

# Strategies For Educating The Heart In Ahmad Fahmi Zamzam's View: A Critical Study Of The Book Of 40 Hadith Antidote To The Heart

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## Abstract

Heart education is essential to form a generation of excellence and noble character, especially in solving the problem of moral decline that has occurred in recent decades. Research on moral education has existed before, but studies that focus on the thoughts of local leaders still need to be completed. This article aims to analyze the ideas of a local ulema in Kalimantan, Ahmad Fahmi Zamzam, in educating the heart. The method used is literature research using content analysis of the book 40 hadisth antidote to the heart by Ahmad Fahmi Zamzam. The study results found that the strategies for educating the heart offered by Ahmad Fahmi Zamzam were grouped into two categories: methods for educating the heart with external and inner charities. External charities such as; prayer, zakat, almsgiving, fasting, recitation of the Qur'an, dhikr, seeking halal sustenance, being social, 'amar ma'ruf and nahi munkar, and Ittiba', while inner charities, such as; repentance, khauf, zuhud, patience, gratitude, sincerity, sahabah, and remembering death. This study recommends that the government and educational institutions pay serious attention to heart education through external and inner practice.

**Keywords:** Education Strategy, Heart Education, Ahmad Fahmi Zamzam, Banjar Ulema

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## I. Introduction

The heart is one of the most important organs for humans. The heart is likened to a lump of flesh; if it is good, the whole human body is good (Sanusi, 2017). Moreover, the heart becomes where Allah reveals His greatness and majesty (al-Hanif, 2005; Naryono, 2019). That is why the Qur'an mentions that the heart becomes calm only by remembering Allah (Burhanuddin, 2020; Riyadi, 2014; Sarnoto & Wibowo, 2021). However, the quality of the human heart is different from one another. There is an intelligent heart, and there is a weak heart. An *intelligent heart* is a heart filled with strong faith. Like a container, an intelligent heart is always filled with God. That is why his memory was permanently fixed on God. He was convinced that the purpose of his life was God, not this world. A weak heart is an empty heart from God. A heart that pursues the pleasures of the world and forgets God (Atho, 2020).

Man is not easily separated from evil. Satan so quickly influences a corrupt heart that man's impulse arises to do things God forbade. According to Budiman al-Hanif, the heart is the place of faith and, at the same time, the place of sin (al-Hanif, 2005). Therefore, it is essential for humans to continually educate, improve, and maintain the heart because the heart is the coordination center of all human life activities. In line with Al-Ghazali, the heart is the soil, and faith is the seed (al-Ghazali, 2008; al-Qasimi, 2010; Santosa, 2021), so to get a heart filled with faith, there must be an effort to instill faith in the heart.

Advances in technology and information significantly impact changes in human behavior. *Moral decline* is a threat that must be resolved, and find the right solution to overcome it (Rahmawati & Himami, 2021). This moral decline occurs in multilayers of human life, such as bureaucracy, politicians, business people, academics, and students. Especially the moral deterioration in educational institutions is very concerning. Educational institutions are a place for the process of the nation's next generation but are unable to prevent the negative impact of information technology. This condition occurs because technological and scientific advances are not balanced with the intelligence of the heart (Casika et al., 2023; Huda, 2021). Therefore, heart education is essential to pay attention to in these educational institutions.

Previous researchers have conducted studies on educating the heart. Atika examines the thoughts of Al-Ghazali (Atika, 2018), Abduloh and Ahyani (Abduloh & Ahyani, 2020), and Najah examines Ibnul Qoyyim Al-Jauziyah (Najah, 2021). The two figures who became the object of the study were well-known scholars throughout the Islamic community. Unlike existing research, this article focuses on educating the heart with the ideas of Ahmad Fahmi Zamzam, a local cleric in Banjarmasin, South Kalimantan Province, Indonesia. Zamzam argues that the heart is the main element that humans must address. Based on Zamzam's opinion, man becomes good or bad depending on the heart. Thus, the liver becomes the main factor for forming good behavior.

