

The Primordial Human Concept of the Millennial Era Contextually Based Imam Al-Ghazali's Perspective

Saiful Amar^{1*}, Muhammad Ullin Nuha², Hidayatul Maslakha³

¹²³Universitas Islam Tribakti Lirboyo, Kediri, 64114

*Corresponding author: [1amarambyar3@gmail.com](mailto:amarambyar3@gmail.com), [2muhammadullinn@gmail.com](mailto:muhammadullinn@gmail.com), [3hdyhhlma@gmail.com](mailto:hdyhhlma@gmail.com)

ABSTRACT

The aim of this research is to understand the concept of primordial humans contextually according to Imam Al-Ghazali's perspective in his recent works, when facing problems that arise as a result of technological advances in the millennial era. One of the benefits of this research is that it can expand our understanding of the problems faced by humans in the millennial era and how to contextualize primordial humans in dealing with these problems. Research at library institutions uses methods that involve reading and collecting documents or books that are relevant to the research topic, both primary data and secondary data. Then it is analyzed using interpretation techniques—researchers interpret the data and relate it to today. The research results show that significant technological advances in the millennial era have caused various crises that humans must face. Therefore, the concept of primordial humans who know God must be in the midst of the onslaught of technology so that technology is faced with awareness of God and humans so that the technology that humans run and the speed at which they travel is not destructive.

Keywords:

Human, Primordial, Millennial, Contextual, Al-Ghazali

INTRODUCTION

Nowadays, much research on humans from an educational perspective is driven by philosophy, especially general philosophy (Islamic philosophers). Examining human nature is a different focus for philosophers. Adherents of the ideology of liberalism, for example, prioritize human freedom. According to the liberalism perspective, humans have the freedom to do whatever they want without being bound by religious rules or moral norms. Ali Shariati said that this idea came from Ancient Greek mythology, which argued that disputes and conflicts occurred between the divine realm and the human realm, which resulted in hatred and resentment between the two. Therefore, humans use their common sense to try to free themselves from the power of gods (Ali Syari'ati, 1992, dalam Hasanah, 2015).

John Dewey, one of the important figures of liberalism, viewed humans in principle: they are liberal-individualist, rational, socio-anthropocentric, progressive-active, and ethical-religious. Libertarian means freeing oneself from the constraints one faces, while individualistic is the result of trying to avoid norms and habits because of a sense of selfishness. Humans have the ability to change, build and reorganize because they are rational (thinking) creatures.

Various paradigms about humans emerged from this philosophy of liberalism. Some were created by Western psychologists. One of these is the Freud school of psychoanalysis, which holds that human basics are determined by "sexual libido and the death drive or aggression." The behaviorist school, founded by Skinner and Watson, believes that human behavior is simply a response to external stimuli, rewards or support (Holmes R. III, 2006). There is no relationship between affective (human behavior), which consists of awareness, thinking and feelings. Until the end of the 20th century, these two schools of psychology dominated the basic understanding of humans in the West. They also contributed to the formation of the Western education system. As a result, modern education in the West emphasizes human psychomotor aspects rather than sensory aspects related to the formation of human attitudes and behavior. This is based on the paradigm of the human conception of Western society, which views aspects of sensation as not being fundamental.

This reality has also affected national education systems, which, especially in recent decades, have been dominated by globalization. On the one hand, our education system has caused this generation

(millennials) to lose its identity as a country that has noble human values built on religious values. Since the last few years, the phenomenon of "moral degradation" has increased among the millennial generation, especially fights and brawls between students, use of illegal drugs, promiscuity, and various other violations of the law. Almost every day, all this fills the news in print and electronic media, and has raised deep concerns about the increasingly declining morals and courage of this generation.

In connection with the explanation above, a reconceptualization of primordial human nature according to Al-Ghazali's perspective must be carried out, especially in the context of the purpose of human creation. Efforts to develop people with a global perspective are inevitable, but must be based on a solid paradigm based on belief in traditional values.

