



The Concept of Moral Education About Eating and Drinking In The Book Bulughul Maram and Its Relevance to Islamic Education In Indonesia

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Abstract

This research is motivated by the phenomenon that shows that eating and drinking etiquette among some children and students is still underappreciated. Habits such as eating in a hurry, not cleaning up leftovers, drinking while standing, and excessive consumption of food and drink are often observed. Yet, Islam has clear moral guidelines on this matter, as recorded in the Book of Bulughul Maram. Therefore, starting from observations of eating and drinking etiquette, which is often neglected in society, it becomes a driving force for the importance of instilling noble moral education in Muslims as a whole from an early age.

This research aims to, 1) To find out the concept of moral education regarding eating and drinking in the book Bulughul Maram. 2) To find out how relevant the concept of moral education regarding eating and drinking in the book Bulughul Maram is to Islamic education in Indonesia.

This research uses qualitative research methods with a library research approach. The primary data source in this research is the book Bulughul Maram min Adillah al-Ahkam Ibnu Hajar al-Asqalany, and the secondary data source is through in-depth study of the book Syarah Bulughul Maram Volume 5 by Yazid bin Abdul Qadir Jawaz, Mukhtasarul Kalam al Bulugh al-Maram by Faishal Alu Mubarak, and Syarah al-Jami' by Abdullah bin Abdurrahman al-Bassam, as well as other relevant supporting literature with the topic of moral education and Islamic education. Data collection techniques were carried out using descriptive analysis techniques.

The results of the study indicate that the concept of moral education regarding eating and drinking in the Bulughul Maram Book emphasizes the values of cleanliness, gratitude, discipline, manners, responsibility, moderation, adherence to the sunnah of the Prophet Muhammad, health, and simplicity, which overall shape a civilized Muslim personality. The hadiths studied do not only contain prohibitions or commands, but also contain profound wisdom for the formation of morals. Its relevance to Islamic education in Indonesia, namely these concepts can be integrated into the Islamic religious education curriculum to shape the morals of students who are religious, care about cleanliness and health, and have an awareness of the importance of simplicity and gratitude in daily lives. This is in accordance with the goal of education which wants to produce students who are faithful, pious, and have noble character.

INTRODUCTION

Moral education is considered essential for developing individuals with noble character and commendable behavior. The essence of Islamic religious education is to develop good morals and character, with the hope of creating people with high morals, pure souls, noble ideals, and good character. Therefore, it can be concluded that moral education plays a vital role in improving human morals and supporting them in achieving a better life.

Moral development is a concept that must be the primary goal of education and is its most important aspect. Morals are one of the pearls of life or traits that distinguish humans from other creatures throughout life. Humans will no longer be able to communicate on the same level as God's most noble creatures if they lack morality. This is because the fundamental values and principles that should serve as the perspective and perspective of society are beyond the control of humans as individuals.

Morals play a crucial role in human life, whether as individuals, communities, or nations, because the rise and fall of a society are determined by its morals. If morals are good, then the body and mind will be prosperous. If morals are bad, both will suffer. After witnessing the many moral deviations that occur today, it would be good if humans learn from their mistakes and transform themselves into better individuals who act in accordance with the decrees of Allah SWT and observe etiquette in every daily activity or activity, especially the etiquette of eating and drinking.

The etiquette of eating and drinking in Islam regulates the etiquette of starting to eat and drink, during eating and drinking, and finishing. Many people view the process of eating and drinking as something commonplace, customary, or a necessity of life. However, this is not the case in Islam. Islam is a religion of mercy for the universe, a religion that explains all forms of benefit (goodness) for humanity, from the smallest and lightest problems to the most profound and serious. Therefore, no problem remains unexplained within it. One of the beauty and perfection of Islam is the existence of rules and etiquette for eating and drinking. Eating and drinking are daily routines that can be practiced religiously. However, many people unfortunately never pay attention to their eating and drinking habits. It is not just about using the correct hands when eating, using a spoon, or drinking. But there are many more, such as washing hands before eating, praying before and after, eating and drinking while sitting, not criticizing food that is not liked, not overindulging, not spilling food or liquids, not leaning or lying down while eating or drinking, always choosing the food that is closest to him, and so on.

