

*Annual International Conference on Islamic Education and Multiculturalism
(AICIEM) Fakultas Tarbiyah dan Ilmu Keguruan [FTIK] IAIN Manado 2024*

Standardizing The Provision Of “Shafa’at Value” In The World Of Education: (A Critical Analysis Of The Prophet Muhammad Saw Way Of Judging Companions With Wisdom

Sayid Ahmad Ramadhan

IAIN Palangka Raya, Palangka Raya, Indonesia

Sayidahmadrmadhan.mhspai@gmail.com

Najmi Hamidi

IAIN Palangka Raya, Palangka Raya, Indonesia

Najmihamidi12@gmail.com

Angga Hidayat

IAIN Palangka Raya, Palangka Raya, Indonesia

Hangga593@gmail.com

Abstrak

Penilaian menjadi suatu aspek yang sangat begitu memainkan peran dalam menindaklanjuti taraf kualitas maupun kuantitas peserta didik, maka dari itu lah dalam ketepatan penentuan dan pemberiannya senantiasa memiliki problem serta kriteria bagi para pendidik masing-masing. Tujuan penelitian ini berorientasi pada bagaimana kah kebolehan untuk memberikan nilai kasih-sayang (nilai syafa’at) yang sejalan dengan praktik Nabi Muhammad Saw ketika menilai para Sahabat dalam proses belajar-mengajar pendidikan Agama Islam. Tinjauan pustaka (library research) sengaja dipilih dan digunakan sebagai metode penelitian, dengan analisis kritis-sosio historis yang hasilnya dipaparkan secara kualitatif-deskriptif. Hasil penelitian menunjukkan bahwasanya kebolehan menilai dengan kasih-sayang (nilai syafa’at) dapat dilakukan para pendidik melalui dasar klasifikasi yakni: 1. Teguh berkeadilan dan penuh kehati-hatian; 2. Mampu menyeimbangkan antara taraf pemahaman, pengaplikasian dan hasil ujian peserta didik serta 3. Tidak bersifat hanya memanjakan, melainkan hendaknya ada tugas lain yang wajib diselesaikan setelah pemberian nilai tersebut (nilai syafa’at) oleh peserta didik itu sendiri.

Kata Kunci: Standarisasi, Nilai Syafa’at, Pendidikan

Abstract

Standardizing The Provision Of “Shafa’at Value” In The World Of Education: (A Critical Analysis Of The Prophet Muhammad Saw Way Of Judging Companions With Wisdom). Assessment is an aspect that plays a very important role in following up on the quality and quantity of learners, Therefore, the accuracy of determining and giving it always has problems and criteria for each educator. The purpose of this research is oriented on how it is permissible to give the value of compassion (shafa'at value) in line with the practice of the Prophet Muhammad Saw when assessing the Companions in the process of teaching and learning Islamic Religious Education. Library research was deliberately chosen and used as a research method, with a socio-historical critical analysis whose results are presented qualitatively-descriptively. The results show that the permissibility of assessing with love (shafa'at value) can be done by educators through the basis of classification, namely: 1. Steadfastly fair and prudent; 2. Able to balance the level of understanding, application and test results of students and 3. It is not just pampering, but there should be other tasks that must be completed after the grading (shafa'at value) by the students themselves.

Keyword: Standardization, Shafa'at Value, Education

Introduction

Assessments in the lens of every human civilization and especially in the world of education, it can clearly be said that they have always taken a very complex contribution to the sustainability of life on earth. On the other hand, it is undeniable that it also often has a significant impact on the mental and psychiatric conditions of the giver (assessor) and the recipient (who is assessed)(Utamy et al., 2020). As a result, in the end, it is more likely to be a scourge that attracts a lot of attention because various problems are found and have the potential to trigger fear and other negative behaviors when they are not in accordance with their respective expectations or desires (Rahayu et al., 2021). Therefore, from the past until now for the matter of assessment in any form, it can be ascertained that the mechanism or system will always evolve with the main condition, namely requiring caution, precision and consideration and should be adjusted to the reference or benchmark of the time of its enactment so that it is able to animalize and even stop the things mentioned earlier (Kresnawan, 2021).