METHOD

Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Sulaiman S., Sitti, M., 2020). Qualitative research is a research method intended to understand the phenomena experienced by research subjects. For example, behavior, perception, motivation, action, etc., holistically and by means of descriptions in the form of words and language, not in the form of numbers in a special natural context and by utilizing various natural methods. The focus of the research is directed at phenomena related to "primordial human nature according to Al-Ghazali's contextually based perspective", from the expression of this concept it is clear that what is desired is information in the form of a description. Besides that, the expression of the concept requires more meaning behind the description of the data, therefore this research is more appropriate if it uses a qualitative approach.

The data source obtained in this research was through library research. Library Research is the activity of studying previous discoveries in depth, observing, examining and identifying things that already exist. Meanwhile, the data obtained is from good literature from books, journals, the internet, and other references that are appropriate to the research problem. The data sources consist of primary and secondary data sources:

- a. Primary data source, namely the main data source that is the source of the research, in this case the reference is "the book Ihya' Ulumuddin".
- b. Secondary data sources, namely data obtained to strengthen secondary data. Secondary data includes data related to journals, books and books related to primordial human concepts

RESULTS AND DISCUSSION

Millennial Era Theory: Understanding the Millennial Era

According to the Big Indonesian Dictionary (KBBI), the word "millennial" has two meanings: first, it refers to "millennium". Second, refers to the generation born between the 1980s and 2000s (BPPB, 2016). Based on this definition, we can say that the millennial generation is the generation born in 1980-2000, when rapid technological progress occurred. They fall in the age group of 19 to 40 years.

In the context of the Millennial Generation, the basic understanding of generational groupings is that there is a rationale that generations are groups of people who are influenced by historical events and cultural phenomena that occur and are experienced during this phase of their lives. These events or phenomena form collective memories that have an impact on their lives. Therefore, a person's behavior, values, and personality are shaped by historical events, social, and cultural impacts, along with other components. According to this explanation, the two main factors in generational grouping are demographic factors, namely the same year of birth, and sociological factors, namely historical events (Ezra Z., Agustinus, B., 2019).

The group of people called Generation X or Gen-X are Millennials, also called Generation Y. There is no definite date when this group will end. The early 1980s are considered the beginning of the group's birth, and the mid-1990s to early 2000s are considered the end. With its rapid growth, the millennial generation has very different priorities and expectations from previous generations (Naldo, N. & Satria, H. W., 2018).

Characteristics of the Millennial Generation

Characteristics of the Millennial Generation Immawati Fitri Lestari (Creative in Social Media in a Millennial Style. 2017) there are 10 characteristics of the Millennial Generation, namely:

- a. It's easy to get bored with something you've bought
- b. Jargon — No gadgets, no life
- c. Hobby of making non-cash payments
- d. Likes things that are fast and instant
- e. Choose experience over assets
- f. Different behavior between one group and another group
- g. Good at multitasking
- h. Critical of social phenomena
- i. Post frequently on social media
- j. Sharing is cool

Human Problems in the Millennial Era

Unlike generation Y and Baby Boomers, millennials and the generation after them (gen Z) face life problems and personal difficulties with greater intensity. Young people's lives are usually plagued by emotional crises, such as sadness, isolation, inadequacy, self-doubt, anxiety, unmotivation, confusion, and fear of failure. This is usually caused by financial, relationship, career and family problems. Anxiety and confusion about the future are very likely to occur in young children (Rahmatika, 2020).

As previously mentioned, ethical and moral principles must be instilled in everyone, especially the younger generation of Indonesia. The modern young generation, also known as the "millennial generation", is a group of people whose average working age is between 21 and 35 years. After the previous generation, this generation has the responsibility to continue the development of the Indonesian nation. They must become the center and hope of society in realizing the material and spiritual goals of development.