Problems with table manners among students today include a lack of awareness of proper table manners, such as not washing hands before eating, talking with a full mouth, or eating hurriedly. The first bad trait that dominates children is greed. Therefore, parents must educate their children not to pick up food except with the right hand, to recite the Basmalah (in the name of Allah) when eating, to pick food that is close by, to not stare at food for too long and to pay attention to others eating, to chew food thoroughly, not to skip bites, not to lick their hands except for the third finger, and not to lick their clothes when food falls on them.

Several experts have conducted research, such as the study by Heriyanto, Ahmad Sastra, and Akhmad Alim entitled *The Concept of Moral Education in the Book Bulugh Al-Maram Min Adatil Ahkam*. The conclusion of the study is: Moral development in the relationship between humans and God is not associating partners with Him. Toward oneself, it is about being sincere in one's activities and filled with love. As for others, these include: helping each other, obeying parents, giving alms, doing good, helping others, calling for goodness, calling for friendship, and not harming other Muslims for more than three days. The similarities between these two studies are that they both discuss the concept of moral education in the book *Bulugh Al-Maram Min Adillatil Ahkam*. The difference between the two studies lies in the research object. The author's study discusses the concept of moral education regarding eating and drinking in the book *Bulughul Maram* and its relevance to Islamic education in Indonesia.

The purpose of this study is to determine the concept of moral education regarding eating and drinking in the book *Bulughul Maram* and to determine its relevance to Islamic education in Indonesia.

METHODS

This research uses qualitative research methods with a library research approach. The primary data source was taken from the book *Bulūgh Al-Marām min Adillatil Ahkam*, which was compiled by al-Hafizh Ibnu Hajar al-Asqalani, while the secondary data or additional data sources which according to the researcher serve to support the main data are other books or journals that study the concept of Moral education or secondary data in this research are *Syarh Bulūgh Al-Marām* volume 5, *Mukhtasarul Kalam ala Bulugh al-Maram*, and *Syarah Buku al-Jami'*, as well as journals relating to the concept of moral education and Islamic education. The data collection technique in this research is documentation technique. The technique used in analyzing this research data is content analysis. The data analysis steps undertaken by the researcher included understanding, identifying, classifying, and analyzing Ibn Hajar Al-Asqalani's book *Bulughul Maram* to conclude the concept of moral education regarding eating and drinking and its relevance to Islamic education. For this study, the author employed theoretical triangulation, the use of various different theories to ensure that the collected data met the requirements.

FINDINGS AND DISCUSSION

This section describes the research results and a comprehensive discussion regarding the concept of moral education regarding eating and drinking in the *Bulughul Maram* book and its relevance to Islamic education in Indonesia through a content analysis approach.

Research Findings

Based on the data analysis conducted, the following section presents the research findings, which cover four hadith related to the etiquette of eating and drinking:

1. Hadith about licking fingers after eating

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا، فَلَا يَمْسَحْ يَدَهُ، حَتَّى يَلْعَقَهَا، أَوْ يُلْعَقَهَا (مُتَّفَقٌ عَلَيَّ)

Meaning: "Ibn Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: "When one of you eats food, let him not wash his hands until he has licked it or licked it on someone else." (Muttafaq Alaihi)

This hadith demonstrates that food and drink have their own honor and dignity. However, if one does not lick any food residue on one's fingers or hands, it is recommended not to wash one's hands. This is because the food will flow with dirty water, dirt, urine, and other impurities. This is a form of disbelief and an insult to Allah's blessings. Therefore, one should lick one's hands and fingers until no food remains on them, or ask someone else, such as a child, wife, servant, or the like, to lick them.

The ruling on licking one's hands after eating is sunnah, not obligatory. This sunnah is done to preserve the blessings of the food and its cleanliness rather than washing it immediately, which would then be wasted. The blessings contained in the hadith are the reason for the recommendation to lick one's fingers after eating and not to leave food on the table. Fallen. According to al-Nawawi, there is actually a blessing in the food humans eat. However, they do not know where the blessing lies, whether in the part eaten or in the remains. Furthermore, blessings may also be found in the bits of food that fall, so they should not be left unattended. Blessings are the establishment and increase of goodness in enjoying the actions that bring blessings. Blessings are things that can produce well-being and safety, as well as the strength to obey Allah SWT.

Based on the author's analysis, the concept of moral education contained in the hadith about licking one's fingers after eating is related to developing a mental attitude that appreciates Allah's blessings, fosters gratitude, instills the value of simplicity, and fosters togetherness in social life. From an educational perspective, this teaches students not to waste even the smallest bit of food and not to wash their hands hastily before ensuring that any food that sticks to them has been consumed. This demonstrates a deep sense of contentment and gratitude. Furthermore, the suggestion to even ask others to lick their fingers in a cultural context demonstrates the value of love. Love, openness, and mutual trust within the family environment lead to the formation of empathetic and loving social character.

