



Gaze on the Day of As-Shura from the Perspective of Islamic History

Aliya Zavira Parinduri

Universitas Islam Negeri Sumatera Utara

Email: aliya0402231002@uinsu.ac.id

Abstract

The day of Ashura, which falls on the 10th of Muharram, has an important significance in Islamic tradition, remembering various religious events such as the rescue of the Prophet Moses and the healing of the Prophet Ayyub. This research aims to explore the spiritual, historical, and social dimensions of Ashura Day and its role in strengthening the faith and solidarity of Muslims. With a qualitative approach and historiography method, this study analyzes primary data from literature studies related to its historical aspects. The findings show that Ashura Day not only commemorates the history of Islam, but also strengthens social ties through cultural traditions, such as the making of Ashura porridge, which promotes harmony in the midst of the diversity of the people.

Keywords: *Ashura Day; Tradition; History of Islam*

Abstrak: Hari Asyura, yang jatuh pada 10 Muharram, memiliki makna penting dalam tradisi Islam, mengingat berbagai peristiwa keagamaan seperti penyelamatan Nabi Musa dan penyembuhan Nabi Ayyub. Penelitian ini bertujuan menggali dimensi spiritual, sejarah, dan sosial Hari Asyura serta peranannya dalam memperkuat keimanan dan solidaritas umat Islam. Dengan pendekatan kualitatif dan metode historiografi, penelitian ini menganalisis data primer dari kajian literatur terkait aspek kesejarahannya. Temuan menunjukkan bahwa Hari Asyura tidak hanya memperingati sejarah Islam, tetapi juga mempererat hubungan sosial melalui tradisi budaya, seperti pembuatan bubur Asyura, yang mempromosikan harmoni di tengah keberagaman umat.

Kata Kunci: *Hari Ashura; Tradisi; Sejarah Islam.*

INTRODUCTION

In Islamic tradition, Ashura Day, which falls on the 10th of Muharram in the Hijri calendar, has a very important meaning. Today is a pivotal point in the history of Islam, including the confession of repentance of the Prophet Adam (a.s.), the saving of the Prophet Moses (a.s.) and his people from Pharaoh, and other miracles performed by the prophets. Ashura, which has been glorified by Muslims since the time of the Prophet PBUH, comes from the Arabic word "Ashrah", which means ten, and refers to the tenth day of the month of Muharram. Most people associate the commemoration of Ashura



Day with fasting recommended by the Prophet PBUH as a way to show gratitude to Allah SWT.

In the hadith, it is stated that today's fasting abolishes the sins of the previous year. In addition, the different Ashura traditions in different places show the different ways that Muslims use to commemorate this day. The making of Ashura porridge is one of Indonesia's most well-known traditions, which shows gratitude and togetherness. The purpose of this research is to study the historical, theological, and social meaning of Ashura Day, as well as how this commemoration can strengthen spiritual bonds and solidarity between Muslims. The values contained in the historical events that occurred on the Day of Ashura, as well as the traditions that developed in Muslim societies, are outlined using historical and anthropological approaches.

In the context of Islam, how is the history of Ashura Day understood and preserved? What is the spiritual meaning contained in fasting and commemorating Ashura Day? How have local customs, such as the making of Ashura porridge, impacted the teachings of Islam, and to what extent can these customs be considered part of religious worship? This study aims to explain the events that occurred on Ashura Day and why this date is important for Islam, using the stories of the Prophet Moses (a.s.), the Prophet Adam (a.s.), and other prophets. provides an explanation of the benefits of Ashura fasting, including increased faith, the elimination of minor sins, and increased closeness to Allah. In addition, this study investigates traditions such as the making of Ashura porridge that occur in several regions and their relationship with religious teachings. help people understand the difference in how to commemorate Ashura Day, so that everyone can appreciate different views more. Providing readers with more knowledge about Ashura Day from a religious and cultural perspective in a simple and clear way.

METHOD

This study uses a qualitative methodology that uses descriptive-analytical techniques. Data is collected by reading relevant literature, such as tafsir books, hadiths, and opinions of scholars, as well as references to the traditions and history of the commemoration of Ashura Day. The theological, historical, and social aspects of Ashura Day are identified, as well as the values contained in Ashura fasting and the traditions that developed in society. In addition, this study uses an interpretive approach to understand religious texts related to important events that occurred on 10 Muharram. In addition, anthropological methods are used to study local traditions, such as the making of Ashura porridge in Indonesia, to determine its cultural and social significance. The results of the research were used to reveal the importance of Ashura Day in strengthening the spiritual and social ties of Muslims.

