

THE INTERRELATION OF AQIDAH, SHARIA, AND MORALITY IN THE PERSPECTIVE OF USTADZ ABDUL SOMAD

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Abstract

This study explores the integrated relationship between Aqidah (Islamic creed), Sharia (Islamic law), and Akhlaq (morality) as fundamental components of Islam that form a unified framework of religious life. Employing a qualitative method through literature review and content analysis, this research focuses on the perspective of Ustadz Abdul Somad. The findings reveal that, according to Abdul Somad, Aqidah serves as the foundational belief underpinning all aspects of life. Sharia represents the practical implementation of Aqidah through acts of worship and legal rulings, while Akhlaq emerges as the ethical outcome of adhering to Sharia rooted in a firm Aqidah. These three elements are hierarchically and functionally interconnected: Aqidah motivates the practice of Sharia, which in turn cultivates noble character. The study underscores the importance of an integrated Islamic educational approach that harmonizes these three dimensions to shape a balanced Muslim personality. The findings contribute to a deeper understanding of the unity between belief, practice, and ethics in Islam.

Keywords: Aqidah, Sharia, Akhlaq, Ustadz Abdul Somad, Islamic Education

Abstrak

Penelitian ini mengkaji hubungan terintegrasi antara *Aqidah* (keimanan), *Syariah* (hukum Islam), dan *Akhlaq* (moral) sebagai tiga komponen fundamental dalam Islam yang membentuk satu kesatuan dalam praktik kehidupan beragama. Penelitian ini menggunakan metode kualitatif melalui studi pustaka dan analisis isi terhadap pandangan Ustadz Abdul Somad. Hasil penelitian menunjukkan bahwa menurut Abdul Somad, *Aqidah* merupakan dasar keyakinan yang melandasi seluruh aspek kehidupan. *Syariah* merupakan manifestasi praktis dari *Aqidah* melalui ibadah dan hukum Islam, sedangkan *Akhlaq* adalah buah dari pelaksanaan *Syariah* yang didasari oleh *Aqidah* yang kuat. Ketiganya saling terhubung secara hierarkis dan fungsional: *Aqidah* mendorong pelaksanaan *Syariah*, yang pada gilirannya melahirkan akhlak yang mulia. Studi ini menekankan pentingnya pendekatan pendidikan Islam yang integratif untuk membentuk kepribadian Muslim yang seimbang. Temuan ini memperkaya wawasan keislaman dan memperkuat pemahaman masyarakat akan kesatuan antara keimanan, ibadah, dan moralitas dalam Islam.

Kata Kunci : Aqidah, Syariah, Akhlaq, Ustadz Abdul Somad, Pendidikan Islam

Introduction

The interrelation between *Aqidah* (creed), *Sharia* (Islamic law), and *Morality* (*Akhlaq*) forms the core framework of Islamic knowledge and practice. These three elements are foundational pillars in shaping not only the completeness of a Muslim's faith but also personal character and a harmonious social order. *Aqidah* provides the theological foundation, *Sharia* functions as the legal guide, and *Akhlaq* serves as the ethical manifestation of both. However, in the contemporary context, there is a tendency to compartmentalize these elements, which often leads to a fragmented understanding and practice of Islam. This phenomenon underscores the urgency of re-examining their integrated relationship, particularly within the framework of Islamic education, which seeks to produce balanced and holistic Muslim individuals.

In previous works, Ustadz Abdul Somad's book "*37 Masalah Populer*" addressed various issues related to *Aqidah*, *Sharia*, and *Akhlaq*, yet it does not explicitly elaborate on their interconnection. This indicates a research gap that necessitates further exploration of how Ustadz Abdul Somad conceptualizes and communicates the integration of these three dimensions within his preaching and teaching (Somad, Al-Azhar, & Dar, 2016).

A similar line of inquiry can be found in A.R. Idham Khalid's work "*Akar-Akar Dakwah Islamiyah: Akidah, Ibadah, dan Syariah*", which discusses the strong relationship between *Aqidah*, *Sharia*, and *Ibadah* in the life of a Muslim. *Aqidah* is

presented as the central belief system that motivates adherence to Sharia-based practices. *Ibadah*, as an expression of this faith, must be performed with conviction and in accordance with divine law. This theological-legal-moral consciousness defines the true identity of a Muslim, one who submits fully to the will of Allah and lives in harmony with divine and social order (Idham, 2017).

