

The Relevance of Moral Education Values in *Mausū'ah al-Ādāb al-Islāmiyyah* to the Development of Children's Emotions

Holida Munasti Pulungan^{1*}, Azizah Hanum¹, Yusnaili Budianti¹

¹Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding Author Email: holidamunastipulungan@gmail.com

ABSTRACT

This study aims to analyze the moral education values found in *Mausū'ah al-Ādāb al-Islāmiyyah* by 'Abd al-'Azīz Nadā and their relevance to the development of children's emotions in contemporary contexts. Employing a library research method with a manuscript study approach, this research engages directly with the text, supported by secondary data sources without spatial and temporal limitations. Through content analysis, the study categorizes and interprets the moral values presented in the manuscript, particularly those related to ethics toward Allah, the Prophet Muhammad, Qur'anic engagement, knowledge acquisition, and the educational process, including emotional development in children. The study reveals that values such as sincerity, respect, emotional balance, honesty, fairness, and responsibility are not only in line with Islamic principles but also relevant to contemporary approaches in child developmental psychology. The application of these values in parenting, education, and religious guidance can help shape individuals who are emotionally mature, spiritually strong, and morally upright. This research affirms that classical Islamic moral teachings can be effectively contextualized as practical guidance for nurturing children's character in today's world.

Keywords: Emotional Development, *Mausū'ah al-Ādāb al-Islāmiyyah*, Moral Education.

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INTRODUCTION

Morality occupies a central position in shaping human identity and dignity. It is through good moral conduct that a person is seen as complete not only in the eyes of others, but also in the sight of religion and God. Morals function not just as abstract ideals but as concrete guides for behavior in everyday interactions, both with other people and within one's inner self. Islam places high importance on the role of morality, emphasizing that it must be internalized and consistently practiced (Azty et al., 2018). As Hamka (1992) stated, morality originates from within a person, not merely from external influences or environmental conditioning. This internal foundation is what makes moral behavior meaningful and sincere, as it arises from conscious awareness and personal responsibility. In Islam, the guidance for forming moral character is rooted in the Qur'an and Hadith, which provide clear direction on how individuals should refine their hearts and actions.

The Qur'an explicitly links success to the purification of the soul. In Surah Ash-Shams (91:9–10), Allah states: "*Truly successful is the one who purifies it (the soul), and truly lost is the one who corrupts it.*" This verse presents a powerful duality between spiritual success and moral failure. According to *Tafsir al-Wajiz*, those who cleanse their souls from harmful traits such as arrogance, jealousy, greed, and disbelief are truly successful (Kementerian Agama, 2016). Furthermore, they are encouraged to cultivate noble traits like faith, sincerity, patience, and gratitude. On the contrary, individuals who suppress the purity of their souls, or allow them to be tainted by destructive behaviors, are described as truly doomed. This condition leads to the disappearance of shame and the normalization of immoral behavior people no longer feel guilty for harming others or violating ethical boundaries.

This concept is further elaborated in *Tafsir al-Muyassar* by Al-Qarnī (2015), who stresses that those who purify themselves from sin and strive for sincere piety are on the path to true success. Meanwhile, those who immerse themselves in shameful actions such as lies, corruption, and oppression are metaphorically buried by their own deeds. They become desensitized to wrongdoing, and their actions reflect the darkness that has overtaken their hearts. This description illustrates how the human conscience can either be enlightened or clouded, depending on the moral choices one makes.

Qutb, As'ad, & Aziz (2001) in his seminal work *Fī Zilāl al-Qur'ān*, describes the human being as a complex creation. Formed from both physical matter and divine spirit, every individual is inherently equipped with the potential for both virtue and vice. This duality of nature means humans can choose between good and evil, and have the cognitive and spiritual capacity to discern right from wrong. Qutb explains that this potential is not simply learned but embedded in the human *fiṭrah* an innate disposition toward goodness. However, this moral potential must be activated through reflection, education, and divine guidance. The existence of revelation, external teachings, and religious practice serves to awaken, direct, and sharpen the conscience of each individual, enabling them to grow into morally upright beings.

This spiritual framework is echoed in a hadith narrated by an-Nawwās bin Sam'ān al-Anṣāriyu, in which the Prophet Muhammad SAW defined goodness as good character, and evil as what causes inner discomfort and shame when others become aware of it. This narration reflects how morality is inherently connected to the state of the soul. Good character is not only admired socially but is also considered an obligation in Islam. A person with noble character (*akhlaq mulia*) is seen as a pious individual (*muttaqī*), someone who fears God and avoids immoral acts, whether in public or in private. In the educational context, a morally upright student or teacher is one who aligns their behavior with the ethical teachings of both religion

and national values. Therefore, morality should not be viewed as separate from education it is the very foundation upon which meaningful learning is built.

