

Education on the “Sifat Dua Puluh of Allah” in the Book *Fawakih al-Janani* by Al-Haj Abdul Rashid

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Keyword	Abstract
Aqidah Education; Sifat Dua Puluh of Allah; Fawakih al-Janani; Asy'ariyah Theology.	This study analyzes <i>Aqidah</i> education on the " <i>sifat dua puluh</i> of Allah" in the book <i>Fawakih al-Janani</i> by Al-Haj Abdul Rashid, focusing on its pedagogical content and teaching methods. The research is motivated by the lack of academic studies examining <i>Aqidah</i> teaching methods in <i>Nusantara</i> scholarly literature, and by the tendency to regard the " <i>sifat dua puluh</i> of Allah" as less relevant to contemporary Islamic education. As a work that played a significant role in transmitting <i>Ash'ariyyah</i> theology among the Malay community—particularly in traditional Islamic boarding schools and madrasas—this book warrants closer scholarly attention. Using a library research method with a content analysis approach, the study finds that <i>Aqidah</i> education in <i>Fawakih al-Janani</i> is presented through a systematic and contextual pedagogical framework, comprising: (1) the use of simple and communicative Malay-Jawi as a medium for teaching <i>Aqidah</i> ; (2) a hierarchical arrangement of material progressing from <i>Sifat Nafsiyah</i> , <i>Sifat Salbiyah</i> , and <i>Sifat Ma'ani</i> to <i>Sifat Ma'nawiyah</i> ; and (3) the integration of <i>naqli</i> (textual) and <i>'aqli</i> (rational) proofs to strengthen students' understanding of creed. The teaching further emphasizes the principle of <i>tanzih</i> (the glorification of Allah) and the rejection of <i>tashbih</i> (likening Allah to His creation). This study concludes that <i>Fawakih al-Janani</i> not only functions as a creed instruction text but also represents an effective and relevant model of traditional Islamic creed education applicable to contemporary contexts.



INTRODUCTION

Faith education is the main foundation in the formation of students' faith and Islamic character, especially in the pesantren and madrasah environments. Aslan (2025) emphasized that faith education functions as the basis for the formation of a strong religious mindset and attitude. One of the religious materials that historically and pedagogically has a central position in Islamic education is the discussion of the Twenty Attributes of Allah SWT, which serves as a basic framework in understanding the concept of divinity systematically and rationally in accordance with the teachings of Ahlussunnah wal Jama'ah.

Pedagogically, the education of the Sifat Dua Puluh has a strategic function in shaping the religious mindset of students that is rational, systematic, and responsible (Baharun, 2025; Firnando et al., 2025). Through the introduction of the obligatory, impossible, and jaiz attributes for Allah SWT, students are directed to understand the concept of divinity in a structured manner and avoid anthropomorphic and speculative understandings. In the tradition of classical Islamic education, the material of the Sifat Dua Puluh is not only positioned as

theoretical knowledge but also as a means of internalizing the value of monotheism that forms a moderate and argumentative religious attitude (Siregar, 2025).

The reality of faith education in Indonesian Islamic boarding schools and madrasas shows that the Sifat Dua Puluh is still the main material taught as the foundation of faith. This teaching tradition is inherited through local literature by Malay-Nusantara scholars, which has been used for generations in the learning process. One of the works that has a significant influence on this tradition is the book *Fawakih al-Janani* by Al-Haj Abdul Rashid. Although it was written in the middle of the 20th century, this book is still used as a basic reference in learning the faith because of its simple, systematic, and easy-to-understand presentation by novice students.

In the context of contemporary Islamic education, the teaching of the Sifat Dua Puluh is often questioned for its relevance as modern theological discourse develops and more practical approaches to religious education emerge. However, the literature of Malay-Nusantara scholars actually offers a pedagogical approach that is contextual, communicative, and adaptive. In the midst of the challenges of today's Islamic education—marked by the tide of digitalization, the plurality of religious thought, and the tendency to simplify religious teachings—the reexamination of classical religious education methods is becoming increasingly relevant. The book *Fawakih al-Janani* offers a model of faith learning that emphasizes the balance between reason ('aql) and text (naql), so that it has the potential to instill a solid faith without being trapped in extreme or reductionist attitudes.

