

The Concept of *Akhlakul Karimah* in Instagram Based on Sufism Values

Qolbi Mujahidillah Adzimat Sukmayadi¹ & Aceng Kosasih²

Universitas Pendidikan Indonesia Bandung, Indonesia

Email: ¹qolbi.sukmayadi@upi.edu ²acengkosasih@upi.edu

Abstract

Akhlak degradation or moral degradation is at the foundation of a variety of problems and social issues in society during one's life. Moral degradation develops as a result of entering digital spaces, as shown by the presence of Instagram as a digital social media. As a result, discovering a solution to this problem becomes a priority. This study aims to provide a solution to the phenomenon of moral degradation in Instagram by exploring the concept of morality based on Sufism values, by determining the formulation of the problem including a description of moral degradation in Instagram, Sufism and morality in Islam, and the concept of akhlakul karimah based on sufism values. This study uses a qualitative approach with descriptive methods, as well as literature study as a data collection technique. The findings of this study explain the phenomena of moral degradation on Instagram, which generates a whole slew of issues. Furthermore, this research explains Sufism and morality in Islam, as well as their integration in the concept of morality based on Sufism values through various exercises and efforts as a resolution to moral degradation on the social media platform Instagram.

Keywords: *Moral Degradation, Akhlakul Karimah, Sufism Value, Instagram*

Introduction

Since human life is constantly changing and developing, society cannot avoid the progression. As Aji (2016) points out, the period or era of digital technology has begun, with the efficiency of digital technology being integrated into many aspects of people's life. This undoubtedly affects people's lives in many ways and makes them easier. One of the benefits of the digital age is the advancement of information technology, which enables people to develop global contacts (Syauqi, 2016). As a result, people can readily engage in social connections regardless of distance, space, or location, notably through social media (Abraham, 2014). Simply having social media allows for enormous social contact in society, with remarkable effectiveness and efficiency.

The society can then optimize the development of information technology through social media in developing capital and excellent social cohesion by maximizing the efficacy and efficiency of social interaction. Much like the structural-

functional paradigm, which needs every component of society to function synergistically and harmoniously, this utilization can build a synergy of communal life that works together harmoniously to achieve common goals (Ritzer & Stenisky, 2019). Instagram is one of the social media platforms that can be used to interact. Instagram itself is one of the most widely used social media in Indonesia, with a total of 99.15 million users (Jemadu & Prastya, 2022).

However, despite all of the benefits that technology and information advancements provide, the negative consequences of these advancements are unavoidable, one of which is moral degradation, as evidenced by the emergence of a variety of new problems on social media. The Directorate of Cybercrime, Bareskrim Polri, has dealt with various of issues, including defamation (45%) and cases of distributing or uttering hate speech (44.99%), followed by cases of spreading fake news (hoaxes), cases of online buying and selling fraud, and cases of online prostitution (Fitriani & Pakpahan, 2020). These problems are always relevant to social media life. According to a study conducted by Microsoft in 2020 on 32 nations, Indonesia ranks 29th, making it the country with the lowest degree of politeness among internet users in Southeast Asia (CNN Indonesia, 2021). Ironically, CNN Indonesia (2021) also reported that some Indonesian netizens who were offended by the survey results attacked Microsoft accounts by leaving approximately 2,000 comments in the comments column.

The instructions of the Qur'an and Al-Hadith to continuously have noble character and avoid despicable morals do not relate to various social media problems related to criminal offenses and moral degradation (Maulida, 2013). If people continue to ignore the problem of moral degradation on social media especially in Instagram, Islamic education's goal of raising a generation of people with character and excellent morals (Eka, 2017) will be at risk of failure. To address these issues, a variety of research efforts were explored. As shown by research by Ayub et al. (2019) which outlines attempts to prevent social media addiction, and research by Zuhdi, (2020) which recommends a set of individuals, collective, formal, and informal methods for overcoming negative morals. The results of efforts to explore Sufism values, especially in schools, madrasas, and Islamic boarding institutions, are confined to moral development against societal deviations (Murtado, 2015; Agus, 2016; Abidin, 2020; Yasin & Sutiah, 2020).

Based on the issues and previous research, there is an opportunity to look into efforts to prevent the moral degradation that occurs in social media especially Instagram, which is the source of various of social problems. The goal of this article is to define the concept of akhlakul karimah, which was discovered through a study of Sufi concepts that can be applied to Instagram activities. The concept of akhlakul karimah can be used as a model for how to behave on social media especially on Instagram. The following are the problem formulations: (1) Moral degradation in Instagram (2) Sufism in Islam and akhlakul karimah. (3) The concept of akhlakul karimah based on tasawuf values.

