



ASSESSMENT OF THE MAGHRIB RELIGIOUS STUDY PROGRAM IN NORTH SUMATRA

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ABSTRACT

This research aims to elucidate the parental responsibility of Islamic education as outlined in the Qur'an, based on the interpretations of al-Misbah and al-Wasith, and to assess the relevance of this responsibility in the context of contemporary education. This research employs a qualitative approach, characterized by descriptive language and terminology within a specific natural context. It utilizes a range of scientific methods aimed at delivering explanations through library research techniques. The research demonstrates that 1) Parental Responsibility of Islamic Education The Qur'an, as interpreted in Tafsir Al-Misbah and Tafsir Al-Wasith, addresses the following responsibilities: a) Q.S. Al-Anfal Verse 27-28 (Responsibility for Faith Education), b) Q.S. Ash-Shffat Verse 102 (Responsibility of Moral and Intellectual Education), c) Q.S. Luqman Verse 12-19 (Responsibility of Moral Education), and d) Q.S. At-Tahrim Verse 6 (Responsibility of Faith Education). The significance of parental responsibility in early childhood education lies in the necessity for parents to address the vulnerabilities of their children. Each parent is tasked with the obligation to foster a quality generation by providing both physical and spiritual education, which includes encouraging children to engage in outdoor activities and play. It is advisable for parents to incorporate faith education, moral education, and intellectual education for their children, as they will bear responsibility in the afterlife. Introducing the understanding that God created all creatures is essential for applying Aqidah and faith education to children. Demonstrates that parents consistently instill strong moral values in their children through both their words and actions.

Keywords: Parental, Islamic Education, Quran.

1. INTRODUCTION

Humans can effectively manage responsibilities when provided with education. Humans should be entrusted with the responsibility of continuing the

development of education. Education is a fundamental aspiration for every individual, as it is understood that intelligence is not an inherent trait at birth, as stated in the Sura of an-Nahl, verse 78.

M. Quraish Shihab interprets in this verse that humans possess a measure of knowledge regarding their own existence, as they embody a nature of holiness inherent from birth, referred to as nature tendency. This indicates that Allah SWT prioritizes the sense of hearing, demonstrating that it operates before the sense of sight.² The capacity of the mind and the insight of the heart serve to differentiate between good and bad, operating long after the aforementioned senses have ceased their function. Furthermore, the verse highlights the significance of the ears and eyes, emphasizing sight and vision, as well as the heart, which represent the material gifts bestowed by Allah SWT at birth. These gifts are integral to the educational journey, enabling individuals to acquire knowledge through hearing and sight, while also engaging their intellect. The three functions of listening, seeing, and the heart (both intellectual and emotional) are inherent potentials granted by Allah to humanity in their role as caliphs.

The aforementioned gesture represents a commitment to the responsibility of education, particularly in the context of Islamic education. This is reflected in the Sura of Mujadilah, verse 11, which states that those who possess knowledge will experience an increase in both their knowledge and piety. Islam emphasizes the significance of education by consistently encouraging its followers to value knowledge. The duty to pursue learning is timeless and persists throughout our lives. However, many individuals still struggle to acknowledge their role on earth and the responsibility to enhance it. It is unfortunate that the reality is that numerous parents do not take responsibility for their children. For instance, they do not offer sustenance or even show reluctance in terminating the lives of their offspring. Recent reports indicate a tragic incident involving a mother who took the life of her two-year-old child due to persistent crying in East Jakarta on January 26, 2024. Additionally, M Qo'dad Afa'lul, also known as Afan, has been implicated in the death of his nine-year-old daughter in Putat Lor Village, Menganti District, Gresik, East Java on April 29, 2023.

Islam emphasizes the importance of fulfilling one's responsibilities to the best of one's ability. All individuals will be responsible for their actions during their time in the world. Understanding the roles of parents as primary educators, the responsibilities of teachers as an extension of parental guidance, the obligations of students who bear internal responsibility, and the government's duty to provide educational facilities is essential. Consequently, all individuals accountable for education must be aware of their primary responsibilities and roles.