Bruinessen explained that the study of the teaching method of faith in the works of Nusantara scholars has strategic value in efforts to preserve local Islamic intellectual treasures [citation needed]. The book *Fawakih al-Janani* not only reflects Al-Haj Abdul Rashid's response to the needs of the people of his time but also has the potential to contribute to the development of religious education in Islamic boarding schools and madrasas today, especially in instilling a moderate and argumentative understanding of divinity. However, academic studies that specifically discuss the education of the Sifat Dua Puluh in the book *Fawakih al-Janani* are still relatively limited. In fact, this book has an important role in shaping the religious mindset of students through the systematic and logical presentation of the attributes of Allah. Therefore, this study aims to examine in depth the education of the Sifat Dua Puluh in the book *Fawakih al-Janani* by Al-Haj Abdul Rashid, including the methodological approach, conceptual framework, teaching structure, and its relevance in the context of contemporary Islamic education.

Thus, this research is important to conduct not only as an effort to enrich academic studies in the field of religious education but also as a form of reconstruction and revitalization of classical faith learning methods so that they remain relevant to the needs of students in the modern era. This study is expected to bridge the intellectual heritage of Nusantara scholars with the challenges of contemporary Islamic education, so that the education of the Sifat Dua Puluh is not only understood as a normative doctrine but as a rational, moderate, and contextual framework of faith education.

The purpose of this study is to analyze and explore the educational method of the Sifat Dua Puluh of Allah in the book *Fawakih al-Janani* by Al-Haj Abdul Rashid. This research aims to explore the pedagogical structure and approach used in the teaching of Aqidah, as well as its relevance in the context of contemporary Islamic education. In addition, this research also aims to identify the contribution of the book in the formation of understanding and religious

character of students in Islamic boarding schools and madrasas, as well as provide insight into the application of teaching methods that can be used as a model for Aqidah education today.

RESEARCH METHOD

This research used a qualitative approach with a library research design, considering that the object of study consisted of written texts containing the concept and method of faith education. This approach was considered relevant to studying the education of the Sifat Dua Puluh in the book Fawakih al-Janani by Al-Haj Abdul Rashid as a classical Islamic scholarly work.

The method used in this study was content analysis, employed to examine the material structure, conceptual framework, and educational methods of the Sifat Dua Puluh contained in the book Fawakih al-Janani, particularly in the context of delivering faith material to students in Islamic boarding schools and madrasas.

The primary source of data in this study was the book Fawakih al-Janani by Al-Haj Abdul Rashid in printed form. Secondary data were obtained from the classical faith literature of Ahlussunnah wal Jama'ah, especially works representing Ash'ariyah theology, as well as books, scientific journal articles, and the results of previous research relevant to the theme of faith education and the teaching of the Sifat Dua Puluh of Allah SWT.

Data collection was carried out through a documentation study using the close reading method of the book's text. The researcher then identified the structure of the presentation of the Sifat Dua Puluh material, the pattern of explanation of the attributes of Allah SWT, as well as the language and pedagogical arguments used by the author. Data analysis was carried out through several stages: (1) data reduction by selecting parts of the text relevant to the focus of Sifat Dua Puluh faith education; (2) data categorization based on material structure and religious education methods; (3) interpretation of meaning to understand the methodological and pedagogical approach used by Al-Haj Abdul Rashid; and (4) inductive drawing of conclusions.

The validity of the data in this study was maintained through source triangulation, by comparing the concept and method of faith education in the book Fawakih al-Janani with the classical works of Ahlussunnah wal Jama'ah, such as those of Imam al-Ash'ari and other Ash'ariyah scholars, as well as with the findings of contemporary academic research. With this approach, this research was expected to produce a comprehensive picture of the education of the Sifat Dua Puluh in the book Fawakih al-Janani and its relevance for the development of Islamic faith education in Islamic boarding schools and madrasas today.

RESULTS AND DISCUSSION

The Twenty Attributes in the Book of Fawakih Al-Janani

In the tradition of classical Islamic education, the teaching of faith occupies a central position as the main foundation in shaping the faith, mindset, and religious character of students. Faith education is not only directed at the cognitive mastery of the concept of divinity, but also at the internalization of the value of monotheism which is reflected in daily attitudes and behaviors (Duryat, H. M, 2021).