Reflecting on the above explanation and as one of the tangible evidence when an assessment has been realized, it will be able to bring feedback for educators and students which can be classified into four sub-sections in general such as: *first*, there is extra consideration and accountability of educators for the value given (Mangindaan, 2023). *second*, there is fear between each (leaner and student), when the grades given or obtained are not in accordance with the

expectations or desires of parents, schools and even the Education Office (in Indonesia known as Disdik and Kemenag) (Pristiwanti et al., 2022). *Third*, triggering dislike and also despair towards certain subjects complete with educators who teach them by students under the pretext that they have previously been active in the classroom but still the grades are not according to expectations or desires (no harmonization is created in the relationship between the two parties)(Milfayetty et al., 2021) and *fourth*, triggering an action in the form of reporting by parents to the authorities (for example, such as the principal and the Education Office), because they consider and believe that their children (students) are fairly diligent, intelligent and smart so that it is impossible to get the grades that have been given by their educators at school or if they are not like that (fairly diligent, smart and smart) is really unnatural or beautiful for educators to judge only absolutely directly on the academic ability of their students (Prawitasari et al., 2024).

Priority or special rights, which are generally owned and often used by every educator, can be said to be able to be an alternative in efforts or ways whose role is quite effective if placed according to their respective portions (Astuti et al., 2022). The intention here is to provide assessment to students by being more likely to position a sense of love and affection (in this discussion called the term *shafa’at value*) on all kinds of references or benchmarks and other considerations (according to the requirements of the school and the Education Office) When an urgent situation and condition is found that if you do not use these things (love and affection) and continue to impose the reference or benchmark and other considerations as the main pioneer in conducting an assessment, of course it will undoubtedly make it unattainable in obtaining grades for the students in addition to the negative impacts that have been mentioned in the previous two presentations. Nevertheless, it is very necessary to underline that the implementation of the value of intercession should clearly not be realized arbitrarily because it will cause jealousy, disacceptance and various questions from various parties so that it can be concluded that it must also have a reference or benchmark system with examples in the form of firmly prioritizing the attitude of wisdom by each educator (Ramadhani & Ali, 2023).

Regarding the *shafa’at value*, the Islamic shari'a is very serious about such with the ultimate goal of always being adjusted as the beginning of its existence (Islamic shari'a) is raised on the earth, namely the common benefit (goodness) and provides an opportunity to make changes without going beyond the limits of reasonableness (known as *rahmatan lil'alamiin*)(Yunus et al., 2024). This can be clearly proven by seeing, studying and understanding the entire literature of the verses of the Qur'an as well as the content of the hadiths of the Prophet

Muhammad Saw, which generally agrees on the ability to use and give shafa'at values for each individual human being (creatures created by the Creator/God). For example, the story of the Prophet Adam A.S., and Siti Hawa in surah al-Baqarah verses 36-38, which tells the story of their descent to the earth because of the act of violating the provisions of Allah SWT., not to eat the fruit of khuldi, but still being given the opportunity to repent by having previously performed worship and asked for forgiveness to Him (Amelia, 2024). On the other hand, there is the story of the Prophet Moses A.S., in surah al-Kahfi verses 60-82, which tells the story of the Prophet Moses A.S., given the opportunity by the Prophet Khaidir A.S. to learn from him three times until finally the Prophet Musa A.S. decided to give up on his own and then admitted the mistake he made, namely not following the orders of the Prophet Khaidir/Khidir A.S. (Nirwana et al., 2021). Furthermore, Allah SWT., in surah al-Nisa verse 17 also directly shows the application of the value of intercession, which the content provides an opportunity to repent for whoever is created by Him because of the ignorance they have committed and sincerely realize it, such as the example of the story of the brother of the Prophet Yusuf (AS), Umar bin Khatthab and so on (TafsirWeb, n.d.).

In line with it (the three surahs in the Qur'an in the previous presentation), then if we refer again to the track record of every life activity that the Prophet Muhammad (saw) showed or applied, to his people and especially the Companions regarding the shafa'at value that he gave to them, of course all agreed (his people and especially the Companions) to point and declare from the same point of view that he (the Prophet Muhammad (saw)) is a figure who so just and selectively to place such a thing before deciding how other attitudes or actions correspond to the real reality (the attitude or action of the race or his Companions) even though the person has done and often acts ridiculously or jokingly, deceives or lies, making fun of or making fun of them with negative words or sentences, betraying and even fighting or fighting them (Mala, 2020). Call it an example like a story Nu'aiman bin Ibn Amr (Pratama et al., 2023), Wahsy bin Harb (NORLELI ABSAR, 2023), Abu Jahal bin Hisyam (Haerati, 2022), Abu Lahab bin Abdul Muthalib (Prilatmoko, 2022), Umar bin Khatthab (Utamy et al., 2020) dan Ali bin Abi Thalib (Sumardi, 2020) who remain consistent with the Prophet Muhammad (peace and blessings of Allaah be upon him), accept them by always prioritizing the shafa'at value when interacting with each of them in order to maintain a close relationship even though some of them have and often retaliate with unpleasant attitudes or deeds (negative) and even have the potential to have the desire to kill him (Siregar & Musfah, 2022).

