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ANALYSIS OF MORAL VALUES IN THE JAWI SERIES AWAK AND ABU ACCORDING TO THE THEORY OF VALUES

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Abstract:

This study analyses the pure values of the life of a kind of fruit, namely bananas, based on a series of Jawi reading Awak and Abu by Che Siah Che Man and Janudin Sardi. The book targets the youth and the beginning of an international view of the preparation that uses the language Malay (Jawi), English and Arabic. This analysis aims to see the inculcation of noble values in work to shape children's and adolescents' morals. This study found that the storyline, dialogue and situation touch on pure values, such as the values of love, family, friendship, hardworking, cleanliness, sacrifice, gratitude, cooperation and high prudence. Hopefully, this study will contribute to readers and educators, such as teachers and parents, on the importance of teaching good values to children and adolescents.

Keywords:

Jawi Series, Malay-English-Arabic, Awak And Abu, Moral Value, Islamic Value

Introduction

Moral values are the most critical thing in Islam. The Quran and the Hadith are the sources for Islamic morality in the sense of practical guidelines for doing good deeds. As we all know, they are the primary sources in forming Islamic law. The Qur'an contains various disciplines

and treasures of knowledge, which guide the evolution of human civilisation and morals. In other words, it has touched upon the proper interaction between human beings and the pure values that must be applied. Allah SWT said in Surah Al-Anbiya:

"وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ"

Meaning: "And We have not sent you but as a mercy to the worlds".

(Surah Al-Anbiya, verse 107)

He has adorned the Prophet Muhammad ﷺ with the adornment of mercy, for all his conditions and attributes are mercy to everyone. Consequently, it proves that Islam is a religion that brings blessings to all human beings.

On the other hand, outstanding works present moral values and lessons such as poetry, prose, short stories, and others. This Jawi series *Awak and Abu* is a short story packed with moral values. Short stories usually contain humour, adventure, mystery, realism, drama, psychological character study, cultural study, etc. The story is inspired by the culture of Malaysian society presented by the authors through the life of fruit, namely the banana. It is one of the fruits with many types and clusters worldwide. In Malaysia, it has various uses in addition to eating it. Besides using the leaves as food wrappers, Malaysians turn bananas into 'pengat pisang', banana chips and much more. As such, the authors used personification by giving this fruit a human essence to pique the reader's interest while conveying good values.

Efforts to inculcate good values in society are essential, especially for children and youth and are in line with the hopes and aspirations of the State of Malaysia to build a proficient, well-behaved and thoughtful generation (Jamali, 2012). From January to March 2021, crime statistics related to students decreased. The COVID-19 epidemic, which has afflicted the entire planet, is thought to have impacted the crime rate, but prevention measures and awareness must be taken to deal with criminal cases. Dato' Ayub Khan stated that high school students commit 99% of these crimes, with male students predominating as the perpetrators. They are between 13 and 18 (Suhaini, 2021). This situation raises the question of the extent to which moral and pure values are practised in their lives.

Subsequently, this study deals with the work, that is, the short story, that can provide the reader with knowledge such as culture and different human routines. It is hoped that cultivating the pure values that the authors blend through the characters in this series that depict positive behaviour, noble personality, and good morals will be able to build the personality of the teenager.

The objective of this study is only the aspects of moral values in the *Awak and Abu* series are focused on and analysed. It aims to comprehend the moral values featured in the series and whether they follow the Theory of Values.

Literature Review

In this literature review, we will explore five key points central to the understanding of the analysis of moral values in the series *Awak and Abu*. Each of these points sheds light on different aspects of the topic, contributing to a comprehensive analysis of the current state of knowledge in the field.

The Concept of Moral Values

In 'Mu'jam Al Waseet', 'value' is transliterated to the value of a thing, goods, or price. As for 'moral', in the general Arabic lexicon, it is a set of psychological characteristics and human actions that are described as bad or good. However, there is a difference in the definition of value and morality among Western and Islamic scholars.