Parental Duty for Islamic Education in the Qur'an According to Tafsir Al-Misbah and Tafsir Al-Wasith

Responsibility involves the willingness to accept and acknowledge what has been articulated and executed. This sense of responsibility is undeniably crucial for navigating life in society, encompassing both spiritual practices and interpersonal connections. Islam emphasizes the importance of prioritizing responsibility. The numerous verses of the Al-Quran clearly illustrate the concept of responsibility. Beginning with the obligation of individuals towards the Creator, followed by their duties to parents, spouses, and fellow Muslims. The subsequent verses pertain to the theme of responsibility as outlined in the Qur'an:

According to the interpretation results of al-Misbah exegesis and al-Wasith exegesis of Quran Surah Al-Anfal verses 27 and 28, it can be concluded that the responsibility of faith education lies with parents. Consequently, the Islamic principles and strategies for educating children shared by the resource persons can be implemented during this pandemic, enabling us to become open-minded parents and, God willing, raise pious children. The two verses indicate that parents hold the responsibility for educating their children in matters of faith, which includes instilling the importance of loyalty to Allah SWT and fostering a sense of faith and piety towards Him. The understanding is that, from a young age, children's faith should be cultivated by their parents, who serve as educators and role models in worship. They are expected to lead a life in accordance with Islamic law, adhering to His commands and avoiding His prohibitions. Ultimately, parents will be held accountable for their role in their children's faith education in the hereafter.

Verse 102 outlines a significant trial for Abraham, where he is commanded by Allah to sacrifice his only son as an offering. At that time, Isma'il was entering the phase of adolescence, an age when children can assist their parents with various tasks. Al-Farra states that Isma'il was 13 years of age at that time. Abraham, with a heavy heart, informed Isma'il of the divine command he received through a dream. He inquired about his son's perspective on the order.

The mufassir's explanations summarize that there are two responsibilities outlined in Surah Ash-Shaffat, verse 102 of the Quran. The responsibilities encompass both moral and intellectual education. This surah outlines three key responsibilities for moral education: first, the relationship with Allah, exemplified by the Prophets Abraham and Ismail as devoted servants; second, the moral obligations towards parents, illustrated by Prophet Ismail's role as a child; and finally, the responsibilities of parents towards their children, as demonstrated by Prophet Abraham's role as a father. In this context, the role of parents in intellectual education can be likened to the approach of Prophet Ibrahim, who advocated for a democratic method in educating children and fostering intelligent dialogue on various topics. This will enhance the child's intellectual capacity

significantly and positively. Therefore, it is evident that parents have a significant impact in this regard.

The lesson from the Surah of Lukman emphasizes the importance of humility and warns against arrogance and pride, urging individuals to avoid looking down on others. The indicators of an individual who seems nonchalant are:

1. While walking and encountering friends or others, he averted his gaze, declining to offer any rebuke or display kindness to those he encountered. Quraish Shihab explains that the term tusha'ir تصعر is derived from the word alsha'ru (العصر), which refers to a disease affecting camels that results in neck sprains. An individual who struggles to engage with others due to an appearance of arrogance is compared to a camel with a sprained neck, making movement challenging because of the perception of arrogance (Shihab, 2002 Vol.11 139). Ibn Katsir stated that this verse addresses the principles of communication ethics. During our communication, we maintain eye contact and actively listen without diverting our gaze. This attitude reflects a lack of respect and an air of superiority. It is said that communication is as instructed by the Prophet. For instance, when communicating, it is important to orient your entire body towards the other individual. Ethical communication fosters more positive responses from individuals.
2. He walked with an air of confidence, as if among the esteemed and the most respected. The term mukhtal (مختال) derives from the same root as the word imaginary (خيال). Consequently, this term initially referred to an individual whose actions are guided by their imagination rather than the reality that surrounds them. This type of individual often carries themselves with a sense of superiority, believing they possess an advantage over others. Consequently, his arrogance is apparent in his everyday interactions. A mukhtal takes pride in his possessions, often exhibiting pride in what he does not possess as well. The term fakhuran (فخورا) denotes a sense of pride in oneself. Indeed, the terms mukhtal and fakhur both convey the concept of arrogance; however, the distinction lies in their manifestations. The former refers to arrogance observable through behavior, whereas the latter pertains to arrogance expressed through speech.