Ahmad Fahmî Zamzam was one of the most prominent scholars of the late 20th century. Ahmad Fahmi Zamzan's contribution to Islamic da'wah in Kalimantan and a small part of Malaysia (Ahmad & Sulaiman, 2021; Ahmad & Majid, 2022) makes him a worthy and relevant person to be researched in depth as an effort to find the correct educational formulation in the present and future. This study reviews the thoughts of Ahmad Fahmi Zamzam in a book entitled 40 Hadith Antidotes to the Heart (Zamzam, 2007) with a research focus on heart education.

## **II. Literature Review: Heart Education**

Education can be interpreted as an effort to optimize the development of human potential, life skills, and individual personality attitudes of students toward achieving perfection and good maturity. Education, whose orientation is a process of maturation and refinement for attaining the good of humanity, thus requires it to take place continuously, both in social situations, teaching, training, and guidance (Najar, t.t.; Suwaid, 1990). According to Imam al-Ghazali, the heart denotes two meanings; first, the physical heart is in the form of a lump of flesh that has a cavity as a place of spirit, which enters the blood and is released to support the human body.

Second, a soft, *rabbaniyah*, and spiritual heart (al-Ghazali, 2008). This delicate heart has an interdependent relationship with its physical nature. A weak core is the essence of humanity, as the sense of knowing and understanding. This second understanding is the focus of this study, namely the heart that has spiritual potential that can be educated to have the ability to know, understand, and be able to make decisions to encourage another human potential to do the best. Heart education is a conscious effort to cultivate the potential of the heart to achieve perfection into a healthy heart (*qalbun salim*).

The role of the heart. In the spiritual sense, the heart is a place of faith, confidence, and exaltation of God. The fear of captivity, love for God and fellow man, submission to obey commandments, and reverence for God stem from the potential of a healthy heart. So high is the role of the heart that God makes the heart the center of man's judgment of good and evil. The heart is the master and head of all human limbs (Zamzam, 2007). The heart will determine whether all limbs are directed to be good or bad so that the mechanism of action of all human potential begins with the heart's decision.

The heart is like a mirror where it reflects on good or bad, a place to judge whether actions are good or bad, and the heart cannot be lied to; no matter how much reason tries to rationalize evil deeds, then the heart will still say bad as something terrible (Wiyono, 2006). The heart will not deny everything seen as accurate (Shihab, 2011). One is goodness, one's happiness, and one's victory depend on two things, namely the heart and illumination (al-Jauziyyah, 2005). The heart is a source of confusion about which issues are good or bad. The Prophet advised his people to ask the heart for consideration in determining matters because the knowledge of the heart will become the knowledge of science. The inner science is scholars knowledge as long as it is not influenced by *taqlid* (al-Maky, t.t.).

The heart plays a significant role in forming human morals and behavior. The heart's position becomes the manager who will determine the choice of behavior leading to good or bad. An educated heart or a healthy heart can be a tool for grasping the truth and ushering in the impulse to do all activities that can lead to truth, success, and happiness. The heart should be built up to be a good heart. If it has turned into illness or death due to the influence of education and bad life experiences, the heart will make humans lose their managers and, simultaneously, the center of strength to do good.

According to Said Hawa (Hawa, 2006), to educate the heart through several stages, as the stages developed in the process of walking to Allah, namely a) Carry out the process of moving from a sick heart to a healthy heart. b) Provide daily food and provisions that the heart needs to remain in faith. The trick is with knowledge, which is followed by practicing Islam. Dhikr is the first practice that must be done to improve the heart, but knowledge cannot be separated and ignored from the heart. The heart also needs the practice of Islam to ignite the light of the heart's strength (Eve, 2006). The approach and strategy of its development thus use Islamic teachings, which are understood and function as methods of heart education. However, the teaching must be carried out and function as a process of spiritual training, not just as a ritual.

In Sufism, according to Said Agil Siroji (Siroji, 2004), it is called mental education, which includes *takhali*, *tahalli*, and *tajalli*. Thus, it can be simplified into three stages of education. The pre-condition stage is recognizing the condition of the child's heart, introducing liver function, straightening and treating the diseased liver, and giving the child the freedom to express the potential of the heart. The goal is that the condition of the

child's heart is ready to receive educational enlightenment and, with his heart, can accept and distinguish between good and bad morals. The stage of the formation process, namely growing awareness of the importance of morals, familiarizing children's hearts to practice distinguishing right and wrong, training children's hearts to analyze the positive and negative effects of good and bad morals, and training from the beginning so that children carry out Islamic teachings through daily practices.