Canvas of the Life of Imam Al Ghazali: Curriculum Vitae and Educational Background

Imam Al-Ghazali's full name is Abu Hamid Muhammad bin Muhammad bin Ahmad Al-Ghazali. He was born in Ghazelah, a small town in Tus, Khurasan Region (Iran), in 450 H. (1059 M.), and died in Tabristan, a region in Tus Province, on 4 Jumadil Akhir 505 H. /1 December 1111 M (Syamsul K. & Ewin M., 2011). He received the title from the Muslims as "Hujjatul Islam" and he was also an Ahlus Sunnah al-Asya'ariah and an expert in jurisprudence or imam of the Shafi'iyah school (Busyairi M., 1997).

Al-Ghazali's father was a wara' who only ate from his own efforts. His job was as a wool spinner and seller. In his spare time, according to the story, he always visited religious figures and jurist experts in their various assemblies and khalawat to listen to their advice. It seems that not much people have written about the personality and characteristics of al-Ghazali's father, except for his admirable attitude of devotion towards religious and scientific figures. The father died when al-Ghazali and his sibling, Ahmad, were still children. When he was about to die, the father made a will to one of his close Sufi friends to educate and raise his two children. He said to him, "I really regret not studying earlier. "For this reason, I hope that this wish will come true for my two children, so educate them both and use the little wealth I have left to take care of their needs" (Dedi S., 2013).

As a child, Imam al-Ghazali studied with Ahwad bin Muhammad ar-Radzikani in Thus, then studied with Abi Nashr al-Ismaili in Jurjani and finally he returned to Thus again. Another time it was said that on their way home they were ambushed by a group of thieves who then stole the property and necessities they were carrying. The robbers seized Imam al-Ghazali's bag which contained books on philosophy and science that he liked. Then Imam al-Ghazali asked them to return the bag, because he wanted to get various kinds of knowledge contained in the book. The group of robbers felt compassion and pity for him, and finally they returned the books to him. It is also said that after that he became very diligent in studying his books, understanding the knowledge contained in them and trying to put them into practice. In fact, he put his books in a special safe place (Iqbal, 2015).

The knowledge available in Thus seems insufficient to equip al-Ghazali. For this reason, he then went to Naisabur, one of the famous scientific cities of his time. Here, he studied sciences that were popular at that time, such as learning about schools of jurisprudence, kalam and ushul sciences, philosophy, logic and other religious sciences from Imam al-Haramain Abu al-Ma'ali al -Juwaini, the

most famous Asy'ari theologian at that time and a respected professor at the Nizamiyah College in Naisabur (Dedi S., 2013).

Because of his intelligence, all of this knowledge can be mastered in a short time. In fact, al-Ghazali presented his first work in the field of jurisprudence, namely *Mankhul fi 'Ilmi al-Ushul*. In this way, the knowledge he received while at Naisabur will become more complete. It could be said that at that time al-Ghazali was seen as an intellectual figure who mastered various scientific disciplines. At this Nizamiyah school he was also appointed as a lecturer at the age of 25. Then, after his teacher, al-Juwaini, died in 478 H, al-Ghazali moved to Mu'askar and had good relations with Nizam al-Mulk, Prime Minister of the Sultan of Bani Seljuq, who then appointed him as a professor at the Baghdad Nizamiyah College. His appointment was also based on his great scientific reputation.

Primordial Human Concept: Primordial Human Nature

Human minds are always filled with fundamental questions about who humans are, where they come from, what they are doing here (in the world), and where they will return. These questions are essentially related to one question: "what does it mean to be human?" There are many formulations or definitions about humans because various religions and philosophical schools try to answer this question from their own point of view.

The concept of humans was reduced by Materialists and Nihilist groups to physical creatures who came from nowhere and would not go away. For them, humans are just animals and even complicated machines that originate from the evolutionary framework of the cosmos, namely from something simple developing into a complex one (from the bottom up), rather than a spiritual creature descended from above (Aldebert S., 2016). Aristotle, a Greek philosopher, argued that humans are rational animals, or animals with reason. Therefore, humans must have the ability to regulate and control their own actions. Some then say that humans are educandum animals (educable animals) and symbolicum animals because everything related to humans must be interpreted (Siti K., 2013).