When the time comes, communicate with grace so that those who witness and listen feel a sense of satisfaction and tranquility. Speaking in a loud manner is prohibited by Allah as it is considered unpleasant to listen to and can be distressing to both the heart and ears, akin to the sound of a donkey. Modesty in walking and communication does not imply that one must lower their head or speak in a subdued manner. Rather, it refers to engaging in polite and gentle interactions, creating an atmosphere that encourages others to feel pleased in welcoming them.

Walking in a confident and natural manner, along with speaking assertively to convey a strong position, is not restricted by religious guidelines.

Upon reviewing the previously discussed descriptions, a concept emerges concerning various aspects of education, particularly the role and responsibilities of parents in effectively educating their children. This is essential for fostering a future generation characterized by faith, piety, ethics, and responsibility. Parents have a responsibility to foster an environment that encourages the development of children's potential, intelligence, and self-confidence. Additionally, they ensure a comprehensive understanding of the phases of child development and the necessity for fostering potential intelligence at each stage. There are numerous methods to deliver education to children, encompassing both formal and non-formal approaches. Formal education extends beyond the mere provision of knowledge and expertise to children within the school environment. Furthermore, non-formal education fosters essential values, character development, norms, ideals, behaviors, and aspirations, supported by parental guidance at home.

The analysis of these verses indicates that moral education should be introduced at an early age, enabling children to develop positive attitudes and behaviors within society. The responsibility of this task lies with the parents, as exemplified by Luqman in his approach to his children.

Surah al-Tahrim verse 6 emphasizes that education should commence within the home environment. The residence has begun to cultivate belief and promote Islamic values. The foundation of personal development originates from the home. Within that community, the Islamic community will be established. Islamic society embodies a collective perspective on life and an assessment of the natural world. The obligation of faith education entails that children should be connected from an early age to the fundamental principles of faith, to the natural world, and to all beliefs that guide them towards a virtuous path. To cultivate this, an educator must instill in children a belief in God. Educators instill in their students the fundamental principles of faith in Allah, fortifying their hearts with signs of belief. They consistently strive to connect students to the divine creed, ensuring that these children develop a strong belief in Allah's guidance, fulfill His commands, and refrain from prohibitions.

The Relevance of Parental Responsibility for Islamic Education to Current Education

Parental responsibility entails a commitment to fulfill all obligations associated with raising a child. This indicates that if an incident occurs, it may be subject to prosecution, accountability, and related actions. Consequently, it must assume all associated risks. As outlined in the following hadiths regarding the accountability of every leader before Allah: "Has told us Abdan Has told us Abdullah has informed us that Musa bin Uqbah narrated from Nafi' from Ibn Umar (may Allah be pleased with them), from the Prophet (peace be upon him), who stated: "Each of you is a

leader." Each individual will be responsible for those they lead. An Amir serves as a leader. A husband serves as a leader within his family unit. A woman serves as a leader within her household and for her children. Each individual here is a leader, and each will be held accountable for their respective areas of leadership.⁸

The term responsibility refers to the readiness to accept obligations and duties. The concept of responsibility outlined above should be straightforward for all to comprehend. Responsibility encompasses the recognition of one's behavior or actions, whether they are deliberate or inadvertent. Responsibility entails embodying an awareness of one's obligations. Each individual holds a leadership role, accompanied by their respective responsibilities. The significance of parental responsibility in early childhood education lies in the necessity for parents to be attentive to their children's well-being. Each parent is tasked with the duty of fostering a quality generation through both physical and spiritual education, which includes encouraging children to engage in sports and play activities.

2. RESEARCH METHOD

Research methods are important in achieving the goals the researcher wants. In this study, researchers used descriptive methods and qualitative data analysis techniques. Research variables are anything that researchers decide to study, in any form, to obtain information about it and draw conclusions. (Sugiyono, 2016: 60). The purpose of this study is to explain the role of Islam in relation to dysphemias and summaries with language disorders.