Based on the context of Islamic education in Indonesia, this hadith is highly relevant to supporting student character development, particularly in developing the religious and social dimensions as outlined in the Pancasila Student Profile, and supporting the spirit of Wasathiyah (moderate) Islam that balances spiritual and social life. Given the phenomena of food waste, consumerist lifestyles, and modern individualism, the moral values of this hadith are crucial to internalize in both formal and non-formal education systems. The application of these values can begin within the family environment and then be reinforced in Islamic educational institutions through the practice of table manners, Islamic jurisprudence (fiqh) and morals, and integrative and applicable character development.

2. Hadith prohibiting drinking while standing

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا (أَخْرَجَهُ مُسْلِمٌ)

Meaning: "From Ali Radliyallaahu 'anhu that Rasulullah Sallallaahu 'alaihi wa Sallam said: "None of you should drink while standing." (HR. Muslim)

This hadith explains that there is a prohibition on drinking while standing, because in principle the origin of the prohibition is prohibition. That's why the scholars of the Zahiri school of thought think it is haram.

In practice, Rasulullah SAW gave more examples of eating and drinking while sitting, in fact many of his friends said that the Prophet always ate and drank while sitting. Sheikh Muhammad Nashiruddin Al-Albani said that except in certain conditions which caused the apostle to be forced to drink while standing, for example if the position was narrow or the place for drinking was hanging. There are several narrations which reveal that the Prophet once drank while standing under certain circumstances. Ibn Abbas said: "I once gave Rasulullah Zamzam water to drink, then Rasulullah drank it while standing. Therefore, among Islamic scholars, drinking while standing is permissible, but sitting is preferable.

Based on the author's analysis, the concept of moral education derived from the explanation of the hadith prohibiting drinking while standing is one of the Prophet's teachings instilling the values of politeness, caution, and etiquette in everyday life. Furthermore, this hadith embodies the values of politeness, humility, and discipline in action. Drinking while sitting not only demonstrates a calm and orderly demeanor but also reflects a Muslim's ethical standards for maintaining self-respect before others. This also teaches Muslims that every action, including eating and drinking habits, requires adherence to rules and etiquette.

The relevance of the concept of moral education in this hadith to Islamic education in Indonesia is significant. Amidst the development of technology and globalization, Islamic education in Indonesia is required to maintain and instill moral and ethical values in the lives of students. Based on the context of the Islamic education curriculum in Indonesia, the values contained in this hadith should be integrated into various subjects and learning activities, so that they become not only theoretical knowledge but also foster lifelong habits reflecting noble morals. Furthermore, the prohibition on drinking while standing can be interpreted as part of the education of discipline and self-control.

3. Hadith about eating with the right hand.

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ، وَيَشْرَبُ بِشِمَالِهِ (أَخْرَجَهُ مُسْلِمٌ)

Meaning: "From Ibn Umar Radliyallaahu 'anhu that Rasulullah Sallallaahu 'alaihi wa Sallam said: "When someone among you eats he should eat with his right hand and drink he should drink with his right hand, because in fact the devil eats.

Rasulullah Sallallaahu 'alaihi wa Sallam explained that eating and drinking with the left hand is satanic behavior. Whoever resembles a people is considered part of them, imitating Satan is a forbidden act and is absolutely not permitted.

According to Imam Syafi'i and Imam Ahmad bin Hanbal in the book Al-Mausu'ah Al-Fiqhiyyah Al-Kuwaitiyah, eating and drinking with the left hand in non-emergency situations is makruh. According to the opinion of other scholars, namely Ibn Hajar al-Atsqalani, Ibnul Qayyim, Shaykh Muhammad bin Shalih al-Utsamin, and Shaykh Muhammad Nashiruddin al-Albani, the law of eating and drinking using the left hand is haram. Unless you are unable to eat or drink with your right hand due to paralysis or other emergencies, you are allowed to eat or drink with your left hand.