From the opinions above, we can conclude that they use animal terms to define humans. Of course, this opinion is contrary to the concept of humans in Islam. According to Islamic beliefs, humans are not animals; on the contrary, animals and humans are different. As stated in one of His verses, "Indeed, We have created humans in the best form" (QS. At-Tin [95]: 4).

Allah infused this spirit into the creation of man, which reflects the Name and Attributes of its Creator. This creation has the ability of reason—called intelligence in the Middle Ages—which enables humans to know their creator, namely God Almighty, and testify to His oneness through monotheism. Even the Islamic theologian and mystic Al-Ghazali said that humans have two faces: the face of God and the face of themselves. This shows that humans originate from the spiritual world, not from animal evolution. The spirit in man was created by Allah and will return to Allah (Seyyed Hossein, 2003).

According to Al-Ghazali, human concepts are no different from the concepts of Islamic teachings because he based his thinking on the Al-Qur'an and Al-Sunnah. According to the perspective of Islamic educational philosophy, the best way to recognize human nature is through the explanation given by the One who created him, namely Allah SWT, in the holy book Al-Quran. The essence of man is his soul (spiritual aspect). It is the spiritual factor that differentiates humans from other creatures of God. Therefore, humans are given a mandate or al-taklif, as well as the freedom and responsibility to have and maintain divine values. According to Al-Ghazali, the spiritual aspect of humans includes al-qalb, al-ruh, al-nafs and al-'aql. These four aspects are the driving force in humans (Hasanah, 2016).

Fundamental Aspects of Primordial Human

There are a number of fundamental aspects related to primordialism, the following are:

a. Ethnicity

One of the main aspects of primordialism is ethnicity. Individuals who espouse this view tend to identify themselves with a particular ethnic group and consider that group to be the origin of their identity. This can create a strong feeling of exclusivity and loyalty towards that ethnic group.

b. Religion

Religion is also often an integral part of primordial identity. People who identify themselves based on a particular religion may have strong ties to their religious community and feel a moral responsibility towards that group.

c. Language and Culture

Language and culture can also be important factors in primordialism. Individuals who speak the same language or follow similar cultural traditions can feel closer to each other and build strong social bonds.

Primordial Human: Integration of *Al-Aql, Al-Qalb, Al-Ruh, An-Nafs*

Within humans there is a spirit that is holy and eternal, it resides in the body so that the soul emerges as a substance resulting from the marriage between the two. Apart from the spirit, there is also the heart and mind, both of which have their respective roles. The heart is the center of the human body which governs the body, while the mind is a tool for thinking in order to analyze the things to be done, so the two synergize with each other to produce the desired action.

Reason has long been seen not only as the only tool for gaining knowledge but is considered human behavior (Harol, dkk., 1984). Therefore, the problem of the destruction of science and human behavior is generally the result of a misunderstanding of reason itself.

In Islam, reason cannot be separated from reason according to its ability to think, nor can it be separated from the heart as a substance that knows empirical and metaphysical rational issues. This means that in the Islamic view, truth is not limited to the real (material) realm, but also faith and belief in the truth of the metaphysical (unseen) realm with a clear concept.

Among the Islamic scholars who concentrate on the study of the mind and heart and other substances is Abu Hamid bin Muhamad bin Muhamad al-Ghazali al-Tusi or commonly known as Imam al-Ghazali. According to Al Ghazali, reason and heart cannot be separated from one another as these substances cannot be separated from other substances such as nafs and spirit, and this is what according to al-Ghazali is called the soul (nafs). Soul, mind, heart and spirit are the essence of man himself. For this reason, al-Ghazali named this soul/nafs/soul as essence (jauhar) and not accident (ard). The only difference is in the position and function of each substance. However, the mind and heart then give characteristics to the soul and spirit, as well as all human behavior and actions (Baharuddin, 2004). According to al-Ghazali, this relationship between reason and heart is actually able to show humans the nature of truth.

