



Research Article

Prophetic Learning Methods in Shaping Inclusive-Religious Islamic Education for *Santri* with Special Needs

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Abstract

This article aimed to describe the content, teachings, and patterns of *hikmah* hadiths in the book *Al-Arbain Al-Nawawiyah* that contribute to shaping an inclusive Islamic education. The *hikmah* hadiths in this book can be used as a basis for forming inclusive Islamic education. The study was carried out using a qualitative approach and library study. Researchers collected data from primary sources, including *Al-Arbain Al-Nawawiyah* and its explanatory texts (*syarah*). Additionally, relevant articles were consulted to support the analysis. The findings indicated that ten hadiths in *Al-Arbain Al-Nawawiyah* incorporate the *hikmah* method. These hadiths cover topics related to faith (*iman*), fundamental Islamic teachings, and ethics. They also highlight the Prophet Muhammad's frequent use of *hikmah* as a teaching method to convey Islamic principles to his companions. The study further emphasized that the *hikmah* method plays a crucial role in fostering an inclusive mindset among *santri*. By prioritizing the *hikmah* approach in teaching Islamic religious education, this study can serve as a reference for developing a more inclusive education system.

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INTRODUCTION

Inclusivity means an open attitude and the willingness to collaborate in fostering tolerance. This contrasts with exclusivism, which remains rigid and seeks to monopolize interpretations of truth (Asrori et al., 2020). Meanwhile, inclusive education refers to an approach that aims to create a welcoming learning environment that acknowledges and respects student diversity (Ainscow & Miles, 2008). This concept is closely related to the noble objectives of Islam, which emphasize equality (*musamwah*), justice (*i'tidalah*), and respect for multiculturalism. This is explicitly stated in the Qur'an, Surah Al-Hujurat (49:13), where Allah explains that He has created humanity with differences in ethnicity, skin tone, language, and physical appearance so that they may know and understand one another. This fundamental value of inclusivity fosters an attitude that embraces diversity to create harmony in life (Asrori et al., 2020).

To cultivate an inclusive mindset, it is essential to employ open learning methods and respect differing opinions. One such method is the *muhawarah* learning method, often referred to as the *hikmah* method, which emphasizes discussion as a core element of knowledge delivery. An open learning environment naturally

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nurtures an open attitude. The *hinar* method facilitates proportional two-way interactions between teachers and students, encouraging appreciation for diverse perspectives and experiences (Ramayulis, 2015).

Islam encourages its followers to seek knowledge earnestly. One of the methods for acquiring knowledge is through dialogue. This method begins with posing a question to a teacher or someone knowledgeable, who then provides an appropriate response. This process ensures that the questioner feels satisfied and at ease with the answer (Bakti Nasution, n.d.). However, it can also work the other way around, where the teacher or a knowledgeable person poses a question to provide insight or teach others.

The *hinar* method is one of the prophetic educational methods, as the Prophet Muhammad frequently engaged in dialogue with his companions during the learning process. Many hadiths illustrate this, showing how the companions asked questions of the Prophet and, at times, how the Prophet himself posed questions to them. Additionally, there are hadiths that depict dialogues (*hinar*) between the Angel Jibril and the Prophet, further highlighting the significance of this method in Islamic teachings.

A study on prophetic teaching methods should ideally be based on an authoritative hadith compilation. One such source is *Al-Arbain Al-Nawawiyah*, a widely taught collection of hadiths in Islamic schools, *pesantren*, *dayah*, and *kuttub* in Indonesia (Alifa Amalia Izzati et al., 2022a). By examining *Al-Arbain Al-Nawawiyah* as a source for prophetic learning methods, the significance of the *hinar* method in Islamic education becomes even clearer, affirming its role as a teaching approach practiced by the Prophet himself.

LITERATURE REVIEW

Learning Method

A learning method is identified as a systematic design for presenting information and is regarded as a tool for teachers to structure the learning process and guide student activities toward achieving learning objectives (Gerald, 2003). Each method has its own theoretical foundation, and its effectiveness should align with this foundation to ensure smooth and efficient implementation (Wedi, 2016).

A learning method can also be seen as a strategy for delivering instructional content and objectives to students. Additionally, it functions as a delivery system, which is an essential component in making an instructional learning system operate as intended (Gagné et al., 2004). These efforts are necessary to ensure that learning takes place effectively and that the intended objectives are successfully achieved.