Furthermore, regarding the shafa’at value, of course, it is not so specific (explicit) and concrete (clear) mentioned and explained in the verses of the Qur'an, the content of the hadith and the life story of the Prophet Muhammad (Sirah Nabawiyah), but only implicit (must be preceded by the process of identification, study and in-depth meaning). However, through these three aspects (verses of the Qur'an, the content of the hadith and the life story of the Prophet Muhammad Saw.,/Sirah Nabawiyah) it should be underlined that its application or application also applies to the world of education, especially every educator when it comes to making an assessment of students without exception. The basic reason for this is none other than that it is absolutely an example of how the Prophet Muhammad (peace be upon him) in applying prejudice to both the people and his companions by manifesting it in learning and teaching activities in the classroom (especially the giving of shafa’at values). Therefore, the presence of this article aims to be a vehicle for reflection and evaluation for educators (especially those who are Muslims) by informing the standardization of the ability to give shafa’at values in the learning process of Islamic religious education according to the practice shown or applied by the Prophet Muhammad Saw, to the companions so that later they will no longer directly use the privilege or privilege in an even or arbitrary manner because it is not denied In fact, it has implications for causing too negative impacts received afterwards. On the other hand, the existence of this article is expected to be able to arouse the spirit of researchers who focus on scientific-based research in the field of Islam to always consistently conduct research or other studies as a form of exploring, defending and enlivening the values taught in Islamic religious shari'a to a wider audience.

Method

A literature review was selected and used in this study with a socio-historical analysis whose results were presented in a descriptive-qualitative manner. Regarding the source of data in the study, it is taken from various previous scientific studies such as books, articles, views of experts or figures and added by browsing video lectures from several qualified scholars in accordance with the theme or discussion of the research. As for the analysis stage, the researcher conducts an in-depth study of each research source and draws conclusions into a whole unit so that it can be accepted and understood by the general public (especially Muslims)(Ramadhan, 2024).

Results and Discussion

Based on the results of the data excavation that has been carried out and obtained by the researcher on the theme or discussion of this research, it is found that there are at least three sub-parts of the standardization of the ability to provide shafa'at values for educators by reflecting as done by the Prophet Muhammad Saw to the companions, namely as follows:

1. Steadfastly Fair and Prudent

The sacredness of any assessment (including the shafa'at values) for educators and students makes it an aspect or domain that cannot be taken lightly, therefore it is necessary to emphasize and prioritize to have justice that is truly fair and full of caution when formulating and realizing it. Therefore, the Prophet Muhammad Saw, in matters of justice and prudence is clearly worthy of being the main reference for educators (especially those who are Muslims) because he (the Prophet Muhammad Saw) never once brought or included with frills such as: a. because of the relationship of closeness to him, b. because of his wealth, c. because of his lineage or descent (status before the community), d. because of the beauty of his appearance, d. because of his deeds of worship or closeness to the Creator/Allah Swt., and e. because of his past (Saptorini, 2024). However, he (the Prophet Muhammad Saw) will first find out the source of origin or the subject matter if it is necessary, check in detail the truth of it, ask for evidence related to the problem being discussed such as witnesses and other evidence, and when deciding on the final result, always consistently try or try to provide space for the various parties involved in it so that it does not give birth to a negative behavior after the termination (Oria et al., 2024).

As if seen in a concrete example, namely in the story of Nu'aiman Ibn Amr who has an attitude or nature tends to be witty or silly by selling a friend named Suwaibith bin Harmalah to a merchant because of his disappointment who was not given drinking water when thirsty until finally redeemed by Abu Bakar As-Siddiq. The expression and attitude or action of the Prophet Muhammad Saw., after hearing the news, namely not immediately showing dislike or expelling him from the Islamic religion towards what was done by Nu'aiman bin Amr, but with wisdom he just laughed and then explained again giving understanding to the Companion who had been sold related to the attitude or nature of Nu'aiman bin Amr had been so and did not forget to also give him a small punishment (Nu'aiman bin Amr)(Islam, 2021).