In the West, the definition of value varies according to the field of science. In psychology, it refers to the evolution of human behaviour (Crain., 1985). This field deals with the acceptance of specific values by human beings and their influence on them. Besides, in sociology, the study looks at the inner values of individuals who are recognized and who meet the standards of life in general society (Mommson, 1992) and examines how human beings accept differences in values caused by culture and geography. Thus, the idea of moral values from the perspective of Western scholars is based on societal acceptance and judgement of a human without acknowledging the existence of influence from religion.

Conversely, understanding moral values in Islam is not limited to the assessment of mentality alone but must be guided by textual evidence from the Qur'an and Sunnah. The word ethical in Arabic is 'akhlaq', which means behaviour or habit. It is taken from the same root as the word 'khaleq', which implies creator, created, and creation. This similarity indicates that morality is not only a set of rules or standards of behaviour that govern the relationship between man but also a rule that impacts the relationship between man with God and even with the whole universe (Yasin, 2019). Imam al-Ghazali (1059 AD) mentioned in his book *Ihya' Ulumuddin* stated that morality is a form in the soul rooted in it that releases emotion without the need for thought and vision. Therefore, an act is considered good morals in the eyes of Sharia if it is good; otherwise, it is said to have bad morals.

It can be said that moral values are a concept of the nature of an individual or group that can be used as the determining basis for one's behaviour. Hanan Marzouk (2004) has defined it as a set of principles that work on respecting oneself and others as a value that characterises a person. It is the psychological deterrent that prevents someone from deviating from righteousness.

Theoretical Study

The theory of values, in other words, is referred to as axiology. Linguistically, the term axiology comes from ancient Greek. It consists of the word "Axios", meaning value, and the word "logos", meaning theory (Rahmadani, 2018). In short, axiology is a branch of philosophy that studies the principles of value.

According to Suriasumantri (1993), Axiology is divided into three parts; First, Moral Conduct, and this field generates a discipline of science that is 'moral sciences' or moral values. Secondly, Esthetic Expression, this field induces the concept of aesthetic theory or aesthetic value. Third, Socio-Political Live, this field generates the idea of social and political values or social and political values. Thus, axiology is the study of a higher nature of moral and social values. It is influenced by philosophical views, such as the axiological progressivism view. Progressivism is a direction that wants rapid progress (Hayati, 2015). According to them, value arises because people have language. Language is a medium of expression that comes from individuals' motives, desires, feelings and intelligence. This generation's influential figures are William James, Hans Wahnger, Ferdinand Schiller, George Santayana,

and John Dewey (Jalaluddin, 2011). They believed that specific values would emerge from social interactions and contacts.

In this regard, the researcher analysed the moral values in the Awak and Abu series, relying on this theory that is the Axiological Progressivism View, which believes that moral values arise with the presence of language and the interaction of people in society.

Previous Study

The previous study on the theory of values is based on the analysis of Andy Fitra Alifsyah, Mada Wijaya & Ahmed Abdel Razek (2021) under the topic Moral Values included in the book Arabic Between Your Hands. It showed the results of his research involving 19 moral values in the chosen book. This book is one of the latest educational books specializing in teaching Arabic to non-native speakers. Also, we can see the study from Jumali Haji Selamat (2012), under the topic Analysis of Moral Values in Seteguh Karang, has analysed the noble values in teenagers' lives based on Tuan Faridah Syed's work Abdullah from the perspective of a principled approach. This analysis aims to see the instilling of pure values in works to form morals and teenage behaviour.

According to Mucharor (2015), the researcher presented the topic 'The Concept of Moral Education' by Sheikh Ibn Ata'illah Al-Iskandari in his book Al-Hikam an analysis of moral values from the chosen book by using descriptive and analytical approaches. It concluded that the moral education from Sheikh Ibn Ata'illah Al-Iskandari is that one must be knowledgeable, truthful, benevolent and thankful to Allah SWT.

Research Method

As a result of gaining extensive knowledge of moral values in the book, the researcher studied content analysis as follows:

Research Design

This research used the qualitative approach when analysing the Awak and Abu series' moral values and the descriptive method to describe them.

Research Sample

The research sample consists of dialogues and adverbs that indicate moral values. The researcher made her selection by paying attention to the conversations between the two main characters 'Awak and Abu' and a few secondary characters in this series.

