to give birth and develop excellent personality and easy character according to the will of Islam (Syahrin Harahap, 2013, p. 2-5).

Based on the demands of love for God and love for something because of Him, which is called *ikhlas lillah*, this is *sunnatullah*. Counselors should straighten their intentions before advising someone so that no one feels hurt

and sincerely advise fellow Muslims solely for the sake of Allah. A person who wants to give advice should be clean of all forms of distorted intentions because it will have an effect on the advice he wants to give (Ismail Lutfi Chapakiya, 2013, p. 12). Do not advise someone because you want to show that you are the right person, but reprimand because you want to invite friends to the right path. Loving each other because God is encouraged by Islam. In fact, showing love was also modeled by the Prophet through the sunnah of spreading greetings (Tafsir al-Qurtubi: 2/227, Majma' al-Bayan: 3/29, Tafsir al-Bayan: 4/438).

Fatoni University's Approach of student personality development



Nasihah Model

An educator should be able to play his role and function in carrying out his teaching duties, so that he can place his interests as an individual, community member, citizen and educator himself. Between one role and another role should be placed proportionally. Sometimes an educator thinks that his real job is to give and transfer knowledge only, but besides that, educators are also responsible as managers, directors, facilitators and planners (Abdullah Nasih Ulwan, (2005), Tarbiyah al-Awlad fi al-Islam, p. 113)

While the term teacher is educator, guide and encourager. Also, as a presenter of knowledge, mover and advisor. This means, teachers or educators have challenging tasks and responsibilities. People who teach are known as teachers. The word "guru" means "instructor", this term is also used by students in school. Further, in a figurative sense according to the

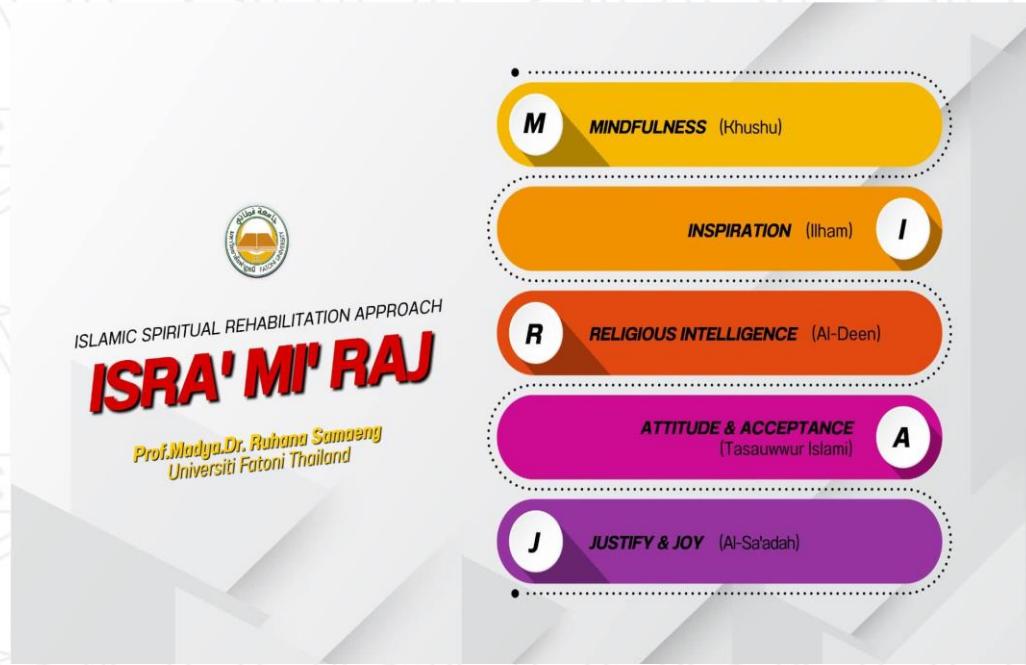
western world, guru refers to someone who is powerful because of his knowledge or skill in worldly matters. The word teacher is the result of combining two syllables namely 'Gur' and 'Ru'. In Indonesian Malay, 'Gu' is taken from the word gugu meaning reliable while 'Ru' is taken from the word tiru which means to be emulated or emulated. Therefore, 'Guru' means a person whose words, actions, behavior, clothes, and practices can be imitated and trustworthy means the trust that is entrusted to him to be done honestly. In Islam there are five dignities of teachers or educators which are (Mohd Kamal bin Hasan, (1981), Concept of Islamic Education, p. 9-10):

- 1) *Mudarris*: which means teachers who only teach subjects of their skills.
- 2) *Mu'allim*: which means teachers who not only teach their subjects but also impart other sciences.
- 3) *Mursyid*: which means a teacher who imparts knowledge and shows the right path.
- 4) *Murabbi*: which means teachers who educate, nurture, nurture, train their students to become knowledgeable, pious and righteous people.
- 5) *Mu'addib*: a teacher who integrates knowledge and charity at once.