In another study by Shilvia Maharani and Nur Asia titled “*Penyampaian Pesan Dakwah Ustadz Muhammad Nuzul Dzikri pada Akun Media Sosial Instagram*”, the authors categorize the messages in social media *dakwah* into four key components: *Aqidah*, *Akhlaq*, *Ibadah*, and *Muamalah*. The emphasis on integrating faith, moral guidance, and worship in contemporary da’wah underscores the need for a holistic Islamic communication model (Maharani & Nur Asia, 2020).

Mukarromah (2024), in her analysis “*Komponen Nilai Pendidikan Agama Islam*”, emphasizes that the values of *Aqidah* and *Ibadah* carry a moral imperative, aiming to cultivate noble character (*Akhlaq*). She argues that what is morally good must also align with true belief and Islamic law. This integration is particularly crucial in Islamic education to foster students who are respectful, empathetic, and morally upright.

Likewise, Karidawati (2022) in her work “*Aqidah Akhlak Sebagai Kerangka Dasar Ajaran Islam*” reiterates that *Aqidah*, *Sharia*, and *Akhlaq* collectively form the essential framework of Islamic teaching. While this framework is fundamental, it is often presented in isolation in formal education, necessitating integrative approaches that bridge these elements effectively in pedagogical settings.

The primary aim of this study is to explore Ustadz Abdul Somad’s perspective on the interrelation of *Aqidah*, *Sharia*, and *Morality*, and how he integrates these dimensions in his Islamic preaching and educational content. Unlike previous research that tends to examine these aspects separately, this study seeks to uncover the synergy among them, contributing to a more comprehensive understanding of Islam as a holistic way of life.

This research posits that, according to Ustadz Abdul Somad, *Aqidah*, *Sharia*, and *Akhlaq* are inseparable and interdependent. *Aqidah* acts as the foundation of faith, *Sharia* is the practical manifestation of this belief, and *Akhlaq* is its moral outcome. The hypothesis suggests that an ideal understanding and practice of Islam, from Abdul Somad’s perspective, must integrate these three components simultaneously and proportionally. By analyzing his lectures, writings, and media

content, this study aims to reveal how he articulates and models this integrative framework in contemporary Muslim life.

Therefore, this study holds a strategic position within contemporary Islamic scholarship by offering a comprehensive view of how Islamic education and *dakwah* can promote the integrated development of faith, legal consciousness, and moral character. It is expected that this research will enrich the discourse on Islamic education and help Muslims apply Islamic values more holistically in everyday life.

Method

This study employs a descriptive qualitative approach with a library research design and content analysis technique. The subjects of this research include a selection of Ustadz Abdul Somad's (UAS) sermons that explicitly address the interrelation between *aqidah* (faith), *sharia* (Islamic law), and *akhlaq* (morality), as well as scholarly articles relevant to this theme. The selection of videos and articles was conducted purposively, based on criteria such as thematic relevance, integrative discussion of the three core Islamic teachings, and credibility of sources (e.g., UAS's official YouTube channel and accredited academic journals).

The research instrument consists of a thematic analysis guide, developed from the literature on the integration of *aqidah*, *sharia*, and *akhlaq* within Islamic education. This guide was used to examine and classify the contents of sermons and articles. Data collection followed several stages: (1) Searching and selecting sermons and journal articles that meet the set criteria; (2) Transcribing the content of UAS's sermons and extracting key quotes from academic articles; and (3) Organizing the data based on emerging main themes, which were then categorized thematically.

Data analysis was conducted descriptively using an interpretative approach. The researcher identified key statements indicating the relationship between *aqidah*, *sharia*, and *akhlaq*, and grouped them into specific thematic categories. Additionally, a comparative analysis was conducted between the content of UAS's sermons and academic findings from journal articles to discover points of convergence and variation in meaning. This analytical process was carried out inductively to capture meanings that naturally emerged from the data.