In the next explanation in the book *Kimiya Al-Sa'adah*, al-Ghazali describes that humans (nafs) are like a picture of a government city. Where the qalb is the king, the body is like the whole region, the mind is the prime minister, the soul is the governor of the region, anger is the enemy, while the inner and outer body members are like the king's soldiers. It is the king's obligation to collaborate and consult with the prime minister because the prime minister is the one who has the reasoning power to create a good state of the country, especially in controlling the governor and monitoring enemies. If that happens, a person's soul will certainly be good, but if the king is careless, even the prime minister has no power to control the enemies so that everything is under the enemy's control, then chaos in the soul will occur. Likewise, the description of a person's soul, the qalb and 'aql faculties must be able to control lust and anger, so that all members of the body will lead to goodness. If the qalb is not functioning, then the 'aql will be weak, so that lust and anger dominate a person's soul. As a result, the soul is more colored by lust and anger which will lead to evil (Al- Ghazali, *Kimiya' As-Sa'adah*, Hal. 13).

Contextualization of Primordial Humans in the Millennial Era: Primordial Humans in the Millennial Era

Primordial humans are images of humans who know their true nature. He is an image of a human being who can carry out God's mandate as His caliph on earth and at the same time spread Divine messages. He is aware that his creation has been equipped with reason - intelligence - therefore he is responsible for the thoughts and actions he carries out, and he is responsible as the guardian and protector of the earth from incoherence and disharmony. Therefore, it is important to contextualize primordial humans in the era of disruption so that humans can live their lives as contextual creatures accepting the changes of the times, but still remain complete humans, a reflection of divinity.

He also always realizes that he has an Origin and a Center. He is fully aware that from the Origin within himself there is perfection that must be transmitted to its integrity, and is always aware that he lives at the center of a circle that requires him to move actively. He believes in the existence of Transcendental principles that manifest throughout reality, both in humans and in the universe. That way, he will be able to become His caliph on earth (Seyyed Houssen, 2004).

There are various types of Primordial Human Phenomenon in the Millennial Era, including one that has an important role in participating in being a pioneer in every innovation that is made. This cannot be separated from his nature which prefers to make changes rather than implementing old policies which are considered boring and innovating rather than continuing a tradition which is considered no longer relevant.

There are various types of Primordial Human Phenomenon in the Millennial Era, including one that has an important role in participating in being a pioneer in every innovation that is made. This cannot be separated from his nature, which prefers to make changes rather than implement old policies that are considered boring and innovate rather than continue a tradition that is no longer considered relevant.

However, in the Millennial Era, not all primordial humans are able to participate in contributing to the development of the times by innovating or in other ways, in fact some of them are unable to take positive things as a response to developments in the times that are occurring, starting from progress in in the field of technology, the development of knowledge in the field of education and the increasingly rapid flow of information in communication, all of which actually makes humans increasingly dependent on technology, and this dependence can worsen social ties between humans and cooperation between communities begins to disappear.

Integration of *Al-Aql, Al-Qalb, Al-Ruh, An-Nafs* in Creative Development

Humans are special creatures and different from others, they have the ability to use their minds and other substances to develop their potential or creativity, but it is important to know that this can be influenced by external conditions that occur in the environment around them. So there needs to be some kind of effort to build this potential which will culminate in the creation of creativity.

Reason, which functions as a response to external conditions that occur in humans, has an important role as a determinant of the actions to be taken in order to develop creativity. The ability to think creatively is also needed so that creativity can develop well.

However, it is important to know that the mind is not capable of working optimally alone. There needs to be a role for other substances such as the role of the heart, soul and body in order to obtain optimal results in deciding on an action so that it can become a driving factor for the development of creativity for every human being.