Definition and Characteristics of the *Hinar* Method

Al-Muhawarah or *Al-Hinar* originates from the root word *al-har*, which means “to return” (Ibnu Manzhur, 2016). Another explanation states that it also means response, question-and-answer, dialogue, or conversation (Ma’Luf, 1986). The latter meanings have been adopted in the context of education, referring to the conversational or dialogical learning method. The term *al-muhawarah* appears in at least three verses in the Qur’an: Surah Al-Mujadilah (verse 1), and Surah Al-Kahf (verses 34 and 37) (M. Fuad Abd Baqi, 1992).

The dialogical or *hinar* method has been known since the Greek era and was also practiced during the time of the Prophet Muhammad. In Islamic education, the *hinar* method involves two-way interaction between teachers and students or among students themselves (Ramayulis, 2015). Prominent Islamic scholars such as Al-Ghazali, Ibn Sina, and Ibn Khaldun emphasized the significance of dialogue in the learning process. This method is believed to enhance comprehension, critical thinking, and active engagement between teachers and students (Moh. Athiyah Al Abrosyi, 1970; Tafsir, 1994).

The *hinar* method has several key characteristics, including: (1) establishing an equitable two-way interaction, (2) focusing on the exchange of ideas and information, (3) encouraging students to actively ask questions, respond, and engage in discussions, (4) considering students’ diverse backgrounds and abilities, and, (5) creating a conducive and enjoyable learning environment (Ramayulis, 2015; Tafsir, 1994).

Inclusive Education

According to UNESCO, inclusive education is an approach that acknowledges, accepts, and responds to the diversity of students’ skills and needs (UNESCO, 1994). It aims to create an environment that accommodates all students’ differences, including socio-economic backgrounds and other factors, such as accepting students with special needs (Booth & Ainscow, 2002).

Inclusive education, when implemented effectively, can encourage and provide positive impacts on

students' learning, achievement, self-esteem, and social-emotional development (Woodcock et al., 2022). In today's educational landscape, where the emphasis on multiculturalism is growing, inclusivity becomes a fundamental condition for Islamic education. Multicultural Islamic education is an approach that positions multiculturalism as a core vision, with inclusivity, egalitarianism, democracy, and humanism as its primary characteristics. Despite embracing diversity, this educational model remains firmly rooted in spiritual values and convictions derived from the Qur'an and Hadith (Zainal Arifin, 2018).

Prophetic Education

The term prophetic originates from the English word prophetic, which means related to prophethood or possessing characteristics inherent in a prophet. These characteristics depict an ideal human from a spiritual and individual perspective. A prophet serves as a pioneer of change, continuously guiding society toward improvement and tirelessly striving against oppression (Lutfi, 2017). Prophetic education is a process of transferring knowledge and values, ultimately aiming to bring students closer to Allah SWT while fostering awareness of their responsibilities toward society and the natural environment. At the same time, prophetic education cultivates a consciousness to build an ideal social community (*kehayr ummah*) (Abdurrohman et al., 2023).

Islamic education is not merely focused on developing students' soft skills but also on nurturing social intelligence and ethical behavior. In Islamic educational discourse, this is often referred to as *al-akblaq al-karimah* (noble character). Islam also acknowledges the concept of human fitrah, which refers to the innate potential within every individual to grow into a person of strong character, extensive knowledge, self-sufficiency, and, most importantly, religious integrity in speech, actions, and conduct. This innate human potential must be continuously nurtured through guidance and compassion (Stai et al., 2021). This is the essence of Islamic education, rooted in prophetic teachings. It embodies prophetic education, which is an educational approach that aligns with the objectives, methods, and grand mission of prophethood.

METHOD

This study was conducted using a library study approach, which involves gathering data and information from various literature sources, including documents, manuscripts, previous related studies, journals, and books relevant to the study topic as the primary sources. This study was carried out systematically to collect, process, and conclude data (Sari & Asmendri, 2020). Library study is known as a method used to investigate written sources, involving the identification and examination of references that provide factual information or expert opinions on the study focus or key components of other study methods within a specific period (George, 2019).

A qualitative approach was used in this study, aiming to deepen the understanding based on the references utilized (Creswell, 2012). In qualitative study, the researchers served as the primary instrument, analyzing the characteristics and validity of the data obtained from primary literature sources. Qualitative study has several key characteristics: (1) data is sourced from natural settings (natural documents), (2) sample selection is conducted purposively, (3) the researcher plays a crucial role as the primary instrument in data collection and interpretation, (4) data analysis is performed inductively, and (5) emphasis is placed on meaning, which becomes a crucial factor in the study process (Bogdan & Biklen, 2007).

