
STRENGTHENING STUDENT VALUES AND MORALS THROUGH THE APPLICATION OF PHILOSOPHY INTO ISLAMIC EDUCATION

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Abstrak

Keberhasilan dalam Islam, khususnya dalam aspek pendidikan, adalah ketika mampu menghasilkan manusia yang memahami hakikat mensucikan hati (*takhalli*) yaitu terbebas dari sifat terkutuk yang akhirnya dihiasi dengan akhlak terpuji (*tahalli*). Oleh karena itu, pendidikan akhlak harus menjadi andalan pengembangan jiwa manusia guna menghasilkan manusia beradab yang sadar dan sadar akan kedudukan yang sebenarnya dari setiap hal yang ada berdasarkan nilai-nilai Islam. Tujuan penelitian ini adalah untuk mengidentifikasi relevansi penerapan filsafat ke dalam kurikulum Pendidikan Islam serta peran filsafat Islam dalam penguatan nilai-nilai moral. Penelitian ini dilakukan dengan menggunakan metode kepustakaan melalui studi literatur sebagai referensi penelitian. Pendidikan terpadu berlandaskan tauhid dan berlandaskan falsafah Islam serta nilai-nilai yang perlu ditingkatkan. Selain itu, penulis juga mengusulkan kajian lebih lanjut dalam mengevaluasi kembali sistem pendidikan yang ada dari segala aspek untuk memastikan bahwa sistem pendidikan yang telah dan akan dilaksanakan benar-benar sesuai dengan keinginan dan cita-cita Al-Qur'an dan Sunnah Nabi SAW.

Kata kunci: *Filsafat, kurikulum Pendidikan Islam, Penguatan nilai-nilai moral.*

Abstract

Success in Islamic Education means the ability to produce congregant who understands the essence of purification of feelings (takhalli) that is free from immoral behavior molded by commendable morals (tahalli). Therefore, moral education should be the mainstay of the development of the soul in order to spiritually instill individuals who are aware of their responsibilities in Islamic teaching. This study aims to identify the relevancy and the role of Islamic philosophy in strengthening moral values. This study was conducted using bibliographic methods through literature highlights as a reference for the study. In completing this article, the writer integrates monotheism, Islamic philosophy, and values needed to be improved. In addition, re-evaluation of the existing education system from all aspects is recommended to ensure the education system implemented follows the Qur'an and the Sunnah of the Prophet (PBWH) hopes and aspirations.

Keywords: *Islamic Education curriculum, Philosophy, Strengthening Moral Values.*

INTRODUCTION

Lately, we are faced with various phenomena that shape world scenarios such as issues of globalization, information and communication technology, a world without borders, and issues of crime and violence which are factors causing symptoms of student moral collapse. This is a consequence of educational dualism

which pervades all sectors of human life. As a result, there is a split in education between knowledge based on revelation and scientific disciplines and reason because one system only emphasizes intellectual knowledge (modern science) and another system only emphasizes naqli knowledge (Norhisham, 2011). This understanding fails to present the diversity of scientific disciplines and scientific hierarchies in an integrated and harmonious form, even though human nature was created by Allah SWT with physical and spiritual elements that need to be developed together.

(Al-Attas, 2010) and (Daud, 2006) emphasized that the main effect of being too excited about celebrating this aspect of science and technology is the loss of moral and ethical values. This will also give birth to two groups of Muslims, namely professional groups who do not have true Islamic morals. The second group is Muslims who have noble morals, but do not have the skills to build a country (Saffen, et.al, 2017). All of these problems ask us to evaluate and rethink what form of education we should focus on for the nation. children. (Daud, 2005) states that success in Islam, especially in the educational aspect, is when it is able to produce humans who understand the essence of purifying the heart (takhalli) free from cursed nature which ultimately adorns them with commendable morals (tahalli). Therefore, to realize this success, one of the steps that need to be taken is to apply philosophy to the Standard Elementary School Curriculum syllabus. The purpose of this study was to identify the objectives of Islamic Education, identify the concept of moral development according to Islam, identify the relevance of applying philosophy to the curriculum of Islamic Education, and identify the role of Islamic philosophy in strengthening moral values.