This research uses a qualitative approach in order to discover and examine the concept of akhlakul karimah based on Sufism values in order to counter the phenomenon of moral degradation in Instagram. The concept of akhlul karimah then becomes the foundation for Instagram activities, preventing moral degradation on the platform. The research method used in this study is a descriptive method suggested by Neuman (in Zaluchu, 2021) as a strategy for validating a situation through accurate explanations, in order to investigate the concept of akhlakul karimah in Instagram activities based on Sufism values.

The data collection technique used in this research is literature study. Journal articles and books on Islamic topics, Sufism, and social media were used as sources of information. This study uses content analysis approaches to analyze the data collected, with the goal of obtaining accurate information that is relevant to the context and research aims. The process of selecting, comparing, merging, and sorting literature data to find relevance to the theme, context, and research objectives is included in this technique (Mirzaqon & Purwoko, 2017)

Result and Discussion

Moral Degradation in Instagram

Moral degradation or demoralization in humans is a condition in which the quality of human morals or morals degrades. As stated by Kokom and Komariyah (in Muali & Qodratillah, 2018) a degradation in moral or moral quality leads to the creation of despicable morals or madzmumah morals as a result of various factors: (1) Religious values are less ingrained in the lives of people. (2) The social, political, and economic stability of the community is under risk. (3) Moral education has not been provided as effectively as it should be by families, schools, and communities.

(4) A family and household atmosphere that is less harmonious. (5) A variety of drug and anti-pregnancy devices, as well as other immoral things, are widely distributed. (6) Moral education is missing from a lot of jobs and handicrafts. (7) Guidance in spare time that could lead to moral education has not been carried out to its full potential. (8) Inadequate space and media for children and youth to receive advice, therapy, and socializing.

As illustrated by the examples discussed above, these despicable morals then unconsciously become the basis for carrying out various social activities such as interacting and communicating on Instagram, resulting in the phenomena of despicable morals in Instagram. Ananiyah, ghadab, hasad, ghibah, and namimah are examples of despicable morals.

1. *Ananiyah*

Ananiyah is an attitude derived from the word "ana," which means "I," and is defined as a self-centered or egoistic attitude based on the principle of being self-centered while sacrificing the interests of others (Hafiz et al., 2022). Ananiyah's effects include disappointment, the abolition of friendship and fraternity, the breaking of friendship ties, being shunned and ostracized by others, and animosity, quarrels, and hostility (Hafiz et al., 2022). Ananiyah can be found in Instagram when individuals react and behave in conformity with what they believe is right, therefore they tend to prioritize their own beliefs and blame the viewpoints of others (Aswadi & Lismayanti, 2019). One illustration of ananiyah's reality is the discovery of many conflicts on Instagram, such as being adamant about their beliefs and opinions to the point of conflict.

2. *Ghadab*

Ghadab is an attitude of anger toward someone with the purpose of injuring him by hostility-inducing reactions (Hasan, 2017). Ghadab is also a wicked attitude caused by a person's incapacity to regulate and govern themselves, leading to social media conflicts and debates (Hafiz et al., 2022). The occurrence of various conflicts and disputes on Instagram is a concrete example of ghadab, which starts with the phenomenon of intimating each other, which is a reaction to interaction and communication based on angry attitudes, so that in the end, internet users hate each other, fight, and are hostile (Sutjipto & Hafni, 2020). An example can be observed on

Instagram, where users attack each other with aggressive language as a result of a disagreement.

3. *Hasad*

Hasad is a jealous and envious attitude manifested by a hatred for others when they gain pleasure and a joy for others when they lose favors or suffer a tragedy (Jannati & Hamandia, 2021). The following activities happen as a result of a hasad attitude: (1) Condescending people when that person has excellent luck. (2) Insulting others' feelings. (3) Lying and misleading in order to cause problems for others. (4) Probably due to his hostility. (5) Keep a distance from anyone who is a target of his hasad. (6) Pitting others against one another. (7) Engage in illegal activity. Whenever people watch other people's posts on Instagram, they can feel envious and jealous (Nafiah, 2021). Giving negative comments on someone's joyful Instagram posts is an example of hasad on Instagram.