Furthermore, there were two Companions who once had the ambition to kill the Prophet Muhammad Saw, before embracing the Islamic Shari'a, namely Umar bin Khatthab and Wahsy bin Harb, but again he (the Prophet Muhammad Saw) with his wisdom still forgave both of them and still allowed them to embrace the Islamic Shari'a without discriminating against the adherents of the Islamic Shari'a who had preceded them. As for the attitude of the Prophet Muhammad Saw, which is well known (famous) told by the Companions to contemporary scholars to Wahsy bin Harb who no longer wanted to see his face was not due to hatred for the killing of his uncle Hamzah bin Abdul Muttalib by Wahsy bin Harb, but rather the inability of him (Prophet Muhammad Saw) if it was still forced to see it would make him remember the figure of the uncle. Nevertheless, the Prophet Muhammad SAW, still always prayed for blessings for Wahsh bin Harb and guaranteed him entry into the Heaven of Allah SWT for his sincerity in admitting his mistakes and his determination to always worship and fear Allah Swt (FITRI INGGRIANI, 2021).

Referring to what was exemplified by the Prophet Muhammad Saw., in the previous explanation is certainly obligatory to be used as the main standard in the permissibility of providing a shafa’at value to students according to their respective portions without exaggerating between one another. The basic reason is that it is not denied that among students, it is certain that they have their behavior according to their respective backgrounds and associations and will not always be like that without any change for the better and vice versa, so it is absolutely not permissible for educators to continue to justify or assess at the same level or even not give value at all because of dislike for what students have done to them or to others. On the other hand, it is also very necessary to be very selective or careful when doing so (giving the syafa'at values) and not just because of certain frills that seem to make a student like a king in the hearts of educators, then forgetting the students who are good academic grades because they have previously tried or tried to study extra or hard. The point here is to be able to distinguish which ones are worthy and which ones are not worthy and not even too high or the same shafa’at value with students who have good academic grades so that the end result does not lead to a negative indication and laziness of learning for each student.

Clearly in this first sub-section there is an extra demand and a conclusion that should be owned by the learners in giving the shafa’at value to the learners, namely never prioritize egoism and personal anger because it will be able to make the quality and quantity of giving value not optimal as concrete evidence in reality. On the other hand, never look at the material side or greed for the

worldly given by a handful of students because it can make tyranny for other students and should strive or try to always have the nature or attitude of wisdom without being influenced by news or stories whose direction is demonizing among fellow students because later it will even have the potential to eliminate the integrity of each educator in front of the parties authorized by the results or the shafa'at value given (parents, school and Education Office) or can be said to be subject to moral and social sanctions.

2. Able to Balance the Level of Understanding, Application and Test Results of Students

The standardization of the second sub-section related to the permissibility of giving the shafa'at value by students to students should be very necessary to pay attention to aspects or domains and the resulting impact afterwards so that it does not necessarily just immediately fixate and stop at giving the value alone, but is obliged to consider a variety of other possibilities as a form of follow-up to it (the shafa'at value) when it has indeed been realized as an example in the theme or discussion of this time, namely how the condition of students when going up to the next stage or level of education, the application or application of knowledge or material taught and the results of the examinations of each student so that it is not guessing or as the pleasure of the heart (mood) of the educators. For this reason, which ultimately always consistently became the reference or benchmark of the Prophet Muhammad Saw., in the process of giving a recommendation for various worship and its relation to the social sphere such as regional leaders and warlords to each Companion. The intention of him (the Prophet Muhammad Saw) to act or behave in this way is the unwillingness and avoidance of the inadequacy of what is recommended with what happens or felt by the Companions in the future because the level of ability of each individual human being in the matter of understanding the explanation or understanding and bearing the burden entrusted can certainly be different so it is impossible to be absolutely equal to all (Khoiruddin et al., 2023).