Prinsip dalam Nasihat

Among the content or forms of Islamic teaching Hadis or Hikmah (the prophet's tradition) shown by the Prophet s.a.w. while teaching spreading and interacting with the children and his friends are (Fahad bin Hamud al-Ashimi, al-Da'wah ila Allah; Ahamiyatuhu wawasailuhu, p. 6-10):



Islamic Spiritual Rehabilitation Approach (ISRA' MI'RAJ)

- 1) **Minfulness (Khusu')**: According to Sheikh Al-Tuwayjiri spiritual excellence is the essent of faith, its spirit and its perfection by perfecting presence (al-Hudur) with Allah the almighty and mindfulness of Him (Muraqabatihi), encompassing fear of Him, love of Him, knowledge of Him, turning to Him and sincerety to Him. al-(Tuwayjirī, Mawsū'at Fiqh Al-Qulūb, 1:785.)
- 2) **Inspiration (Ilham)**: Allah is the source of inspiration. There is a saying in Islam that when a person takes one step towards God, God takes ten steps towards them (as in gaining closeness, not literal steps). Although God is the One who inspires and guides, the human being has to be ready to 'receive' that guidance. The Qur'an Surahs. 2:285, 112:1, 45:26 mentioned.
- 3) **Religious and spiritual Inteligence (Al-Deen)** : The backbone of the Islamic concept of spiritual intelligence is Islam, Iman and Ihsan. The Islamic spiritual intelligence starts with believing in the existence of Allah, in the Unity (Oneness) of Allah (Tawhid). The key to spiritual intelligence in an Islamic connotation is the believers' quality of relationship with Allah and the love of Allah. Spiritual intelligence is not like mental intelligence (IQ) or emotional intelligence (EQ) advocated by Western perspectives, which can be acquired directly. Spiritual intelligence is bestowed by Allah to the chosen believers who have established a strong quality of relationship with Allah and have reached the salvation of ultimate love of Allah, above anything else in this world. (Mastura Ab. Wahab, Noorliza Karia, Spiritual Intelligence in Islam – A Framework For Total Excellence, 2020)

4) **Attitude and Acceptance** (*Tasawwur Islami*): A worldview is a comprehensive view of the world we live in and interact with. The view is not physical, but philosophical. It encompasses all animate and inanimate, physical and metaphysical realities. The worldview of Islam is inseparable from a Muslim's engagement with the world due to its nature teaching Muslims to differentiate between right and wrong within what exists. Naturally, adherence to the worldview entails one to act in conformity with it. It follows that the Islamic worldview is a philosophical view of the world rooted in the Islamic vision of life and reality. It is a fundamental cognitive orientation that provides a comprehensive Islamic framework of concepts and outlooks as regards: the Oneness of Almighty Allah (tawhid) and His relationship with the world (Creator-creation relationship), man as the vicegerent on earth (khalifah), nature, universe, life as the most consequential form of trust (amanah), death, hereafter, prophethood, angels, faith, destiny, epistemology and aesthetics. As such, it is a template, or a mould, where thought and action are cast.

5) **Justify and joyful** (*Al-Sa'adah Fi Darain*): From Islamic perspective, the happiness is not merely a temporary state of joy and delight; rather it's a lifelong process aiming primarily at bringing eternal happiness, peace of mind, tranquility of heart, contentment in this world and everlasting bliss in the Hereafter (Akhirat). Happiness in the Qur'an refers to happiness in this world and the hereafter. Happiness in the hereafter, or everlasting felicity, is the ultimate goal of the believer. All the joys that humans experience in this world are a means to ultimate happiness in the next world, and they acknowledge God with gratitude for the blessings granted them. Happiness that is associated with the word *sa'adah* in the Qur'an is a permanent state and refers to otherworldly happiness or the happiness of the hereafter. This eternal happiness is mentioned twice in the Qur'an, as an adjective and as a verb. Allah mentioned in the holy Qur'an 11: 105-108. (Yasein Mohamed, The idea of happiness in the Qur'an, Yaqeen Institute, 2019)