The importance of moral integrity is increasingly evident in today's global society. The moral decline visible in various parts of the world has caused not only individual but also societal harm. One notable case reported by BBC News Indonesia on September 23, 2024, involved a person suspected of being affiliated with ISIS who committed heinous acts, including the murder and rape of an 18-year-old girl with aspirations of entering higher education. This tragic event illustrates how the absence of morality leads to not only the destruction of one's own soul but also the ruin of innocent lives. The girl's dreams and potential were buried with her due to someone else's moral failure. Such stories are stark reminders of how essential it is to foster and maintain moral values in personal and public life.

A person's self-worth is intrinsically tied to their moral character. A lack of ethics diminishes one's dignity in the eyes of society and of God. Moral education, particularly through observation and experience, shapes individuals into people of integrity and value. It instills within them the awareness of what is right and wrong, and gives them the tools to live a meaningful life. For this reason, morality is prioritized over intellectual knowledge in the Islamic tradition. True knowledge must be built upon a foundation of ethical understanding, or else it risks being misused.

This principle is exemplified in the life of 'Abdullāh bin al-Mubārak, as cited in *Gāyah an-Nihāyah fī Ṭabaqāt al-Qurrā* by Ibn al-Jazarī. He said: "I studied manners for thirty years, then I studied knowledge for twenty years. They used to learn manners before knowledge." The ten-year priority given to moral education reflects how character was seen as the prerequisite for learning. Before someone could be trusted to teach, lead, or interpret religious knowledge, they had to first cultivate humility, discipline, and righteousness. This approach ensured that knowledge was not only absorbed intellectually but also applied ethically.

Even in the modern era, this legacy continues. Islamic scholars and educators today re-examine classical texts to adapt their moral teachings to contemporary challenges. Ethical reflection and research are part of educational reform and curriculum development in many Islamic institutions. The aim is to transform immoral tendencies into virtuous conduct, aligning with the original vision of Islamic education to shape individuals who are intellectually competent and morally grounded.

Throughout Islamic history, numerous scholars have contributed to the discourse on morality. The foundational works of hadith collectors such as *Imam al-Bukhārī*, *Muslim*, *Abū Dāwūd*, *al-Tirmidhī*, *Ibn Mājah*, and *al-Bayhaqī* contain a wealth of teachings on character. Later scholars like *al-Kātib al-Baghdādī*, *Ibn 'Abd al-Barr*, *Ibn al-Jamā'ah*, *Ibn al-Mufliḥ*, and *Ibn 'Imād al-Shāfi'ī* wrote extensively on the ethics of scholarship and religious leadership. Others, including *al-Ājurri al-Baghdādī*, *al-Ghazālī*, and *Ibn Saḥnūn*, emphasized the broader scope of moral education in shaping communities and institutions.

METHOD

This type of research is a library research using a manuscript study approach. Mestika Zed, in *Method of Library Research*, outlines four characteristics of manuscript studies: First, the researcher directly engages with the text; second, the manuscript is ready for use; third, the researcher obtains data from secondary sources; and fourth, the manuscript's context is not limited by space and time (Zed, 2008). If these four characteristics are not present, the manuscript research becomes flawed and less relevant. This explanation relates to the popular scholar Klaus Krippendorff, who stated that content or manuscript analysis aims to draw valid

conclusions from the texts being examined. Furthermore, manuscript study serves the purpose of identifying the content of a specific manuscript in order to understand the author's perspective and style of thinking, allowing it to be categorized into a relevant academic discipline in this case, moral education (Bakti, 2020).

Based on the above explanation, this research employs a manuscript study approach focusing on the book *Mausū'ah al-Ādāb al-Islāmiyyah* by 'Abd al-'Azīz Nadā. The study in this manuscript, or *Mausū'ah al-Ādāb al-Islāmiyyah*, revolves around ethics grounded in educational ethics, followed by educational activities related to ethics in society, daily behavior, and worship of Allah. This is the core subject of the analysis, aimed at gaining deeper understanding and connecting the findings to contemporary contexts for meaningful and ethical implementation.

This research applies content analysis as the data analysis technique. The technique is one of the ways researchers clarify the data to be analyzed in greater depth (Suyitno, 2018). The data analysis technique can also be considered the core activity of research, because it is through this technique that answers to relevant and essential research questions are discovered (Abdussamad, 2021). In content analysis, continuous data collection is also required to connect and identify related data to the themes that have been formulated.