It is hoped that he will start using the heart in determining behavior and, at the same time, form good habits with the lighting of revelation as a light on his life and a shaper of heart intelligence. The maintenance stage is to keep the liver that has been formed so as not to decrease its potential. Do this by protecting students from harmful influences from outside and increasing the sense of faith in the heart. So that students everywhere feel close to God's sight and supervision because of a sense of confidence in the greatness of their love for God.

### **III. Method**

This study used a literature research method (Zed, 2008) by conducting a content analysis (Eriyanto, 2002) of the book 40 Hadith Antidote Heart. This book, written by Ahmad Fahmi Zamzam, discusses specifically the heart. The book became the primary source of data for this research. In contrast, other books written by Ahmad Fahmi Zamzam became a source of supporting information to analyze the problems studied in this research. The discussion in this study refers to the heart and strategies to educate it. Data was collected through documentation techniques, namely collecting books written by Ahmad Fahmi Zamzam.

This research makes the book of 40 Hadith Antidote to Heart (Zamzam, 2007) as the main data of Ahmad Fahmi Zamzam's work. Meanwhile, the results of the researcher's search found his other books, entitled 3 Hadith Musalsal, al-'Alim al-'Allamah Samahah al-Shaykh al-Sayyid Abu al-Hasan 'Ali al-Hasani al-Nadwi, History of His Life and Thought, Al-Awâil az-Zamzamiyah al-Mâlikiyah wa Ba'du al-Musalsalât al-Masyhurah, Forty Hadith of Noble Morals, Forty Hadith of the Advantages of Science and Scholars, and Forty Hadith of End-Time Events. The next step is to collect documents in the form of books, articles, proceedings that discuss Ahmad Fahmi Zamzam. Finally, explore the works of other academics who discuss the same theme as Ahmad Fahmi Zamzam. The documents were explored in the Google Scholar and ScienceDirect databases.

### **IV. Result and Discussion**

#### **Profile of Ahmad Fahmi Zamzam**

KH. Ahmad Fahmi bin Zamzam, M.A., or often his pen name is Abū 'Alī al-Banjarī al-Nadwī al-Mâlikī born in Amuntai, Hulu Sungai Utara, South Kalimantan, on June 9, 1959 AD with Banjar tribe. His early education was obtained in his own village. In 1973-1978 A.D., he continued his studies at the Darussalam Martapura Islamic Boarding School, South Kalimantan (Syahbudin, 2012, 2021).

At the age of approximately twenty years, precisely in 1979 A.D., Ahmad Fahmi Zamzam continued his studies at the Islamic Pesantren Foundation (YAPI) in Bangil, East Java. In 1980 A.D., the pace of his studies went further. He continued his education at Nadwah al-'Ulamâ, Lucknow, India, under the tutelage of a prominent scholar in the Islamic world, Sayyid Abū al-Hasan 'Alī al-Hasanī al-Nadwī (d.1420 H./1999 A.D.), until obtaining his first diploma (BA.) in 1983 A.D.

In 1984 A.D., Ahmad Fahmi Zamzam visited the state of Kedah, Malaysia, and lived in Ma'had Tarbiyah Islamiyah Derang, Pokok Sena, Kedah, and This was the beginning of his service there. Then in 1985 A.D., he returned to India to complete his studies at the undergraduate level (MA.) in the field of Da'wah and Arabic Literature, which he completed in 1987 A.D. In 1988 A.D., he took the time to study in the city of Makkah with Shaykh Muhammad Yâsîn al-Fadanî (d. 1410 H./1990 A.D.) and obtained a diploma 'âmmah in the science of hadith from his teacher.

Among them, Shaykh Muhammad Yâsîn al-Fadanî (d. 1410 H./1990 A.D.) narrated nearly a hundred Musalsal Hadith to Ahmad Fahmi Zamzam, where such a tradition is a tradition of hereditary scholars to get blessings (Zamzam, 2015: 3-4). In addition, he also studied with Sayyid Muhammad bin 'Alwī al-Mâlikī al-Hasanī (d. 1425 H./2004 A.D.) until he was awarded by this teacher who loved and loved him very much, with the title "al-Mâlikī" in 2002 A.D. for his deep understanding of religious matters.