This can certainly be seen from the life story of the Prophet Muhammad Saw (*Sirah Nabawiyah*) who was once visited by several Companions to ask him for advice regarding what kind of worship he should do so as to be able to get the reward and pleasure of Allah Swt., Then the Prophet Muhammad Saw did not immediately choose as an example of what had been done by the Companions of the A, B and C, but rather adjusted to the capacity of each of

them, namely some were told to restrain anger, some were told to give alms, some were told to study, some were told to pray, some were told to take care of their biological parents and some were told to pay attention to the survival of family life without having to worship every time by staying in the Mosque and instead telling relatives to pay attention to the family (Salim et al., 2024). As for the meaning and intention of the Prophet Muhammad Saw., here is none other than to simply provide an explanation and understanding that if you want to do a worship, then you should look at the shortcomings and abilities possessed by each without having to force to follow others around our place of residence because the end result can certainly lead to negative things (*mudharat/* destruction) for yourself. On the other hand, it is also very necessary to leave or abandon inferiority when only able to do something general by means or efforts, namely believing that when it has always been consistently (*istiqamah*) done, it will certainly have the potential to bring the same degree of blessing and success as those who are above themselves (Saputri et al., 2021).

The embodiment or realization of giving the shafa’at value in accordance with what was exemplified by the Prophet Muhammad Saw., to the Companions in the previous explanation, namely emphasizing educators to first always consider so extra related to this (shafa'at value) so as not to let the impact even burden each student at the next level or level of education and when they get questions from various parties such as parents, schools and the Education Office for the irrationality between the scores obtained with the abilities possessed by each of them. As a result, directly and indirectly later, the educators themselves are also undeniably receiving negative impacts raised by various parties such as examples of incompetence in assessing, exceeding the limits of reasonableness in giving grades to students, being questioned about how to conduct assessments during teaching activities, being labeled or categorized as lazy educators or eating blind salaries because they judge at will and even do not rule out the possibility of being dismissed or dismissed dishonorably for this treatment.

Therefore, in the second sub-section in the standardization of the permissibility of giving this shafa'at value also requires an obligation for every educator to have a reference or benchmark made before, When the process and after the implementation of teaching-learning activities or activities in the classroom related to how and what the condition of the students without exception so that it has very valid and measurable data such as an example of a set of assessment guidelines made by themselves supported by collaboration or cooperation in the form of information from colleagues and parents of students

before deciding to give the shafa'at value of in conditions and times that require it to be realized and the end result does not trigger a variety of impacts as previously described or in other words save each other's existence before various parties and even the Creator/Allah Swt.

3. Not just indulging, but there should be other tasks that must be completed after giving the value (Syafa'at value) by the students themselves

Referring to every activity carried out by the Prophet Muhammad Saw (*Sirah Nabawiyah*), he always consistently did not make a distinction between the Companions who first entered Islam and those who had just entered Islam on various provisions of Islamic religious law so as not to create the nature or attitude of seniority and juniority between each of them. The meaning and intention here is that any individual if he has declared faith in Allah Swt and His Messenger, is required to have the obligation to carry out with full sincerity to it (the provisions of Islamic religious law) such as for example for the implementation of congregational prayer for the Companions in the Mosque and the prohibition of committing Zina. As for if it was found that there was a Companion who did not pray at the Mosque, of course the Prophet Muhammad Saw, asked why this happened and then after finding the reason was not because of something urgent or just laziness, obviously the Prophet Muhammad Saw, did not hesitate to burn his house and encourage repentance by means or efforts to perform the prayers he had missed (Syarbini, 2022). Then for the matter of Zina, the Prophet Muhammad Saw, will punish each person who does it after previously found an absolute truth about it and then finally stoned for those who are married or exiled for two years for those who are not married by not forgetting to monitor his attitude or actions during the exile process by other Companions (Derti et al., 2024).

Furthermore, when the appointment of several warlords and regional leaders taken from the Companions by the Prophet Muhammad Saw, each of them was given a demand in the form of an obligation to carry out the task as well as possible and his status before the other Companions would remain equalized so that if there was an irregularity or arbitrariness in the mechanism or leadership system imposed on him, it was clear that the Prophet Muhammad Saw would take a firm stance or action on it and vice versa. (Sadewa, 2021). On the other hand, in a different case, there was a Companion who had relations between husband and wife during the day in Ramadan and then immediately reported it to the Prophet Muhammad Saw, and after hearing his testimony, the

Prophet Muhammad Saw did not immediately order to carry out a severe level of punishment for him (the Companion who had relations between husband and wife during the day in Ramadan), but first asked his ability to the question which was also a demand that he had to do three times and answered with the same answer “unable” because he was a truly poor person with no assets and did not have physical abilities like most of the Companions in general. As a result, the Prophet Muhammad Saw told him to ask Allah Swt for forgiveness for his actions with the condition that he promised not to repeat the same incident as he did and gave a basket of dates to be distributed to his family at home (Eramuslim, n.d.).

