

# The Concept of Remembrance in The Book of Fathul Arifin and It's Implications for 21<sup>st</sup> Century Character Education

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## Abstract

A This research describes character education through the concept of remembrance in the Book of Fathul Arifin as an alternative in reducing the rate of moral degradation in the era of the industrial revolution 4.0 towards society 5.0. The moral degradation is in the form of narcotics, theft, free sex, juvenile delinquency, and pornography. Harmonization of mind and heart education is a solution that can be used in this digital era. This research method uses literature studies with primary data of Kitab Fathul Arifin by Sheikh Khatib as-Sambas, and secondary data in the form of journals and books. The results of this study explain that society 5.0 is a complement to the 4.0 revolution by using Artificial Intelligence (AI) and making human life more practical. In fact, this progress has both positive and negative impacts. Remembrance education teaches humans to be balanced in mindset, speech, and behavior. Remembrance education offered in the Book of Fathul Arifin is in the form of reading Al-Fatihah, Al-Ikhlas, Tahlil, Salawat, and Istighfar. The implication of remembrance in the Book of Fathul Arifin with 21st Century education is that an educator must be able to touch the spiritual realm of students, and bring them spiritual understanding not just knowledge

Keyword: The book of Fathul Arifin, Character Education, Industry 4.0.

## Introduction

Technological transformation is a common phenomenon. The development of the times always brings changes, both positively and negatively. The growth of technology encourages humans to adapt. In a positive way, technological developments make human life more practical. However, the negative side of technological development is the moral decline in education caused by addiction to gadgets. The use of gadgets without parental supervision exposes students to adult content, narcotics, theft, and behavior that violates religious, moral, and social values. Especially with the direction of industry 4.0 development towards *society* 5.0.

The term "Industry 4.0," commonly known as the fourth industrial revolution, encompasses a series of technological advancements that significantly influence the current industrial environment. This section delves into the background of the Industry 4.0 phenomenon and examines the future manufacturing vision facilitated by this emerging manufacturing paradigm. Furthermore, it outlines the key attributes of this controversial concept to provide a clearer understanding of the primary implications of Industry 4.0 (Pereira & Romero, 2017). Industry 4.0 pertains to the smart connectivity of machines and processes within the industrial sector through CPS, a technology that enables intelligent control through embedded networked systems (Xu et al., 2021). Industry 4.0 adopts a technology-centric approach, prioritizing digitalization and technologies driven by artificial intelligence (AI) to improve production efficiency and flexibility, rather than focusing on the initial principles of social justice and sustainability (Çipi et al., 2023).

The rapid technological progress in industry 4.0 towards society 5.0 is a challenge for Islamic education. The application of Islamic education that focuses on character building needs to be applied to students. The character itself is related to the traits of a person. In the Islamic perspective, character includes an individual's relationship with God, his fellow human beings, and himself. Character is also closely related to moral values, religious values, and social norms. In the context of Islam, character can be interpreted as morals. Good morals will create goodness in people. The quality of good character can be measured through three indicators, namely moral knowledge, moral feelings, and moral actions (Hafid, 2018).

Related to character building, the Government of Indonesia has carried out character education as a follow-up step from the vision of the Ministry of Education and Culture. The vision highlights education that prioritizes the integration of holistic values such as nationalism, independence, tolerance, and integrity. It is hoped that through this vision, efforts will be made to reduce the decline in morale in Indonesia (Kurniawan, 2019). However, based on data from the Central Statistics Agency, the issue of moral degradation is still a hot topic. Data on morality cases in Indonesia in 2021 revealed that there were 239,481. In 2020 it was 247,218. In 2019 it was 269,324. These crimes are crimes against life, physical, property, immoral acts, narcotics, and corruption (Ketahanan Sosial, 2022).

The application of character education is an important aspect in the context of education. Shaykh Sambasi also explained about character education through the teachings of remembrance. He was a scholar who combined the Qadiriyyah and Naqshabandiyah, and his teachings were written in the book of Fathul Arifin. This manuscript was copied by his student named Shaykh Muhammad Ma'ruf bin 'Abdullah al-Khatib al-Falimbani. The manuscript of Fathul Arifin is made of paper, consists of twenty-six sheets without page numbers, written in Malay and Arabic. It includes information about the genealogy of the Qadiriyyah and Naqshabandiyah, as well as the baiat in these orders (Hazmi Fauzan et al., 2023).