4. *Ghibah*

Ghibah is a behavior in which a person tells the negative aspects of something or someone he dislikes in order to harm the feelings of the person who is the target of ghibah (Ilyas, 2018). Ghibah or having a backstabbing mentality has become an usual thing, therefore the behavior is typically ignored (Yuneta, 2020). This phenomenon has spread to social media, where internet users are backbiting important figures such as politicians, economists, and religious leaders (Susanto et al., 2021). Ghibah on Instagram can take the shape of negative posts, Instagram stories, or direct messages.

5. *Namimah*

Namimah is a mindset that pits people against one another by exposing the misdeeds and flaws of others in order to make them dislike and antagonize one another (Abdillah, 2021). This attitude is also related to backbiting, but namimah distinguishes itself from other attitudes by the content and goal of fighting each other. Meanwhile, Instagram can be used to practice namimah (Abdillah, 2021). On Instagram, Namimah's attempts can be observed when users incite one another to detest someone such that the parties afterwards hate each other.

Various attitudes that lead to demoralization or moral degradation are sometimes ignored as minor issues, however these attitudes are the source of all

problems in this nation (Santosa & Andrean, 2021). As a result, attitudes that indicate the onset of moral decline or degradation must be resisted and controlled.

Sufism in Islam and *Akhlakul Karimah*

Sufism is one of the Islamic sciences that focuses on the human existence (Asmaya, 2018). Sufism also highlights how humans can purify the soul, clarify values, and build physically and mentally (Asro & Erina, 2021) in order to remind humans and people who live in the digital era that human nature is considered not only as a physical being, but also as a spiritual being (Imron, 2018). In Islam, the spiritual aspect of man is referred to as the conscience or God spot, where the content of Islamic teachings, such as Ihsan, the Pillars of Faith, and the Pillars of Islam, is contained in order for human attitudes and behavior to be based on goodness oriented to God, as a spiritual aspect of man. In addition to theology and philosophy, traces of human spiritual aspects can be found in other aspects of Islamic scholarship, such as Sufism (Rozi, 2018), especially in moral Sufism, which focuses on the perfection and sanctity of the soul through the regulation of mental attitudes and behavioral discipline (Asro & Erina, 2021). As a result, Sufism has emerged as one of the most important sciences for absorbing the spiritual principles that can lead to positive attitudes and behavior.

Various attitudes and behaviors based on horrible morals then affect human social activities, especially in the digital era with the presence of social media especially Instagram. Sufism's spiritual values, as a response, are urgently needed by the community (Mustadi, 2015). Regardless of the fact that society has absorbed much more of western culture as a result of globalization, Sufi Sufism's teachings and values are still recognized as extraordinary in the digital age (Niam & Hadi, 2021). Sufism is difficult in terms of practicality and experience, but the essence of its teachings is theoretically quite simple to understand, because it is concerned with the process of getting closer to Allah SWT, eliminating bad behaviors, and then establishing good morals in one's attitudes and behavior (Sukardi, 2015). With the introduction of the concept of morality based on Sufism values as a manifestation of human spiritual aspects from the theoretical side of Sufism teachings, social problems in the digital era related to the occurrence of moral degradation can be mitigated and solved.

Moral Sufism refers to the specific Sufi teachings that serve as a foundation for overcoming moral degradation issues. In order to prevent attitudes and behavior based on madzummah morality, Moral Sufism, also known as Sunni Sufism, is oriented toward developing morals and realizing human beings who are ma'rifat to Allah SWT. (Hasbi, 2016). According to Sufism, humans have a tendency to follow the world's lusts and loves, requiring human control of lust through the mind and heart (Hasbi, 2016). The 3Ts are used to curb lust in moral Sufism (Hasbi, 2016): (1) Takhalli, or cleansing oneself of unclean characteristics, outward and spiritual immorality, and worldly pleasures. (2) Religious doctrines or tahalli, for keeping oneself busy with kindness and virtue. (3) Tajalli, or the degree to which the radiance of divine light mirrors a person's attitudes and behavior in a clean heart and spaciousness. Moral Sufism also teaches to strengthen one's feeling of divinity through munajat, which is an outpouring of the heart to Allah SWT's presence, and muraqabah, which is the belief that Allah SWT will always see, know, and hear everybody's actions (Hasbi, 2016).

Meanwhile, good character, also known as Akhlakul Karimah, is a positive and admirable attitude and behavior (Sakran, 2016), which is inversely proportionate to madzmumah morals, or despicable morals. Akhlakul karimah is made up of two words: "akhlak," which means "character," "temper," "conduct," as well as "behavior," and "karimah," which means "noble," "generous," and "compassionate" (Ulfah & Suyadi, 2021). As a result, akhlakul karimah can be used to guide behavior in everyday life, particularly on Instagram, in order to achieve social order.