Ahmad Fahmi Zamzam has served for more than 20 years in Ma'had Tarbiyah Islamiyah, Derang, Kedah, to educate young shoots and lead them to the path of Allah. While in Kedah, he often delivered religious instruction in mosques, especially in Kedah. As a highly knowledgeable teacher, his studies received a warm welcome from the local community. In 2001 A.D., Ahmad Fahmi Zamzam established the Nurul Hidayah Islamic Foundation Islamic Boarding School (YASIN) in Muara Teweh, Central Kalimantan. In 2003 A.D., he established the second YASIN Islamic Boarding School in Banjarbaru, South Kalimantan.

Then the third Islamic Boarding School, in 2008 A.D., built another Islamic Boarding School in Balikpapan, East Kalimantan. Construction continued in 2012 in Tambilahan. Then in 2014 continued, the construction of the fifth in Samarinda. He aspires to have at least twenty Yasin Islamic Boarding School branches spread across Indonesia. Therefore, since 2001 A.D., he has always commuted between Malaysia and

Indonesia. He was also mandated to lead the Indonesian Ulema Council [MUI] North Barito Regency, Central Kalimantan, from 2004 to 2009 A.D.

Ahmad Fahmi Zamzam's name is known in South Kalimantan or other regions in Indonesia and neighboring countries. Now, his days continue to be busy with teaching and da'wah activities, writing, and traveling regularly to South Kalimantan, Central Kalimantan, East Kalimantan, Sumatra, and Malaysia. A month in Indonesia and half a month in Malaysia. That is the activity he undergoes regularly. He died at 62 on Saturday, October 30, 2021, at 06.45 WITA at Sultan Agung Islamic Hospital Banjarbaru and was buried on the same day at Yasin Islamic Boarding School, Banjarbaru. His passing certainly leaves deep sorrow for the people of South Kalimantan.

Although busy with teaching activities, Ahmad Fahmi Zamzam has authored some books and translations in various fields. He was indeed a talented and very prolific writer. To date, he has written about a dozen books, including: 1) Translation of Kitab Bid'ayah al-Hidayah (Arabic-Malay and Latin), 2) Translation of Kitab Ayyuhâ al-Walad (Arabic-Malay and Latin), 3) Translation of Kitab Yâ Bunayya (Arabic-Malay and Latin), 4) Translation of Kitab Bustân al-'Ârifîn (Arabic-Malay and Latin), 5) Translation of Qashîdah Burdah, Apocalypse is Almost Coming, 6) History of Islamic Development in India, Life History of Sayyid Abul Hasan al-Nadwi, 7) Life History of Sayyid Muhammad Alwi al-Maliki and His Thought, 8) Al-Awâil az-Zamzamiyyah al-Mâlikiyyah wa Ba'du al-Musalsalât al-Masyhurah, 9) Tahqîq Kitab Sayr al-Sâlikîn (Arabic-Malay and Latin), 10) Tahqîq Kitab Hidâyah al-Sâlikîn (Arabic-Malay and Latin), 11) hereafter provision, 12) 40 Hadith Antidote to Heart (Arabic-Malay and Latin editions), 13) 40 Noble Moral Hadith (Arabic-Malay and Latin editions), 14) 40 Hadith of End Times Events (Arabic-Malay and Latin editions), 15) Complete Narration of the Events of Isra' and Mi'raj of the Messenger of Allah. This book is a translation of the works of Muhammad ibn Alawi al-Hasani al-Maliki, al-Anwâr al-Bahiyyah min Isra' wa Mi'raj Khayr al-Bariyyah, Malay Arabic Writing Method (Jawi) 1 and Training Book Method 1 Malay Arabic Writing Method (Jawi). If we look at these works, it can be stated that there is a significant development of the works of his predecessor Banjar scholars, both in terms of description, methodology, material, and also the publication of these works (Saifuddin et al., 2014; Syahbudin, 2012, 2021).