Al-Haj Abdul Rashid explained that the attributes that are obligatory for Allah SWT in detail (*tafsil*) amounted to twenty attributes that were determined based on the evidence of naqli

and the evidence of 'aqli. Each of these attributes is explained along with its meaning and arguments, so that it is an obligation for every believer to believe that Allah SWT. has and is with these qualities as a characteristic of perfect faith. On the other hand, the attributes that are impossible for Allah SWT in detail also number twenty, which are the opposite of these obligatory qualities and will be explained sequentially after the exposition of the obligatory attributes. In addition, the attributes of the impossible for Allah SWT. globally (*ijmal*) are summarized in the principle of Allah's purification from all forms of shortcomings and from everything that comes to the mind of man, as affirmed in the concept of *tanzih*.

Therefore, the religious material is systematically compiled and delivered through a pedagogical approach that is easy to understand, especially for beginner students in the pesantren and madrasah environment. In this context, the discussion of the Twentieth Nature Faith in the book *Fawakih al-Janani* by Al-Haj Abdul Rashid shows that the teaching of the faith is not only oriented to theoretical understanding, but also directed at the formation of the attitude of faith and religious character of students. Through the presentation of the attributes of Allah SWT. accompanied by the evidence of naqli, the evidence of 'aqli, and ethical implications for the life of a believer, this book represents a systematic, argumentative, and applicative model of faith education in the context of traditional Islamic education.

As for the twenty attributes of the god *jalla wa'azza* in the book *Fawakih al-Janani* by Al-Haj Abdul Rashid:

1. *Existence* (الْوُجُودُ)

Existence means existing, so it cannot be non-existent. This is shown by the words of Allah ta'ala, "الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا", which shows that Allah ta'ala made the seven layers of the heavens and the earth, and all that is in between. So it is appropriate for the believers to *i'tiqodkan* (believe) and remember Allah ta'ala.

2. *Qidam* (الْقَدَمُ)

Qidam means ready (before), this is proven by the postulation of the word of Allah *هُوَ الْأَوَّلُ وَالْآخِرُ*, which shows that Allah is the first and the last. A mu'min should be grateful to Allah because his taufik has made him a mu'min and a Muslim.

3. *Baqa* (الْبَقَاءُ)

Baqa means eternal, In the word of Allah, "وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ", it is stated that the substance of your eternal Lord cannot be destroyed. For a hypocrite, they must believe that God is the one who remembers and that they will die. As a result, he has the ability to do a lot of istighfar and repent to Allah SWT.

4. *Mukholafatuhu lil hawadisi* (مُخَالَفَتُهُ لِلْحَوَادِثِ)

It means different from everything new, so it is impossible for him to resemble everything new. In this example, the words of Allah *لَيْسَ كَمِثْلِهِ شَيْءٌ* show that there is nothing like Allah. Those who believe that they receive many blessings from Allah should bless Him.

5. *Qiyamuhu ta'ala bi nafsih* (قِيَامُهُ بِنَفْسِهِ)

It means that he stands alone, so he cannot depend on others. The postulate is that Allah ta'ala says that He does not depend on other creatures. the word of Allah *إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ*. That is, a believer must consider that the poor desire Allah because Allah is rich and does not depend on other realms.

6. *Wahdaniyah* (الْوَحْدَانِيَّةُ)

It means the one being, with its nature and fi'il in the azza atazza, so it is impossible to have more than one attribute. Allah almighty declares that He is one. The Word of God is the Word of God. That is, Allah says that Allah is the one god, and believers must believe that they see the fi'il of Allah ta'ala at all times.

7. *Qudrah* (الْقُدْرَةُ)

Qudrah is a word that means power, so there can be no doubt that Allah is strong, because Allah the Almighty says, "إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ." This means that Allah ta'ala has power over all things, and believers should say that they are tawadhu, do not be afraid, and fear Allah ta'ala.

8. *Iradah* (الْإِرَادَةُ)

Iradah means willing, so there can be no doubt that the words of Allah ta'ala **فَعَالٌ لِّمَا يُرِيدُ** show that Allah acts according to His will. You must also acknowledge that you are grateful to God for all His gifts and are patient with all trials and rewards.