Findings and Discussion

Aqidah

The term *aqidah* in Arabic is derived from the word "Aqada-ya'qidu-'aqdan 'aqidatan", which means a bond or agreement. In Islamic terminology, *aqidah* refers to the belief or conviction embedded in a person's heart in accordance with Islamic teachings, based firmly on the Qur'an and hadith. It also refers to a person's system of belief or faith. Hence, it can be concluded that *aqidah* is a firm belief rooted in a person's heart. (Busthomi, 2023)

Shaykh Abu Bakr Al-Jazairi explains that *aqidah* refers to a set of clear truths that are rationally comprehensible, emotionally sensible, and spiritually accepted by the human heart. These truths are certain, affirmed by righteous individuals, and universally valid. Aqidah signifies a deeply held conviction that is unshaken by doubts—whether internal or external—and forms the foundation of a person's moral character, including that of students or learners. (Sari & Nazib, 2023)

Aqidah is fundamental in life; therefore, it requires essential principles to guide human behavior and ensure salvation in this world and the hereafter. The core principles of Islamic *aqidah* include:

1. Tawheed (Monotheism): Aqidah must be based on the belief in the Oneness of Allah. All acts of worship must be directed to Allah alone, and associating partners with Him (shirk) is a grave sin that contradicts Islamic faith and is unforgivable unless repented.
2. Continuous Learning and Practice: Aqidah should be learned consistently, practiced until death, and taught to others.
3. Use of Reason: Human intellect should be employed to strengthen one's belief, not to formulate faith independently, as the doctrines of Islamic *aqidah* are already clearly established in the Qur'an and hadith.

True *aqidah* is that which is comprehensible by sound reason and acceptable to the heart, aligning with human nature (*fitrah*). The ultimate measure of faith lies within the heart, and only the individual can assess their own faith accurately. However, to avoid misjudgment, one must refer to the guidance of Allah in the Qur'an, the Prophet's teachings in hadith, and interpretations by authoritative scholars, all while utilizing sound reason. Allah commands humans to think and use their intellect optimally.

According to *shar'i* (Islamic law), *aqidah* means unwavering belief in all matters mentioned in the Qur'an and authentic hadith, specifically concerning the three pillars of Islamic faith:

1. Divinity (Ululhiyyah): Includes the attributes of Allah, His beautiful names (*Asmaul Husna*), and His actions.
2. Prophethood: Encompasses the traits of the prophets, their infallibility in delivering messages, belief in their prophethood and miracles, and the revealed scriptures.
3. The Afterlife: (a) Spiritual Realm: Covers unseen realities such as the barzakh (life in the grave) until resurrection; (b) Hereafter Life: Involves signs of the Day of Judgment, turmoil, and the final judgment of deeds. (Eva Valentin, 2023)

In daily life, *aqidah* can be internalized both individually and socially. Individually, a person feels that Allah is all-aware of their actions, which guides them to behave as commanded. Socially, it encourages adherence to Islamic teachings in communal life. Thus, *aqidah* is a belief that influences all aspects of life—behavior and speech reflect one's internal convictions. Instilling faith in learners is the primary task of Islamic education, as the foremost responsibility of humans is to Allah. Therefore, *aqidah* is a vital and foundational element in Islam. (Mukarromah, 2024)

Akhlaq

Akhlaq refers to a person's behavior and moral conduct. Linguistically, *akhlaq* or *khuluq* means character, temperament, or traits that have become second nature. According to *Mu'jam Al-Wasith* by Ibrahim Anis, *akhlaq* is an inner disposition that serves as a source of good or bad deeds. The subject of *aqidah akhlaq* (faith and morals) in education encourages students to practice noble character (*akhlaq al-karimah*) and Islamic etiquette in their daily lives as a manifestation of their faith in Allah, angels, scriptures, prophets, and divine decree (*qadha and qadar*).

The *Dairatul Ma'arif* defines *akhlaq* as the refined traits of human beings. In Islam, *akhlaq* holds a prestigious position. One of the central goals of Islamic education is to nurture noble character, emphasizing ethical values in alignment with Islamic teachings. From various definitions, it is clear that *akhlaq* is essential to teach. Although innate, *akhlaq* can change based on individual choices. Islam encourages self-improvement through good conduct. A good Muslim is defined by noble character, and although education alone does not guarantee good morals, it plays a crucial role in shaping one's ethical behavior.