METHOD

This study uses the bibliographical method or library research with reference to scientific sources such as journals, books, articles, proceedings, seminars, and other relevant sources from the internet. All of these reference sources are reviewed and discussed in the title of this study.

RESULTS AND DISCUSSION

Purposes of Islamic Education

The aim of Islamic Education is to produce human beings who have noble character. A person who is materially and spiritually aware of his responsibilities to God Almighty, a person who understands and maintains justice for himself and others in his community, who continuously strives to improve every aspect of himself towards perfection as a moral human being, namely a person who always trying to instill acceptable good qualities in all aspects of life, or a human being who lives his whole life purely and honestly based on Islamic ethics (al-Attas, 2007). This goal can be achieved through exposure to elementary school students

about the nature of divinity, the nature of humanity, and the nature of natural events. Through this affirmation, it provides an understanding that the Islamic Religious Education curriculum must integrate three factual concepts in the approach and pedagogy of Islamic Religious Education teachers because the process of Islamic education is a human life cycle that complements each other with all existing systems. exists in a social and environmental environment.

Islamic education from a philosophical point of view not only shows the perfection of Islam as a comprehensive life system but also aims to reveal real-life practices as a Muslim who has a noble character and has a full appreciation as a servant of Allah on earth. In line with that, through research on the nature of Islamic philosophy, it will be possible to produce people who are aware of what is stated in the objectives of Islamic Education, namely the application of moral values based on human dignity values. Through the gift of reason, learning potential and individual skills, students will understand and carry out their duties as servants and caliphs of Allah. By taking a literature review approach, this paper discusses three facts in strengthening one's moral values and character and the analysis of the literature aims to analyze the concept and content of facts and make the noble character an ingrained practice (*istiqamah*). within students.

The Concepts of Moral Establishment According to Islam

Islam is a religion that emphasizes the development and formation of noble characters and personalities among all individuals. Morals build a person to become a person who is submissive and obedient to the commands and prohibitions of Allah S.W.T. besides having a pure inner nature in terms of personal and external personality. Morals in language are a trait that resides in the soul, both naturally (nature) and cultivated, which influences good and bad attitudes (Bugha, 2017). The same meaning was also put forward by (Omar, 2016), (Aroff, 2019), (Din, 2001), (Hasibuan, 2003), and (Suhid, 2005) state that the word morals is the plural form of the word *khuluq* (behavior), beliefs, beliefs, or religion (Suhid, 2005). From the several definitions stated above, morality can be said to have a meaning that includes four relationships, namely the moral relationship with God, the moral relationship with oneself, the moral relation with society, and the moral relation with the environment.

Meanwhile, morals in terminology are defined in two forms, namely Islamic morals and philosophical morals. Islamic morality is morality that comes from the revelation of the Al-Quran and As-Sunnah. Meanwhile, philosophical morality is morality that originates from the efforts of human thinking abilities (Din, 2001). The two forms of morality above are in line with the opinion of Nasir Omar (Omar, 2016), regarding the criteria for Islamic ethical values, namely values from God that are manifested through the nature of divinity, the nature of human events, and the nature of natural events resulting from the use of abilities given to him by God, such as reason, senses, etc. (Gazalba, 2018) and (Aroff, 2019) defines morality as a



personality attitude that causes human behavior towards the Creator and other human beings, towards oneself, animals and the environment in accordance with the commands and prohibitions as well as the instructions of the Qur'an and Hadith.

Therefore, the educational process is an important agenda in society through a balanced human development that maintains the four relationships. It must start with the enrichment of the mind, balance spiritual and physical needs and ultimately lead to people who have noble characters (Mustapha Kamal, Zahiah, and Abdullah, 2010). This is also explained in the objectives of Islamic Education Philosophy which plays a role in shaping human beings. Those who meet the characteristics of a perfect and pious person are: (i) have firm faith; (ii) obey and diligently carry out the commands of Allah SWT; (iii) have noble and good morals, and social attitudes; (iv) have high knowledge and intellectual ;(v)) able to be independent in all aspects; (vi) ready to assume religious responsibility (Halim, 2019).