The Concept of *Akhlakul Karimah* Based on Sufism Values

Internet users who engage in social media especially Instagram activities should use the concept of akhlakul karimah as a guideline for how they should conduct and behave on the platform. This is to avoid various issues that can arise if internet users' attitudes and behavior are based on despicable morals or madzmumah morals, such as egoism, ghadab (hating each other on social media), hasad (envy for other internet users), ghibah (telling others' bad things on social media), and namimah (pitting internet users against each other on social media).

The akhlakul karimah is then based on Sufism's values, purifying the soul and clarifying morals based on the spiritual part of the human heart's voice. This concept

must be put into practice by acting as an antithesis to the various forms of madzummah morality that can be found on Instagram. Training is carried out in numerous ways to integrate Sufism values with the human spiritual aspect, including (Husen et al., 2014):

1. Taubat

Taubat is an attitude in the shape of a human solution If he has made a mistake or disobedience (Syukur, 2018). Of course, every internet user has committed blunders by misusing the internet and social media especially Instagram to commit disobedience in the past. As a result, taubat can be defined as a commitment to acknowledge and regret one's misdeeds while also promising not to repeat them.

2. Zuhud

Zuhud is a mindset that encourages people to prioritize the interests of the world in their daily activities while also remembering the interests of the hereafter (Wahid, 2016). As a result, internet users can be guided to be less concerned with Instagram interests like the amount of followers, likes, and comments, and instead focus on the content of their activities.

3. Wara

Wara is a practice that urges internet users to be selective in all they do, especially when it comes to avoiding haram (Asy'ari, 2021). Internet users can employ wara to apply selective behavior to Instagram content in order to avoid consuming haram items found on the internet and social media.

4. Sabar

According to Muhammad Rabbi Muhammad Jauhari, patience is a proactive attitude in carrying out obedience and avoiding prohibitions, as well as facing difficulties with a willing and resigned attitude (Sukino, 2018). So that they can continue, internet users might be patient when dealing with various problems and inappropriate situations and conditions on Instagram.

5. Poverty

Poverty is a mindset that struggles to see beyond a materialistic outlook on life (Husen et al., 2014). As a result, users of the internet can avoid different Instagram temptations that might lead to materialistic attitudes and waste. These

components can then be displayed in the form of content that shows stuff that aren't actually required.

6. *Tawakal*

Tawakal is a state of mind in which someone surrenders all to Allah SWT (Ayu et al., 2020). Internet users entrust all that occurs on Instagram to Allah SWT through a trustworthy attitude in order to prevent excessive anxiety. Internet users can also find calm while doing various activities on social media through using tawakal.

7. *Ridho*

Ridho is a state of mind that expresses gratitude to Allah SWT for the blessings bestowed upon all of us (Husen et al., 2014). What happens in reality on Instagram can be accepted by internet users with an open attitude, avoiding being disapproving of all that happens on Instagram, according to Allah SWT's guidelines.

8. *Syukur*

Syukur, or gratitude, is a mindset that acknowledges favors and then expresses gratitude for everything received through praise (Enghariano, 2020). This gratitude stems from the blessings of internet users who are able to engage in digital life, complete with all of the necessary tools such as gadgets and internet connections. As a result, internet users can praise Allah SWT for the blessings received and make the most use of them.

These efforts can be used by internet users to practice integrating Sufi values into their spiritual life, particularly on Instagram. Users of the internet, in particular, can implement the following moral attitudes:

1. *Itsariyah*

Itsariyah is an attitude of putting others first and living together socially in a sense of harmony and togetherness (Sapa et al., 2020), in order to reduce egoism, which leads to selfishness. Users of Instagram can foster a sense of togetherness and fellowship through itsariyah in order to avoid problems or conflicts that lead to division. On Instagram, unity and togetherness could also be used to achieve social order.

2. *Hilm*

Hilm is an attitude that a person adopts to avoid and protect himself from the onset of anger or ghadab (Ulum & Roziqin, 2021). Hilm also has a meaning that

relates to kindness or gentleness in the context of dealing with others, thus *hilm* in *akhlakul karimah* prioritizes the suppression of emotion and kindness in dealing with others. *Hilm* can assist internet users in being gentle and reducing anger when interacting socially on Instagram, so avoiding a variety of problems that could develop to hate and hatred.