The book 40 Hadith Antidote to Heart (Arabic-Malay and Latin editions) talks about the virtues and importance of the heart's function for humans, as well as the ways that must be done to safeguard the heart in order to avoid filth and sin through selected hadiths totaling 42 hadiths. This book was completed on 9 Ramadan 1412 H., coinciding with March 14, 1992, A.D. This book was published by *Khazanah Banjariah* and printed for the fifth time in 2003, the book is written about 114 pages.

### **Ulema and Teachers of Ahmad Fahmi Zamzam**

A person's success does not escape the role of the teacher in educating him. The positive changes in students illustrate the teacher's very high spiritual power to God. The change will not occur even if the teacher reads a thousand books to advise him, but the change occurs through the moral charisma recorded in the student's mind in the teacher's personality. Ahmad Fahmi Zamzam mentioned that there are at least three prominent scholars who are very instrumental in educating and nurturing him, namely;

KH. Muhammad Syukeri Unus (Bayani et al., 2009) is one of the Martapura scholars with thousands of *Jama'ah*. His Nahwu knowledge made the "tuan guru" of the *taklim* assembly under the Antasan Senor bridge a *manakib* writer, especially famous Sufism figures. The noise of the roar of highway vehicles connecting Martapura and Hulu Sungai did not arouse the interest of pilgrims who attended the *Sabilal Anwar* recitation located on the left side of the Antasan Senor Bridge. From that assembly, several names of scholars were born scattered in various corners. However, the figure, the unpretentious and intelligent teacher, is now doing many activities at home after being sick. He is also seen as an Arabic grammarian (*nahwu*) who compiled many books (Bayani et al., 2009).

K.H. Syukeri Unus was a teacher when Ahmad Fahmi Zamzam still lived at the Darussalam Martapura Islamic boarding school, South Kalimantan. He was born on Monday, 5 October 1948 A.D. / 1 Zulhijjah 1367 H, in the village of Harus, Sei. Malang, Central Amuntai (HSU). Son of Unus bin Ali bin Abd. Rashid and Hj. Mascinta bint Sa'ad bin Abd. Rashid. Everyone in South Kalimantan must know this figure, often called Abuya Guru Shukri. Has thousands of pilgrims and is very good at grammar (*nahwu*).

Among the cadres who had studied with him who have become great scholars and have Islamic boarding schools or *taklim* assemblies scattered everywhere, such as; Alm. KH. Ahmad Bakeri (*Gambut*), KH. Hafidz Anshari (Banjarmasin), KH. Ahmad Fahmi Zamzam (Kedah, Malaysia, and Banjarbaru), KH. Suriani. Lc. (Amuntai), KH. Ibrahim Aini (Rantau), Alm. KH. Muhammad Sya'rani Zuhri (Jakarta), KH. Bahran Jamil (Barabai), KH. Muhammad Bakhiet (Barabai), KH. Muhammad Sha'rani (Samarinda), and others. In the field of religious education, KH. Muhammad Shukeri Unus pursued a lot of Arabic tools/grammar (*nahwu*), which, according to him, was very useful for studying books of other branches of study (Syaifullah, 2012). Shows the success of a scholar who is not only seen from the point of his knowledge but also determined by his ability to

produce successor generation figures in the future. The spirit of teaching and preaching to the people inspired Ahmad Fahmi Zamzam as his student, to establish the Yasin Islamic boarding school on the earth of a thousand rivers (Syaifullah, 2012).

Sayyid Abul Hasan Ali al-Hasani an-Nadwi (1333-1420H / 1914-1999AD). International scholar as well as a reliable Islamic writer. So that it was created by his hands, as many as 60 books on history, theology, and biography, seminar papers, articles, and speeches were recorded in the thousands, while small treatises were 176. His most famous work is "*Mâdza Khasira al-Âlamu Bi Inhithati al-Muslimîn*," translated into several languages worldwide (Shaifullah, 2012).