Relevance of The Application of Philosophy in The Islamic Education Curriculum Through Literature Highlights

Etymologically, al-Farabi defines philosophy from the word mu'arrabah which comes from ancient Greek and consists of two syllables namely Philo which means love, and Sophia which means wise or wise. When combined it means love of wisdom. This word has been widely used among Arabs and Muslims until it changes its sound a little to become a philosophy. In English, the word Philosophia is called philosophy. While philosophers are called filaysuf which means lover of wisdom and in English Philosopher. The word Philosophia exists because of an increase in activity involving thought, research, and debate about the mysteries of natural events, metaphysical questions, and matters relating to ethics. Therefore, based on the understanding of the word philosophy, the author has reviewed and analyzed several previous studies related to this field of study. The issues raised in this study are aimed at the relevance of the application of the problem of the nature of divinity, the nature of humanity, and the nature of natural events in Islamic Education.

In the formation of perfect and pious human beings, (Malik, 2001) explains that the main aspect that needs to be emphasized is the nature of divinity to call on humans to become monotheistic and worship only Allah SWT. The perfection of the divine nature and the idea of Allah's power pervades the entire universe which makes everything between the heavens and the earth, creating creatures small and large whether they can be perceived with the naked eye or which are hidden from human sight and knowledge. Humans who are endowed with reason will certainly ask themselves whether everything that is seen happened by itself or the existence of a supreme power that created all of it. This writing is in line with al-Kindi's views in discussing the concept of divinity which emphasizes the importance of

using reason in knowing the existence of Allah SWT. Through the appeal contained in the Koran, Allah invites people to contemplate and think about His creation which includes natural events and human beings (Sahhibuddin, 2006).

However, the mere use of reason without being guided by religion and revelation should lead humans to go astray in seeking the essence that is beyond their ability. This case coincides with the study of (Faizul, 2013) that reason also has a limited ability to say something, especially about the nature of the substance of Allah SWT and matters of Islamic justice. The nature of the occurrence of the human mind has certain limitations, namely that it is only capable of responding to the real realm of the senses, while not for the unseen realm. Through problems with real natural events, it will increase human faith and self-confidence about the divine concepts of Rububiyyah and Uluhiyyah.

This finding is also supported by a study conducted by (Yahya, 2012) explaining that human interaction with the universe through the Koran, reason and five senses, observation, observation, and scientific testing can trigger various types of knowledge to be used as a method for dealing with problems. related to the environment. When referring to the contents of the Koran, one finds that natural issues have been used as a basis for recognizing and approaching God. The nature that people witness today bears the sign of Allah's greatness, but human feelings toward His greatness can only be used by those who use reason.

Therefore, the elements contained in FPI's goal is to make the Koran and al-Sunnah sources of understanding about the nature of divinity and the nature of human creation, precise and ideal. The search for the nature of divinity in Islam according to the Kalam methodology is generally through reasoning on the word of Allah SWT within the framework of faith in Allah and logical considerations. The interaction between reason and the Qur'an has encouraged humans to seek the nature of the universe and then acknowledge and believe in the existence of God as the creator of this world. As Allah says in Surah Al-Imran (3:190-191):

“Indeed, in the events of the heavens and the earth, and in the alternation of night and day, there are signs (power, wisdom, and the extent of Allah's mercy) for people of understanding; (That is) those who chant and remember Allah when they stand and sit and when they lie down together, and they also think about the events of the heavens and the earth (while saying): "O our Lord! You did not make these things in vain -Via, you are holy, so protect us from the punishment of hell” (Basmeh, 2001).

Based on the verse above, the basis of faith and belief is related to the nature of divinity which includes views on the nature of natural events created by Him. This concept is formed in accordance with the mold of Islamic Philosophy when it encourages people to think about the nature of natural events in order to build harmony and balanced development between individuals, society, and the environment.



Furthermore, (Zul'azmi, 2012) study through Hamka's research on the relationship between divine philosophy and natural philosophy. Hamka emphasized how important the existence of nature is as a logical basis for humans to think about the existence of God. This is because the debate about natural events is a subject that triggers philosophical questions. The nature of nature also helps humans to hold on to one another and believe that everything in this universe is not a coincidence but is planned by the creator so that humans can know and approach God so that it becomes a philosophy of divinity in every human being. creature. Hamka's view is in line with al-Khindi's view that this world was created based on god (cause) and that God is Allah SWT and the study of nature is intended to help humans understand the Creator of this world as well as get closer. to Allah SWT (Shahibuddin, 2006).

