

The Values Of Islamic Creed Education in The Book Aqidatul Awam by Syekh Ahmad Marzuki and its Implication in Islamic Religious Education in The Era of Digitalization 2023

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ABSTRACT

The aim of this research is to analyze the values of Islamic faith education in the book *Aqidatul Awam* by Syekh Ahmad Marzuki and its implications for Islamic religious education in the 2023 digital era. This research is a type of library research. The primary data source is the *Aqidatul Awam* Book, published by "Al-Miftah" Surabaya and secondary data sources using a semiotic approach, data collection methods using reduction, heuristics and hermeneutics as well as documentation, then for data analysis using constant analysis. The research results are as follows: 1) The Book of *Aqidatul Awam* by Sayyid Ahmad Al-Marzuki, there are 6 components, including: a. Faith in Allah which includes the attributes of Allah, b. Faith in the Messenger of Allah, c. Angel Faith, d. Faith in Allah's books, e. Faith in the last day, f. Faith in fate. 2) The implications of the *Aqidah* Education Values in the *Aqidatul Lay* Book in the Digitalization Era 2023 are believed to be 3 types: a. Muslims will not worship anyone other than Allah b. In order to avoid the influence of misleading religious teachings from technological advances, c. Make the Islamic religion grow more.

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1. INTRODUCTION

Education is an effort to improve oneself in all aspects, this definition includes educational activities that involve teachers and those that do not involve teachers (educators), including formal education, both formal and informal. Education is the most important goal in life, both individually and as a whole. The target of tarbiyah is the benefit of the people. Thus, the most essential principle of tarbiyah (education) is to achieve Allah's pleasure. Education is an effort to mature a person as a whole (out and out) in the sense of demands that demand that he be educated and have freedom of thought, action and speech as well as self-confidence with a full sense of responsibility in every behavioral act of daily life (Yogaswara et al., 2019).

Education is an effort made towards complete personal development. Getting an education is the most important thing you can do for yourself and your community. The aim of tarbiyah is to advance the common good. That's why achieving Allah's approval must be at the forefront of every tarbiyah (education). Education is an effort to form a complete human being, who is able to think, act and speak independently, and can take full ownership of his actions and the consequences of his words and actions in everyday life. Freedom of thought, action and speech allows a population to demand education (Siviana Sari & Ilyas Alfatah, 2021) .

Aqidah means the principles of a person's faith that have been determined by Allah, as a human being or servant of Allah it is absolutely mandatory to believe in them so that they are worthy of being called a believer (*mu'min*). This does not mean that a person's faith is instilled in a person dogmatically, because a person's faith must go through a process of *aqli propositions* . Because human reason is very limited, and not everything that is believed can be seen by human senses and cannot be reached by human reason. If the human body is analogous to Aqidah, then it is the brain. Therefore, the first thing that must be changed when a society's religion is eroded is that society's faith; This also has implications for how we characterize the pleasures of this life and the afterlife (Karim, 2016) .

In ordinary language, faith is understood as a strong and sturdy bond, knot and agreement. Bond in this sense refers to the basic meaning that humans from birth are bound by a strong agreement to accept and acknowledge the existence of a creator who regulates and controls them, namely Allah. Apart from that, the faith also includes beliefs about the supernatural, such as angels, heaven, hell, and so on. (Pradana et al., 2021) Meanwhile, in terms of aqidah, it means a number of truths that can be generally accepted by humans based on nature, reason and revelation, which are then imprinted in the heart, believed to be authentic (truth) and rejected by other truths. Aqidah is the main basis of Islamic teachings. Therefore, it is the basic basics of a person's beliefs or beliefs that must be used as a basis for all daily attitudes and behavior (Imelda, 2017) .

Currently, technology and information are developing very rapidly through advances in science. The development of society is marked by the development of science in all sectors. This is realized, because there have been major changes caused by advances in science, technology, modernization and industrialization. With the increasing development of technology in the current era of disruption, there are many misguided or deviant understandings that can shake the faith. If the basis of the faith is not solid, it will be easy to fall into this understanding. Wide coverage among society so that information and news as well as messages in da'wah can be easily received among society in a relatively short time is the impact of technological developments in the era of disruption. The internet is the most complete and efficient tool. All means

of information can be accessed easily and cheaply and are increasingly widespread. (New Islamic Religious Education in the Era of Digitalization Yasmansyah et al., 2022)

