

Integrating literary narratives into islamic education: A moral values analysis of *bidadari bumi 2* by halimah alaydrus

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ABSTRACT

This research discusses the role and dynamics of madrassas in Nigeria, starting from the background of the development of Islamic educational institutions rooted in local traditions and historical influences of the Sokoto Caliphate, to reveal the structure, types, curriculum, and challenges faced by traditional and modern madrassas in the North and South. This study aims to determine the structure in madrassas in the country and government initiatives in madrassas. Qualitative methods are used through interviews and field observations, combined with analyzing library documents and sources. The results of the study show that there are significant differences between madrassas in the North that emphasize Islamic and community-based education, and madrassas in the South that prioritize integrated education between religion and the public, as well as obstacles such as limited resources, inequality of facilities, and modernization demands. Strengthening governance, curriculum integration, and government support are key to optimizing madrassas as relevant educational and social institutions in Nigeria.

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Introduction

Various kinds of transformation in human life can be achieved through education. Education is something that must be pursued from birth until the end of one's life. It can be obtained through various institutions, both formal and non-formal, and it may also be acquired from the surrounding environment in which a person grows and develops. One of the fundamental aims of education is to build good character or moral conduct so that individuals become pious human beings who respect others (Fatimah et al., 2022).

Morality (akhlak) refers to the inherent behavior within every human being that distinguishes them from other creations of Allah the Almighty. A person's goodness or badness can be seen from their actions or behavior; good actions reflect noble character, while bad behavior signifies poor moral conduct. In the field of education, moral education is essential to instill good behavior in students (Anjani, 2018). Based on this definition, it can be concluded that moral education is an integral part of the national education system.

To achieve good character, education is needed. The primary role of education is to develop intelligence and shape children's character for the better.

Moral education is a form of instruction that must be given to individuals in accordance with proper Islamic teachings. It is crucial because it guides humans to develop better personal qualities. The goal of moral education is for individuals to behave well in their daily lives. From an early age, children must be trained with good habits so that they will not face difficulties in practicing them later in life (Abdullah, 2020). Therefore, it is necessary to instill moral education through religious activities both inside and outside the school environment (Sinaga et al., 2020).

However, the reality in Indonesia shows that moral deviations inconsistent with Islamic teachings are still evident in society. These deviations occur both secretly and openly. This situation is influenced by the increasing intelligence of society as well as the rapid development of science and technology, which brings significant changes to various aspects of life.

Numerous moral deviations in Indonesia can be observed in daily life, such as the rise of juvenile delinquency, disrespect toward parents, violation of norms, student brawls, drug abuse, and promiscuity. These issues are not only found among adolescents but also among adults, including cases of theft, violence, oppression, corruption, sexual crimes, and other immoral acts (Rofiq & Utomo, 2019). A newspaper report highlighted that students in Cianjur often engage in interschool brawls and bullying. These incidents mostly involve high school and vocational school students, though junior high school students are also sometimes involved. According to K.H. Tabrizi, a scholar from Pandeglang Regency, such behavioral deviations occur due to the low level of morality among adolescents. The decline in ethics and moral values has led many youths to engage in brawls and drug abuse (Selamet, 2023).

The moral crisis has become an unavoidable threat (Amri et al., 2019). Therefore, the cultivation of moral education is highly necessary to improve the nation's quality and to build a society with good and proper moral values in accordance with Islamic teachings. One medium that can be used to instill moral education is books. Books are literary works expected to provide lessons for their readers. Through books, numerous moral messages can be conveyed as guidance for human life. Thus, readers must have a proper reading strategy to fully grasp the messages intended by the author.

Many books can serve as learning materials for moral education, such as *Bidadari Bumi 2*. This book was written by an Indonesian female preacher, Halimah Alaydrus, and contains many moral messages that can be used as moral education for its readers. A reader's response posted on the Instagram account *library_syrah* stated that every sentence in *Bidadari Bumi 2* can serve as a reflection on one's past actions, encouraging the reader to prioritize the hereafter as the ultimate goal (Syrah, 2023). Therefore, the researcher is interested in conducting a study entitled *Moral Education Values in the Book "Bidadari Bumi 2" by Halimah Alaydrus*.