Humans have started to think about the creator because it is an effect that arises from various feelings after they witness nature. Philosophers always try to understand nature so that what they believe so far is not due to mere imitation but through observation and research that convinces them to reach the truth. The author also concludes that the philosopher's appeal aims so that humans do not become a group that is stagnant or obsessed with lust in believing or believing in something including religion. However, Hamka also reminded us that the revelation of the Koran remains the main source in guiding people to think about the existence of God and His power based on an analysis of the existence of nature.

Furthermore, the study of (Shakirah and Azizan, 2014) found that the spiritual factor of religion is the basis for the development of human capital. In the discussion, the researcher explains the fact of human creation from an Islamic perspective through the Qur'anic explanation of the events of the descent of the Prophet Adam as in sura al-Najm verse 32, sura Sajdah verse 9, sura al-Mukminun verse 9 and sura az-Zumar verse 6 The verse explains that the human physical element was created from the soil on earth so that the demands of all physical human needs also come from the soil such as food and drink, clothing, and jewelry as well as housing and security. So Allah SWT has sent down Islam to mankind so that it remains at the human level. The physical element that has been defined in Islam is a tool to achieve spiritual goals.

It is clear that Allah SWT has created humans from two elements, namely the physical element which originates from the earth, and the second from the spiritual element which originates from the divine element. (Shakirah and Azizan, 2014) also explained that humans are creatures of Allah SWT who play an important role as caliphs on this earth. This is clearly stated in Surat al-Baqarah verse 30 that the creation of humans on earth is as a natural leader and endowed with common sense to prosper the earth (Basmeh, 2001). Through the process of education, the phenomenon of human reason enables humans to receive and

impart knowledge among humans while fulfilling their responsibilities toward spiritual and physical demands.

This view is also expressed in the writings of (Stapa, 2009) that the Islamic religion is characterized by wasatiyyah (moderate) which does not place too much emphasis on the spiritual aspect to the point of ignoring material (physical) aspects, does not focus only on the hereafter to the point of forgetting the world. In addition, Islam is a religion of ijabiyyah because it has a positive effect on human life through its relationship with other people (habluminannas) and its relationship with Allah SWT (habluminallah). (Yusof and Ahmad, 2011) also explained that the essence of human existence is as a servant of Allah, which means surrendering completely to Him because Allah SWT is the real owner of wealth and all resources, while humans are only caliphs, namely trustees. responsible for the prosperity of this world.

Finally, another research explains that the concept of worshiping God is not just a duty and obligation, it is even the reason for the existence of humans and jinns in this world (Setiawan, 2015). Within the entire framework of the Islamic religion, it is not only focused on carrying out certain worship to the exclusion of other-worldly affairs. This is in line with the word of Allah SWT in Surat Hud verse 61 that the purpose of humans being placed on earth is to carry out the task of prospering the earth and revealing Allah's secrets which show the greatness, oneness, and decency only Allah has the right. worship and holiness (Basmeih, 2001). However, the work to prosper the earth must be based on monotheism so that humans do not follow the will of their desires a form of violation and violation of the rights of God as the true owner of the earth and humans themselves occurs.

The Role of Islamic Philosophy in Strengthening Moral Values

Based on the highlights of the literature that has been carried out, the debate about the use of reason in finding the relationship between the nature of divinity and the nature of natural events is actually the most important element to strengthen the formation of human beings with noble character. character towards God, oneself, fellow human beings, and the environment. This is because Islam is not just a religion that only develops spirituality, in fact, Islam is a religion that emphasizes a view of life because it provides answers to life's eternal questions such as human origins, the purpose of human life, where are they going to go and what is the true meaning of life.

Through these questions, humans will use reason optimally because it requires a thinking approach through observation, analysis, and reasoning in presenting arguments and making it as a lesson to get closer to God. According to Ibn Khaldun, the cultivation of reason and thought can be increased through observations and studies that go beyond common sense and in the end will have a strong grip and be afraid to do things that violate the norms and values of Islamic society. (Syaubari and Yunus, 2017).