All means of information can be accessed easily and cheaply and are increasingly widespread. The era of disruption is an era where the concept of developing internal technology and the internet is advancing, this is a challenge for Muslims to be more careful in accepting digital content and preaching that is widely spread on the internet. This is a challenge for Muslims to be more careful in accepting digital content and preaching that is widely spread on the internet. (Mansir, 2020) Understanding faith is very important for all groups, especially for the younger generation who master technology and Muslims who live in the current era of disruption. The Book of Aqidatul Layman has four scopes, namely *Nubuwwah*, *illahiyyah*, *' iyyat sam '* and *ruhaniyyah*. These four values are contained in the book Aqidatul Awam. The book Aqidatul Layman which means creed for lay people. The Aqidatul Awam Book is one of the books that contains the basics of the *ahlussunnah waljamaa ' ah* creed, which is the creed followed by the majority of Muslims. This book is intended for Muslims to know the science of faith, especially at the basic level. (azid bin Abdul Qadir Jawas, 2018)

Aqidatul Awwam is the title of the book, and the direct translation is "Aqidah for Ordinary People". The Aqidatul Awwam Book is one of many texts that contains the principles of the *ahlussunnah waljamaa'ah* creed, the religion adhered to by the majority of Muslims. Those who identify as Muslims are interested in gaining a more basic understanding of religious knowledge.

2. METHODS

This research uses library research methods (*library research*). Specifically, library research indicates studies that collect data or carry out scientific writing with the ultimate goal of being added to the library data collection as an object (Mestika, 2017). Library research is a type of research in which knowledge and data are collected by consulting various library sources, such as dictionaries, encyclopedias, reference books, results of previous similar research, articles, notes, and various magazines related to the problem at hand. One interpretation of this kind of study is that it is a step in the research process (Sari & Asmendri, 2020).

The approach that the author uses in this research is a semiotic approach. The semiotic approach is a research model that examines and looks for signs in discourse and explains the meaning of these signs, and looks for their relationship with the characteristics of the signs to obtain their significance (Anti Dwi Yuliantini, 2017)

The method used to analyze data in this research is content analysis. This analysis is a technique used to draw conclusions through efforts to find message characteristics that are carried out objectively and systematically. (Suharsimi, 2017) This analysis is

used to determine the data content in the form of the concept of moral education contained in the translated book *Buku Aqidatul Awwam* by Sheikh Ahmad Marzuky.

3. FINDINGS AND DISCUSSION

A. Study of Islamic Education in the Book of *Aqidatul Awwam* by Sayyid Ahmad al-Marzuky

The study of *Aqidah* education covers six matters contained in the Pillars of Faith. which is the definition of *aqidah*, it can be seen that the values of *aqidah* education contained in the book *Aqidatul Awwam* by Sayyid Ahmad al-Marzuky (Achmad, 2018) are. :

1) Chapter Faith in Allah

The explanation of faith in Allah is explained in detail regarding the characteristics of Allah. The following is a translation of *Nadham Aqidatul Awwam* pages 5 to page 7 which explains the obligatory characteristics of Allah that every Muslim must know:

"And furthermore, know with certainty that Allah has 20 mandatory characteristics."

"That is, Allah is existent, qadiim (existed before everything existed), baqii (eternal eternal without end), mukhalifun (contrary to creatures) absolutely"

"And qaaimun (standing alone without needing anyone's help), ghaniyyun (the All-Rich), waahidun (the One and Only), and hayyun (the One Who Experiences No Death), 'aalimun (the All-Knowing) of everything.

"Samii ' un (the All-Hearing), Albashiiru (the All-Seeing) and Almutakallimun (the All-Speaking). Allah has 7 (seven) ordered characteristics"

" qudrah (power). Iraadatun (desire), sam ' un (hear), bashar (see), hayaat (life), al ' Ilmu (knowledge) kalaam (converse) continuously"

a. There are 20 mandatory characteristics of Allah

Table .1

20 Mandatory Characteristics Allah

1. <i>Being</i> It means There is	11. <i>Sam'un</i> __ It means Hear
2. <i>Qidam</i> It means First	12. <i>Basar</i> It means See
3. <i>Baqa</i> It means Eternal	13. <i>Kalam</i> It means Speak
4. <i>Mukhalafatuhu</i> <i>lilhawadits</i> It means Different with The creature	14. <i>Kaunuhu Qaadiran</i> It means His condition is hump