Reflecting on the two previous explanations (according to the story of the treatment of the Prophet Muhammad Saw to the Companions) and if it is associated with the permissibility of giving the shafa’at value by educators to students, namely there is a demand that is absolutely mandatory to always consistently provide additional tasks after giving the syafa'at value such as making a summary of the content of the material or answering exercise questions. As for the purpose of this, it is clear that indirectly it is solely oriented towards wanting a change that is felt by students so that they are not fixated on educators who according to them will certainly provide this value without being told to do anything (it can be said that it is only free). On the other hand, this is also expected to be able to educate each student so that they do not have a lazy and spoiled nature in learning activities wherever they are and even good to cause a deterrent effect not to repeat the same thing.

In addition to the additional tasks imposed on students, it is clearly very necessary to also pay attention to how and what the limits of each in carrying out these additional tasks are so that such enforcement should not have to be the same because the level of giving the shafa’at value must be carried out according to its portion and place or it can be said that it does not exceed the limits of reasonableness with the review of various parties (parents, school and Education Office). As a result, it is undeniable that the quality and quantity of students is maintained and even increased even though initially their grades were below the standards of the school and the Education Office, but can be complemented by the shafa’at value which is supported in giving assignments or it can be said that giving these assignments is a form of independent learning.

Conclusion

Problems in the world of education from time to time are clearly not denied to be found and always require reflection, evaluation and determination of a way out. This also applies to the provision of syafa'at value which is often used as the last weapon by educators in an effort or effort to fulfill the capacity of achieving grades for students if it is below the standards of related parties (for example, the school or the Education Office). Therefore, it should be very necessary and mandatory for educators to determine how and what can be said to be feasible when they have directly decided to use these privileges or special rights at certain conditions and times so that they still do not exceed the limits of reasonableness according to various parties and do not have the potential to harm each of those involved in it (educators and students). Islamic religious shari'a through the Prophet Muhammad Saw, has provided a standardization in the use of the shafa'at value in the world of education and should be able to become one of the main references for educators, which consists of three sub-sections: 1. Firmly just and full of caution; 2. Able to balance between the level of understanding, application and test results of students and 3. Not just pampering, but there should be other tasks that must be completed after giving the grade (syafa'at value) by the students themselves.

Reference

- Abid, N. (2011). *Developing A Web-Based Model Using Moodle 1.9 For Teaching And Learning English At Smk Negeri 1 Jombang*. Universitas Islam Malang.
- Amelia, S. A. (2024). Kisah Nabi Adam dalam Al-Qur'an. *Ayatuna : Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman*, 1(1), 92–107.
- Astuti, H. P. P., Sulanam, S., & Andayani, R. (2022). Pengelolaan Kurikulum dalam Peningkatan Kualitas Pendidikan di Smp Wachid Hasjim 9 Sedati Sidoarjo. *Jurnal Administrasi Pendidikan Islam*, 4(1), Article 1. <https://doi.org/10.15642/japi.2022.4.1.98-113>
- Derti, S., Zulmuqim, Z., & Masyhudi, F. (2024). Pendidikan Islam Kasik: Telaah Rasulullah SAW Sebagai Pendidik Ideal. *Al-Tarbiyah : Jurnal Ilmu Pendidikan Islam*, 2(2), Article 2. <https://doi.org/10.59059/al-tarbiyah.v2i2.876>
- Farihah, I., & Nurani, I. (2017). Internalisasi Nilai-Nilai Keislaman Dalam Skema Hidden Curriculum Di Mts Nurul Huda Medini Demak. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 12(1), 213–234. <https://doi.org/10.21043/EDUKASIA.V12I1.2347>