The primary references for this study included *Kitab Al-Arbain Al-Nawawiyah* and its explanatory works (syarh)), as well as scholarly journals discussing the *hivar* or *muhawarah* method as a teaching approach. Additionally, literature related to inclusive education and Islamic religious education serves as supporting references.

RESULTS AND DISCUSSION

Hadiths in Al-Arbain Al-Nawawiyah Containing Dialogue (*Hivar*)

Kitab Al-Arbain Al-Nawawiyah is a compilation of hadiths written by the great Islamic scholar known as Imam Nawawi. His full name is Al-Imam Abu Zakariya Muhy Al-Din Yahya bin Syaraf Al-Nawawi. The term "*Arbain*" means "forty". However, *Al-Arbain Al-Nawawiyah* actually consists of forty-two hadiths (Rahmat, 2021).

The tradition of compiling forty hadiths has been widely practiced by scholars due to a hadith that

states: “Whoever memorizes forty hadiths will be resurrected on the Day of Judgment among the ranks of the jurists (*fuqaha*) or scholars.” Although this hadith is considered weak, many scholars have still undertaken the effort to compile collections of forty hadiths. The first scholar to do so was Imam Abdullah bin Al-Mubarak, followed by Muhammad bin Aslam Al-Thusiy, Al-Hasan bin Sufyan Al-Nasawiy, Abu Bakar Al-Ajuriy, Abu Bakar Al-Ashfihaniy, Imam Al-Daruquthniy, Abu Nu’aim, Abu Abdurrahman Al-Salamiy, and many others (Abu Zakariya Muhyiddin Yahya bin Syaraf Al-awawi Al-Dimasyqiy, 2022). Among the numerous compilations of forty hadiths, *Al-Arbain Al-Nawawiyah* remains the most widely studied text in *pesantren* and similar educational institutions in Indonesia (Alifa Amalia Izzati et al., 2022).

Unlike other *arbain* compilations by scholars, which often focus on specific branches of Islamic knowledge, *Al-Arbain Al-Nawawiyah* contains hadiths that form the foundation for understanding the essence of Islamic teachings. The forty hadiths compiled by Imam Nawawi include fundamental principles of Islam. Many of these hadiths encapsulate the core, half, or even a third of the religion’s teachings. They encompass essential proofs in Aqidah, sharia, and akhlaq, which are necessary for every Muslim. As a result, this compilation aims to achieve a sound creed (*salim al-aqidah*), valid worship (*shahih al-ibadah*), and strong moral character (*matin al-khuluq*) (Fabriar, 2020).

Among the forty-two hadiths in *Al-Arbain Al-Nawawiyah*, ten contain the *hikmah* (dialogue) method. The participants in these dialogues vary; some involve the Prophet Muhammad (peace be upon him) with unnamed companions (*majhul*), whose identities are later clarified in explanatory texts (*syurh*). Others feature dialogues between the Prophet and specifically named companions. Additionally, one hadith narrates a dialogue between the Prophet and Angel Jibril. Some of hadiths in *Al-Arbain Al-Nawawiyah* that contain elements of *hikmah* include:

Education is one of the primary means of cultivating intellectual and moral excellence in individuals. It is not merely about acquiring knowledge but also about shaping human character in its truest form (Darsiti Suratman, 1985: 6-7). In the context of *pesantren*, character formation, particularly for students with special needs, involves structured character education. This includes imparting moral values through a three-stage process, which will be elaborated in the following sections:

No	Hadith No.	Hadith Narrator	Hikmah Participants in the Hadith	Main Theme of the Hadith
1	02	Umar ibn Khattab (Imam Muslim)	Prophet Muhammad and Jibril	Teachings on the pillars of Islam, faith (<i>Iman</i>), excellence (<i>Ihsan</i>), and signs of the Last Day
2	07	Tamim ibn Aws Al-Dariy (Imam Muslim)	Prophet Muhammad and a companion (<i>majhul</i>)	Religion is sincere advice
3	16	Abu Hurayrah (Imam Buhariy)	Prophet Muhammad and a companion (<i>majhul</i>)	Prohibition of anger
4	21	Sufyan ibn Abd Llah (Muslim)	Prophet Muhammad and Sufyan ibn Abd Llah	Steadfastness in goodness
5	22	Jabir ibn Abd Llah Al-Anshariy	Prophet Muhammad and a companion (<i>majhul</i>)	Fulfilling fundamental religious obligations
6	25	Abu Zar Al-Ghiffariy	Prophet Muhammad and a companion (<i>majhul</i>)	Different forms of charity
7	27	Wabisah ibn Ma’bad (Imam Ahmad and Daramiy)	Prophet Muhammad and Wabisah ibn Ma’bad	Characteristics of righteousness
8	28	Najih Al-Irbadiy ibn Sariyah (Tirmiziy and Abu Dawud)	Prophet Muhammad and Najih Al-Irbadiy ibn Sariyah	Obedience to leaders and steadfastness in the Sunnah