5. <i>Qiyamuhu binafsih</i> It means Stand Alone	15. <i>Kaunuhu Muridan</i> It means Which determine
6. <i>Wahdaniyat</i> It means One	16. <i>Kaunuhu ' alIman</i> It means Circumstances Which know
7. <i>Quadrat</i> It means Power	17. <i>Kaunuhu hayyan</i> It means Circumstances Whichlife
8. <i>Iradat</i> It means Willing	18. <i>Kaunuhu Sami ' an</i> It means the situation that ishear
9. <i>Knowledge</i> Arinya Know	19. <i>Kaunuhu Bashiiran</i> It means the situation that is see
10. <i>Hayat</i> means life	20. <i>Mutakalliman</i> means the One Who Says Words

b. There are 20 impossible characteristics of Allah

Here is the translation from n *adham* Aqidatul Awam page to 25 Which explain about Jaiz's nature Allah. (Achmad, 2018)

"And the nature of the Impossible is the opposite of the nature of the mandatory, so You must memorize 50 (fifty)"

All the people of themukallaf who have reason and reach maturity, must know and believe in the impossible qualities of Allahlots of it There is 20, that is:

Table 2
20 Characteristic Impossible Allah

1. <i>Adam</i> It means Gone	11. <i>Sami</i> It means Deaf
2. <i>Hudut</i> It means New	12. <i>Al-Umyu</i> It means Blind
3. <i>Mortal</i> It means Capricious	13. <i>Al-Bukmu</i> It means mute
4. <i>Mumathalatuhu lilhawadith</i> It means Resembling something	14. <i>Kaunuhu ajizan</i> It meansCircumstances Which weak

5. <i>Qiamuhu bighairih</i> It means Stand with Which other	15. <i>Kaunuhu mukharahan</i> It means Circumstances Which Nodetermine
6. <i>Ta ' addud</i> It means More than one	16. <i>Kaunuhu deceased</i> means the state of being dead
7. <i>Ajzun</i> means weak	17. <i>Kaunuhu ashamma</i> It means the state of being deaf
8. <i>Karahah</i> means not willing	18. <i>Kaunuhu A " maa</i> Meaning the blind
9. <i>Jahlun</i> means stupid	19. <i>Kaunuhu ajizan</i> means weak state
10. <i>Al-maut</i> means death	20. <i>Kaunuhu abkam</i> means the state of being mute 2

c. There is 1 characteristic of Allah's Impossible jaiz

Following is translation from n *adham* Aqidatul Laypage to 10 explains about Jaiz's nature Allah.

"With gift as well as His justice, Allah own characteristic jaa ' izun (authorized) that is can do something or leave him.

Mukallah people are obliged to know and believe in the nature of jaiz There is one God, namely *"Fi ' lu kulli mumkinin awtarkuhu "* It means do something Which Possible or leave it alone, Allah. Can do something or No do it something, if Allah give reward to person Which obedient That is His grace and if Allah. torturing those who sin is His justice.

2) Chapter Faith in Allah's Messenger

The explanation of faith in Allah's Apostle is explained in detail regarding the names of Allah's Apostles, their characteristics and also the apostle who has the title Ulul Azmi, the following are the characteristics of the Apostle which include:

- a. Obligatory (certain) characteristics for the Messenger, of which there are 4
 - 1) Sidiq means honest
 - 2) Trustworthy means trustworthy
 - 3) Tabliq means conveying teachings
 - 4) Fathona means clever

b. Impossible Characteristics for the Messengers, of which there are 4

- 1) Kidzib means lying
- 2) Betrayal means to betray
- 3) Kitman means hiding something
- 4) Baladah means stupid

c. The nature of Jaiz for the Prophet is that it places human qualities in general such as eating, drinking, being sick, gathering with family and so on.

3) Chapter Faith in Angels

Explanation of faith in angels in nadham Aqidatul Awam pages 27 to page 28 which explains about God's angels.

"And know that the angel has no father and no mother, does not eat, does not drink and does not sleep."

"The breakdown of their number is 10 people, namely Jibril, Mikail, Israfil, Izrail."

"Munkar, Nakir, Raqib, Atid, Malik and Ridwan."

Based on this chapter, it explains that there are 10 names of Allah's angels that we must know, the origin of the creation of angels from nur (light), the characteristics of angels who never commit sins and always obey Allah's commands, have no desires, have no mothers and fatherless, and always glorifying Allah.