Aqidah, being the fundamental basis of morality, provides direction in behavior. In other words, *aqidah* is the foundation of *akhlaq*. (Kusumawati, 2021)

According to Al-Ghazali, *akhlaq* is a stable disposition from which actions spontaneously emerge without the need for lengthy reflection. Good *akhlaq* aligns with reason and the guidance of Islamic law, whereas bad *akhlaq* contradicts both and leads people astray. In practice, Islamic moral education aims to ensure that individuals consistently adhere to the righteous path designated by Allah. (Akhmad et al., 2021)

Ibn Miskawayh further states that *akhlaq* is a mental state that motivates a person to act voluntarily, without premeditation. (Sandres et al., 2023)

In Islam, *akhlaq* refers to personal behavior and ethics. It plays a vital role in shaping character, grounded in belief (*aqidah*) and expressed through daily actions. Good character is integral to Islamic worship and reflects an individual's moral and spiritual quality. Noble behavior and piety are key goals in Islamic religious education. (Idhar, 2022)

Cultivating praiseworthy character from an early age is essential in building strong morals and personality in future generations. Praiseworthy traits include patience, honesty, diligence, cooperation, sincerity, humility, responsibility, reliance on God (*tawakkul*), generosity, tolerance, and many more. (Syukri, 2019)

Syariah

Etymologically, *sharia* means “the straight path” or “the path to a water source.” Terminologically, *sharia* refers to the prescribed path that every Muslim must follow. The root word *sara’a* also denotes something that has been made open and accessible, giving rise to the term *sharia*, which implies a source of life, like water.

In technical terms, *sharia* is the set of divine laws revealed by Allah through His Messenger (Prophet Muhammad SAW), encompassing all legal, moral, and theological rules. It includes both behavioral laws in *fiqh* and theological principles in *kalam*. Simply put, *sharia* is the clear path shown by Allah for human beings, comprising legal norms and religious ordinances sourced from the Qur'an, the Prophet's hadith, consensus (*ijma'*), and analogical reasoning (*qiyas*). (Shofa, 2023)

Sharia is also referred to as *al-Din* or *al-Millah* (religion or belief system). According to Yusuf Musa, *sharia* covers all aspects of human life, including ethics, law, beliefs, and spiritual attitudes. (Sholihah & Roqib, 2024)

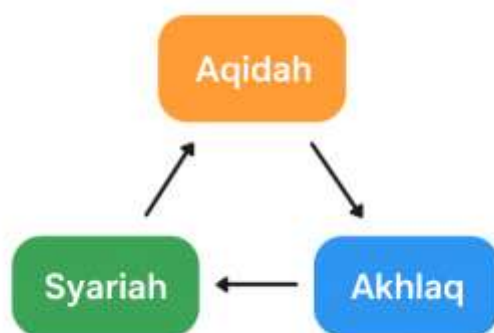


Figure 1. The Relationship Scheme of Aqidah, Syariah, and Akhlaq

From a legal perspective, *sharia* represents the fundamental legal norms established by Allah, which must be followed by Muslims based on faith, covering all moral and social relationships with both God and fellow human beings.

Strategies for Teaching Aqidah and Akhlaq

The teaching of *Aqidah* (faith) and *Akhlaq* (morals) has distinct functions compared to other Islamic Religious Education subjects. The first function is to cultivate and preserve faith. The second is to nurture and promote noble character. The third function is to develop and correct acts of worship. The fourth is to build enthusiasm for practicing religious acts. The fifth function is to strengthen a sense of religiosity and enhance social solidarity. The subject of *Aqidah Akhlaq* contributes to providing motivation for students to learn and implement various habits of virtuous behavior and to internalize noble values such as the values of excellence, hard work, patriotism, unity, democracy, tolerance, morality, and other humanitarian principles in daily life. Thus, *Aqidah Akhlaq* education plays a supportive role in character education (Assyifa et al., 2023).