Then the integration of all the substances that exist in every human being, including the mind, heart, soul and spirit, has a great influence on the development of creativity in every human being. Humans are required to be selective in receiving responses from outside and are required to be able to dig up information well, starting with the process of recognizing oneself. themselves then try to think creatively and be able to decide a matter well in the hope of giving birth to something new, which in this case is often termed creativity.

CONCLUSION

Primordial Human Phenomenon in the Millennial Era: There are various variations among this millennial generation, one of which is active involvement in every innovation made. This is inevitable because of its tendency to innovate rather than continuing traditions that are no longer relevant and implementing old policies that are considered boring. However, in the millennial era, not all primordial humans have the ability to contribute to the progress of the times by innovating or other means; In fact, some of them are actually unable to accept current developments well, such as advances in technology, advances in education, and the increasingly rapid flow of information used for communication, all of which make them feel better about it.

ACKNOWLEDGEMENTS

The author would like to thank all parties who have helped in completing the writing of this thesis. The author would like to express his thanks to:

1. KH. Abdulloh Kafabihi Mahrus as Chair of the Senate of Tribakti Islamic University (UIT) Lirboyo Kediri.
2. Dr. KH. Reza Ahmad Zahid, Lc., M. A. as Chancellor of Tribakti Islamic University (UIT) Lirboyo Kediri.
3. Mr Dr. Tri Prasetya Utomo, M. Pd. I. as Head of Postgraduate PAI Study Program at Tribakti Islamic University (UIT) Lirboyo Kediri who always encourages his students to write scientific papers.
4. My two colleagues in writing this research, Muhammad Ullin Nuha and Hidayatul Maslakha
5. Both of our parents

The author realizes that this writing is still far from perfect. Therefore, all constructive criticism and suggestions from readers will be gladly received. The author hopes that this thesis can be useful for readers and the general public. Amin.

REFERENCES

- Adelbert Snijders, *Antropologi Filsafat Manusia*, Yogyakarta: PT Kanisius, 2016. h. 25.
- Al-Ghazali, *Kimiya' al-Sa'adah*, 13.
- Ali Syari'ati, *al-Insan wa al-Madaris al-Gharb*. Terj. Arif Muhammad. (Jakarta: Pustaka Hidayah, 1992) dalam Hasanah, "MANUSIA DALAM PANDANGAN IMAM AL-GHAZALI," *Visipena Journal* 7, no. 2 (December 31, 2015): 103–16, <https://doi.org/10.46244/visipena.v7i2.315>.
- Al-Taftazani, Abu al-Wafa al-Ghanimi. 2003. *Sufi dari Zaman ke Zaman: Suatu Pengantar tentang Tasawuf*. Diterjemahkan oleh Ahmad Rofi' Utsmani dari Madkhal ila al-Tashawwuf al-Islam. Bandung: Pustaka.
- Badan Pengembangan dan Pembinaan Bahasa, <https://kbbi.kemdikbud.go.id/entri/milenial>. Diakses pada 2 Mei 2024.
- Baharuddin, *Paradigma Psikologi Islam Studi tentang Elemen Psikologi dari alQur'an*, (Yogyakarta: Pustaka Pelajar, 2004), 113-114.
- Busyairi Madjidi, *Konsep Pendidikan Para Filosof Muslim*, (Yogyakarta: Al-Amin, 1997), h. 79.
- Ezra Zefanya Figo Polii1, Agustinus B. Pati2, —Pengaruh Media Sosial Terhadap Partisipasi Politik Kaum Milenial Dalam Pemilihan Umum Di Kecamatan Tareran Kabupaten Minahasa Selatan Tahun 2019.1
- Hadari Nawawi, *Metode Penelitian Bidang Sosial*, (Yogyakarta: Gadjah Mada University Press, 2005), Hal.63."
- Harol H. Titus, Marilyn S. Smith, Richard T. Nolan, *Persoalan-Persoalan Filsafat*, (Jakarta: Bulan Bintang, 1984), 76-82.
- Hasanah, "MANUSIA DALAM PANDANGAN IMAM AL-GHAZALI."
- Holmes Roston III dalam *Ilmu dan Agama*, (Pusat Bahasa UIN Sunan kalijaga, 2006)
- Iqbal, Abu Muhammad. 2015. *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuwan Muslim*. Yogyakarta: Pustaka Pelajar.
- Naldo, N. & Satria, H. W., 2018. *Studi Observasi terhadap Penggunaan Aplikasi LINE oleh Generasi Millenial*. *Jurnal Sosial Humaniora Terapan*, Vol. 1, Issue 1, P-ISSN 2622-1764, E-ISSN 2622-1152.
- Rahmatika Kurnia Romadhani dari Jurusan Psikologi UNY menyampaikan hal ini dalam diskusi *Quarter Life Crisis* yang diadakan oleh LPM Ekspresi di Museum Pendidikan Indonesia (MPI) pada Kamis, 30 Januari 2020.
- Seyyed Hossein Nasr, *A Young Muslim's Guide to The Modern World*, Chicago: KAZI Publications, 2003. h. 30.
- Seyyed Hossein Nasr, *Intelegensi dan Spiritualitas Agama-Agama*, terj. Suharsono, et.al., Jakarta: Inisiasi Press, 2004. h. 67.
- Siti Khasinah, "Hakikat Manusia Menurut Pandangan Islam dan Barat", dalam *Jurnal Ilmiah DIDAKTIKA*, Vol. 13, No. 2, 2013. h. 297.
- Sonny Eli Zaluchu, *Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama*, Sekolah Tinggi Baptis Indonesia (STBI) Semarang, 2020."
- Sudarwan Danim, *Menjadi Peneliti Kualitatif*, (Bandung: Pustaka Setia, 2002), Hal.41."