3. *Tawadhu*

Tawadhu is a humble attitude that manifests itself in a variety of ways, including being compassionate to others and not being proud of someone's belongings (Rozak, 2017). Instagram users can avoid being proud of what they have, such as the number of followers, likes, and comments, as well as the quality of their equipment, by adopting a humble mindset, or *tawadhu*. So that he might share in the joy of others receiving a favor.

4. Well Talking

Well talking is an attitude that emphasizes the principle of speaking well, or it is preferable to stay silent, which is one of the efforts to avoid backbiting and bad speech. This attitude can be attained by giving careful consideration to what we want to communicate, whether it is beneficial and polite or not, and whether it has the potential to hurt other people's feelings (Khasanah et al., 2021). It's also crucial in this approach to avoid pointing out other people's flaws. As a result, internet users can utilize Instagram to engage and express themselves in a clear and concise manner.

5. Peaceful Attitude

Peace is a mindset and a state of serenity that is free of conflict and problems. Various conflicts, such as animosity, violence, and hatred, can be avoided by cultivating a peaceful attitude within, as well as by engaging in good worship and associating with good people (Yanti, 2017). Instagram users can cultivate peaceful attitudes by participating in worship such as prayer, *dhikr*, and other forms of worship, avoiding conflict-inducing behaviors such as putting people against one another. Associating with positive people on Instagram is also a way to prevent a variety of social media issues.

These diverse approaches are all part of a larger attempt to curb the desire for harmful behavior. The embodiment of morality, like the ideals of moral Sufism, must be built on the 3T concept (Hasbi, 2016), namely *takhalli*, by attempting to

empty the person of despicable attitudes in Instagram such as selfishness, hatred, envy, gossiping about others, and putting others against others. Furthermore, tahalli is carried out by keeping the person occupied with good and religious policies and teachings available on Instagram, so that the activities conducted out are geared toward goodness. The final stage, tajalli, is showing akhlakul karimah to the digital community on Instagram, based on these moral tasawuf values, so that righteousness and nobility are reflected in their attitudes and actions.

Then, through munajat and muraqabah, social media morality must be retrained on a routine basis (Hasbi, 2016). Munajat, or pouring all into Allah SWT's presence. This is performed by presenting everything that occurs on Instagram to Allah SWT while praying for the expected good. Muraqabah is the belief that Allah SWT will always be aware of all acts and events that occur on Instagram. This is because Allah SWT will always see, know, and hear everything that occurs. Internet users can always do dhikr in their hearts (remembering Allah SWT by mentioning his name) whilst also carrying out activities on social media, so that the dhikr can be implemented into their activities (Kosasih, 2015), including their Instagram activities by always mentioning the name of Allah SWT.

Muslim internet users can carry out various activities on Instagram appropriately and correctly, minimizing and avoiding numerous despicable morals or virtues, armed with akhlakul karimah based on Sufism values obtained through training and efforts to integrate Sufism with human spiritual values. In the realm of Instagram, madzmummah morals can lead to a variety of societal issues and disobedience.

Conclusion

Moral degradation that has found its way into digital places, such as Instagram, is a challenge for society to achieve social order. Ananiyah or egoism in carrying out various activities, ghadab or anger that underpins various activities, hasad or envy of other people's ownership shown on Instagram, ghibah or badmouthing someone through Instagram features, and namimah or pitting against Instagram users are examples of moral degradation on Instagram. Sufism is a discipline of Islam that focuses on the nature and sanctity of the human soul. While akhlakul karimah is a type of morality that demonstrates varied degrees of goodness. A good character based on a pure soul can be pursued in carrying out

activities on Instagram by integrating the two in a concept of morality based on Sufism values, through efforts and exercises such as repenting, practicing zuhud, carrying out wara, being patient, having the good principle of poverty, surrender to Allah SWT, be genuine to Allah's provisions, and be grateful for what has occurred. These efforts can lead to positive morals like itariyah (caring for others' interests), hilm (avoiding wrath and lust), humility (speaking well), and behaving peacefully and serenely.

This study is expected to be a solution to the problem of moral degradation in social media namely Instagram, which leads to more destructive issues. This study is also expected to serve as a model for future research on moral growth, particularly in societies in transition, such as the digital era and the globalization era.