- FITRI INGGRANI, -. (2021). KONSEPSI TAUBAT DALAM AL-QUR’AN DAN RELEVANSINYA DENGAN KISAH SAHABAT NABI WAHSY BIN HARB (KAJIAN TAFSIR TEMATIK) [Thesis, UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU]. <https://repository.uin-suska.ac.id/51416/>
- Haerati. (2022). Attitude Islamic Counselor: Sebuah Nilai Hijrah Rasul dalam Membangun sikap Empati pada Konselor. *CONS-IEDU*, 2(2), Article 2. <https://doi.org/10.51192/cons.v2i2.403>
- Indrajit, R. E. (2016). *E- Learning dan Sistem Informasi Pendidikan: Modul Pembelajaran Berbasis Standar Kompetensi dan Kualifikasi Kerja* (2nd ed.). Preinexus.
- Islam, F. (2021). UNSUR HUMOR DALAM ISLAM (Suatu Tinjauan Semantik). *Jurnal Sarjana Ilmu Budaya*, 1(1 (Januari)), Article 1 (Januari). <https://journal.unhas.ac.id/index.php/jsbsk/article/view/20520>
- Khoiruddin, H., Hasbiyallah, H., & Sulhan, M. (2023). Kajian Tematik Al-Quran Tentang Pemilihan Pemimpin. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(02), Article 02. <https://doi.org/10.30868/ei.v12i02.4268>
- Kisah Sahabat, Berhubungan Saat Puasa Ramadhan, Tidak Jadi Kena Kafarat Malah Dapat Kurma – Eramuslim*. (n.d.). Retrieved December 10, 2024, from <https://www.eramuslim.com/puasa/kisah-sahabat-berhubungan-saat-puasa-ramadhan-tidak-jadi-kena-kafarat-malah-dapat-kurma/>
- Kresnawan, J. D. (2021). Problem focused coping skill untuk mereduksi stress akademik mahasiswa. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 06(6), Article 6.
- Mala, F. (2020). MENGAJI TRADISI NABI SEBAGAI PARADIGMA DAKWAH YANG RAMAH. *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 6(1), Article 1. <https://doi.org/10.36835/dakwatuna.v6i01.507>
- Mangindaan, B. S. (2023). PERTANGGUNGJAWABAN TINDAK PIDANA KEKERASAN SEKSUAL APARATUR SIPIL NEGARA DI LINGKUP PERGURUAN TINGGI. *LEX PRIVATUM*, 11(3), Article 3. <https://ejournal.unsrat.ac.id/v3/index.php/lexprivatum/article/view/46934>
- Milfayetty, S., Mawaddah, S., & Siregar, A. G. (2021). Teknik Creative Art untuk Meningkatkan Kemampuan Mengelola Perilaku Siswa Sekolah Dasar. *Analitika: Jurnal Magister Psikologi UMA*, 13(1), 65–73. <https://doi.org/10.31289/analitika.v13i1.5035>

- Nirwana, A., Sari, I. P., Suharjianto, S., & Hidayat, S. (2021). Kajian Kritik pada Bentuk dan Pengaruh Positif al-Dakhil dalam Tafsir Jalalain tentang Kisah Nabi Musa dan Khidir. *AL QUDS: Jurnal Studi Alquran dan Hadis*, 5(2), Article 2. <https://doi.org/10.29240/alquds.v5i2.2774>
- NORLELI ABSAR, -. (2023). KAJIAN HADIS TENTANG SIKAP RASULULLAH SAW., MEMAAFKAN WAHSYI BIN HARB DITINJAU DARI ILMU PSIKOLOG [Skripsi, UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU]. <https://repository.uin-suska.ac.id/73427/>
- Oria, E., Oria, H., Susanta, H., & Wijayanto, A. (2024). “EKONOMI ISLAM UNTUK KEADILAN SOSIAL DAN KESEJAHTERAAN, CUPLIKAN DARI SEJARAH HIDUP NABI MUHAMMAD SAW”: “ISLAMIC ECONOMICS FOR SOCIAL JUSTICE AND WELFARE, AN EXCERPT FROM THE LIFE HISTORY OF THE PROPHET MUHAMMAD SAW.” *Jurnal Istiqro*, 10(2), 164–176. <https://doi.org/10.30739/istiqro.v10i2.3077>
- Pratama, W., Murdiati, E., & Trisiah, A. (2023). Analisis Semiotika Humor Vincent Dan Desta Dalam Youtube Vindes. *Jurnal Ilmu Komunikasi Dan Media Sosial (JKOMDIS)*, 3(2), Article 2. <https://doi.org/10.47233/jkomdis.v3i2.935>
- Prawitasari, N. Y., Sayudi, A., & Ruwaida, G. A. (2024). Sosialisasi “Perlindungan Hukum Bagi Guru Dalam Mendisiplinkan Siswa” di SDN Jatimulya 11, Tambun Selatan, Kabupaten Bekasi. *Amaliah: Jurnal Pengabdian Kepada Masyarakat*, 8(1), Article 1. <https://doi.org/10.32696/ajpkm.v8i1.3007>
- Prilatmoko, P. (2022). Unsur-Unsur Dakwah Nabi Muhammad pada Keluarganya Bani Hasyim. *INTELEKSIA: Jurnal Pengembangan Ilmu Dakwah*, 4(2), Article 2. <https://doi.org/10.55372/inteleksiajpid.v4i2.215>
- Pristiwanti, D., Badariah, B., Hidayat, S., & Dewi, R. S. (2022). Pengertian Pendidikan. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 7911–7915. <https://doi.org/10.31004/jpdk.v4i6.9498>
- Rahayu, Y. N., Rosyadi, R., Barlian, U. C., & Sauri, S. (2021). Analisis Standar Penilaian Pada Pendidikan Menengah Atas: Studi Literatur Review. *Gema Wiralodra*, 12(1), Article 1. <https://doi.org/10.31943/gemawiralodra.v12i1.151>
- Ramadhan, S. A. (2024). Moderasi Beragama: Mengintegrasikan Nilai-Nilai Humanis Islam Dalam Membangun Keberadaan Manusia. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 14(4), Article 4. <https://doi.org/10.22373/jm.v14i4.23954>