RESULTS AND DISCUSSION

History of Ashura Day

On the 10th of Muharram it is called the day of Ashura. The 10th of Muharram is one of the most important and special times in Islam. The term Ashura comes from the Arabic word "Ashrah" which means ten (MUI). NU (Nahdatul Ulama) explained about the origin of the naming of Ashura there are two opinions of scholars, First, most of the previous scholars said that the day of Ashura is called Ashura because it is the tenth day of the month of Muharram. Second, that day is called Ashura because of the tenth gift that Allah SWT bestows on Muslims. This tenth gift is recommended to fast with the blessing of atonement for one year. Ashura Day is special because there are a number of historical events that occurred in it (Nazira et al., 2023). In Islamic history, the 10th of Muharram has an important event. Among them are the acceptance of the repentance of the Prophet Adam (a.s) and the sinking of Pharaoh at the bottom of the red sea while chasing the Prophet Moses (a.s).

The word Ashura is taken from the word Ashirah which means ten, showing glorification and mubalaghoh / strong intensity. Which was originally to show the tenth night of each month. Then it is also connected to the day (the day), so it is called the day of Ashura, which means the day of the tenth night, not the night. In Islam, the term "Ashuro" refers to the tenth day of the month of Muharram. Based on the hadith of Ibnu Abbas ra., who said that when the Prophet PBUH fasted on the day of Ashura and told others to fast, the companions said, "O Messenger of Allah, indeed that day is a day that is glorified by Jews and Christians." Then he said, "If until next year, God willing, we will fast on the ninth day (HR. Muslim)."

In Islam, Ashura Day is a highly respected day because Allah SWT provides help to the prophets whom He chooses to face their enemies. such as the Prophet Moses and his people who were saved by Allah SWT from Pharaoh and his military troops. Based on the hadith of Ibn Abbas ra. The Prophet Muhammad PBUH saw Jews fasting on the day of Ashura when they arrived in Medina. The Jews replied, "What are you doing?" He replied, "This is a good day, on this day Allah SWT saved the children of Israel from their enemies. Prophet Moses (as). fasting on this day."

After hearing that, the Prophet Muhammad PBUH said, "I have more rights to Moses than to you." After that, he fasted and asked his companions to do it as well. The Quraysh also commemorate Ashuro Day. They always fast on the day of Ashura, even the Prophet Muhammad PBUH fasted on that day when he was still in Mecca, according to the narration of Aisha ra. He continued to fast Ashura after arriving in Medina, even ordering his followers to do it. "Whoever wants to fast, then it is permissible to fast, and whoever

wants to leave it," he said, "When Ramadan (fasting) is obligatory, then the Ashura fast is abandoned." (HR al-Bukhari).

One of the reasons why the Quraish fasted on the day of Ashura was because they got information from the previous Shari'ah. Therefore, they always respect the day of Ashura by wearing kiswah on the Kaaba. Asked about the day of Ashuro, Ikrimah said that the Quraish feel heavy when they commit sin, so it is said that fasting on the day of Ashura will erase sins (Fahrudi & Alfadhilah, 2022).

The Acceptance of Repentance of the Prophet Adam (a.s)

The prophets Adam and Eve once sinned so that God punished them by sending them down to earth (Pokhrel, 2024). It all started when Satan did not want to prostrate to the Prophet Adam (a.s) as a form of respect. Allah swt. who saw the snobbish nature of the devil then decided to expel him from Surge. From that incident, the devil took a grudge against the Prophet Adam (a.s.). Then, the devil trapped Adam and Eve so that both of them violated the rules of Allah swt. by eating khuldi fruit. That way both of them will be expelled from heaven. When Adam and Eve were tempted by the devil's trap, God immediately sent them down to earth. Adam and Eve looked very sad, both of them wept profusely. If all mankind and the Prophet David wept, it was nothing compared to the weeping of Adam and Eve. Adam and Eve also did not dare to face upwards for 40 years because they felt very sinful to Allah swt.