Previous research has discussed the Book of Fathul Arifin. According to Anam Misbahul, Syamsul Bahri Tanrere, and Muhammad Adlan Nawawi that the implementation of character education through four ways, namely the perfection of suluk, the application of morals in daily life, the implementation of dzikir, and muraqabah (Misbahul et al., 2022). Furthermore, Tri Wibowo's research that Sheikh Sambasi's character education was carried out through Sufism. One must be able to purify the heart with good intentions, zuhud, istikamah, gratitude, tawakal, and sincerity (Wibowo, 2015). In addition, according to Ngatoillah Linnaja that the character education of Sheikh Sambasi is to abandon everything that is not useful, and must not have a greedy nature (Linnaja, 2018).

Based on the explanation above, research related to the concept of character education in the Book of Fathul Arifin needs to be studied comprehensively. This is because the Book of Fathul Arifin provides an overview of the implementation of character education through the concept of remembrance in order to have a good personality, and stick to religious values. The focus of this research is to discuss the concept of remembrance in the Book of Fathul Arifin, 21st century character education, and the implications of the concept of remembrance on 21st century character education. This research will be a guideline for teachers, parents, and educational institutions both formal and non-formal to implement character education through religious values taught in the Book of Fathul Arifin

## Methods

The research used in this study is using qualitative research methods with a library research approach. This research has two sources, namely primary and secondary. Primary sources use the Book of Fathul 'Arifin. Meanwhile, secondary sources use books and journals relevant to Sheikh Sambasi's thought and character education. Data retrieval techniques using documentation. The analysis used is content analysis.

## Result and Discussion

### 1.1 *The concept of Remembrance in the Book of Fathul Arifin*

The Book of Fathul Arifin was written by Muhammad Ismail Ibn Abdul Al-Rahim Al-Bali in 1295 H or 1878 A.D. This book was written by Muhammad Ismail Al-Bali three years after Sheikh Ahmad Khatib As-Sambasi died. The book of Fathul Arifin was first published by al Miriyah Makkah in 1899 A.D. In addition to Muhammad Ismail Al-Bali, the book of Fathul Arifin was also written by two other students yakni Muhammad Ma'ruf Ibn Al-Shaykh Abdallah Khatib Palembang and Abd Al-Wahid Palembang. However, the manuscript that the author found was only written by Muhammad Ismail Al-Bali.

The Book of Fathul Arifin focuses on 4 things, namely: *first*, the perfection of suluk. Suluk is the path used by Sufis to draw closer to Allah. There are three dimensions to obtaining suluk perfection, namely faith, Islam, and ihsan. *Second*, there is a disciple. Adab is a noble attitude that contains manners, manners, morals, politeness, and other values that are considered good. Adab is very much needed in various aspects in the way to success. *Third*, remembrance. Remembrance is a medium of communication to get closer to Allah. This is done by Sufis who are very longing for Allah will definitely perform dhikr by mentioning his name and nature to relieve his longing. *Fourth*, muraqabah. Muraqabah is the effort of a muhsin servant of Allah in servitude to Allah with full awareness that all the activities he does are witnessed directly by Allah (Misbahul et al., 2022).

The Book of Fathul Arifin contains teachings on the remembrance of the *Qadiriyyah wa Naqsyabandiyah tariq*. The value of Islamic education found in the *Qadiriyyah wa Naqsyabandiyah tariqah* can be seen from two aspects, namely the *Riyadhah an-Nafs* aspect and the *Tarbiyah al-Dzikr wa al-Muraqabah* aspect. This journey is carried out by a disciple to present *mahabbah* and *ma'rifat* whose ultimate goal is to become a human being who is *al-arif billah* (Misbahul et al., 2022). These two aspects are important in the Book of Fathul 'Arifin because they lead to become wise human beings.