Method

This research is a library study because the object examined is a literary work discussing the moral education values contained in *Bidadari Bumi 2* by Halimah Alaydrus. Library research is a type of study conducted using written works as the primary sources for collecting and analyzing data (Atar Semi, 2012). The research employs a hermeneutic approach, which is an approach used to understand a text by interpreting and uncovering its hidden meanings (Gumilang, 2016). The method used in this study is descriptive qualitative. Descriptive qualitative research is a method that relies on analysis and seeks to accurately describe phenomena or the characteristics of individuals, situations, or groups

(Salim & Syahrums, 2012). The type of data used in this research is qualitative data, which consists of descriptive information rather than numerical data.

The study uses two types of data sources. The primary data is obtained directly from the book *Bidadari Bumi 2* by Halimah Alaydrus. The secondary data consists of supporting sources such as books, theses, journals, articles, online sources, and other relevant references (Sugiyono, 2016). Data collection techniques in this study include observation and documentation. Observation was carried out by closely examining the contents of *Bidadari Bumi 2*; the researcher read the book carefully and recorded information related to the moral education values found within it. The documentation technique involved gathering relevant data from various literature sources such as journals, books, newspapers, and online materials to obtain information related to the book and the moral values it contains.

The data analysis techniques used in this research include data reduction, data presentation, and conclusion drawing. Data reduction was conducted by identifying and categorizing excerpts from *Bidadari Bumi 2* related to moral education values. Data presentation involved explaining and organizing the relevant excerpts. Finally, conclusions were drawn based on the findings regarding moral education values in the book. The data triangulation technique used in this study is intrarater validity, which involves repeatedly reading and examining the research subject until the intended data is consistently obtained (Danim, 2002).

Result and Discussion

The Anatomy of the Content of *Bidadari Bumi 2* by Halimah Alaydrus

The book *Bidadari Bumi 2* is the second volume of *Bidadari Bumi*, written by Halimah Alaydrus, an Indonesian female preacher. Halimah Alaydrus was born in Indramayu, West Java, in 1979. From a young age, she chose to pursue religious studies in various Islamic boarding schools (pesantren) rather than completing formal education. She first enrolled in the Darullughah Wadda'wah Pesantren in Bangil, Pasuruan, East Java in 1991, then continued her studies at At-Tauhidiyah in Tegal, Central Java in 1995, and at Al-Anwar, Sarang Rembang, Central Java in 1996. Her final stage of education took place at Daruz Zahro in Tarim, Hadhramaut, Yemen, in 1998. At Daruz Zahro, she not only studied but was also entrusted with teaching. With the support of her husband, family, and close friends, she actively teaches in various *majlis taklim* in Jakarta and surrounding areas, and has also conducted da'wah and academic travels across several provinces in Indonesia as well as Singapore, Malaysia, Brunei, Australia, Egypt, the UAE, and Oman (Alaydrus, 2023).

Bidadari Bumi 2 tells the stories of nine pious women the author encountered in her life. Every individual has their own life story, and the nine pious women featured in this book each have their own unique life paths. Every narrative in the book conveys different messages, although all closely relate to moral education values. Considering the importance of knowing, understanding, and implementing noble character in daily life, this book can serve as a guide for improving one's character. The stories of the virtuous women presented not only inspired the author but can inspire readers of all ages—from youth to adults (Alaydrus, 2023).

Moral Education Values in *Bidadari Bumi 2* by Halimah Alaydrus

1. Morality Towards Allah Swt.

Dhikr

Linguistically, *dhikr* means "to remember," whereas terminologically it refers to drawing

closer to Allah Swt. by remembering Him (Kamila, 2020). The following excerpt from *Bidadari Bumi 2* illustrates the value of dhikr:

"Sometimes our teacher, Habib Umar, sent a car to pick her up so she could stay at their house. However, after just a day or two, she would ask to be taken back to our dormitory. 'I love being here because there are so many activities I can do. I love the lively atmosphere of the students reciting dhikr and performing congregational worship,' she said as her reason." (Alaydrus, 2023).

This excerpt shows that the students living in the Daruzzahra dormitory were accustomed to reciting dhikr in all activities.