3. RESULT AND ANALYSIS

Definition of Dysphemias

Dysphemias is roughness, which is the opposite of refinement (Chaer, 1995: 145). Dysphemias is an attempt to replace words that have subtle or ordinary meanings with words that have harsh meanings. This attempt or symptom of coarsening is usually done by people in unfriendly situations or to show irritation, for example the word "annex" is used to express the meaning of 'to take away casually', as in the sentence "Israel casually annexed Egyptian territory". A word whose meaning has a negative semantic component can be used by speakers to attack others. Therefore, Wijana (1999: 63) reveals that dysphemias is the use of linguistic forms that have a disrespectful or taboo taste value.

Based on the definitions given by the experts above, it can be concluded that dysphemias is an attempt to use linguistic forms that have a rough, impolite or forbidden taste value. In some conditions, euphemias or dysphemias sentences cannot always have a positive or negative meaning but can also represent a description of the atmosphere that is happening.

Language Logic

Language is very important. The logical structure of a sentence is closely related to the truth of the sentence. The truth of a sentence depends on its ideas. Sentences that have no truth value tend to make no sense. To write logical sentences, we must pay attention to word choice (dictionary), the use of compound words, and conjunctions. In any language, speakers are expected to be able to express their thoughts concisely, clearly, completely, correctly and regularly, as expected by the speaker (recipient). The concept of language is closely related to the truth of the sentence. The truth of a sentence can be determined based on the logic contained in the sentence. A sentence is said to be true if it represents an event.

Language Functions

Language has several important functions in daily communication. Language is used as a tool to express oneself, communicate with others, integrate and adapt in the social environment, and also to exercise social control. However, we often lack skill in using language because we rely too much on oral communication and not enough practice in written language. This limitation can lead to difficulties when using more formal and standardized language. Language has great flexibility and can be manipulated according to specific interests and purposes, as politicians do in speaking. To be able to manipulate language properly, it is important for us to understand the functions of the language. Understanding the function of language is influenced by the logic of language which also affects the use of dysphemias.

The Use of Dysphemias in Daily Life

The use of dysphemias in daily life is also greatly influenced by the perspective of human language. The use of good words expresses knowledge and knowledge. The use of dysphemias in daily life also has a big impact on people's language perception. The use of good words expresses science and knowledge. This idea is very important in the world of science. In fact, language logic is often associated with scientific work. In fact, language logic is one of the important elements in the scientific process. But not only in scientific works, this dangerous concept must be applied in everyday life.

According to psychologists, a person's habit of using abusive language is closely related to the surrounding environment. Someone who lives in an environment that is accustomed to using abusive language, it is likely that the person will also get used to using abusive language. Vice versa, if a person lives in an environment that uses polite language, then that person will also get used to speaking politely. Similarly, if a person lives in a place where good words are used, that person will also get used to good words. Apart from the environment, there are other factors that can encourage someone to speak badly, namely:

- a) Impact of Social Media

Social media is a diverse source of information, including information in the most commonly used languages. Social media is often used to express anger, sadness, or happiness. In this case, profanity is used uncontrollably, which may lead readers to find the language fashionable. In addition, influencers like to use bad words and thus influence their followers to use bad words. Since social media users are not only adults, many children are now using social media.

b) Friendship influence

When interacting with friends from different backgrounds, friends who speak well are often not affected by friends who speak negatively. People who don't say bad things are often considered stupid. Since their dignity is high, they have to use bad words to stop ignorant thinking. Often, articulate people are ostracized by those around them.

c) Little knowledge of the language

Many people like to use words that they do not understand the meaning of. Because they lack knowledge of the language, they often use these words just to do something, whether the intention is good or bad. The main purpose is to participate and not be seen as a governing person. Often, people do not have a good and accurate knowledge of the language.

d) Lack of religious education since childhood

In Islam, speaking is strictly forbidden. There is nothing in Islamic history that justifies evil and merciless speech. Lack of religious education also causes many people to speak badly. Especially for today's children, the lack of religious education since childhood makes today's children think that speaking strongly is good. Internalizing good character values in learning does not always provide concepts or explanations. It would be better to convey good character values through media that children like, such as movies, reading materials, activities, etc. Children are invited to discuss the character values contained in their activities. Character education is not a subject that is explicitly studied by students, such as language, religion, math, etc. We should familiarize children with character values.