Imam Jalaluddin as-Suyuthi said that when Adam and Eve were sent down to earth, both of them went around the Kaaba for seven days and performed two rak'ahs. Adam and Eve also recited the prayer of repentance which reads, "O Allah, indeed You know what is hidden and visible from me, therefore accept my regret. You know my needs, so grant my request. You know what is in me, so forgive my sins. O Allah, indeed I ask You for faith that touches my heart and the right conviction so that I know that it will not befall me unless You have appointed upon me, O Allah, give me a willingness for what You have shared for me. The prayer of repentance that the Prophet Adam recited at that time included:

Then, Allah swt. received the repentance of the Prophet Adam (a.s), the acceptance of the repentance of the Prophet Adam (a.s) on the 10th of Muharram. In a hadith narrated by At-Tirmidhi. The Prophet (saw), said which means, "If a person fasts a month after the month of Ramadan, then fasts in the month of Muharram. Because in that month, the day when Allah swt. receive the repentance of one race and receive the repentance of another." (H.R. At-Timidhi). Ibn Rajab al-Hambali in Lathaiful Ma'arif said: Ibn Rajab has authenticated a hadith from Abu Ishaq from al-Aswadbin Yazid that he said: I asked Ubaid bin Umair about fasting on the day of Ashura, he replied: "Muharram is the important month of Allah (al-ashamm). In it,

Prophet Adam received his repentance. If you are able not to go through it without fasting, then fast." (Ibn Rajab al-Hambali, Lathaiful Ma'arif).

The Salvation of Prophet Ibrahim (a.s) from the Burning Fire

Prophet Ibrahim (a.s.), as a Prophet sent by Allah to bring mankind to monotheism, faced strong rejection from his people, especially from the rulers and idolatrous people. Prophet Ibrahim's father, Azar was an idol sculptor, and his people were very fanatical about idolatry. The Prophet Ibrahim not only invited his people to abandon the worship of the idols, but he also showed the falsehood in the worship of the idols by destroying the idols they worshipped. He only let the greatest idol and put an axe around his neck as proof that the idol could not protect itself.

The community was very angry when they found out about Ibrahim's actions, they were very angry and offended. They planned to punish the Prophet Ibrahim (a.s.) in a very cruel way, namely burning alive. They built a very large fire, much larger than an ordinary fire, with the aim of burning Abraham. To make sure the fire was burning very strongly, they collected a large amount of firewood. When the fire was ready and lit very large, Prophet Ibrahim was thrown into the fire using a thrower because they were afraid to approach the fire. At that time, Allah swt. in His greatness, commanded the fire not to harm the Prophet Abraham. Allah says in the Qur'an, Surah Al-Anbiya'. On the 10th day of Muharram with Allah's permission, the fire was very large and hot and turned cold and did not burn the body of the Prophet Ibrahim. Ibrahim survived without the slightest injury and came out of the fire in good health (Manshur & Mada, 2017).

The Expulsion of Prophet Joseph from Prison

Prophet Yusuf was once slandered for harassing the prime minister's wife. The accusation was then further directed at the Prophet Yusuf when his front and back clothes were found torn. As a result, the court ruled that Prophet Yusuf was guilty and had to be imprisoned (Maulana, 2020). However, it is told that when the day of Ashura 10 Muharram, the Prophet Yusuf was expelled or declared free from accusations. After getting out of prison, Prophet Yusuf was appointed prime minister. The story of the Prophet Joseph is explained in the Qur'an surah Joseph verses 27-28:

A Roman national, Prophet Ayyub bin Amwash is the full name of Prophet Ayyub. He was a descendant of the Prophet Ya'qub bin Ishaq, and his mother was a descendant of the Prophet Luth Awash, who came from the part of the mountains of Sa'ir or the land of Adum where the Prophet Ayyub lived. Prophet Ayyub (a.s.) is one of the people who always obeys Allah through dhikr, gratitude, and patience. His patience was the key to God's salvation and praise for him. Although many myths and the Qur'an do not explain the illness of the Prophet Ayyub in its entirety. His tradition is that

people avoid him because he has a skin disease. The Prophet Ayyub was also known as a man who loved the poor very much, often helped widows and orphans, and treated guests with great respect. The Prophet Ayyub (a.s.) appears four times in the Qur'an, namely in Surah Shaad, An-Nisaa', Al-An'aam, and Al-Anbiya', which will be the subject of this study. The following are verses and interpretations from surah Al-Anbiya'/21 83-84.