Research Tool

The researcher studied the analysis of moral values based on the Jawi series Awak and Abu. It is a 37-page series showing the nature and life of Malaysian society from the psyche of the banana fruit. It aims to learn about the values and culture of their community through this short story.

Data Analysis Methods

As such, data analysis methods are performed manually without using statistical tools.

Analysis and Discussion

Awak and Abu series depicts people who care about the good and benefit of others, with them as the main characters. Thus, nine moral values arise with conversations and interactions between characters following the axiological view of progressivism from value theory and are tabulated with the explanation below.

The Value of Love

Table 1: The Value of Love

| Page | Character | Dialogue/Event |
|------|-----------------------------|---|
| 2 | The master, Awak, Abu | They are their master's favourite trees. Their master will visit and tend to them three to four times a week. |
| 23 | Awak | Since Abu left, Awak felt so lonely. |

Love is born from a sincere heart and is unaffected by feelings or other people since it comes from the heart. Human love fosters a peaceful environment, while a love of nature will lead to environmental protection. This value needs to be nurtured from an early age among children so that life is more prosperous. In Islam, it is distinguished by encouraging and educating a balanced human soul in a practical manner that ensures that its spiritual and material aspects are considered so that the interest in one does not override the other (Aya Taqatqa, 2020). There are many forms of love in the Holy Qur'an, such as Allah SWT's love for His creatures, the believer's love for Him, love for family and relatives and so on.

Islam also calls for love towards the environment, such as plants, as shown in Table 1 when the master takes care of Awak and Abu three to four times a week until they sprout and their fruit is well-taken care of. People must not harm the environment, as Allah SWT said:

"وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ".

Meaning: "Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah's mercy is always close to the good-doers".

(Surah Al-A'raf Verse 56)

Other than that, Awak and Abu have been childhood friends who share laughter, crying and playing. Hence, love blossomed between them. After Abu left, Awak felt lonely and sad that there was no place for him to share his ups and downs. As a manifestation, their affection has a positive effect and creates a warm relationship.

The Value of Family

Table 2: The Value of Family

| Page | Character | Dialogue/Event |
|------|-----------|------------------------|
| 5 | Awak | This is Awak's family. |
| 6 | Abu | This is Abu's family. |

The family is the smallest group in society. It usually consists of the father, mother and one or more children. The family is the basis that affects the morals of its members and how they are brought up, as the characteristics of people, their behaviour, morals, habits and traditions are all formed by the characteristics of the family to which they belong (Al-Qammaz, 2021).

Table 2 shows that Awak and Abu are from two different families. Mostly, Awak's family tastes sweet and sour. This banana has been used a lot in cooking. Among the menus are fried bananas, making sweets, pastries and much more. Abu's family is also one of the must-know banana varieties. If it's been fried, it tastes greasier than other foods. Despite their disparate natures, both remain good friends. Family values between them maintain the integrity of the bonds in the family. These values must always be practised in order to achieve happiness.

The Value of Friendship

Table 3: The Value of Friendship

| Page | Character | Dialogue/Event |
|------|--------------|--|
| 3 | Awak, Abu | Awak and Abu have a lot of friends. They are sugarcane, guava, chillies, lemongrass, pandan, curry leaves and many others. |

Friendship is one of the most beautiful human relationships in a person's life, as it is not only between friends but also between brothers and family members. Omar Al-Khattab, may God be pleased with him, said that being alone means staying away from bad friends, but having good friends is better than being alone (Gradianto, 2020).

Hence, this series presents the story of friendship between different types of fruit groups as they happily live in the same orchard. Along these lines, Islam encourages identification between creatures without choosing a rank, position, or even religion. However, a few people are excessively selective in finding companions or friends. People who behave in this manner do not have many friends. This trait should be avoided to ensure no one feels uncomfortable within the fraternity.