Full name Abul Hasan Ali al-Hasani an-Nadwi, born in Talkia Kala, Rae Berily, Uttar Pradesh, India on December 5, 1914 AD / 6 Muharram 1333 H and died on Friday, December 31, 1999, AD / 23 Ramadan 1420 H in a state of purity, bathing, ablution, and oily fragrance and was reciting *Surah Yasin* with his disciples, until the 11th verse he collapsed to the right in the arms of God who is Rahman (Shaifullah, 2012).

Ahmad Fahmi Zamzam's relationship with Abul Hasan is very close because he was an educational teacher while studying at Nadwatul Ulama Islamic University, Lucknow majoring in Sharia and Islamic Literature, India, which was the first center of the Universal League of Islamic Literature before moving to Riyadh after the death of Abul Hasan Ali al-Hasani an-Nadwi (Shaifullah, 2012).

Abul Hasan Ali al-Hasani an-Nadwi also inspired the establishment of the Yasin Islamic boarding School educational institution. Even the basic principles of Yasin Islamic boarding school education were inspired by him, among others, namely *Al-Jam'u bayna al-Qadîm ash-Salih wa al-Jadîd an-Nâfi'* (Shaifullah, 2012).

Prof. Dr. Abuya as-Sayyid Muhammad bin Alawi al-Maliki al-Hasani (1365-1425H / 1946-2004 AD). His full name is As-Sayyid Muhammad Hasan bin Alawi bin Abbas bin Abdul Aziz al-Maliki. Born in Mecca in 1365 H / 1946 AD and died 15 Ramadan 1425 H / October 25, 2004 AD, at dawn night Friday. He is a great scholar entitled "Figure of Ahlus Sunnah wal Jama'ah Abad 21" and is very prolific in writing, reaching more than 40 books (Syaifullah, 2012).

On 21 Shawwal 1423 AH / 26 December 2002, al-'Alim al-'Allamah Samahatu ash-Sheikh as-Sayyid Muhammad bin Alawi al-Maliki gave his relative the title or the more familiar term is as "Adopted Son." It is an honor that will be able to intercede for the person who gets the title, the *i'tirafan* is not only spoken orally but also realized through actions in the form of his support for the construction of the Yasin Islamic boarding school both in terms of material and moral. Although at the inauguration, he was unable to attend, he sent a speech to Ahmad Fahmi Zamzam (Syaifullah, 2012).

### **Heart Education Strategy, according to Ahmad Fahmi Zamzam**

A person's heart is everything, a place of God's sight. Allah does not look at appearance and judgment, but the place of God's gaze and judgment is the heart. It is this heart that Allah commands to pray, fast, Hajj, and so on. This commandment is addressed to the heart, and this heart is also what if he is filthy and will not uphold God's command.

Ahmad Fahmi Zamzam's opinion shows that someone with "intelligence" cannot guarantee success in education. Many even complain because of the mischief of someone intelligent. There must be more than the knowledge to guarantee that someone has received an education.

Then Ahmad Fahmi Zamzam said that if you have not felt calm, you need to educate your heart to achieve a healthy and safe heart. The heart is an expensive object, not a valueless object; repairing the heart is very difficult, and only people who are earnest in the effort to improve Allah will give the nature of the heart. As proof, some Jews believe that the Prophet Muhammad is a prophet who will be sent in the last days because the message has been contained in their holy book. However, the presence of Muhammad in their midst was not easy for them to accept. It was not because they did not know he was the Prophet they had been waiting for (An-Nahl: 43-44). They are not stupid, but because there is something wrong in the education so that even their knowledge does not help them to realize the existence of the Muhammad as a Prophet. This education error causes the emptiness of his heart from the nature of the shaft and finally enters the vices of the heart, such as *takabbur* and spite. Therefore, education is in the heart, and because the place is the heart, educating it and even detecting its diseases is complicated. Something born of one's behavior only radiates what is in the heart.

Their hearts cannot be understood except by those who are like them; those who recognize kindness are people whose hearts are bright, so precious hearts are known only to those whose hearts have value. For example, Two people who wear the same clothes may intend to cover their aura to meet with teachers, in-laws, or friends, while the other is to obey his heart full of pride or because he imitates a model known in obedience.