The prophet Ayyub became a symbol of fortitude because he was a famous example of patience and was able to face difficulties and calamities. Without asking for any special help, Prophet Ayyub dealt with his misery by asking for sympathy and asking for affection. This shows that God knows what is happening to him. The prophet Ayyub suffered from an illness that did not improve for many years. However, their bodies are protected from the disease, so the disease is not disgusting or dangerous to them. His wife remained faithful in caring for and caring for Prophet Ayyub during his illness. The prayer of the Prophet Ayyub was answered by Allah; He also blessed to heal his illness, restoring his family, children, and lost possessions. This is intended to be a reminder for believers to follow the example of Prophet Ayyub's patience and get the same reward. In addition, this effort is made to ensure that a believer remains in the forgiveness, goodness, and mercy of Allah swt, it also helps them understand that the world is a place of trials and trials (Enjelina, 2024).

The Salvation of the Prophet Moses (a.s.) and His People from Pharaoh

The salvation of the Prophet Moses (a.s.) and his people from the pursuit of Pharaoh also occurred on the special day of Ashura. The prophet Moses, also known as Moses, was sent by God to lead His people, the Children of Israel, out of Egypt, where they were enslaved by the cruel king Pharaoh. Because he saw many signs of God that showed that Moses was His messenger, Pharaoh was afraid of the existence of the prophet Moses and instead challenged God's power. After the Prophet Moses gave a warning and performed many miracles, Pharaoh finally agreed to release the Children of Israel. However, he did so immediately. After the warning and miracle of the Prophet Moses, Pharaoh agreed to release the Children of Israel. However, he later changed his mind and chased after them, and the Prophet Moses and his followers were pushed when they reached the shores of the Red Sea because of Pharaoh's large army behind them (Prophet et al., 2018). At that time, Allah told the Prophet Moses to strike the sea with his staff. The sea split in two when Moses did so, forming a path in the middle of a dry sea. In addition, the Children of Israel can walk safely through this road.

History of the Celebration of Ashura Day Fasting

Fasting "Ashura" is a sunnah fast that is performed on the tenth day of the month of Muharram. It is better if it is done for two days: 9 Muharram is called "Tasu'a", and 10 Muharram is called "Ashura." If we choose to fast for two days, we must fast from the 9th of Muharram. In a story, the Prophet (peace and blessings of Allaah be upon him) aspired to fast "Ashura" since the 9th of Muharram. Especially the "Ashura" fast on the 10th of Muharram in the Hijri year, this fast was commonly done by the Quraish people of Mecca before the arrival of Islam. The Prophet Muhammad PBUH also does it every year. The Muslims then moved to Medina in the 2nd year of Hijri, and the Jews there observed the fast of "Ashura" on the 10th of Muharram. Furthermore, there are four hadiths mentioned in HTP (Tarjih Decision Association) about fasting on the day of "Ashura" (10 Muharram) and fasting on the day of Tasu'a (9 Muharram), each of which is saheeh. Fasting "Ashura" is a fast that is carried out on the tenth day of the month of Muharram. According to Yusuf Qardawi, fasting is resisting the urge to eat, drink, have sex with a partner, and do anything for a day, from the dawn of siddiq to the setting of the sun, with the intention of submitting and getting closer to Allah SWT.

The month of Muharram is a month full of glory. However, not many Muslims know how to treat it, and many more of them misunderstand it. The month of Muharram is considered a glorious month for several reasons. One of them is that the month is called by Allah "Shahrullah" and is one of the four forbidden months. This month is considered the beginning of the Hijri year. This fasting of "Ashura" is sunnah, which means that if it is done it is rewarding and if it is not done, it is not sinful." In the narration of Aisha, the Prophet (peace and blessings of Allaah be upon him) said, "For those who want to fast (fasting on the day of Ashura on the 10th of Muharram), they may fast, and for those who do not want to fast, they may break the fast."

The Virtues of Ashura Fasting

In Muslim Hadith, the Prophet PBUH was asked about the privilege of fasting "Ashura", one of which is to erase sins for a year. Here, the forgiveness of sins is a minor sin, as he explains in the ablution discussion. However, it is hoped that these practices can also be mitigated with great sin. The purpose of fasting "Ashura" is the same as the purpose of fasting in general, among others: to train yourself to restrain your lust and tame it to be able to submit and obey Allah SWT. The training referred to in the implementation of fasting can be in the form of practices that include harmony or mandatory and sunnah.