9. *'Knowledge* (الْعِلْمُ)

That is, it is impossible for Allah to be *ignorant* (ignorant) of the postulation of the words of Allah ta'ala **وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ**. This evidence means that Allah knows everything. Therefore, man should be very afraid of committing sin because his god knows about it.

10. *Hayyah* (الْحَيَاةُ)

It means to live, so that God cannot die. The proof is the words of Allah ta'ala **وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ**. It means that you should put your trust in Allah who is alive and not dead and it is appropriate for you *to believe* that he trusts and surrenders to Allah the Almighty.

11. *Sama'* (السَّمْعُ)

It means hearing, so it is impossible for him to be deaf. This is based on the words of Allah ta'ala **"اللَّهُ سَمِيعٌ عَلِيمٌ"**, which means that Allah hears and knows. Therefore, a believer must assume that he should not say anything that is haram for fear of being heard by Allah.

12. *Bashar* (الْبَصَرُ)

It means seeing, so that it is impossible for him to be blind with his evidence, says Allah ta'ala **وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ**. This means that God sees everything that man does, therefore as a man we should fear that God sees what man does. So we should guard our actions because Allah is all-seeing.

13. *Qalamu* (الْقَلَامُ)

That is to say, then it is impossible for him to be silent on the postulates of the words of Allah ta'ala **وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا**. This means that Allah spoke to Moses perfectly and properly for you *i'tiqodkan* (believe) that he remembers Allah ta'ala in the hope that Allah will call him ta'ala.

14. *Qadirun* (قَادِرًا)

Qādiran means Almighty. It is impossible for Allah to be weak. The evidence of this nature is the evidence of qudrat. Therefore, a believer must believe that fear and hope are only in Allah, and rely on Him for all goodness and hope in every way.

15. *Muridun* (مُرِيدًا)

Murīdan means the Most Willable. It is impossible for Allah to be forced or to fail. The evidence of this attribute is the same as the evidence of the nature of iradah. Therefore,

a believer always prays to Allah, asking for all good and protection from every evil, both in this world and in the hereafter.

16. 'Aliman (عَالِمًا)

'Alamman means the All-Knowing. It is impossible for Allah to be ignorant. The evidence of this nature is the same as the evidence of the nature of 'ilm'. Therefore, a believer is obliged to constantly ask Allah for help in every matter and ask for protection from all kinds of evils in this world and in the hereafter.

17. Hayyan (حَيًّا)

Hayyan means the Most Alive. It is impossible for Allah to be dead. The evidence for this nature is the same as the evidence for the nature of life. Therefore, a believer should entrust and surrender himself completely to Allah SWT in all aspects of his life.

18. Sami'an (سَمِيعًا)

Samī'an means All-Hearing. It is impossible for Allah to be deaf. The postulates of this attribute are similar to the postulates of the same attribute. Therefore, a believer is advised to remember Allah more often, pray, and express gratitude to God Almighty.

19. Bashiran (بَصِيرًا)

Bashīran means All-Seeing. It is impossible for God to be blind. The evidence of this nature is the same as the evidence of the nature of Bashār. With this belief, a believer is expected to constantly maintain his behavior, feel ashamed of Allah SWT, and avoid sinful acts or negligence in carrying out his obligations.

20. Mutakalliman (مُتَكَلِّمًا)

Mutakalliman means the Most Spoken. It is impossible for Allah to be silent. The evidence of this nature is the same as the evidence of the nature of kalām. Therefore, a believer is advised to read the Qur'an regularly solemnly and slowly, pay attention to the rules of tajweed, and avoid showing kindness just to get praise from others.

Thus, the presentation of the twenty attributes of Allah SWT. in the book *Fawakih al-Janani* not only serves as a conceptual explanation of the divine creed, but also reflects a model of faith education that emphasizes the integration between rational understanding, strengthening textual evidence, and the formation of religious attitudes based on the values of monotheism. This approach shows that the teaching of the Twentieth Nature Faith is directed to build theological awareness as well as practical piety of students, so that the teachings of the faith do not stop at the cognitive level, but are internalized in religious behavior, ethics, and responsibility. Therefore, the structure and method of presenting the creed in *Fawakih al-Janani* emphasizes its relevance as a reference for systematic, moderate, and applicable Islamic faith education, especially in the context of learning in Islamic boarding schools and madrasas today.