First, *Riyâdhah an-Nafs* is in line with the philosophy of *kimiya' al-sa'adah*. Because in making a good soul, the soul needs to be melted, like a metal (Kharisudin, 2012). Imam Al-Ghazali mentions in the book *kimiya' al-sa'adah* that the emphasis on *Riyâdhah an-Nafs* can be done with remembrance (Rosihon, 2010). Through remembrance it will produce a clean and pure heart. To get a clean heart can be done with two zikr, first zikr *nafi* which serves to heat and melt thoroughly and second zikr *lathaif* which is used to melt in certain parts massively. These two zikir are done in the hope of becoming *effective Tazkiyah an-Nafs* (Aqib, 2012).

*Riyâdhah an-Nafs* is one of the Sufism education strategies carried out by tariqas to train and strengthen the soul in subduing lust. This exercise is carried out continuously so that it is proficient and skilled in dealing with various kinds of disorders. If it has reached the highest level, it will be easy to avoid negative things (Alhamuddin et al., 2015). The exercises carried out by the scribes are certainly very structured, because of course it becomes difficult if there is no real strategy in the process of spiritual journey.

Secondly, *Tarbiyah al-Dzikr wa al-Muraqabah* is a process of *taraqqi al-nafs*. In this aspect, the education contained in the *Qadiriyyah wa Naqshabandiyah tariqah* has similarities with the philosophy of progressivism. This educational process is considered to be able to save humans in the future. However, there is a difference, where the philosophy of progressivism is secular and only focuses on the ability to think. While the *Qadiriyyah wa Naqshabandiyah tariqah* tends to be religious, pedagogic, and mystical. The emphasis on the *Qadiriyyah wa Naqshabandiyah tariqah* is to train *zauqi skills*, so that it does not only focus on reason, but also focuses on sharpness of heart (Misbahul et al., 2022).

*Tarbiyah al-Dzikr wa al-Muraqabah* becomes the inner dimension in the *Qadiriyyah wa Naqshabandiyah tariqah* has the aim of raising the quality of the soul. The originally low-key, massively educated so as to improve the human soul of high value. This education uses *taklim*, *riyadhah*, and *irshad approaches*. On the religious aspect, it has an obligation to understand as conscience. Because conscience is part of God's voice. The voice serves to determine before acting, whether to approve or prohibit. The inner voice also understands how the feeling is being felt. Whether happy, peaceful, happy, or despicable (Snijders, 2004).

The recitations of dhikr taught in the book of Fathul Arifin contain several remembrances. This is marked by opening the book of Fathul Arifin Shaykh and the disciple reading with *basmallah*, and reciting salawat to the Prophet Muhammad twice. Comprehensively the readings are: (1) *اللَّهُمَّ صَلِّ وَسَلِّمْ وَصَحِّهِ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ*. This Salawat is read twice. (2) *إِلاَّ اللهُ لا إله إلاَّ اللهُ*. The reading was read three times. (3) *سَيِّدِنَا مُحَمَّدُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*. The reading is read after reading lafaz tahlil. The salawat reading is read together with both teachers and students. (4) *اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّنُنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْأَفْئَاتِ وَتُقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ*

Salawat munjiyat is read once. (5) The next reading is Al-Fatihah with the intention of being presented to the *Qadiriyyah wa Naqshabandiyah Mashhaykh*, especially to the scholars, namely Shaykh Abdul Qadir Al-Jailani and other Sufi founders. Al-Fatihah was also presented to Sheikh Junaid Al-Baghdadi. Then the disciple presented the prayer approximately a thousand times (Ibnu Abdul Al-Ghaffar, n.d.).

Remembrance readings are heart education offered in the Book of Fathul Arifin. According to the research of Rahmat Ilyas that remembrance is a spiritual need that can bring peace in the soul. Remembrance also has a positive impact on the perpetrators to avoid disobedience (Ibnu Abdul Al-Ghaffar, n.d.). If it is related to the purpose of education in the National Education System Law Number 20 of 2003, then remembrance as a testament to achieve the goal of faith and piety to God Almighty. So this is in accordance with the character values to be achieved in the goals of national education, namely faith and piety, having noble morals, knowledge, and being healthy. Healthy in the sense here is mentally healthy. According to research from Aisyatin Kamila that remembrance is giving for the mental. Remembrance is used as a psychotherapeutic medium, one of which provides a calm effect for a person as well as a way to build a good character for humans (Aisyatin Kamila, 2022).