Bibliography

- Abdillah, N. (2021). Hukum dan Etika Berinteraksi Melalui Media Sosial Menurut Islam. *FATAWA: Jurnal Pendidikan Agama ...*, (1), 108–119. Retrieved from <https://www.jurnal.stai-alazharmenganti.ac.id/index.php/fatawa/article/download/275/161>
- Abidin, Z. (2020). *Implementasi Nilai-Nilai Tasawuf oleh Kalangan Santri di Pondok Pesantren dalam Menghadapi Era-Globalisasi: Studi Kasus di Pondok Pesantren Bumi Damai Al-Muhibbin Jombang*. Universitas Islam Negeri Maulana Malik Ibrahim.
- Abraham, F. Z. (2014). Pemanfaatan Twitter Sebagai Media Komunikasi Massa. *Jurnal Penelitian Pers dan Komunikasi Pembangunan*, 18(1), 67–80.
- Aji, R. (2016). Digitalisasi, Era Tangtangan Media (Analisis Kritis Kesiapan Fakultas Dakwah Dan Komunikasi Menyongsong Era Digital). *Islamic Communication Journal*, 1(1), 43–54.
- Asmaya, E. (2018). Hakikat Manusia dalam Tasawuf Al-Ghazali. *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, 12(1), 123–135.
- Asro, M., & Erina, M. D. (2021). Aplikasi Nilai-Nilai Tasawuf Perspektif Al Ghazali dalam Kegiatan Belajar Mengajar Application of Al Ghazali ' s Perspective Sufism Values in Teaching and Learning Activities, 10(November).
- Aswadi, D., & Lismayanti, H. (2019). Dampak Penggunaan Smartphone terhadap Pendidikan Karakter Anak di Era Milenial. *STILISTIKA: Jurnal Bahasa, Sastra, dan Pengajarannya*, 4(1), 89–98.
- Asy'ari, A. H. (2021). Wara' dalam Ajaran Tasawuf Imam Junaid Al-Baghdadi. *Jurnal Penelitian Ilmu Ushuluddin*, 1(3), 209–223.
- Ayu, W. K., Azhar, Z. A., & Putri, T. E. (2020). Implementasi Sikap Tawakal menurut Psikologi Islam dalam Menghadapi Pandemi COVID-19, 1–8.
- Ayub, M. S., Rozali, A. A., & Marni, N. (2019). Media Sosial dan Kecanduan

- Penggunaan Menurut Islam Muhammad. *Prosiding Seminar Sains Teknologi dan Manusia*, 61–86. Retrieved from http://eprints.utm.my/id/eprint/85126/1/17MuhammadFairmanHaronzah2020_MediaSosialFacebookMenurutIslam.257-276.pdf
- Eka, P. (2017). Konsep Pendidikan Anak Menurut Al-Qur'an Perspektif Muhammad Quraish Shihab. *TADBIR :Jurnal Manajemen Pendidikan Islam*, 5(1), 116–131. Retrieved from <https://www.journal.iaingorontalo.ac.id/index.php/tjmpi/article/view/523>
- Enghariano, D. A. (2020). Syukur dalam Perspektif al-Qur'an. *Jurnal el-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan dan Pranata Sosial*, 5(2), 270–283.
- Fitriani, Y., & Pakpahan, R. (2020). Analisa Penyalahgunaan Media Sosial untuk Penyebaran Cybercrime di Dunia Maya atau Cyberspace. *Cakrawala-Jurnal Humaniora*, 20(1), 21–27.
- Hafiz, M., Daulay, A. R., Ritonga, M. S., Dewi, M. M., & Dani, S. M. (2022). Nilai Baik dan Buruk. *Humantech: Jurnal ilmiah Multi Disiplin Indonesia*, 2(1), 181–187.
- Hasan, M. S. (2017). Manajemen Marah dan Urgensinya dalam Pendidikan. *Al-Idaroh*, XVIII(02), 111.
- Hasbi, A. (2016). Hakikat Kebenaran Mengkaji Tasawuf Akhlaki - Akhlak Kenabian. *Misykat*, 1(2), 43–70.
- Husen, A., Hadiyanto, A., Rivelino, A., & Arifin, S. (2014). Pendidikan Karakter Berbasis Spiritualisme Islam (Tasawuf). *Jurnal Studi Al-Qur'an*, 10(1), 1–19. Retrieved from <http://jurnal.iailm.ac.id/index.php/latifah>
- Ilyas, M. (2018). Ghibah Perspektif Sunnah. *Al-Qadau: Peradilan dan Hukum Keluarga Islam*, 2(2), 2016. Retrieved from <https://doi.org/10.1016/j.gecco.2019.e00539><https://doi.org/10.1016/j.foreco.2018.06.029>[http://www.cpsg.org/sites/cbsg.org/files/documents/Sunda Pangolin National Conservation Strategy and Action Plan %28LoRes%29.pdf](http://www.cpsg.org/sites/cbsg.org/files/documents/Sunda%20Pangolin%20National%20Conservation%20Strategy%20and%20Action%20Plan%20LoRes.pdf)<https://doi.org/10.1016/j.forec>
- Imron, A. (2018). Tasawuf dan Problem Psikologi Modern. *Jurnal Pemikiran Keislaman*, 29(1), 23–35.
- Jannati, Z., & Hamandia, M. R. (2021). Analisis Dampak Penyakit Hasad Bagi Manusia Ditinjau Dari Perspektif Islam. *WARDAH: Jurnal Dakwah dan Kemasyarakatan*, 22(1), 39–55.
- Jemadu, L., & Prastya, D. (2022). Jumlah Pengguna Media Sosial Indonesia Capai 191,4 Juta per 2022. *Suara.com*, 2. Retrieved from <https://www.suara.com/tekno/2022/02/23/191809/jumlah-pengguna-media-sosial-indonesia-capai-1914-juta-per-2022?page=2>
- Khasanah, N., Lestari, Y. I., Nuraini, S., Luthfiyyah, A., & Aeni, A. N. (2021). Pentingnya Etika Berbicara dalam Perspektif Islam bagi Mahasiswa Milenial. *Abdimas Indonesia*, 1(2), 26–32.
- Kosasih, A. (2015). The tradition for spiritual learning (Tariqat) through a sequence of Holy Phrases (Tijaniyah): The case of Darussalam Boarding School. *Asian Social Science*, 11(21), 71–77.