From this, it can be seen that educating the heart is to justify the relationship with God and fellow human beings to lead to the essence contained in the heart. Gradual shifts in values often occur in the heart without any previous taste; even suddenly, the heart has changed and thrived by diseases. A person who feels *tawadhu* turns out that at that time he has fallen into the abyss of arrogance, who feels that he is better than

others, is a person who has experienced a drastic crisis of educational value. One's awareness of one's weaknesses is the key to success in the education of the heart. There are not even millions of pieces of advice for people who don't feel they need advice.

According to Ahmad Fahmi Zamzam, the importance of educating the heart is to be clean, sound, and valuable (QS. Ash-Shams: 9-10). Then, Ahmad Fahmi Zamzam added that Imam al-Ghazali in the muqaddimah book *Ihya 'Ulumiddin* mentions that the meaning of the heart mentally has four languages whose meaning is one, namely; *al-Qalbu*, *al-'Aql*, *ar-Rûh*, and *an-Nafs*. All of them are summarized in *Lathîfah ar-Rabbâniyyah*. It is what distinguishes Abu Bakr and Abu Jahl and between human beings from each other. The Prophet Muhammad said; Indeed, every charity is based on intention because the quality of the heart is different. Therefore to get a clean heart needs education.

Ahmad Fahmi Zamzam argued that if you have not been able to educate the heart, you do not understand and know the benefits; you only know but cannot feel it. People who memorize the Qur'an, obey Allah and His messenger, are rebuked by Allah, and are ruled by Allah, are all hearts. May Allah give you a clean heart that is priceless. Ahmad Fahmi Zamzam also emphasized that if a person's heart has been tempted. His eyes have been closed with the shadow of lust and lust, and then at that time, man begins to forget his God so that he dares to commit immorality, resulting in a black spot growing on the sacred sheet of nature in nature, the human heart (Zamzam, 2007).

According to Ahmad Fahmi Zamzam will become a speck of dirt attached to the heart if this condition is left unchecked. If the black stains that stain the natural sheet are not washed with repentant water, then the black heart sheet filled with this stain will increase black. This condition results in the emergence of very thick feces, and the devil will be very easy to master it. When the heart has been taken captive by the devil, hatred for obedience will decrease, and sometimes even feel happy by committing immorality, and finally, to the level of pride with the various immorality he committed (Zamzam, 2007).

Ahmad Fahmi Zamzam illustrates that the above level means that the liver is too painful and difficult to treat. The white sheet of the breed has become pitch black and will be very difficult to clean. This kind of heart is called a hard heart, no longer sensitive to sin even though it commits big sins, let alone minor sins. This kind of heart has been covered with immorality, which has been covered with the membranes of lust, *shahwat*, and various layers, so it is difficult to accept advice and rebuke from others (Zamzam, 2007). Ahmad Fahmi Zamzam said that a severely unhealthy liver is tough to treat, and diseases that are too chronic will be complicated to treat and treat. However, the opportunity to treat is still there. The door of repentance is still open to accept people who genuinely expect Allah's forgiveness (Zamzam, 2007).

A strategy's importance is educating the heart so that the dirty heart can be repaired, formed, and maintained into a clean heart. Ahmad Fahmi Zamzam explained that a very dirty liver can still be cleansed, and even severe diseases can be given an antidote as long as the patient is willing to be treated. Patients must maintain various restrictions and prohibitions or even sometimes have to be willing to be dissected and discarded by some of their members (Zamzam, 2007).

The strategy of educating the heart put forward by Ahmad Fahmi Zamzam in his book *Forty Hadiths Antidote to the Heart* is grouped into two parts; First, the method of education of the heart with external charities, such as; prayer, *zakat*, and almsgiving, fasting, recitation of the Qur'an, dhikr, seeking halal sustenance, being social, *Ittiba'*, and *'amar ma'rûf nahî munkar*. Second, the method of educating the heart with inner charities, such as; repentance, *khauf*, *zuhud*, patience, gratitude, sincerity, *mahabbah*, and remembering death (Zamzam, 2007). This method of educating the heart, according to Ahmad Fahmi Zamzam, if done correctly, can guide students to always be clean and healthy in their hearts.