Do'a

Do'a is the act of asking only Allah Swt. for the fulfillment of one's needs. A prayer will be granted when certain conditions are met: praying earnestly, having full conviction in its acceptance, praying with humility, praying sincerely, asking for good things, and avoiding His prohibitions (Hasbi, 2020). An excerpt demonstrating the value of prayer is as follows:

"We heard someone reciting salawat when suddenly the lights in the room went out, and everyone screamed except Hubabah Zahra. She spontaneously supplicated, 'O Allah, illuminate our graves later with Your light.'" (Alaydrus, 2023).

This indicates that the author turns to Allah in moments of hardship, recognizing that the best helper is Allah alone.

Shukr

Etymologically, *shukr* derives from the Arabic words *al-syukru* or *al-syukru*, meaning "gratitude." Terminologically, gratitude refers to a conscious feeling of appreciation for Allah's mercy and love (Enghariano, 2019). The following excerpt reflects this value:

"Looking at Hubabah Nur's face was like looking at the face of a beloved who constantly expressed gratitude to her Beloved in every circumstance. Her smile taught me gratitude, acceptance, and contentment with everything. Life's bitterness and sweetness, if they come from the Beloved, all feel like blessings. Alhamdulillah 'alā kulli hāl. Thank You, O Allah, for every state You give." (Alaydrus, 2023).

This shows that Hubabah Nur's demeanor teaches gratitude through expressions of thankfulness and praise to Allah.

Taqwa

Taqwa is the effort to the best of one's ability to fulfill Allah's commands and avoid His prohibitions (Hasbi, 2020). An excerpt illustrating *taqwa* is:

"Whoever you are, whatever your status, and whatever your work may be, goodness is a choice you must always prioritize. As for evil, especially sinful acts, never make them an option." (Alaydrus, 2023).

This emphasizes the importance of consistently obeying Allah and distancing oneself from sin, regardless of social status.

Tawbah

Tawbah refers to sincere remorse for wrongdoing and the commitment not to repeat it. In Islam, even if a person commits no major sin, it is recommended to repent daily through *istighfar* so that intentional and unintentional mistakes are forgiven (Azmy, 2021). An excerpt reflecting repentance is:

"One night, due to exhaustion, she woke only when the Fajr call to prayer was heard. She cried and repeatedly expressed deep remorse, 'Samihni, ya Rab. Samihni, ya Rabby. Forgive me, O Allah. Truly forgive me.' And indeed, her repentance was sincere, for in the nights that followed she never again missed her Tahajjud, even when sick or tired." (Alaydrus, 2023).

The excerpt shows immediate repentance for even small mistakes and the resolve not to repeat them.

Tbadah

Linguistically, *'ibadah* comes from the Arabic *al-'abdu*, meaning "servant" or "slave." Terminologically, it refers to obedience based on belief in Allah's absolute power beyond human comprehension (Mahfud et al., 2015). An excerpt illustrating worship is:

"Her children recounted, 'Sometimes at night we would awaken to the sound of heart-wrenching sobs. We would wonder whose voice it was. We searched and found our mother in prostration, seeking forgiveness and drawing closer to her Lord with streams of tears.'" (Alaydrus, 2023).

This shows that nearness to Allah is attained through abundant worship.

Ridha

Ridha comes from the Arabic *al-ridha*, meaning "pleased," "willing," or "content." Terminologically, it means accepting with sincerity all forms of divine blessings and trials (Hasbi, 2020). An excerpt demonstrating this value is:

"Do not grow tired of doing good, do not become weary in obeying Allah, and do not tire of spreading love. For the purpose of life is to seek Allah's pleasure, and He places His pleasure in goodness and obedience. We are created to do good." (Alaydrus, 2023).

This highlights the importance of doing good solely to attain Allah's pleasure.

Zuhd

Linguistically, *zuhd* derives from *zahida*, *zahada*, *zahuda*, meaning "to renounce" or "to dislike." Terminologically, it refers to distancing oneself from worldly pleasures in favor of the afterlife through devotion (Hidayati, 2016). An excerpt reflecting *zuhd* is:

"Later I received a gift of new clothes, so I took out several old clothes from my wardrobe to give away," she continued. "Those clothes were still good and suitable to wear. I removed them because I did not want to increase my reckoning in the Hereafter by letting them pile up in my closet." (Alaydrus, 2023).

This shows her renunciation of excess worldly possessions to lessen her accountability in the afterlife.