RESULT AND DISCUSSION

The Relevance of Moral Education Values in *Mausū'ah al-Ādāb al-Islāmiyyah* to the Contemporary Context

Based on the study and analysis in the previous chapters, the researcher concludes that the moral values found in *Mausū'ah al-Ādāb al-Islāmiyyah* by 'Abd al-'Azīz Nadā are relevant to the present-day context, especially when implemented in the fields of education and social life. These values become even more relevant when examined in relation to the moral teachings presented by 'Abd al-'Azīz. The values related to religious conduct are considered part of human obligations (Nada, 2007). The researcher has categorized these values to facilitate their contextualization and connection to modern life, as explained below:

Morality Towards Allah and the Prophet Muhammad

Ethics in relation to Allah and His Messenger are fundamental obligations in the life of a true believer. Allah is the Creator, and the Prophet Muhammad (PBUH) is a mercy to all of Allah's creation. The ethics proposed by 'Abd al-'Azīz Nadā include: directing all worship solely to Allah; exalting and glorifying Him; fearing Him; loving Allah and His Messenger more than anything else; placing complete trust in Allah; maintaining a continuous spiritual connection with Allah; submitting to Him and relying upon Him; seeking His refuge; feeling shame before Him; practicing the meanings of His names and attributes; feeling empowered by Allah; staying engaged in worship and obedience; avoiding sins; following the Shariah; believing in the ease of Shariah; having good assumptions about Allah and His Messenger; frequently remembering Allah; frequently sending blessings upon the Prophet; cultivating God-consciousness; and purifying oneself through emulating the Prophet (PBUH) (Nada, 2007). These moral qualities are applicable in contemporary life, for example:

- 1) When performing prayer (ṣalāh), a person should foster both fear and hope that the prayer might not be accepted by Allah and hope that it will be accepted and rewarded in accordance with Islamic law.

- 2) In the course of one's life, the most essential principle is the constant need for Allah's help and guidance. For instance, when pursuing assistance in completing a master's or doctoral program, one should complement their efforts with continuous supplication (du'ā) to Allah.
- 3) From the author's observation and experience, people often harbor negative thoughts about Allah's decree even though Islam encourages thinking positively about Allah, especially in times of hardship or when facing obstacles in achieving important academic or personal goals.

Morals in Remembering Allah

In life, as a righteous and devout believer, one should frequently remember Allah in various ways that do not violate the rules of Shariah. In remembering Allah, certain moral traits should be upheld, including: sincerity in remembrance; consistency in all circumstances; involving the heart, tongue, and limbs; remembering Allah with a softened heart and sometimes tears; lowering the voice during dhikr; avoiding strange or unorthodox forms of remembrance; increasing Qur'anic recitation; practicing recommended forms of remembrance with known rewards; increasing istighfār (seeking forgiveness); and prioritizing specific forms of dhikr over general ones. These points are highly relevant today, as demonstrated by daily practices such as:

- 1) For men living in a community, it is recommended to participate in communal dhikr, especially on Thursday nights or on other days.
- 2) For women, daily Qur'an recitation and remembrance routines are also recommended as part of the practice of dhikr.
- 3) Other communal recitations such as *Wirid Yasin*, *Majmū' Sharīf*, and similar practices remain widely observed and encouraged.

Morality in Reciting the Qur'an

The Qur'an is a divine guide for life that must be acknowledged and followed by all believers. Reciting the Qur'an is part of the obligation for those who are legally accountable (mukallaf). When reciting the Qur'an, it is hoped that one adheres to certain moral principles, such as: having sincere intention; seeking reward; being in a state of ritual purity; purifying oneself before touching the *mushaf* (written Qur'an); facing the qiblah; sitting while reciting; using a tooth-stick (*miswāk*); reciting clearly and audibly; beautifying one's voice; showing humility and devotion; crying or being emotionally moved; reflecting on and pondering the meanings; seeking mercy and protection; reciting with both the tongue and present heart; extending one's voice appropriately; not overdoing the recitation; not completing the entire Qur'an in less than three days; maintaining the Qur'an through regular recitation; practicing its teachings; encouraging communal recitation; preserving unity in cases of Qur'anic disputes; not seeking worldly gain through the Qur'an; and adopting a balanced approach neither excessive nor negligent while increasing recitation of chapters known for their merits. Applications of these principles today may include:

- 1) For children who regularly study the Qur'an in the afternoon with their teachers, ensuring they understand the essence of what they read in each session is crucial.
- 2) For imams leading congregational prayers in mosques, it is important that their recitation during prayer is clear and audible to the congregation without being overly lengthy, so as not to cause discomfort.
- 3) For individuals who wish to recite *Sūrah Yāsīn* whether during pre-dawn meals (*suḥūr*), at ifṭār, in hospitals while visiting the sick, or at gravesites of family, scholars, or the Prophet it is recommended to cleanse the mouth and perform *wudhū'* beforehand.