The education of the *Qadiriyyah wa Naqshabandiyah tariqah* prioritizes *mahabbah* to Allah. With this, the spiritual power is getting stronger, the mind is getting more qualified, and the wisdom of the heart is getting more humor. A scribe reflects on himself by carrying out life spiritually. So that all activities carried out always worship God (Jalaluddin Hayat, 2021).

### 1.2 21st Century Character Education

The 21st century or commonly referred to as the digital era has become a reality of world life today. In the perspective of education, the 21st century is an obstacle and challenge for the development of the quality of educators and students. Advances in technology and information create practical conditions so that lifestyles such as learning, socializing, and skills undergo transformation. Therefore, in the 21st century, educators and students are required to have good qualifications, especially in terms of creativity and innovation (Susanto, 2022). In addition to these problems, the problem that is often discussed today is about the decline of character and values. The reason is, in recent decades there have been many cases of juvenile delinquency, especially among students. Juvenile delinquency can be called 'moral degradation' which is basically caused by several factors, namely: a solid foundation of faith, lack of self-control against the negative flow of technology, and lack of supervision from parents (Casika et al., 2023).

Character education has an important role to play in the 21st Century. According to Presidential Regulation Number 87 of 2017, it is expressly stated that all components, both family and community, formal and informal education, starting from pre-school to tertiary levels, must collaborate to succeed in character education. Article 2 explains that character education aims to: *First*, build and equip students as Indonesia's golden generation in 2045 with the spirit of Pancasila and good character education to face the dynamics of change in the future. *Second*, developing a national education *platform* that places character education as the main soul in providing education for students with the support of public involvement carried out through formal, non-formal, and informal education channels by taking into account the diversity of Indonesian culture. *Third*, revitalize and strengthen the potential and competence of educators, education staff, students, the community, and the family environment in implementing PPK (Syatibi Hidayat, 2020).

Character education can be carried out through the roles of family, school, and community. Each has its own role for the development of children's character. In school areas, teachers or educators are important figures where in the 21st century they are required to have a professional, effective, and fascinating profile. In the book "*21st Century Education and Learning Innovation and Indonesian Biodiversity*" it is explained that the competencies that have been formulated by the government need to be contextualized and adjusted so that they are in accordance with the needs of the times. These competencies are in the form of pedagogy, personality, social, and professional (Nina, 2022).

Character education is then applied in the family and community areas, where they play a role in providing education informally and non-formally as well as the first place children find forms of education. In the context of the family, there is an important role of the figure of parents, namely father and mother as natural educators for children. This is as contained in QS. At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*“O believers, guard yourselves and your families from the fires of hell whose fuel is man and stone. His guardians were harsh and harsh angels. They do not disobey God what He commands them and always do what is commanded.”*

In the 21st century, parents must have more sophisticated digital knowledge and skills than their children. In the context of character education, this literacy can be an anticipation as well as a smart step so that children do not fall into the wrong

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direction. A common case is that parents know their children are fine in real life, while in cyberspace it is actually affected by negative currents so that *hate speech*, *hoaxes*, and *cyber-bullying* behavior appear. In summary, if parents start facilitating children to use *gadgets*, then character values can be taught and exemplified, for example using social media for da'wah purposes, spreading benefits, and helping others. Trilling & Fadel said that 21st century skills include *life and career skills*, *learning and motivation skills*, and information media and technology skills. Therefore, one of the success factors of character education is where educators can understand and master the skills of their students, as parents to their children (Azhari Rahma, 2023).