- Maulida, A. (2013). Konsep dan Desain Pendidikan Akhlak dalam Islamisasi Pribadi dan Masyarakat. *Edukasi Islami Jurnal Pendidikan Islam*, Vo. 02, 04, Juli.
- Mirzaqon, A. T., & Purwoko, B. (2017). Studi Kepustakaan Mengenai Landasan Teori Dan Praktik Konseling Expressive Writing Library. *Jurnal BK UNESA*, 4(1), 1–8.
- Muali, C., & Qodratillah, K. R. (2018). Pengembangan karakter guru dalam menghadapi demoralisasi siswa perspektif teori dramaturgi. *Jurnal MUDARRISUNA: Media ...*, 102–126. Retrieved from <https://jurnal.ar-raniry.ac.id/index.php/mudarrisuna/article/view/2792>
- Murtado, S. (2015). *Implementasi Nilai-Nilai Tasawuf di Pondok Pesantren dalam Upaya Menghadapi Era-Globalisasi: Studi Kasus di Pondok Pesantren al-Fatah Temboro Magetan*. Doctoral dissertation. Universitas Islam Negeri Maulana Malik Ibrahim.
- Mustadi. (2015). Membangun Moralitas Bangsa melalui Tasawuf. *Jurnal Ilmu Pendidikan Islam*, 14(2), 21–30.
- Nafiah, H. (2021). *Penggunaan Media Sosial Dalam Kehidupan Sosial Oleh Santriwati Pondok Pesantren Universitas Islam Indonesia Dalam Perspektif Uses James Lull*. Retrieved from <https://dspace.uui.ac.id/handle/123456789/30437%0Ahttps://dspace.uui.ac.id/bitstream/handle/123456789/30437/17321052> Hidayatun Nafiah.pdf?sequence=1
- Niam, M. K., & Hadi, R. T. (2021). Internalisasi Tasawuf Al-Ghazali pada Masa Pandemi Covid-19. *Tribakti: Jurnal Pemikiran Keislaman*, 32(1), 151–168.
- Ratni Yanti, A. A. (2017). Konsep Namimah Dan Pencegahannya Dalam Perspektif Tafsir Sufistik. *Jurnal: Syahadah*, 5(No,2), 91–92.
- Ritzer, G., & Stenisky, J. (2019). *Teori Sosiologi Klasik*.
- Rozak, P. (2017). Indikator Tawadhu Dalam Keseharian. *Jurnal Madaniyah*, 1, 174–187.
- Rozi, S. (2018). Melacak Jejak Spiritualitas Manusia dalam Tradisi Islam dan Barat. *TARBIYA ISLAMIA : Jurnal Pendidikan dan Keislaman*, 7(2), 149.
- Sakran, A. (2016). Upaya Meningkatkan Akhlakul Karimah melalui kegiatan Pesantren Kilat pada Siswa Madrasan Tsanawiyah Darussodiqin NW Mertak Paok Desa Mekar Bersatu Kecamatan Batu Keliang Kabupaten Lombok Tengah. *Al-Hikmah: Jurnal Studi Islam*, 1(3), 1–23.
- Santosa, S., & Andrean, S. (2021). Pengembangan dan Pembinaan Karakter Siswa dengan Mengoptimalkan Peran Guru Sebagai Contextual Idol di Sekolah Dasar. *Jurnal Basicedu*, 5(2), 952–957.
- Sapa, N. Bin, Kara, M., & Syahrudin. (2020). Altruisme dalam Sistem Ekonomi Islam : Memaksimalkan Nilai Spiritual dan Ketahanan Sosial dalam Pandemi Covid-19. *Jurnal Iqtisaduna*, 6(2), 145–156. Retrieved from <http://journal.uin-alauddin.ac.id/index.php/Iqtisaduna/article/view/18980>
- Sebut Netizen RI Paling Tidak Sopan, Akun Microsoft Diserang. (2021). *CNN Indonesia*, 1. Retrieved from <https://www.cnnindonesia.com/teknologi/20210226140821-192->