Characteristics of educator in Islamic Spiritual Rehabilitation Approach (*ISRA'MI'RAJ*)

From that understanding, the most accurate with the characteristics and work of teachers required by al-Quran and al-Sunnah are *murabbi* and *mu'addib*. The term *murabbi* indicates that the teacher is a person who has the character of rabbi, meaning a person who is wise, responsible, has love for students and has knowledge of the Lord. While in the concept of *ta'dib*, there is an understanding of integration between knowledge and charity at once. While in the sense of *mu'allim*, it contains the meaning that a teacher is a

knowledgeable person who does not only master knowledge theoretically but has a high commitment in developing the knowledge he possesses.

Terminologically, teachers are often understood as the person responsible for the development of students by striving to develop all the potential (nature) of students, both cognitive potential, affective potential, and psychomotor potential. Teacher also means adults who are responsible for providing help to students in their physical and spiritual development in order to reach maturity, able to stand on their own and fulfill their duties as a servant ('abd) and caliph of God (*khalifatullah*) and capable as a social being and as an independent individual being (Ahmad Zayadi, (2005) *Madrasah Development Design*, p. 25).

Furthermore, Islam places teachers or educators in a noble position. Educators are positioned as spiritual fathers for their students. It provides spiritual food with knowledge and the development of noble character (*al-akhlaq al-karimah*) and straightens it. Because of that, educators have a very high position, even the ink of a scholar (teacher) is more valuable than the blood of martyrs. The priority of a teacher or educator is due to the noble task he undertakes. The task of a teacher (in Islamic teachings) is almost the same as the task of an apostle. This, for example, is written in a poem by Syauqi: Stand up and respect the teacher and give appreciation, a teacher is almost an apostle (Al-Abrasy, Muhammad Atyhiyah, (1996) *Some Thoughts on Islamic Education*, p. 135)

The Messenger of God was not gentle forever, on the contrary, when the situation called for firmness and harsh reprimands, he would do so especially to friends who were familiar with him, or who made mistakes that could harm the public. In the coaching and monitoring system, this method is called the confrontation or conflict method. His Majesty used this approach to people he had known for a long time and not to new converts to Islam. While the advice did not discourage the person, he accepted it openly. Like the hadith of the Messenger of Allah reprimanding Mu'az for prolonging the prayer with a *ma'mum* who has a desire, thus making the *ma'mum* decide to pray in congregation and pray alone and then complain to the Messenger of Allah.

As a conclusion of the wisdom used by the Prophet in interacting with people, it is good enough to be used as a guide by *al-nasih* teachers and teachers as well as parents of this age in general. This is to ensure that the goal of producing *al-mansuh* and pious students achieves its goal. Companions loved the Messenger of Allah very much wherever

he was, so that as soon as he returned from the battlefield, they did not hesitate to interact with him. (Basri bin Ibrahim al-Hasani al-Azhari, op.cit, p. 60)

In addition to having a good personality, an *al-nasih* teacher should know various skills in handling PBKI activities. This is important so that he can give confidence to himself and *al-mansuh*. The Al-Quran states that the best way to invite people to goodness is through three ways, namely with wisdom, good advice and good discussion (Al-Qur'an surah al-Nahl: 125).

Counselor Characteristice in *ISRA'MI'RAJ* is *ISTIQAMAH*



Conclusion

Islamic guidance and counseling psychology plays a role in restoring nature by giving birth to people who believe, do righteous deeds, and are sincere in every act with the main goal of humans achieving happiness in this world and the afterlife. While Hasan Langgulung explained that learning or teaching aims to achieve better growth for a person and create potential that will bring good to him and to society. In fact, the good of the community is what causes survival and development. The purpose of Islamic guidance and counseling psychology (IGC) is not only to help someone achieve a certain solution, because the

purpose of this process is more important and more comprehensive so that it aims to build an Islamic personality, help someone make decisions in various life situations, which leads to the creation of peace of mind. (self) and peaceful behavior.

Based on the explanation above, it can be concluded that there is a close relationship between learning goals, the process of calling people back to nature and da'wah which is a call to give awareness related to the understanding of religious law and to explain what is right and wrong. Therefore, the lecturer must be an expert in the field of religion and psychology if he wants to become an expert. In fact, in terms of the concept embedded in the Qur'an as affirmed by Allah, the meaning is: And We have not sent you (O Muhammad) except to be a blessing to all the worlds.

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