Morality of Memorizing the Qur'an

Some of the companions of the Prophet Muhammad (PBUH) were *ḥuffāz* memorizers of the Qur'an. Memorizing the Qur'an is considered a virtue, especially among those who have not yet achieved this distinguished status. In memorizing the Qur'an, there are moral qualities that must be upheld, such as having sincere intention, adhering to the ethical principles of the Qur'an, striving to read and teach the Qur'an to others, observing proper etiquette in recitation, being diligent in night prayers, fasting regularly, showing humility, frequently weeping out of reverence, remaining silent unless necessary, not relying on others financially, refraining from using the Qur'an for personal gain, consistently revising memorized portions, honoring the Qur'an, and adorning oneself with piety towards Allah. The relevance of these values to the present day can be illustrated as follows:

- 1) For those who memorize the Qur'an, it is important to eliminate the intention of using their memorization solely for financial benefit.
- 2) In MTQ (Qur'anic Recitation Competitions), those who have memorized the Qur'an and possess beautiful voices should avoid using the sacred verses for popularity or monetary gain. Often, the same individuals win each year, raising concerns about intentions.
- 3) In Islamic educational institutions, Qur'an memorizers should not be used merely for self-promotion or as marketing tools to attract enrollments. Instead, attention should focus on the pedagogical style, approach, and learning process that encourages children to internalize and practice what they have memorized, avoiding the commodification of the Qur'anic verses.

Ethics in the Pursuit of Knowledge

Human beings are tasked with seeking knowledge in this life, for knowledge is a light that enables us to distinguish between good and evil. Therefore, the ethics involved include choosing halal food, practicing moderation in eating and drinking, avoiding excessive talking and sleeping, staying away from both outward and inward violations of religious laws, limiting social interactions by selecting righteous companions, purifying one's intentions solely for the sake of Allah, focusing the heart on the pursuit of knowledge, avoiding distractions, choosing qualified teachers, respecting and behaving ethically toward them, engaging in teacher-student dialogue, allowing teachers to ask questions, avoiding arguments with teachers, documenting knowledge in writing, organizing notes neatly, not withholding knowledge once acquired, applying it, and disseminating it to others. These values remain relevant today, as seen in the following examples:

- 1) Students should avoid steering class discussions toward unnecessary debates; instead, discussions should align with the assignments and topics given by instructors.
- 2) In any learning setting, whether school or university, students should take proper notes and derive conclusions from the explanations provided by their teachers or lecturers.
- 3) In the academic world, there is an implicit norm against withholding knowledge. If a student does not understand something, they are encouraged to ask, and fellow students or faculty should not withhold responses.

Ethics Toward Books

One of the core activities of education is reading, collecting, and studying books, which also symbolize the advancement of civilization. There are ethical principles regarding books that should be upheld, such as having sincere intentions when acquiring books, not collecting them for pride or display, prioritizing the purchase of essential books, avoiding prohibited books, taking care of books, organizing and creating bibliographies, lending books to those in

need, caring for borrowed books, and donating books after the owner's passing. Although the relevance may seem more specific, the following issues are prevalent today:

- 1) Students who borrow books from the library often fail to take proper care of them.
- 2) Books borrowed from the campus library are sometimes not returned.
- 3) Pages of books in public libraries are sometimes torn or missing, and there is no indication of where they belong.
- 4) When students borrow books from peers, they sometimes neglect to care for them or fail to return them to the rightful owner.

Morality in Education

Education includes not only knowledge transmission but also methods and models of learning, which are essential to address. Moral values must be integrated into education, such as choosing righteous spouses, ensuring all efforts and provisions are solely for seeking Allah's reward, instructing children to pray at age seven and disciplining them at age ten if they neglect it, raising children with *'aqīqah* customs to draw them closer to Allah, instilling good morals and correcting wrong behavior, separating beds for children by the age of ten, being fair, gentle, and loving toward children, playing and showing affection, being firm when necessary, teaching both religious and worldly beneficial knowledge, showing patience and kindness toward daughters, encouraging them to wear the hijab, being a good role model, and refraining from cursing or praying negatively upon them. These moral values are especially relevant today:

- 1) For parents, when their children reach the ages of 7–10, they should ensure the children develop the habit of prayer. If the child resists, verbal instruction should be given. If this proves ineffective, non-harmful discipline such as withholding allowance for a few days may be considered.
- 2) For daughters, it is the duty of both parents and teachers to remind them of the obligation to wear the hijab as part of Islamic teachings for women.
- 3) Setting an example is a vital method in educating children whether it be a professor setting an example for students, teachers being role models for their pupils, or parents exemplifying righteous behavior for their children.