- Ramadhani*, K. D., & Ali, M. (2023). Peran Guru dalam Penerapan Kriteria Penilaian dalam Evaluasi Pembelajaran Pendidikan Agama Islam. *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 8(4), Article 4. <https://doi.org/10.24815/jimps.v8i4.26428>
- Sadewa, M. A. (2021). Penafsiran Masa Sahabat: Di antara Perbedaan Pemahaman dan Perpecahan Umat. *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits*, 15(2), 259–274. <https://doi.org/10.24042/al-dzikra.v15i2.10014>
- Salim, N., Rohtih, W. A., Mahmud, A., & Kuswoyo, N. A. (2024). Telaah Tematik Tentang Kriteria Hidup Baik Dalam Al-Qur'an. *Al-Qolamuna: Journal Komunikasi Dan Penyiaran Islam*, 1(3), Article 3.
- Saptorini, E. (2024). Kesenjangan dan Keadilan dalam Islam: Tinjauan Hasil Konferensi CEDAW tentang Feminisme berdasarkan Karakteristik Islam. *Tarbiatuna: Journal of Islamic Education Studies*, 4(3), Article 3. <https://doi.org/10.47467/tarbiatuna.v4i3.7149>
- Saputri, N. E., Novianti, R., & Febrialismanto, F. (2021). Pengembangan Media Puzzle Shalat Edukatif dalam Meningkatkan Kemampuan Ibadah Shalat Anak Usia 5-6 Tahun. *Journal of Education Research*, 2(1), Article 1. <https://doi.org/10.37985/jer.v2i1.43>
- Siregar, D. R. S., & Musfah, J. (2022). MODEL KEPEMIMPINAN PENDIDIKAN RASULULLAH SAW. *Tarbiyatuna Kajian Pendidikan Islam*, 6(2), Article 2. <https://doi.org/10.69552/tarbiyatuna.v6i2.1141>
- Sumardi, P. (2020). Internalisasi Pendidikan Karakter Melalui Keteladanan Ali Bin Abi Thalib Pada Mata Pelajaran Sejarah Kebudayaan Islam di Madrasah Ibtidaiyah. *GHAITSA: Islamic Education Journal*, 1(3), Article 3. <https://doi.org/10.62159/ghaitsa.v1i3.103>
- Surat An-Nisa Ayat 17 Arab, Latin, Terjemah dan Tafsir | Baca di TafsirWeb. (n.d.). Retrieved December 10, 2024, from <https://tafsirweb.com/1549-surat-an-nisa-ayat-17.html>
- Syarbini, I. (2022). Pandangan Fiqh tentang Shalat Berjamaah Secara Virtual. *Al-Adillah: Jurnal Hukum Islam*, 2(1), Article 1. <https://doi.org/10.61595/aladillah.v2i1.320>
- Utamy, R., Ahmad, S., & Eddy, S. (2020). Implementasi Manajemen Sumber Daya Manusia. *Journal of Education Research*, 1(3), Article 3. <https://doi.org/10.37985/jer.v1i3.26>

Yunus, M. F., Rusdin, R., & Gusnarib, G. (2024). Menerapkan Konsep Penilaian Holistik dalam Pendidikan Islam. *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIIIES)* 5.0, 3(1), Article 1.