Method of Education of the Twentieth Nature

1. Memorization Method

The memorization method is a learning strategy that emphasizes patterned repetition to help learners remember the order and terms of the Twenty Traits quickly and in a structured manner. The technique can be in the form of repetition together, the use of rhythmic songs or verses, and concept cards that visually display the terms of God's nature and their meanings. This kind of approach is especially beneficial in the early stages of

learning, as the power of repetition and rhythmic association helps to improve the retention of students' memory in abstract religious material, according to the principle of tahfiz known in the education of the Qur'an and hadith (Zaedi, 2023).

However, the weakness of this method arises if it only focuses on mechanical memorization without being followed by efforts to understand meaning. Memorization without conceptual understanding often results in only superficial memories and is unable to answer the "why" or "how" meaning of a trait can be applied in real life. It is often criticized in the educational literature because effective religious learning must go beyond mere memorization and encourage understanding and internalization of values (Rangkuti et al., 2023).

2. Lecture Method

The lecture method is an extension of traditional lectures, which not only convey one-way information but also builds active question-and-answer interactions between teachers and students. In the context of teaching the Twenty Attributes, the teacher explains the meaning of each attribute of God gradually, then provokes questions or reflection from students so that discussions arise about applications and examples in life. This dialogical approach allows students to feel actively involved and strengthen theoretical understanding while considering *the postulates of naqli* (textual) and *postulates of aqli* (rational).

This method is effective because it combines aspects of conceptual understanding and social learning interactions, which according to pedagogical research is one of the best ways to deepen the meaning of complex material such as faith. In Islamic Religious Education itself, the lecture method is often seen as superior because it can train students to think critically and strengthen emotional involvement in teaching materials (Mahmudah, 2016).

3. Discussion and Q&A Method

The discussion and question and answer method is a form of collaborative learning where students are encouraged to share ideas, question concepts, and reflect on the meaning of the Twenty Traits with their peers. For example, students may be encouraged to discuss the meaning of the nature of Qudrah (the power of Allah) and how the concept affects their understanding of human destiny and endeavor in life. This kind of interaction encourages students to think critically and reflectively, not just receive information (Setiyadi et al., 2025).

Various studies in the field of Islamic Religious Education show that discussion learning can significantly improve student learning outcomes because the process requires students to actively listen, speak, reason, and evaluate opinions of important skills in learning abstract theological material.

4. Analogy and Rationalization Methods

The analogy and rationalization method makes use of simple logic and comparison to help students understand abstract concepts through their relationship to something more concrete or easily digestible. For example, explaining the nature of God's Being (the existence of God) can use the analogy of cause and effect: such that something is only possible if there is a superior Creator cause, so that the existence of everything is a hint that God as an Essence has an essential existence. This approach is in line with the teaching principle of aqli postulate which brings together reason and revelation (Rahhayu et al, 2025).

In the general education literature, the use of analogies is known to be effective in connecting new ideas with the knowledge scheme that students already have, so that the process of understanding can take place faster and meaningfully. This is especially relevant when teaching the concept of divinity that is indirectly seen or touched.

5. *Make a Match Method*

The *make a match* method is a student activity-based learning strategy in which learners work actively to match cards that contain the terms and meanings of the Trait of the Twenty. In class, each student is given a different card, then they pair up to find the right match, explain to each other, and correct each other's understandings. This makes learning more dynamic, participatory, and fun, this method is able to significantly improve student understanding compared to the lecture method alone because all students are actively involved in the teaching-learning process (Fauhah et al., 2021).