The Value of Hardworking

Table 4: The Value of Hardworking

| Page | Character | Dialogue/Event |
|------|-------------------|---|
| 30 | Awak, Abu | Awak: What would he want to do with our clothes? He wants to make a shirt. Abu: No, the inside of our clothes will be placed on his fresh wound. Awak: Oh, I see. Will our clothes be used as medicine? Abu: Yes, as medicine to clear the scar of a freshly wounded area. |
| 32 | The master's wife | Suddenly, the master's wife took Abu and cut him into pieces. She dipped the pieces into the batter, their new clothes. Then, they |

were all put into the frying pan filled with boiling oil.

A hardworking person strives with a spirit of diligence, perseverance, dedication and ability to do something. Applying this value to work positively impacts the individual and affects society and the environment (Mohamed Heidi, 2017).

At the same time, the effort to create creativity can be seen in the character of the master's son as Awak and Abu talk about his desire to use their skin as medicine for minor wounds. Bananas are very high in nutrients. It contains provitamin A, vitamin B, thiamine, riboflavin, niacin and vitamin B6 (Nugroho, 2019). It is also suitable for providing energy for the body. Banana peels are rich in antioxidants and can also be processed or used in ways that are good for the body, such as lifting dead skin cells, strengthening the immune system, and more. Hence, it would therefore greatly benefit from the creative application.

On top of that, the master's wife shows this value when frying the whole banana. She starts by cutting it into small pieces and putting them into the mixture. Meanwhile, the oil is heated for frying. Then she fries the bananas until they turn brown or golden and finally serves them to the family. This character shows her effort to provide food for her family despite the numerous tasks that must be done at home.

The Value of Cleanliness

Table 5: The Value of Cleanliness

| Page | Character | Dialogue/Event |
|------|-----------------|---|
| 2 | The house owner | The area where they live is lush and clean. |

Maintaining cleanliness is required in Islam. It includes personal hygiene, family, housing, worship, public places, etc. On the authority of Abu Malik Al-Ash'ari, the Prophet Muhammad SAW said, "Purify is half of faith" narrated by Imam Muslim (A'lfah, 2015). Islam also emphasizes cleanliness in performing acts of worship because Allah loves those who always purify themselves before praying. A person must ensure that his clothes and surroundings are all clean.

Table 5 shows the character in this series, the master who takes excellent care of the cleanliness of his home environment. As stated by the writer, the house area is fertile and clean. They have ample house space but are still tidy and clean. Thus, it is true that this healthy lifestyle habit begins at home. The culture of cooperation and coordination, which includes cleaning the surroundings of homes, mosques, and village areas, is among the practices that our society is proud of. According to this progressive theory, relationships with the environment can also create moral values. Therefore, parents play a significant role in the practice of children to maintain hygiene in life to produce a healthy and active generation in the future.

The Value of Sacrifices

Table 6: The Value of Sacrifices

| Page | Character | Dialogue/Event |
|------|-----------|--|
| 10 | Awak | Our master loves us, and our friends love us too. We protect them from the hot sun. |
| 22 | Abu | Oh, I just realised that I have ripened. It's the end of my life. I'm proud of being able to serve our master. |

Sacrifice is a term describing an individual's desire and surrender without coercion. It is a symbol of seriousness and sincerity in work. The concept of sacrifice is not limited to worship alone but needs to be practised in carrying out responsibilities. The most precise illustration of this concept is found in the history of Prophet Abraham and Prophet Ismail. Peace be upon them when Allah SWT commanded Prophet Abraham to slaughter his beloved son Ismail. Based on God's obedience and his son's request, he was willing to sacrifice his son even though it was challenging. Therefore, it is clear from this event that sacrifice is significant and strengthens family love.

Table 6 shows that this series features two characters, Awak and Abu, who want to sacrifice for their master. Awak spoke about their love towards other friends like guava, pandan, and curry and how they shielded them from the sun. Meanwhile, Abu proudly talked about his ability to serve their master, seeing that his sacrifices also immensely helped others.