9	29	Mu'az bin Jabal (Tirmiz{i)	Prophet Muhammad and Mu'az bin Jabal	Deeds that bring one closer to Paradise and keep one away from Hell
10	31	Sahl ibn Sa'd Al-Sa'idiy (Ibn Majah)	Prophet Muhammad and a companion (<i>majbul</i>)	Actions that make one beloved by Allah and people

Table 1. Hadiths Containing Elements of Dialogue (*Hiwar*) in Al-Arbain Al-Nawawiyah

The Teachings and Patterns of Dialogue (*Hiwar*) Hadiths in Al-Arbain Al-Nawawiyah

Hadith 2: This hadith, narrated by Umar ibn Al-Khattab, explains the three fundamental aspects of Islam: Islam, Iman, and Ihsan. Islam pertains to acts of *mah}d}ah*, *Sharia*, and *physical obligations required of a Muslim*. Iman refers to the essential tenets of faith, while Ihsan relates to morality and spirituality. This hadith exemplifies *hiwar* (dialogue) through a structured exchange between the Prophet Muhammad and Angel Jibril. Jibril engages in dialogue by asking questions and validating the Prophet's responses, serving as a method of teaching Umar about religion. The *hiwar* method used by the Prophet and Jibril also includes a process of validation or verification of answers, emphasizing the importance of evaluating both the outcome and the process of a dialogue-based teaching method. The structure of this hadith underscores the role of *hiwar* in fostering an inclusive mindset in education. When dialogue occurs, verification and falsification of knowledge continue to take place. The fact that Jibril and the Prophet engaged in an open discussion in front of Umar, with validation at the end of each response, serves as a model of transparency in learning. Among various teaching methods, *hiwar* stands out as one of the most effective for delivering fundamental and critical knowledge, as seen in this hadith (Muhammad ibn Abdullah Al-Jurdaniy Al-Dimyathiy, n.d.). Due to its comprehensive and foundational content, this hadith is often regarded as the core of all hadiths, much like Al-Fatihah is considered the essence of the entire Qur'an (Ibnu Daqiqil 'Id, n.d.).

Hadith 7: This hadith presents a *hiwar* between the Prophet Muhammad and his companions, in which the Prophet states that religion is a sincere advice. This highlights the importance of critical thinking and inquiry when encountering teachings that require deeper understanding. A sincere advice in this context refers to all forms of goodness (Ibnu Daqiqil 'Id, n.d.), emphasizing that *hiwar* plays a crucial role in promoting and advocating virtuous conduct.

Hadith 16: This hadith is recorded without explicitly naming the questioner (*majbul*). However, some narrations identify the inquirer as Abu Darda', while others suggest Sufyan Al-Saqafi or Abdullah ibn Umar (Muhammad ibn Abdullah Al-Jurdaniy Al-Dimyathiy, n.d.). The *hiwar* in this hadith revolves around a question posed to the Prophet Muhammad concerning the prohibition of anger.

Hadith 21: This hadith features a *hiwar* between the Prophet Muhammad and Sufyan Al-Saqafi regarding the importance of maintaining *istikamah* (steadfastness) in doing good deeds. It also highlights the necessity of conducting *muhawarah* (discussion) in a clear and effective manner. The more structured and precise the *hiwar*, the clearer the message being conveyed (Muhammad ibn Abdullah Al-Jurdaniy Al-Dimyathiy, n.d.).

Hadith 22: This hadith emphasizes the fundamental religious obligations that serve as a path to paradise. It presents a *hiwar* between the Prophet Muhammad and a questioner whose name is not mentioned in *Al-Arbain Al-Nawawiyah*, but is identified as *Al-Nu'man ibn Qawqal*. The hadith teaches a moderate perspective, discouraging extremism by affirming that those who recite the *shahadah* and fulfill basic religious duties should not be hastily declared disbelievers (Muhammad ibn Abdullah Al-Jurdaniy Al-Dimyathiy, n.d.). This underscores the Prophet's use of *hiwar* as a means of fostering an inclusive mindset.