1.3 *Implication of Remembrance in the Book of Fathul Arifin on 21st Century Character Education*

Education today is faced with the decline in the morals of the nation's children or commonly known as moral degradation. Technological progress does not guarantee that it will give birth to a generation of good character. Because today all information can be accessed easily, so if it is not filtered properly, of course it will cause very fatal problems. If this problem is not immediately overcome, we can be sure that it will become a time bomb that usually explodes at any time.

In the thought of Shaykh Ahmad Khatib As-Sambasi contained the meaning of character education which if applied would present humans with character. This character arises from *riyadhoh* which is done through remembrance. This melting of the soul presents a clean heart, from a clean heart emitting a reflection of characterful behavior. In Sufism there is a special madrasa called tarekat which means a place of education, training, and instruction for a person to become a Sufi. Guidance is only on theory but at the same time practice, it is officially supervised by murshid with its methods and stages. Without methods and stages, people will never be able to get good guidance.

This is reinforced by the opinion that the implementation of the link between remembrance in the Book of Fathul Arifin and society 5.0 is oriented towards the problem of moral degradation. Changes in the era of the industrial revolution 4.0 towards society 5.0 have positive and negative impacts. The positive impact can be seen from technological advances that make human life more practical. However, these technological advances also have a negative impact in the form of moral degradation because many students are addicted to gadgets that make it easier for them to watch good and bad content on YouTube, Tiktok, Facebook, and Instagram. The application of remembrance is one alternative to make students able to have fear when not using their gadgets for positive things. As research from Aisyatin Kamila that remembrance as a fortress for man to weigh in doing good and bad deeds because he has a sense of faith and piety to Allah (Aisyatin Kamila, 2022).

Aisyatin Kamila's opinion was reinforced by Setiawan and Asyiqien that the implementation of remembrance in the era of revolution 4.0 towards society 5.0 is actually to heal the education of the mind and the education of the heart. The era of society 5.0 requires humans to have four main competencies, namely leadership, writing skills, language skills, and digital literacy (Suherman et al., 2020). These competencies are related to intelligence education. While the remembrance in the Book of Fathul Arifin instills heart education to shape the character of human beings in the midst of modernity. The results of the study explained that humans have three potentials, namely the potential of reason, the potential of spirit, the potential of nature, and the potential of self (Setiawan & Asyiqien, 2019).

The value of character in Islam is always in line with human values and divine values. For they will never come into being except by surrendering to God. In Islamic teachings there are several teachings, namely *rabbaniyah* values and *human* values. *Rabbanic values* include faith, Islam, ihsan, taqwa, sincerity, tawakkal, gratitude, and patience. While *human* values are discussing friendship, brotherhood, equality, good thoughts, humility, promises, generous, officers, thrifty, generous, and honest. All aim to build a personality with character. Some religious scholars argue that a person who does not have a correct foundation will never reach his goal.

In the 21st century, character education can adapt the content of values contained in the book of *fathul Arifin*, as mentioned above. Next, the role of teachers in 21st century character education must also be able to touch the spiritual realm so that students can not only understand the material theoretically but also practically. An educator, both teachers and parents have a position as a *murshid* (person who directs) to provide a good personality example for children. Thus, *riyadhah* in the current era is interpreted as providing a conducive environment for the development of children's character. The character of children must not stop obtaining forms of education in the realm of school, but at home and in society. Therefore, each element has a complementary role in the formation of the child's character.

## Conclusion

The Book of Fathul Arifin contains teachings on the remembrance of the *Qadiriyyah wa Naqsyabandiyah tariq*. The value of Islamic education found in the *Qadiriyyah wa Naqsyabandiyah tariqah* can be seen from two aspects, namely the *Riyadhah an-Nafs* aspect and the *Tarbiyah al-Dzikr wa al-Muraqabah* aspect. The implication of the concept of remembrance in the Book of Fathul Arifin in 21st Century character education is to emphasize the role of teachers in having to be able to touch the spiritual realm of students so that they not only understand the material theoretically but also practically. An educator, both teachers and parents have a position as a *murshid* to provide a good personality example for children. The author's suggestion for the next researcher is to explore the implementation of the remembrance of the Qadiriyyah wa Naqsyabandiyah tariqah by using field research as a comparison for this research using the literature method

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