4) Chapter Faith in Allah's Books

Explanation about faith to Allah explained inverse translation of Nadham „Aqidatul Awam page 36 Which explain about Faith in books Allah:

" 4 holy books that were handed down as guidance for humans Torah imitated on Prophet Musa. Zabur lowered on Prophet Dawud"

" to the Prophet Dawud, the Gospel was revealed to the Prophet Isa Al- Qur'an _ _ in lower it to first of all man"

"And shuhuf was given to the Prophet Abraham and the Prophet that the Prophet Moses spoke to contained words Which full of wisdom from the All-Knowing"

"So let us accept and submit to anything Which brought by Rasulillah SAW"

Based on this chapter , it is explained that Allah has revealed His books to the people Prophets and Apostles, however which is mandatory is known only There is 4, that is:

- a. The Torah, which was revealed to the Prophet Musa (a.s.).
- b. The Bible, which was revealed to the Prophet Isa AS
- c. The book of Zabur, which was revealed to the Prophet David AS
- d. The book of the Koran , which was revealed to the Prophet Muhammad SAW.

5) Chapter Faith in the Last Day

The explanation of faith in Allah is explained in Nadham Aqidatul Awam's translation on page 40 which explains about the last day and it is mandatory for Muslims to believe in it.

"And it is obligatory for us to believe in the coming of the last day (doomsday) and all existing events such as Mahsyar, Hisab, (calculation of charity), Mizan (scale of charity), Shirat (incarnation of shiratinustaqim) etc.

Every Muslim is obliged to believe in the coming of the Day of Judgment, as well as other surprising things, such as the blowing of a trumpet by an angel, until the resurrection of all those who have died. *Every mukallaf* person must also believe that heaven and hell are true, so that there is a reckoning and a scale of deeds for each person. The beginning of the end of the day is marked by the first blast of Israfil's trumpet, and the second blast brings dead people back to life. It is called the last day because it is the last day of world life. It is also called the Day of Judgment, because humans will wake up from their graves waiting for it facing the Lord of the universe.

6) Chapter Faith in Destiny

The explanation of faith in Allah is explained in Nadham Aqidatul Awam's translation on page 59 which explains faith in destiny and that people in nature must know it.

"Baliau received a revelation at the age of less than 40 years and he died at the age of more than 60 years."

Allah created everything, both large and small creatures, with legal provisions and precision as well as limited sizes and parts. Allah arranges everything neatly in *Lauh Mahfudh*. Allah created all creatures to obey and forbid evil deeds. Then he created a *tablet*, which is a board made of white diamonds the length between heaven and earth. its base is where the angels are in the sky. (Ahmad Haris Faishol, 2017) An example of God's destiny that often occurs and is certain to be experienced by humans on earth is death.

B. Implications in Islamic Education in the Era of Digitalization 2023

The values of religious education in the book Aqidatul Awam are able to shape the personality of every Muslim who is perfect, always including Allah in everyday life. Creating security and peace of life and full of love. (Eni, 2020) Aqidah that has become the way of life of every Muslim will give birth to a positive attitude both when alone and with other people. (Rosyada, 2020) Faith that is firmly ingrained will always feel like it is under Allah's supervision. There are 3 implications of the educational

values of the faith in the book *Aqidatul Layman and its Implications in Islamic Education in the Era of Digitalization 2023*:

Firstly, Muslims will not worship anyone other than Allah, because in the study of the book *Aqidatul Awam* it has been stated and emphasized that Allah is Almighty. And with a strong belief embedded in the soul of every Muslim, he will be able to follow Allah's infallible instructions so that the goal of seeking happiness can be achieved. Faith in Allah in the Book of *Aqidatul Layman* has been explained clearly, which includes knowledge about the obligatory nature of Allah, the impossible nature of Allah and the nature of *Jaiz* Allah.