A strategy refers to a planned approach to implementing learning activities, encompassing both methods and techniques of teaching. A method is the general approach to instruction, while a technique refers to specific actions or activities used within a method, such as questioning techniques, explanation techniques, and so on. Teaching is a complex process aimed at providing learning experiences to students in line with predetermined objectives. These objectives serve as the reference point for designing the teaching process. Learning strategies are specific teaching activities carried out by both teacher and students to effectively achieve the intended learning goals.

In general, learning can be defined as a process of behavioral change resulting from an individual's interaction with their environment. Therefore, a change in behavior is considered the outcome of learning. One is said to have learned if they are able to do something they previously could not. The subject of *Aqidah Akhlaq* plays a crucial role in motivating students to practice noble character and Islamic manners in their daily lives as a manifestation of their faith in Allah SWT, His angels, scriptures, prophets, as well as Qadha and Qadar. However, achieving this objective—strengthening faith and developing noble character—is not an easy task; it requires appropriate strategies or methods in the learning process.

Several teaching strategies can be employed, categorized into *exposition-discovery learning* and *group or individual learning strategies*. In the exposition strategy, learning materials are presented in complete form, and students are expected to master them. This is called a direct teaching strategy because students are given material to absorb without necessarily engaging in processing it. In this strategy, the teacher primarily functions as an information deliverer. In contrast, the *discovery strategy* encourages students to find and explore learning material independently through various activities. Here, the teacher acts more as a facilitator and guide. Due to this nature, it is often referred to as an indirect teaching strategy. *Individual learning strategies* are performed independently by students, where the pace and success of learning depend largely on each student's individual capabilities (Hasan & Zubairi, 2023).

Among the religious subjects taught in schools is *Aqidah Akhlaq*, which conceptually consists of two aspects: *aqidah* (faith) and *akhlaq* (morals). Although these two terms are different, they are closely interconnected. *Aqidah* refers to the fundamental beliefs that every Muslim must hold based on Islamic teachings, while *akhlaq* pertains to behavior, actions, and noble character, often referred to as *akhlaqul karimah* (noble morals).

Al-akhlaq al-karimah is essential to be practiced and cultivated early in life as a part of daily behavior, particularly as a preventive measure against the negative impacts of globalization and the multidimensional crises affecting Indonesia. Ethics and moral education are vital because morals are part of human nature that distinguish humans from other creatures like animals. Without morals, humans would not attain noble status in the eyes of Allah SWT or among fellow human beings. Good morals are crucial in everyday life as they relate to behavior and conduct, serving as key elements in social interaction. Therefore, individuals must cultivate

good morals to build harmonious relationships and foster closeness to Allah SWT (Rahma & Nurhidayati, 2023).

The correct *aqidah* is one that can be understood through sound reason and accepted by the heart because it aligns with human nature. The heart serves as the true measure of one's faith, and the most accurate judge of one's heart is oneself. Hence, evaluating one's *aqidah* is only accurate when self-assessed. To avoid misjudging one's own faith, one must refer to the guidance provided by Allah SWT in the Qur'an and the teachings of the Prophet in the Hadith. Furthermore, it is important to consult explanations by credible scholars. In this context, the power of rational thinking is highly necessary. Allah SWT encourages human beings to think and make optimal use of their intellect (Saribun, 2024).

The purpose of *Aqidah Akhlaq* education is to cultivate and enhance the faith of students, manifested through commendable character, by instilling knowledge, appreciation, and practice of Islamic *aqidah* and *akhlaq*. This education aims to develop students into Muslims who continuously grow and improve their faith and piety to Allah SWT and exhibit noble character in personal life, in society, as citizens, and in preparation for higher education. Every Muslim must hold firmly to the principles of *aqidah akhlaq*. According to Daradjat, the objectives of *aqidah akhlaq* education are as follows:

1. To nurture and develop the innate divine nature from birth.
2. To ensure students have accurate knowledge, appreciation, and belief in matters of faith.
3. To help students gain knowledge, appreciation, and a strong desire to practice good morals.
4. To shape individuals into noble and dignified Muslims.
5. To safeguard oneself from misleading thoughts and ideologies (Hidayat, Wulandari, & ..., 2022).