The Relevance of the Nature of the Twenty in the Context of Contemporary Education

Twenty Nature Education has a very important and relevant role in both formal and non-formal education. This is because the Twenty Nature is the main basis in learning the Islamic faith which aims to instill the correct belief in Allah SWT. A strong faith is the main foundation for all religious practices, so its teaching should not be ignored in the Islamic education system, both institutional and social. Good religious education will shape the way of life of students so that it is in harmony with the values of monotheism and the teachings of Islam as a whole (Parhan et al., 2024)

In formal education, such as schools and madrasas, Twenty Nature education can be systematically integrated into the subject of Islamic Religious Education (PAI). This material is usually taught on the aspect of faith with the aim of building a correct theological understanding from an early age. Through a structured curriculum, students are not only introduced to the terms of God's nature, but are also directed to understand their meaning gradually according to their level of cognitive development (Demir, 2025; Gardner, 2021). This integration is important so that faith learning is not separated from the goals of national education that emphasizes the formation of character and morals of students (Faozi, A. 2024).

In the practice of learning in schools, Twenty Nature education can be developed with modern pedagogical approaches, such as group discussions, questions and answers, the use of visual media, and the association of materials with the phenomena of daily life. This approach aims for students not only to memorize, but also to understand the relevance of God's attributes in real life. For example, an understanding of the nature of an All-Knowing God can be attributed to the importance of honesty in learning and acting. In this way, learning the faith becomes more meaningful and not just abstract (Jufri, 2023).

In addition to the cognitive aspect, Twenty Traits education in formal education also plays an important role in the formation of students' character (Alannasir, 2020; Baehr, 2017). The values of monotheism contained in the attributes of Allah can foster spiritual awareness, a sense of responsibility, and a good moral attitude. A well-internalized faith education will encourage students to have self-control and ethics in social interactions. Therefore, the Twenty Nature functions not only as a teaching material, but also as a means of fostering noble personality and morals (Jannah, M. 2020).

Meanwhile, in non-formal education, such as Islamic boarding schools, taklim councils, and religious communities, the education of the Twenty Traits remains the core material in fostering the faith of the people. Non-formal education has more flexible characteristics than formal education, both in terms of methods, time, and student goals. In the pesantren environment, the Nature of the Twenty is generally taught through the recitation of classical religious books that are referenced by Ahlussunnah wal Jama'ah scholars. This method aims to maintain the continuity of Islamic scientific traditions that have been inherited from generation to generation.

In the taklim and community studies councils, the education of the Twenty Traits is usually delivered in simple language and examples that are close to the daily life of the pilgrims. This approach aims to make the material of faith easy to understand by the general public who have diverse educational backgrounds. Explanations of the nature of Allah are often associated with life experiences, such as trials, sustenance, and calamities, so that pilgrims can experience firsthand the spiritual benefits of understanding the faith. Thus, the education of the Twenty Nature becomes a means of strengthening the faith and inner peace of the people (Arfani, M. 2024).

By looking at the practice in formal and non-formal education, it can be concluded that Twenty Nature education has high flexibility and can be adjusted to the context of the institution and the needs of students. In schools and madrasahs, this material is packaged with modern and systematic learning methods, while in pesantren and majel taklim it is taught through a traditional approach that is more spiritual and reflective. The two complement each other in an effort to form Muslim individuals who have a correct understanding of the faith, strong faith, and behaviors that reflect the values of monotheism in daily life.

CONCLUSION

The book *Fawakih al-Janani* by Al-Haj Abdul Rashid stands as a significant contribution of Malay-Nusantara scholarship to the development of Sifat Dua Puluh education in pesantren and madrasah environments, presenting the attributes of Allah SWT in a hierarchical, structured manner that balances rational understanding ('aqli), textual evidence (naqli), and the internalization of tawhid values. Its use of accessible Malay-Jawi language reflects the author's pedagogical sensitivity to the social and intellectual context of his community, without compromising the substance of Ash'ariyah theology, while its diverse methodological approaches — including memorization, dialogical discussion, rational analogy, and active learning — demonstrate that Sifat Dua Puluh education was never merely doctrinal recitation but a holistic process of character formation. In the context of contemporary Islamic education, this work remains relevant as a systematic, moderate, and contextually adaptable model for cultivating spiritual awareness and moral responsibility among students amid the challenges of modernity and religious pluralism. Future research is therefore encouraged to examine the practical implementation of the pedagogical methods found in *Fawakih al-Janani* within current pesantren and madrasah settings, particularly through empirical studies that assess its effectiveness in shaping students' Aqidah understanding and religious character in the modern era.

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