In other words, religion is the basis for the formation of human morality. Without religious ties, moral education will not be stable and permanent, but only temporary which will eventually lead to the failure of moral education. Strictly speaking, the application of Islamic philosophy is believed to be able to influence the way of thinking of children, especially teenagers, and then their behavior. Therefore, people who respect divine nature and human nature are more directed to practice Islamic moral values and avoid bad deeds (Suhid 2005). In addition to having self-reliance (mental and physical) and value or self-esteem, individuals must also have strong religious beliefs in facing life's challenges.

Knowledge will also guide people toward the right path of education and build good and commendable morals. This search for knowledge is confirmed by (al-Ghazali, 2001) in *Ihya'* who says:

The noblest existence in the world is the human race. And the noblest part of human nature is the heart. Guru works to perfect the heart, grow it, clean it, and bring it closer to Allah SWT. So on the one hand teaching knowledge is worship to Allah, and on the other hand, it is a *Khilafah* (the position of caliph) with Allah SWT. Because humans are Allah's caliphs, Allah helps the hearts of knowledgeable people ('*alim*) towards knowledge which is one of His special attributes. Knowledge is also like a treasurer for the soul of the things it keeps (al-Ghazali, 2001).

This view is based on intellectual aspects, including the emphasis on the heart that must be cleaned and charged with knowledge. Knowledge is obtained through reason, according to (al-Ghazali, 2001), humans have the glory of thinking, namely reason as a source of knowledge, a gathering place, and also its basis. Through knowledge, humans can gain glory both in this world and in the hereafter while maintaining a relationship with Allah SWT.

Furthermore, the debate about the nature of the existence of nature can shape humans who behave with the environment. Knowing the essence of the existence of nature apart from the use of human reason requires an approach from the Qur'an to go beyond the limits of human metaphysics in understanding the unseen. This is because the Al-Quran is not only textual but also contextual to the existence of this world and also human life. Therefore, humans need the help of the Qur'an and are supported through the study of science (mind) in understanding supernatural things such as processes of environmental events, human events, and the destruction of nature. The use of reason is one way to seek answers to the universe because every event and natural phenomenon that occurs is one of the beliefs of the Qur'an as a revelation from Allah SWT. Therefore, it is clear that the debate about the nature of nature's existence can enrich the elements of human belief and can provide deep faith in the Rububiyah monotheistic concept of God's power to own, create and govern nature and all His creatures.

The last debate is about the relationship between these three facts that will form a person who maintains social and environmental relations. The results of the

literature review explain that the purpose of humans being placed on earth is to carry out their duties as caliphs to prosper the earth. Based on a study of the Qur'anic verses of Surat al-Imran verses 104 to 110, one of the duties of the caliph is to be responsible for *maarif nahi munkar* which means the act of maintaining good and preventing harm (Basmeih, 2001). This concept plays an important role in ensuring that a Muslim is responsible for his environment to form a harmonious life. In addition, people who research, think about, and study natural events created by Allah SWT will be able to identify the systems that control nature.

This is also explained by Miskawayh (Sullah, 2010) regarding metaphysical theory, namely about God, nature, and the human soul which provides a connection with the ideas expressed about morality. The presentation of the system will make humans able to live better and plan and able to give birth to human beings who are moral and ethical when they know the greatness of the system that governs this world. Through morals, a Muslim's personality is built with commendable qualities to act in harmony with the environment such as *qanaah*, *mahabbah*, *ihsan*, and *ta'awun* (Zuhdi and Saifudi, 2002). Therefore, it is clear that people who do good are the result of people who are knowledgeable and have faith.

CONCLUSIONS AND SUGGESTION

In science and philosophy, reason plays a major role as the next trigger and solution to every question of the three facts. However, in Islam, reason is not the main solution to this problem because the main determinants are faith, knowledge, and strong morals. Therefore, the integration of education with the process of implementing and cultivating moral and ethical values needs to be practiced by every human being, as well as avoiding all vile traits that can damage the integrity and development of the whole human being. Therefore, integrated education that is centered on monotheism and based on Islamic philosophy and values needs to be improved.

Therefore, further studies need to be carried out immediately, especially in re-evaluating the existing education system from all aspects to ensure that the education system that has been and will be implemented is truly in accordance with the wishes and ideals of the Al-Quran and As-Sunnah Rasulullah SAW.

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