We know that it is highly recommended to fast Ashura, Ashura fasting is a practice that is recommended and sunnah, the Prophet (peace and blessings of Allaah be upon him) himself did it. There is a story about why Ashura fasting was recommended when the Prophet (peace and blessings of

Allaah be upon him) migrated to Medina, the Prophet saw the Jews fasting and the Prophet (peace and blessings of Allaah be upon him) asked "Why are you fasting?", the Jews replied "For us this is a glorious day, a great day, because of Allah swt. saved the Prophet Moses and the Children of Israel from Pharaoh's army and Allah drowned Pharaoh's army in the sea."

That's why we are grateful for the day of salvation of the prophet Moses (a.s.) and we fast. The Prophet said, "We deserve to honor and pay attention to the Prophet Moses (a.s.). We Muslims are more encouraged to love the previous prophets, including the Prophet Moses. The Prophet (peace and blessings of Allaah be upon him) ordered that even though the incident occurred during the day, the Prophet commanded fasting on that day. If those who are fasting (some are fasting that day) the Prophet (saw) orders them to continue, those who do not fast on that day also order to fast. Scholars are of the opinion that Ashura fasting before the Ramadan fast is included in the law is mandatory, only then the legal service is with the Ramadan fast. The Prophet (peace and blessings of Allaah be upon him) said, "Ashura fasting can get forgiveness of sins one year ago. In addition to fasting Ashura, the Prophet (saw) said "the best fasting after fasting in Ramadan is the month of Muharram". (Siregar, 2021)

Implementation of Ashura Fasting

In the Islamic calendar, the day "Ashura" is the tenth day of the month of Muharram, and "Ashura" itself means the tenth day. Although there have been very contrasting responses, it is now becoming popular among Muslims. Today is a day of grief for the Shi'a because Husien bin Ali, the grandson of the Prophet Muhammad (PBUH), was killed in the Karbala incident in 61 AH (680 AD). However, for Sunnis, it can be seen from the three points of view of hadith (doctrine), historical, and anthropological society.

From the point of view of hadith (doctrine), the day "Ashura is a day that is sunnah to fast based on some hadith indications. From a historical perspective, of course, based on historical data and facts, it can be seen how the Sunni perspective on the 10 Muharram events is. From an anthropological point of view, the day of "Ashura" is marked by a variety of diverse activities or traditions in different regions and places that are a reflection of gratitude for various events, although the validity of its backings and arguments is still debated.(Siregar, 2021) Commemorating the month of Muharram, especially on the day of Ashura on the 10th of Muharram, in each region there are different traditions to commemorate it, here are some traditions in commemorating Ashura

Introduction of Ashura Porridge in the Context of 10 Muharram in Sungai Paring Village

The history of the tradition of Ashura porridge every 10th of Muharram in Islam. In this month of Muharram, many people compete to increase their charity. Because in this month Allah swt. bestow His mercy and blessings. Some Indonesian people carry out traditions to welcome Ashura Day, one of which is making Ashura porridge right on the 10th month of Muharram. Muslims in several regions compete to perform sunnah worship such as fasting, almsgiving, caring for orphans, wearing eyeliner), and even giving alms by distributing porridge as a tradition. The history of Ashura Porridge began when the Prophet Noah got off the ship after the flood. When they arrived on land, the prophet Noah asked his people who followed him, "Is there any leftover food to eat?" They replied, "Yes, O Prophet." After that, the Prophet Noah told them to make porridge and distribute it to everyone. The same thing also happened in the time of the Prophet Muhammad PBUH after the Badr war was over. The soldiers were already very hungry. The companions of the Prophet PBUH cooked porridge to be given to the soldiers who were already there. Apparently, because the number of soldiers who came was increasing, the amount of food available was insufficient. After knowing this situation, the companions of the Prophet gathered what foodstuffs they had and combined them with the porridge that was already there. As a result, the food ration increased and could be eaten by the soldiers. That is the history of Ashura porridge (Amaliyah, 2023).