Tawakkal

Tawakkal derives from the Arabic root *wa-ka-la*, meaning "to entrust." Terminologically, it refers to fully relying on Allah when facing or anticipating events (Azmy, 2021). An excerpt demonstrating this value is:

"She faced this heavy trial armed with patience and a strong relationship with Allah Swt., firmly believing that whatever happens, Allah is the Giver. Wherever her husband may now be, Allah is with him, always protecting him, whether in life or death. She held her children tightly and reminded them that Allah, the Most Compassionate, would never abandon them." (Alaydrus, 2023).

2. Morality Towards the Prophet Muhammad (peace be upon him)

PBUH

A Muslim who exhibits good conduct toward the Prophet Muhammad (PBUH) will consistently adhere to the legacy he left behind, namely the Qur'an and the Sunnah (hadith). Sunnah encompasses the words, actions, and approvals of the Prophet (Hasbi, 2020). The following excerpt from *Bidadari Bumi 2* by Halimah Alaydrus illustrates the value of practicing the Sunnah:

"In Hubabah Haddadah I found a heart filled with love for the Prophet Muhammad (PBUH). It was evident in her speech, her joy in reviving the Sunnah, her devotion to reciting the Qur'an and salawat, and the happiness she showed when reciting the maulid of the Prophet Muhammad (PBUH)." (Alaydrus, 2023)

This excerpt shows that Hubabah Haddadah expressed her love for the Prophet by consistently practicing his Sunnah. There are many Sunnah of the Prophet – speech, actions, and approvals – that believers can emulate. Practicing the Sunnah is a means of attaining the Prophet's intercession in the Hereafter.

Salawat

Linguistically, *salawat* comes from *ash-shalah*, meaning prayer, seeking forgiveness, and mercy. Terminologically, it refers to offering praise and blessings upon the Prophet Muhammad (PBUH) (Hasbi, 2020). The following excerpt illustrates the practice of *salawat* in *Bidadari Bumi 2*:

"In my second year living in Tarim, we, the thirty students of Daruzzahra, visited the grave of Habib Ali bin Muhammad Al-Habsyi, the author of the famous maulid of the Prophet Muhammad (PBUH) known as Simtud Duror." (Alaydrus, 2023)

This excerpt indicates that the author recited *salawat* contained in the *Simtud Duror*. Reciting *salawat* not only expresses love for the Prophet but also brings tranquility to the heart.

Ahlal-Bayt

The following excerpt from *Bidadari Bumi 2* highlights the value of emulating the Prophet's family:

"Mother said, 'I am happy, my child, because Allah has chosen for me a newlywed life that resembles the life of Lady Fatimah, the daughter of the Prophet (PBUH).'" (Alaydrus, 2023)

This excerpt demonstrates that the mother did not feel disheartened by her simple newlywed life. Instead, she found joy in drawing wisdom from a life resembling that of the Prophet's daughter, Lady Fatimah. By living simply, one can emulate the noble character of the Prophet's family.

Sahabah

The following excerpt illustrates the value of emulating the Prophet's companions:

"There she met scholars from the Hijaz (Mecca, Medina, and surrounding areas), such as Habib Abdullah bin Hasan Aljufri, who advised her to settle in Mecca. She declined, saying, 'How could I flee from martyrdom that lies before my eyes, when the companions of the Prophet Muhammad (PBUH) once traveled hundreds of kilometers to attain it?'" (Alaydrus, 2023)

This excerpt shows how she emulated the companions by embracing the possibility of martyrdom rather than avoiding it. A true Muslim must be prepared to face death anywhere and at any time in service to Islam. Such a death is considered martyrdom, granting entry into Paradise.