We should familiarize children/students with various positive activities. The policy issued by the school to develop students' character is to implement school rules that contain good character (Schuitema et al., 2008). Habituation programs can be carried out in pre-learning, while-learning, and post-learning activities. So, does it make sense to use bad language as a means of daily communication? Of course not, using bad language is not acceptable. If this is deemed appropriate, then there will come a time when a child will utter bad words when talking to their parents. Is this considered right? Harsh words will only break your heart and bring you or others down.

As contained in the Qur'an Surah Al-Hujurat verse 10 which reads:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"The believers are brothers. So make peace between your brothers and fear Allah, that He may have mercy on you."

The meaning in Surah Al-Hujurat verse 10:

The believers are brothers. So make peace (improve relations) between your two brothers and fear Allah, that you may be granted mercy. If you look at this verse, it is recommended that a Muslim believes like a blood brother to others in social life. The role that must be done is if there is a conflict that must be resolved. This sense of brotherhood can also be lost because the younger generation uses the word "Anjay" because it is not necessarily that the person receiving the word likes it, it could be angry about it. It's just that he didn't show up, or respond to the word he received. But clearly this will destroy the sense of brotherhood between them. Opting for the use of this word to be eliminated is in line with Islamic teachings on human relations.

The evidence regarding the prohibition of insulting fellow Muslims. There is in verse 11 of Surah Al-Hujurat which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: "O you who believe, do not let a group of people look down on each other, perhaps the person being made fun of is better than them. And do not let a group of women add to another group, this could be better. And do not criticize yourself and do not call people names who like to joke. The worst call is a bad call when the faith is exceeded and no one repents, they are wicked".

From the interpretation of the verse, it can be explained that Allah SWT does not allow Muslims to insult each other. It is explained that Muslims feel inferior to others. This humble attitude will avoid the arrogant attitude that Allah SWT curses. As we know, if a Muslim criticizes another Muslim, it is the same as criticizing himself. One solution is to use the word "anjay" in social interactions, because it can offend the interlocutor. Such blasphemy will be cursed by Allah SWT and will receive appropriate punishment. However, Allah SWT is merciful, so the path of repentance is open to those who want to repent. If not, then that person will lose because they are among the oppressors. What a loss for such people.

There is an example of the use of the word kafir in religion, the word kafir which is often addressed to people who embrace religions other than Islam. Dysfemia is applied by replacing the word kafir with non-Muslim.

Dysfemia itself: In this study, four functions of dysphemism were found, namely

1. Showing a negative attitude
2. Showing bad attitude or anger
3. Emphasizes an event
4. Emphasizes meaning.

Hate speech causes dysphemism in the sentence spoken. Hatred means dissatisfaction, dislike, towards situations, attitudes and behaviors. The speaker's

hatred towards is manifested by saying insulting words in a way that insults and belittles someone's behavior or character. The function of dysphemism as an expression of hatred is as follows. "Anjai, anjir."

4. CONCLUSION

Language is the basis of communication in life. There are many examples of inappropriate word usage and this can lead to misunderstandings. Related to dysphemism, the attempt to replace refined or common words with nonsense words. In any language, speakers are expected to be able to express their thoughts concisely, clearly, completely, correctly and regularly, as expected by the speaker (recipient). The truth of a sentence can be determined based on the language logic contained in the sentence. The roles of language and religion in Islam are intertwined here. If the language chosen here is used to show the wrong religion, then what is conveyed will not be well received. Based on the definitions given by the experts above, it can be concluded that dysphemism is an attempt to use linguistic forms that have a rough, impolite or taboo taste value. In some conditions, euphemism or dysphemism sentences cannot always mean positive or negative but can also represent a description of the atmosphere that is happening. Sentences that have no truth value tend to make no sense. The truth of a sentence can be determined based on the logic contained in the sentence. The use of dysphemism in daily life is also greatly influenced by the perspective of human language. The use of good words reveals knowledge and knowledge. Someone who lives in an environment that is accustomed to using harsh language, most likely that person will also get used to using harsh language. Therefore, Islamic education has a very important role in understanding dysphemism and language logic, because without a strong religious foundation, dysphemism can be wrong in choosing the use of words, the same with language logic, people who hold a good religious foundation will use good language logic.

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