The Value of Gratitude

Table 7: The Value of Gratitude

| Page | Character | Dialogue/Event |
|------|-----------|--|
| 8 | Awak | One day Awak asked Abu. |
| | Abu | Awak: Abu, what do you eat? Abu: Why? Awak: I can see that you are big and fat. Abu: Oh, I see. I eat the same food as you do, the food that our master feeds us. Awak: I am surprised. Why am I small? Abu: This is what it means to be grateful for what Allah has given us. I never see you as being small, Awak. You come from a large family compared to me. |

Imam Al-Jurjani (1992) says in his book Al-Ta'rif: "Gratitude is an expression of receiving blessings through word, body and heart". The priority of gratitude is mentioned abundantly in the Qur'an. Allah SWT said:

"وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَذَا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ".

Meaning: "And We have enjoined upon man concerning his parents; his mother carried him in weakness upon weakness, and his weaning is in two years. Be grateful to your parents; to

Me is the (final) destination”.

(Surah Luqman, verse 14)

The nature of gratitude is shown through the character of Abu, who advises his friend Awak to always be grateful to God for being born into a prominent family even though he has a small body. This trait describes gratitude for God's mercy. This series's values, actions or behaviours will be a reflection and role model for teenagers.

The Value of Cooperation

Table 8: The Value of Cooperation

| Page | Character | Dialogue/Event |
|------|----------------|---|
| 36 | The oldest son | “Mom, dad, if banana fritter tastes as good as this, can we work on the abandoned land left by our grandparents in the village? Let us plant bananas; Awak and Abu. |

Man is a social being by nature. They need to interact, communicate and work together to fulfil the needs to continue living. Society consists of many layers. There are poor and needy, those who are unable to work and unable to meet their necessities. From the Islamic point of view, all wealth belongs to Allah SWT, as He is the Richest in Himself (الغني). As a result, we must take care of those in need as we are all His creatures. It proves the importance of cooperation in society, as Allah SWT says:

"وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ"

Meaning: “And cooperate in righteousness and piety, but do not cooperate in sin and aggression”.

(Surah Al-Maidah verse 2)

The value of cooperation in this analysis includes the nature of brotherhood and mutual benefit. The concept of fraternity refers to the close relationship between family members. This series highlights the character of the master's son, who demonstrates his determination to work with his father to transform the heritage land into a fertile orchard. His efforts to gather his family members display his value of family ties and fraternity as a strong tie in society.

The Value of High Prudence

Table 9: The Value of High Prudence

| Page | Character | Dialogue/Event |
|------|--------------|--|
| 10 | Awak, Abu | Abu: I am amazed by you. You are great. Awak: So are you. Abu: No, you are greater because of your advantages. Unlike me, every part of you is very useful. |

A highly prudent character is a civilized person and decent in his daily life. In any circumstance, he is prepared, to be honest. Speaking a kind phrase is a trait that is present in this value. Each person's contact with others requires the value of high prudence.

In Table 9, Awak and Abu are prudent in their treatment. Abu admires the benefit of his friend. Then Awak replied that Abu also had many advantages. Abu was not arrogant and proud when he praised his friend but responded kindly because he realised that each of them has their advantages and is equal to Allah SWT. In Islam, equality is not based on gender, lineage, race, or advantage. The Almighty said:

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ" .

Meaning: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is your most righteous. Indeed, Allah is Knowing and Acquainted".

(Surah Al-Hujurat Verse 13)

Allah SWT displayed in his words that there is no advantage over each other according to appearance. The rule of man is based on servants' actions and the extent of their obedience to Islamic law.

Conclusion

In sum, moral values are the key to civilizations and cultures. Through the Jawi series Awak and Abu, the authors have contributed to educating young people to be positive, wise, and intellectual. The analysis results of this story's values are nine moral values based on the value theory in the Axiological View of Progressiveness: love, family, friendship, hardworking, cleanliness, sacrifice, gratitude, cooperation and high prudence. As required by Islam, teaching these values to the youth is the responsibility of all parties. The closest of people to the Prophet Muhammad ﷺ is the virtuous person. In the hadith of Abdullah bin Amr, may God be pleased with him, the Prophet Muhammad ﷺ said: "Shall I tell you about who is most beloved to me and the one who will be seated closest to me on the Day of Judgment?" The people were silent, so he repeated that two or three times. Then the people said, "Yes, O Messenger of Allah." He said, "The one among you with the best character." narrated in Sahih Al-Bukhari (2016).

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