Hadith 25: This hadith narrates a dialogue between the Prophet Muhammad and a group of impoverished companions who expressed concern about their inability to give charity like the wealthy (Muhammad ibn Abdullah Al-Jurdaniy Al-Dimyathiy, n.d.). In response, the Prophet taught them that acts of goodness, such as remembering Allah, carry spiritual rewards equivalent to charity. The Prophet's approach in this *hiwar* reflects a teaching style that provides encouragement, motivation, and a positive outlook. This mindset is essential for educators, as it helps learners develop openness and intrinsic motivation to continuously engage in virtuous deeds.

Hadith 27: This hadith narrates a *hiwar* between the Prophet Muhammad and Wabisah ibn Ma'bad regarding the criteria for verifying truth. In this exchange, the Prophet emphasizes the importance of using

one's conscience as a guiding principle in decision-making. This highlights the significance of internal moral awareness in ethical conduct.

Hadith 28: This hadith presents a *hiwar* between the Prophet Muhammad and Najih Najih} Al-ʿIrbad}iy ibn Sariyah. It illustrates how the Prophet consistently engaged in open discussions with his companions to teach righteousness. The dialogue was conducted with kindness and respect. Additionally, the hadith promotes the concept of egalitarianism in governance, affirming that leadership should be based on merit rather than social status. Even individuals from lower social classes are entitled to obedience and respect when appointed as leaders (Muhammad ibn Abdullah Al-Jurdaniy Al-Dimyathiy, n.d.).

Hadith 29: This hadith recounts a *hiwar* between the Prophet Muhammad and Mu'az bin Jabal regarding actions that bring a person closer to Paradise and protect them from Hellfire. The conversation also highlights the importance of restraining oneself from harmful speech (Muhammad ibn Abdullah Al-Jurdaniy Al-Dimyathiy, n.d.). One of the key ethics of *hiwar* is maintaining respectful and thoughtful speech, as dialogue should serve the pursuit of knowledge and truth rather than mere victory in unnecessary debates.

Hadith 31: The final *hiwar* hadith discusses the qualities that lead to being loved by both Allah and fellow human beings. It emphasizes the concept of *zuhud* (living with contentment and accepting whatever Allah decrees with an open heart). At the same time, *zuhud* involves guarding oneself against unjustly taking the rights of others. This hadith underscores the balance between spiritual humility and social responsibility.

CONCLUSION

Hadiths that contain elements of *hiwar* (dialogue) in *Al-Arbain Al-Nawawiyah* amount to ten. These hadiths primarily focus on moral and ethical development, while some also address aspects of faith and fundamental obligations in Islam. In several hadiths, the Prophet Muhammad teaches inclusive behavior and ways of thinking. For instance, Hadith 22 highlights the characteristics of goodness, which the Prophet conveyed through a flowing and egalitarian dialogue. The *hiwar* method in teaching also necessitates evaluation and verification, as demonstrated in Hadith 2, where Angel Jibril engages in dialogue with the Prophet. This approach ensures that key teachings are effectively understood by learners. Verifying discussions in *hiwar*-based teaching is crucial for keeping the conversation focused and aligned with educational objectives.

The *hiwar* (dialogue) method taught by the Prophet Muhammad was highly egalitarian and ethical. The dialogues between the Prophet and his companions illustrate a moderate and inclusive way of thinking. The *hiwar* hadiths clearly show that the Prophet conveyed religious teachings through dialogue rather than intimidation, exclusivity, or indoctrination. This approach reflects the openness and inclusivity of Islamic teachings.

Based on the study and analysis presented in the previous chapters, the process of shaping the religious character of *santri* with special needs at Pondok Pesantren Salafiyah Nurul 'Ulum Kebomas Gresik follows three stages. First, the learning phase, which is carried out with patience, perseverance, and repetition, tailored to each *santri*'s specific limitations. Second, the development of self-awareness, where *santri* cultivate *himmah* (determination) to learn and do good deeds. Third, the habituation phase, where *santri* become accustomed to performing prayers independently, reciting the Qur'an, engaging in daily *wirid*, and consistently reciting *Sholawat Fatih* and *Do'a Birrul Walidain* after prayers. They also develop a habit of helping one another. Through this character-building process, *santri* with special needs at Pondok Pesantren Salafiyah Nurul 'Ulum Kebomas Gresik develop religious traits such as devotion in worship, *jihad* (perseverance) in the form of strong determination, discipline, independence, and social care.

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