- 611309/sebut-netizen-ri-paling-tidak-sopan-akun-microsoft-diserang#:~:text=Jakarta%2C CNN Indonesia --&text=Hal itu berdasarkan riset Microsoft,paling rendah di Asia Tenggara.
- Sukardi, A. (2015). Dakwah Islam Melalui Ajaran Tasawuf. *al-Munzir*, 8(1), 1–13.
- Sukino. (2018). Konsep sabar dalam al-quran dan kontekstualisasinya dalam tujuan hidup manusia melalui pendidikan. *Ruhama*, 1(1), 63–77.
- Susanti Agus. (2016). Penanaman Nilai - Nilai Tasawuf dalam Pembinaan Akhlak. *Jurnal Pendidikan Islam*, 7(November), 296.
- Susanto, S., Darusman, Y. M., Bachtiar, B., Gueci, R. S., & Santoso, B. (2021). Menggunakan Media Sosial Ramah Hukum. *Jurnal Abdimas Tri Dharma Manajemen*, 2(1), 72.
- Syauqi, A. T. (2016). Startup sebagai Digitalisasi Ekonomi dan Dampaknya bagi Ekonomi Kreatif di Indonesia. *Department of Electrical Engineering and Information Technology*, 1–4.
- Syukur, M. (2018). Konsep Taubat dalam Al-Quran. *Jurnal KACA Jurusan Ushuluddin STAI AL FITHRAH*, 8(2), 115–131.
- Ulfah, J., & Suyadi, S. (2021). Konsep Budaya Religius dalam Membangun Akhlakul Karimah Peserta Didik di Madrasah Ibtidaiyah. *Pedagogi: Jurnal Ilmu Pendidikan*, 21(1), 21–29.
- Ulum, K., & Roziqin, A. K. (2021). Sabar dalam Al-Qur'an: Kajian Tafsir Maudhu'i. *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist*, 4(1), 1–5. Retrieved from http://books.google.com.co/books?id=iaL3AAAAQBAJ&printsec=frontcover&q=intitle:Market+research+in+Practice+inauthor:hague&hl=&cd=1&source=gb_s_api%0Apapers3://publication/uuid/4EEA28E9-41A0-4677-9426-7B552915D62F%0Ahttps://doi.org/10.1080/23311886.2019.16
- Wahid, A. (2016). Karakteristik Sifat Zuhud Menurut Hadis Nabi SAW. *Al'Mu'ashirah*, 13(1), 66–87.
- Yasin, N., & Sutiah. (2020). Penerapan Nilai-nilai Tasawuf dalam Pembinaan Akhlak Santri pada Pondok Pesantren Miftahul Huda Gading Malang. *Al-Musannif: Journal of Islamic Education and Teacher Training (Al-Musannif: Jurnal Pendidikan Islam dan Keguruan)*, 2(1), 49–68.
- Yuneta, V. (2020). Menghindarkan Perilaku Ghibah dalam Membentuk Kepribadian Remaja. *Jurnal Medikom*, 2(1), 49–64.
- Zaluchu, S. E. (2021). Metode Penelitian di dalam Manuskrip Jurnal Ilmiah Keagamaan. *Jurnal Teologi Berita Hidup*, 3(2), 249–266.
- Zuhdi, A. (2020). Dakwah Islamiah dan Usaha Mengatasi Akhlak yang Buruk. *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah*, 1(1), 52–65.

This page is intentionally left blank