Based on the author's analysis, this hadith contains the concept of moral education which emphasizes the importance of habituating good behavior based on ethical values and Islamic manners in everyday life. Eating and drinking are routine human activities, but Islam provides very specific directions regarding the procedures for implementing them as a form of moral education which includes aspects of politeness, cleanliness and compliance with the guidance of the Shari'a. The command to use the right hand when eating and drinking is not merely a technical matter, but reflects an attitude of respect for the etiquette taught by the Prophet SAW, as well as a distinction between the behavior of believers and the behavior of Satan which is synonymous with evil. In the context of moral education, habituating right-hand use can foster obedience, discipline, and sensitivity to moral values in everyday actions.

This hadith is highly relevant to Islamic education in Indonesia, given that Islamic education in Indonesia prioritizes the development of noble morals as one of its primary goals, as stated in the National Education System Law and in the vision and mission of Islamic educational institutions. The values contained in this hadith align

with the Indonesian Islamic education curriculum, which integrates religious teachings with real-life practices. Learning the etiquette of eating and drinking with the right hand can be internalized from an early age, through habituation, role modeling, and the delivery of Islamic religious education materials in schools.

4. Hadith prohibits excessive eating and drinking

وَعَنْ الْمِقْدَامِ بْنِ مَعْدِي كَرَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مَلَأَ ابْنُ آدَمَ وَعَاءً شَرًّا مِنْ بَطْنٍ (أَخْرَجَهُ التِّرْمِذِيُّ)

Meaning: "From al-Miqdam Ibn Ma'di karib that Rasulullah Sallallahu 'alaihi wa Sallam said: There is no container filled to the brim by the Children of Adam (humans) that is worse than the stomach." (HR. At-Tirmidhi)

This hadith is an argument for the disgrace of excessive eating and drinking. In fact, many hadiths are similar because they cause too much harm to the religion and the bodies of the people who practice them. Excessive eating and drinking invites various germs of disease and makes people lazy in worship.

Emptying your stomach of food has several benefits, while overfilling it causes many dangers. An empty stomach will cleanse the heart, increase the spirit, and clear the mind. On the other hand, being full makes you stupid, blinds your heart, and makes the enzymes in your stomach and brain build up, making it difficult to worship.

Based on the author's analysis, the concept of moral education in this hadith emphasizes the importance of restraining desires, maintaining physical and spiritual balance, and fostering awareness that all forms of excess, including consumption of food and drink, can negatively impact one's physical and moral health. This statement indirectly suggests that every Muslim should strive to differ from the behavior of Satan, a symbol of evil, and always maintain nobility and purity in every aspect of their lives, including eating and drinking. Islam does not prohibit eating and drinking, but emphasizes the principle of wasatiyyah (moderation) as an integral part of noble morality. Moral education, developed through this hadith, aims to shape individuals who are not enslaved by lust and who are able to live healthily, wisely, and responsibly with the bodies entrusted to them by God.

The relevance of this hadith in the context of Islamic education in Indonesia is significant, considering that one of the goals of national and Islamic education is to develop pious individuals who are physically and spiritually healthy and able to live in balance within society. Given the growing prevalence of consumerist lifestyles and the rise in disease-related unhealthy eating habits among the public, including students, the values contained in this hadith are highly relevant for internalization in the educational process. The Islamic education curriculum in Indonesia, particularly in Islamic Religious Education, can utilize this hadith as a foundation for teaching table manners and the importance of a simple life. Furthermore, the practice of frugality, avoiding waste, and maintaining health through balanced food intake can be incorporated into character-building activities in schools. Therefore, implementing the message of this hadith in the educational environment is crucial in producing a generation that is not only intelligent and healthy but also possesses noble morals in managing its physical needs according to Islamic guidance.

Discussion

The concept of moral education found in the *Bulughul Maram* Book, as research has shown, directly aligns with the definition of moral education. Moral education is defined as a conscious effort to guide, direct, and train individuals to develop morality and commendable behavior in accordance with Islamic teachings. In the author's view, the hadiths on the etiquette of eating and drinking are concrete examples of this guidance and training. The hadith about eating with the right hand is a form of cultivating good behavior, while the hadith about licking one's fingers is a guidance for the heart to be grateful. All of this demonstrates that moral education is not merely theoretical, but a transformative process that shapes a person's character and personality. The analyzed hadiths about licking one's fingers after eating, the prohibition against drinking while standing, eating with the right hand, and the prohibition against excessive eating and drinking shape a good personality and the morals of a Muslim.