3. Morality Toward Oneself

Husnuzan, or positive thinking, linguistically means having a good opinion, while terminologically it refers to viewing matters from a positive perspective. A person who practices husnuzan will consider everything with a clean mind and heart (Hasbi, 2020). The excerpt from *Bidadari Bumi 2* illustrating this value states: *"I was astonished by her words. My friend ended her story by saying, 'O Allah, I have thought ill of that woman and assumed she was a disturbance, whereas it was because of her that our recitation was accepted. After the maulid reading ends, I will apologize to her.'"* (Alaydrus, 2023). This shows that the writer initially thought negatively of the woman, who turned out to be the reason their maulid recitation was accepted. Muslims should maintain a positive outlook toward others, as what appears negative is not always reflective of one's true intentions. Independence refers to one's ability to stand on their own without relying on others, fostering responsibility and reliability (Munawaroh et al., 2020). This is reflected in the following excerpt: *"Though paralyzed, she was extremely independent, able to manage all her affairs herself—going to the bathroom, praying in congregation, and reading the Qur'an. I never once heard her ask for help..."* (Alaydrus, 2023). This demonstrates that despite her physical condition, she handled everything independently. Covering the aurah is another essential moral duty, referring to the parts of the body that must be hidden from those who are not mahram (Purhasanah et al., 2023). This is seen when Najiba states: *"I began covering my head with a cloth... 'I will keep wearing it because it is the attire of our religion.'"* (Alaydrus, 2023). Optimism, defined as the belief that the future will be better (Partono & Rosada, 2020), appears when the author

responds, *"We must stay optimistic and pray that her life is prolonged."* (Alaydrus, 2023). Sincerity (ikhlas), meaning doing everything solely for Allah's pleasure (Hasbi, 2020), is reflected when Hubabah asks her students to let her go: *"Let me depart... Allah has prepared so much for me in His Paradise."* (Alaydrus, 2023). This teaches that humans ultimately belong to Allah and must be ready to let go when the time comes.

4. Morality Toward Others

Hospitality is an important Islamic teaching, guiding Muslims in hosting guests with honor (Hasbi, 2020). This appears when Hubabah instructs: *"Honor her and treat her well. She is one of the blessed women we deeply love."* (Alaydrus, 2023). Khidmah, meaning service or dedication to others (Abdillah & Maskuri, 2022), is exemplified when the author routinely massages Hubabah Haddadah at night to help her sleep. Respecting elders is demonstrated when the author states: *"I kissed her hand before saying goodbye..."* (Alaydrus, 2023). Generosity, defined as willingly giving part of one's wealth to benefit others (Triani, 2021), is emphasized through the reflection that true generosity is not measured by wealth but by prioritizing others for the sake of the Hereafter. Respect for teachers is also highlighted when a student insists on delivering a letter in person, saying, *"I feel it would be improper to convey it over the phone."* (Alaydrus, 2023), illustrating Islamic etiquette in honoring educators (Ifadah & Utomo, 2019). Tolerance, defined as accepting and respecting differences (Mustahdi & Mustakim, 2017), is demonstrated in the Ka'bah scene where people of various skin colors stand equally before Allah. Zakat, a mandatory act of purification and wealth distribution (Bahri et al., 2021), is shown when the author explains the zakat system as a means to empower the poor. Forgiveness is illustrated through Habib Umar's response, *"We forgave him long ago,"* toward someone involved in a past kidnapping incident (Alaydrus, 2023). Charity (sadaqah), voluntary giving for Allah's sake (Nofiaturrahmah, 2017), is reflected in a character who insists on giving charity even while ill.

5. Morality Toward the Environment

Caring for the environment involves consistent effort to preserve and maintain the surroundings (Safa'ah et al., 2023). This value appears in *Bidadari Bumi 2* through the depiction of a small home that served as a center for worship and learning: *"The house built by my father was very small... yet all forms of worship took place there – dhikr, Qur'an recitation, tahajjud, duha, and even hosting guests. My father also wrote books and held study circles in that home."* (Alaydrus, 2023). This suggests that using one's environment for beneficial acts of worship brings blessing and meaningfulness to the space in which one lives.

Relevance of Moral Education Values in Halimah Alaydrus' *Bidadari Bumi 2* to Adolescent Life

Relevance refers to the alignment between the information contained in a document and the realities occurring in society. Adolescence is a transitional stage from childhood to adulthood, consisting of three phases: early adolescence (ages 12–15), middle adolescence (ages 15–18), and late adolescence (ages 18–21) (Utomo & Sa'i, 2018). In their daily lives, adolescents frequently encounter various societal values, including ethical, aesthetic, religious, and social values. These values are essential for guiding human relationships with Allah Swt., the Prophet Muhammad Saw., oneself, fellow human beings, and the environment. *Bidadari Bumi 2* by Halimah Alaydrus presents numerous moral education values that are highly relevant to the everyday experiences of adolescents.