Efforts to Develop Children's Emotions in Moral Education

Dalam mendidik anak, sebagai orang tua harus mengetahui perkembangan psikologi anak, hal ini ditinjau dari psikologi, berikut uraian upaya-upaya dalam mengembangkan emosional anak:

Avoid Excessive Criticism

Parents should not frequently criticize their children's actions, especially if those actions are still considered normal and not harmful. Constant criticism can make children feel insecure, discouraged, and hesitant. It can also result in what is known as the "fear of being wrong" syndrome, where a child becomes overly cautious or even passive, afraid to act or make decisions (Aghaziarati & Nejatifar, 2023). This hampers creativity and emotional confidence. Instead, constructive feedback should be provided calmly, with a focus on improvement rather than blame.

Give Timely and Sincere Praise

When a child behaves well or achieves something, parents should immediately give sincere praise to make the child feel valued. Praise boosts self-esteem, strengthens the parent-child bond, and motivates the child to repeat the positive behavior. Moreover, it teaches the

child the value of doing good and being appreciated by others. It also supports the development of emotional intelligence by helping children understand which behaviors are socially and morally acceptable (Aghaziarati & Nejatifar, 2023; Eisenberg et al., 2014).

Respect the Child's Desires and Give Choices

Respecting a child's wishes and involving them in decision-making helps foster independence, autonomy, and self-confidence. For example, giving them choices in simple matters like clothing or food encourages them to express opinions and take responsibility. This also makes children feel heard and respected, promoting emotional maturity and reducing rebellion or emotional outbursts in the future (Grill, 2020).

Be Fair to All Children

Parents should apply fairness in treating all of their children. Avoid favoritism, comparisons, or unjust punishment. When conflict arises between siblings, parents should listen to all sides before making judgments. Fair treatment teaches justice, empathy, and conflict resolution. It also helps maintain emotional balance among siblings, preventing jealousy and resentment (Matthews, 1987).

Practice and Model Honesty

Parents who practice honesty serve as powerful role models for their children. Children learn by observing adult behavior; thus, when parents keep promises and admit mistakes, children will be more likely to do the same. If a parent breaks a promise or makes an error, apologizing sincerely teaches children that it's okay to be imperfect, as long as one takes responsibility. This fosters emotional humility and moral development (Hays & Carver, 2014).

Create a Friendly and Open Environment

Parents should act as their children's best companions. A warm, friendly home atmosphere where children feel safe to share their thoughts and concerns is crucial. When children are comfortable confiding in their parents rather than others, parents can monitor emotional, cognitive, and social development more effectively. Such openness reduces the risk of children turning to negative influences and strengthens trust and emotional closeness in the family (Aghaziarati & Nejatifar, 2023).

CONCLUSION

The moral education values presented in *Mausū'ah al-Ādāb al-Islāmiyyah* by 'Abd al-'Azīz Nadā remain profoundly relevant and applicable in today's context, especially in shaping children's emotional and moral development. These values encompass a wide range of ethical teachings, including devotion to Allah, reverence for the Prophet Muhammad (PBUH), adherence to Qur'anic ethics, the pursuit of knowledge, and appropriate behavior in daily life. Together, they offer a comprehensive moral framework that can be internalized and practiced in both personal and social settings. This study reveals that moral principles such as sincerity, respect, emotional balance, honesty, fairness, and responsibility are deeply rooted in Islamic tradition and are also consistent with contemporary psychological perspectives on child development. When applied within modern parenting, educational environments, and religious guidance, these values play a vital role in nurturing emotionally intelligent, spiritually grounded, and morally responsible individuals.

Moreover, strategies that promote children's emotional well-being such as offering praise, showing empathy, implementing structured discipline, and encouraging open communication demonstrate how classical Islamic teachings on morality can be effectively adapted to address

current developmental and educational challenges. Therefore, *Mausū'ah al-Ādāb al-Islāmiyyah* serves not only as a classical source of knowledge but also as a practical guide for educators and parents who aim to foster strong moral character and emotional resilience in today's children.

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