In some parts of Indonesia, including Kalimantan, there is a tradition of making "bubur Asyura". This is usually done by one family or collectively by everyone. Mothers are usually busy cooking while family members and neighbours help out. Men from the immediate family and neighbours gather in the house or a special place and recite congratulatory prayers once the porridge is cooked and ready to be served. The Ashura porridge is also shared with close neighbours. This begins by introducing the people of Sungai Paring Village to the Ashura porridge. Next, the planning process begins with making a list of ingredients and preparing the ingredients. The main ingredient in this process is grains that are cooked into porridge. The ingredients used for the Ashura porridge vary from region to region, and the flavours also vary. According to some people, Ashura porridge consists of 41 different ingredients, such as rice, cassava, potatoes, coconut milk, chicken, and other seasonings.

CONCLUSIONS

The Day of Ashura, which falls on the 10th of Muharram, has significant historical, theological and social significance for Muslims. This day is remembered as a time when many important things happened, such as the repentance of Prophet Adam a.s. being accepted, the salvation of Prophet Musa a.s. from Fir'aun, the healing of Prophet Ayyub a.s., and many more that show the compassion and greatness of Allah SWT towards His prophets. In

addition, the Prophet SAW recommended fasting Ashura as a form of worship that has great virtues, because it erases minor sins for one year. Local traditions, which show the richness of culture and the spirit of solidarity, shape the commemoration of Ashura Day. One example is the making of Ashura porridge in various parts of Indonesia. This tradition strengthens social solidarity in the community in addition to showing gratitude. By understanding the values contained in the commemoration of Ashura Day, Muslims are expected to get closer to Allah SWT through worship, spiritual reflection, and good deeds to others. Ashura Day teaches the importance of patience, gratitude, and the spirit of sharing, all of which are essential for improving religious and social life.

REFERENCES

- Amaliyah, M. (2023). *Pengenalan dan Pembuatan Bubur Asyura dalam Perayaan 10 Muharram di Desa Sungai Paring*. Nusantara Journal of Community Service, 4(4), 3751-3756.
- Enjelina, D. E. (2024). *Kisah Nabi Ayyub di QS. Al-Anbiya' ayat 83-84 (Analisis Hermeneutika Wilhelm Dilthey)*. Journal of Islamic Studies and Humanities, 5(2).
- Fahrudi, E., & Alfadhilah, J. (2022). *Makna Simbolis "Bulan Suro" Kenduri dan Selamatan dalam Tradisi Islam Jawa*. ASWALALITA: Journal of Da'wah Management, 1(2), 185-195. Retrieved from <https://mui.or.id/khutbah/28895/memperingati-hari-asyura/>.
- Manshur, F. M., & Mada, U. G. (2017). *Metode Pendidikan Kenabian dalam Al-Qur'an: Studi tentang ayat-ayat Metode Pendidikan Kenabian dalam Al-Qur'an*. Journal of Islamic Education Research, 5(July), 1-22.
- Maulana, A. (2020). *Penerapan Semiotika dalam Studi Islam (Studi Analisis Kisah Nabi Yusuf)*. Jurnal Indo-Islamika, 1(2), 197-207. <https://doi.org/10.15408/idi.v1i2.16647>.
- Nazira, W., Adab, F., Humanities, D. A. N., Ar-raniry, U. I. N., & Aceh, B. (2023). *Ashura Porridge as a Community Tradition in Indrapuri Sub-District, Aceh Besar District*. Journal of Local Cultural Studies, 3(1), 56-63.
- Pane, I. (2024). *Penyimpangan Nilai-Nilai Tradisi Mandi Balimau Kasai Terhadap Nilai-Nilai Islam: Peran Pemangku Adat Dalam Mempertahankan Nilai-Nilai Islam Pada Tradisi Mandi Balimau Kasai di Desa Batu Belah, Kec. Bangkinang, Kab. Kampar, Prov. Riau*. EDUCATE: Journal of Education and Culture, 2(03), 391-397.
- Siregar, B. (2021). *Pesan Moral Puasa 'Asyura dalam Praktek Ibadah Komunitas*. Program Studi Pendidikan Islam Magister Pascasarjana Thesis. Universitas Islam Negeri Sumatera Utara.
- Wismanto, W. (2023). *Tradisi Puasa Asyura di Pondok Pesantren KH Ahmad Dahlan Kuantan Singingi*. Jurnal Budi Pekerti Agama Islam, 1(6), 13-26.