The goal of moral education is to develop a perfect human being, a person who is faithful, pious, and has noble morals, and is capable of fulfilling his or her role as a servant of Allah and caliph on earth. The hadiths in *Bulughul Maram*, chapter on the etiquette of eating and drinking, significantly contribute to this goal, namely:

1. Cultivating grateful individuals: The hadith on licking one's fingers instills gratitude, which is a core element of faith and piety.
2. Cultivating civilized and disciplined individuals: The hadith prohibiting drinking while standing and eating with the right hand teaches manners, politeness, and self-discipline, which are essential for a person of noble character.
3. Cultivating moderate and caring individuals: The hadith prohibiting excessive eating/drinking fosters a moderate attitude (wasathiyyah) and an awareness of the importance of maintaining physical and spiritual health. This aligns with the mission of *hifdz an-nafs* (protecting the soul) within the *maqasid* of sharia.

The moral education methods relevant to the research findings are:

1. The Habit Method ('Adah), which teaches the etiquette of eating and drinking through the hadiths, aims to cultivate commendable behavior from an early age. Children are taught to eat with their right hand, drink while sitting, and to be moderate in their consumption. Consistent habits will shape character permanently.
2. The Exemplary Method (Uswah Hasanah), where the behavior of the Prophet Muhammad (peace be upon him) in these hadiths is the primary example. Teachers and parents are expected to exemplify these manners so that children can emulate them. Exemplary behavior is the most effective method because behavior is easier to imitate than mere verbal instruction.
3. The Advice Method (Mau'izhah), according to the author, these hadiths are a form of advice and guidance from the Prophet Muhammad (peace be upon him). The explanation of the wisdom behind each etiquette, such as eating with the right hand because Satan eats and drinks with his left hand, serves as advice to remind humans to avoid or shun Satan's actions.
4. Habituation (Ta'wid), namely basic moral education begins in the family environment, consisting of father, mother, and child. Children are young individuals who are still developing. In essence, education begins within the family because everyone comes from a family. Before the existence of educational institutions, namely schools, the family existed as an institution that plays a vital role in this child's education, laying the foundation for education. Within the family environment, a child receives teachings and education from their parents, which will influence their current and future behavior. Parenting patterns, both physical and psychological, are reflected in the speech, behavior, attitudes, and actions given to children.

According to the author, as explained in chapter two, Islamic education is the process of physical and spiritual guidance based on Islamic teachings, leading to the formation of a Muslim personality that implements Islamic law in daily life for happiness in this world and the hereafter. This includes aspects of tarbiyah (nurturing), Ta'lim (teaching), and ta'dib (moral formation or etiquette). The hadiths on the etiquette of eating and drinking provide guidance, both physically (how to eat cleanly and healthily) and spiritually (gratitude, discipline, and self-control). This fosters a Muslim personality that is not only devout in routine worship but also civilized in daily life. These hadiths demonstrate how Islam regulates all aspects of life.

In the context of education in Indonesia, it is necessary to instill the values contained in the hadiths on the etiquette of eating and drinking from an early age through religious education. This material can be integrated into religious subjects or character education in schools. For example, when teaching gratitude, it can be synchronized with the hadith on licking fingers.

CONCLUSION

Based on the results of the author's research and analysis of four hadiths in the Bulughul Maram Book, covering the chapter on the etiquette of eating and drinking, the following conclusions can be drawn, in accordance with the problem formulation and problem limitations:

1. The Concept of Moral Education Regarding Eating and Drinking in the Bulughul Maram Book

The hadith about licking one's fingers after eating demonstrates moral education regarding the importance of appreciating the blessings God has given, expressing gratitude, and avoiding waste due to the blessings contained therein.

The hadith about the prohibition on drinking while standing teaches the importance of ethics and careful behavior, and demonstrates how Islam regulates aspects of life that seem simple, yet impact the development of disciplined and polite character.

The hadith regarding the recommendation to eat with the right hand teaches the importance of following the Sunnah of the Prophet Muhammad (peace be upon him) and avoiding habits that resemble the behavior of Satan, namely eating and drinking with the left hand.

2. Relevance to Islamic Education in Indonesia

The relevance of the concept of moral education derived from these four hadiths to Islamic education in Indonesia is that the moral values contained therein align closely with the goals of national education, namely to develop individuals who are faithful, pious, and possess noble character. Based on the context of Islamic education in Indonesia, these values can be applied in religious education, character development in schools, and as a foundation for building a healthy, orderly, and responsible lifestyle.

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