Second, as technology develops, it becomes easier for bad influences to shake the faith of Muslims. This makes every Muslim more alert in their actions, attitudes and words in life. A Muslim will always obey and surrender to Allah under any circumstances. In order to avoid the influence of beliefs that are incorrect or misleading (*polytheism*). Providing learning to always do things in accordance with Islamic teachings, namely, carrying out good deeds and avoiding evil "*Amar Ma' ruf nahi Mungkar*". Therefore, in the *Aqidatul Awam* Book there are four scopes, namely *Nubuwwah*, *illahiyah*, *' iyyat sam '* and *ruhaniyah*. These four values are contained in the book *Aqidatul Awam*. The book *Aqidatul Layman* which means creed for lay people. The *Aqidatul Layman* Book is a book that contains the basics of the *ahlussunah waljamaa'* ah belief. This book is intended for Muslims to know the science of faith, especially at the basic level. Therefore, learning the book *Aqidatul Awam* can be easily understood by Muslims who are just learning about the values of *aqidah* education. (Minanti et al., 2023)

Third, make Islam grow more, when Muslims always mix Allah in all matters, and believe that only Allah wants life in the universe and death will return to Him. Then you will always be devout and confident in Allah as a provision for your future life in the afterlife. In this case, the educational values of creeds are very important, because the first thing that must be learned in studying Religious Science is learning about creeds. If the faith is damaged or wrong, then the way humans live their lives as Muslims is also wrong.

This book of *Aqidatul Layman* is one of the recommended books for studying basic level knowledge of *aqidah*, because in this book it is clear about the six components of *aqidah*, there is Faith in Allah, Faith in the Messenger, Faith in Angels, Faith in the Book of Allah, Faith in the Last Day and finally Faith in Destiny. This is a strong reason why the Book of *Aqidatul Layman* is a reference in studying the science of *aqidah* education.

As for the definition of aqidah from Hasan Al-Banna, "Aqidah, the plural form of aqidah, is a number of things that must be believed to be true by the heart, bringing peace to the soul, being a belief that is not mixed with the slightest doubt. Meanwhile, according to Abu Bakar Jabir al-Jazairy, the definition of aqidah is a number of truths that can be generally accepted by humans based on reason, revelation and nature. Humans engrave this truth in their hearts and believe in its validity and existence with certainty and reject everything that contradicts that truth. (Muhammad Amri, 2018)

The formation of aqidah requires a link to the two main sources of Islamic teachings, namely the Qur'an and the Sunnah, as well as the spirit of consistency in the soul of every Muslim, the aqidah is the main foundation of every congregation, the aqidah is the basis, the foundation for building buildings. (Minanti et al., 2023) If Islamic teachings are systematic in terms of faith, worship, morals and muamalat, then these four aspects cannot be separated at all. A person who has strong beliefs will definitely carry out his worship in a manner that has noble morals and conveys his good deeds well. (Mayangsari R, 2017)

So, in order to apply the values of religious education in the book *Aqidatul Awan*, this is so that there are no more deviant understandings that affect the Islamic Ummah, because the development of information technology in the current era of digitalization means that deviant religious teachings are widely spread and easy to consume. by the public, so that there are often misunderstandings in religious opinions, leading to debates that cause divisions between fellow Muslims. The *Lay Aqidatul Book* discusses the complete components of the Islamic faith, the contents of which can be easily understood by lay people, because the contents of the lay aqidatul book are the basics of understanding and recognizing Allah and the Messengers. Therefore, the researcher chose the *Book of Aqidatul Layman* as the main object for research in searching for the values of religious education. (Akhmad et al., 2021)

4. CONCLUSION

Based on the results of research that the author has conducted, it can be concluded as follows:

- 1) The values of aqidah education include: Divine values, faith which contains several beliefs: faith where faith itself consists of faith in Allah, in angels, in the books, in the Messenger, in the last day and faith in qadha and qadar. It is hoped that we can understand the essence of the Aqidah itself, so that we can know Allah and can practice it well and correctly according to the understanding of Salafus Salih in understanding and taking laws from the Qur'an and As -Sunnah, as one

of the steps to improve the faith of the people in the human soul to living a life in this world solely to worship and attain Allah's approval, in order to obtain happiness in this world and the hereafter.

- 2) The form of implication of the values of creed education in the Book of Aqidatul Layman in the Digitalization Era is: studying the basics of the creed correctly and being careful in choosing learning sources, it must be with the book and the kyai and teachers who have a background in having the correct understanding of creeds and scientific foundations. clear. Avoid studying Aqidah Education independently via Google, YouTube or other internet sources, for fear of choosing the wrong teacher and this could lead to differences in creeds and wavering of faith. If you want to listen to Islamic teachings via social media, you must be more careful and make sure you choose a speaker who has a clear understanding of the Islamic Aqidah and Sanad.

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