Aqidah and *akhlaq* are closely intertwined. Faith has a significant influence on how individuals conduct themselves in life, as it forms the foundation for good morals. Noble character arises from the struggle between intellect and desire, which gradually becomes habitual and ingrained over time. Virtuous behavior and noble morals are evidence of strong faith. Thus, *aqidah* and *akhlaq* are often linked due to their deep interconnection (Solihin, 2020).

The Relationship Between Aqidah, Shari'ah, and Akhlaq

A video lecture by Ustadz Abdul Somad on the YouTube channel *Yuk Ngaji*, titled "*Between Aqidah, Shari'ah, and Akhlaq – Which Is More Important?*", discusses the three main pillars of Islam: *Aqidah* (faith), *Shari'ah* (Islamic law), and *Akhlaq* (morality). These three elements are interrelated and inseparable in the life of a Muslim. *Aqidah* serves as the foundation of a Muslim's belief, *Shari'ah* governs the practical implementation of that belief in everyday life, and *Akhlaq* is the outward manifestation of both *Aqidah* and *Shari'ah* in one's behavior and ethics. By understanding and practicing these three elements in a balanced way, a Muslim can achieve a life aligned with Islamic teachings.

In the study titled "*The Relationship of Aqidah, Shari'ah, and Akhlaq in Religious Life*" by Zurifah Nurdin, it is explained that these three components—*aqidah*, *shari'ah*, and *akhlaq*—form a trilogy of divine teachings that occupy a central role in Islam. These components are interconnected and cannot be separated in forming a harmonious religious life. *Aqidah* lays the foundation for belief in Allah and His teachings, motivating individuals to obey His commands and avoid His prohibitions. *Shari'ah* is the practical implementation of *aqidah*, consisting of rules that regulate human relations with God and others. The practice of *shari'ah* reflects one's commitment to their belief. *Akhlaq* is the manifestation of both *aqidah* and *shari'ah* through ethical behavior and morality. Good character reflects strong faith and adherence to *shari'ah*, resulting in individuals who act with nobility in daily life. Hence, *aqidah*, *shari'ah*, and *akhlaq* complement each other and form a complete unity in a Muslim's religious life. *Aqidah* is the foundation, *shari'ah* serves as the guide for action, and *akhlaq* is the tangible reflection of both (Fitria, 2019).

Conclusion

Aqidah (faith), *akhlak* (morality), and *syari'ah* (Islamic law) are the three core pillars of Islam that are interconnected and form the foundation of a Muslim's life. *Aqidah* is the deep belief rooted in the heart, guiding every action and behavior. It must be understood rationally and practiced continuously. *Akhlak* is the outward expression of faith, reflecting a person's character and contributing to a civilized society. Teaching *akhlak*, especially to the youth, is vital for building noble character and resisting negative influences. *Syari'ah* governs a Muslim's relationship with God and others, regulating worship and daily social interactions. Observing *syari'ah* shows obedience to one's faith and supports a just, harmonious community.

Together, these three elements form an integrated whole in Islamic life. Balanced understanding and practice of aqidah, akhlak, and syari'ah enable individuals to live according to Islamic teachings and promote societal harmony. Thus, education on aqidah and akhlak should be a priority in Islamic education systems to prepare future generations.

The three studies reviewed confirm this interconnectedness. Ustadz Abdul Somad's lecture highlights their practical importance: aqidah as the belief foundation, syari'ah as the implementation framework, and akhlak as their manifestation. Zurifah Nurdin's research offers an in-depth academic analysis of their complementary roles in fostering religious harmony. Meanwhile, the article on Ustadz Muhammad Nuzul Dzikri shows how social media effectively spreads Islamic teachings on faith, morality, and worship to a broad audience.

Each source differs in focus and delivery: Ustadz Abdul Somad's video provides clear, engaging explanations but lacks depth; Zurifah Nurdin's academic study offers thorough analysis but may be less accessible; and Ustadz Muhammad Nuzul Dzikri's social media approach reaches wide audiences visually but with less analytical detail. Together, these sources complement each other to deepen understanding of aqidah, syari'ah, and akhlak in Islam.

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