Sulaiman Saat, Dan Sitti Mania, Pengantar Metodologi Penelitian, Pustaka Almada, Cet. 2, Oktober 2020.

Supriyadi, Dedi. 2013. Pengantar Filsafat Islam. Bandung: Pustaka Setia.

Supriyadi, Dedi. 2013. Pengantar Filsafat Islam. Bandung: Pustaka Setia.

Syamsul Kurniawan, Ewin Mahrus, Jejak Pemikiran Tokoh Pendidikan Islam, (Jogjakarta: Ar-Ruzz Media, 2011), h. 87.

BIOGRAPHIES OF AUTHORS

	<p>SAIFUL AMAR Youth born in Pekalongan City March 27, 1999. Completed undergraduate studies at the Tribakti Lirboyo Islamic Institute, Kediri, majoring in Tarbiyah PAI study program, then continued his master's studies at the Tribakti Lirboyo Kediri Islamic University Postgraduate Program, majoring in a linear major, namely Islamic Religious Education. He can be contacted at e-mail: amarambyar3@gmail.com</p>
	<p>MUHAMMAD ULLIN NUHA Completed undergraduate studies at Tribakti Islamic University Lirboyo Kediri by majoring in Tarbiyah PAI Study Program, then continued his Masters studies at the Postgraduate Program at Tribakti Islamic University Lirboyo Kediri by majoring in a linear major, namely Islamic Religious Education. He can be contacted at e-mail: muhammadullinn@gmail.com</p>
	<p>HIDAYATUL MASLAKHA Graduate student (S1) 2022 UNWAHA Jombang, FIP Mathematics, born in Jember 07 December 1999. And now studying Masters in the Postgraduate Program (S2), PAI, at Tribakti Lirboyo Islamic University, Kediri. Apart from attending college, he also devoted himself to Madrasah Diniyah Mamba'ul Ma'arif Denanyar, Jombang. In between his activities, he also takes time to write books or journals which are useful for many people. She can be contacted at e-mail: hdyhhilma@gmail.com</p>