Ethical values—often referred to as moral, behavioral, or character values—shape a person into a complete and upright individual (Umam, 2021). In reality, many ethical issues arise among adolescents, such as student brawls triggered by misunderstandings, disrespect toward parents, and students failing to honor their teachers. If positive thinking (husnuzan) were consistently practiced, such conflicts would likely be avoided. Ethical

values portrayed in *Bidadari Bumi 2* include positive thinking, independence, optimism, sincerity, and respect for parents and teachers, all of which are crucial for shaping adolescent behavior.

Aesthetic values are rooted in a person's inner sense of beauty and differ from one individual to another (Umam, 2021). In daily life, aesthetic values often decline due to misuse of technology—for example, exposure to pornography, online gambling, cyberbullying, or wearing hijab merely as a fashion trend without regard to Islamic teachings, issues commonly seen among modern adolescents. Technology significantly influences a person's attitudes and behavior based on the content they encounter. In *Bidadari Bumi 2*, aesthetic values manifest through proper hijab-wearing to protect oneself from immoral influences and avoid sin. The book also highlights the importance of using technology and one's home environment as tools for da'wah, arranged sincerely from the heart to create beauty that attracts others to the message of Islam.

Religious values, derived from divine revelation, serve as the absolute foundation of human life (Umam, 2021). A person's level of religiosity is shaped by their educational and developmental experiences (Latifah et al., 2022). Many individuals today are negligent in their religious practice—some fall into ingratitude, leading them to seek unlawful means of livelihood such as mystical wealth-seeking practices (pesugihan), which constitute shirk. Others engage in *riya'* (showing off) in their worship, causing their deeds to be rejected. *Bidadari Bumi 2* highlights numerous religious values such as dhikr, prayer, gratitude, piety, repentance, worship, contentment, asceticism, and trust in Allah, all of which bring a person closer to Him.

Social values refer to how individuals interact with one another (Umam, 2021). As social beings, humans naturally engage in cooperation and mutual assistance, yet indifference within communities remains common. Conflicts often arise between neighbors due to gossip or provocations that lead to resentment and broken relationships. Differences in opinion also frequently trigger disputes. In *Bidadari Bumi 2*, social values include generosity, zakat, charity, forgiveness, and tolerance—values that foster harmony in human relationships.

From the explanation above, it can be concluded that various forms of moral decline continue to occur in everyday life, indicating the need for strengthening moral education among adolescents from an early age. *Bidadari Bumi 2* contains numerous moral teachings that align closely with the lived experiences of youth today. The book's relevance to contemporary adolescent moral development is evident, offering guidance for fostering noble character, which ultimately contributes to a more peaceful and harmonious life within society.

Conclusion

The moral education values presented in *Bidadari Bumi 2* by Halimah Alaydrus encompass five domains: morals toward Allah Swt., morals toward the Prophet Muhammad Saw., morals toward oneself, morals toward others, and morals toward the environment. Morals toward Allah Swt. include remembrance (dhikr), supplication, gratitude, piety, repentance, worship, contentment, asceticism, and trust in Allah (tawakal). Morals toward the Prophet Muhammad Saw. consist of practicing his sunnah, sending blessings (selawat), emulating the Prophet's family, and following the exemplary conduct of his companions. Morals toward oneself include positive thinking (husnuzan), independence, modesty through proper covering of the aurat, optimism, and sincerity. Morals toward others include hospitality, service (khidmah), respect for parents, generosity, respect for teachers, tolerance, paying zakat, forgiveness, and giving charity.

Meanwhile, morals toward the environment involve using technology as a medium for da'wah and utilizing one's home environment as a place to worship Allah Swt.

The relevance of these moral education values to adolescent life includes four categories: ethical, aesthetic, religious, and social values. Ethical values consist of positive thinking, independence, optimism, sincerity, and respect for parents and teachers. Aesthetic values include modesty through covering the aurat, using digital media as a means of da'wah, and utilizing one's surroundings as a space for worship. Religious values encompass dhikr, supplication, gratitude, piety, repentance, worship, contentment, asceticism, and trust in Allah. Social values include generosity, zakat, charity, forgiveness, and tolerance.

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