Success in delivering students achieve educational goals cannot be separated from the role of the method used and has a significant position, so the educational method is a procedure used to educate and achieve educational goals. The assumption is that educating the heart is wrong and will be a barrier to teaching and learning (Mahmud, 2011). Learning that is arranged systematically to provide learning experiences to repair and care for the potential of the heart (QS. Ali-Imran: 151; QS. Al-A'raf: 101; QS. Al-Mu'min: 35; QS. Al-Hijr: 12), taking into account the condition of the quality of the heart, psychological development, and also must be following the environmental situation faced.

To educate the heart through several stages, as developed in the process of walking to God, which is to move from a diseased heart to a healthy heart. The heart needs daily food and provisions to remain in faith (Eve, 2006). Heart education, as a way and training to realize inner purity to get closer to God (Alim, 2014), requires at least several stages, namely the stages of *takhliyah*, *tahaliyah*, and *ubudiyyah*. The *takhliyah* method empties the heart of all invitations, passions, and tendencies that can fall into actions forbidden by Allah, such as slander of doubt and slander of lust (Alim, 2014). The *tahaliyah* method is the filling of the soul by adorning praiseworthy qualities. Old bad habits are abandoned and replaced with new, better habits, thus creating a new personality. The tactic *ubudiyyah* method is a process of actualizing the value of worship in daily behavior as a form of devotion to Allah.

Various strategies are used in education and teaching or in the learning process (Abdullah, 2008). There are four strategies for educating the heart, namely, the strategy of cleansing and purifying the heart, the strategy of decorating the heart, the strategy of contemplation of the heart, and the strategy of edifying the heart.

**Strategies for Cleansing and Purifying the Heart.** Ahmad Fahmi Zamzam, in this strategy, emphasizes the forms of inner charities, such as; repentance; The door of repentance is wide open to all the servants of Allah on the surface of the earth. The door of repentance will be closed to each person when his *rûh* reaches his *hulqum* (esophagus). That is, when a man faces death and he has given up hope in life, then one's repentance is no longer accepted. Before the door of repentance is closed, repentance becomes a cleanser of the heart from all sins and mistakes (Zamzam, 2007).

*Khauf*; *khauf's* feeling of hell's torment (Zamzam, 2007), *khauf's* feeling when facing death (Zamzam, 2007), *khauf's* feeling when facing *Qadhî Rabbun Jalîl's* court (Zamzam, 2007), *khauf's* feeling when gathering in the *mahsyar* field to be chastised and calculated for all deeds (Zamzam, 2007), *khauf's* feeling of the depth of the abyss of hellfire traveled by a large rock took seventy years to get to the bottom (Zamzam, 2007), *khauf's* feelings when knowing that the majority of hell's population are women (Zamzam, 2007), and *khauf's* feelings when committing mistakes and sins even though they are minor sins (Zamzam, 2007).

*Zuhud*; The condition of the *faqir* and the lack of many people who can carry out religious deeds because only a few disturbances and things occupy the mind. However, in prosperous times, very few people have time to do religious deeds because they are too busy with various affairs. A wise person has calculations for his afterlife (Zamzam, 2007).

*Patient*; in the face of life's difficulties, nothing is cooked for up to three months (Zamzam, 2007). *Gratitude*; The health of the body and the spaciousness of time are great blessings after faith and Islam. Seize Allah's opportunities and strive to fill them with obedience and good deeds (Zamzam, 2007). *Ikhlahsh*; Allah only accepts sacrifices made solely in the hope of His pleasure and does not want to accept sacrifices mixed with other purposes, even if only a little (Zamzam, 2007).

*Mahabbah*; Allah forbids man to commit *zhalim* upon Himself. It also forbids people from committing harm to each other. Therefore do not act *zhalim* towards others and do not offend them. Nor do they take possessions or drop their pride. *Mahabbah* to all beings (Zamzam, 2007). *Remembering the dead*; Death is an essence or reality witnessed by every human living on the earth's surface. Remembering the dead is a very memorable heart wash. For with it will come the door of conversion and consciousness. So it is necessary to make an orderly plan to survive hellfire and benefit by entering heaven full of all pleasures and delicacies (Zamzam, 2007).

Cleansing and Purification can be based on *tazkiyah*, which linguistically means clean/holy, growing, and praiseworthy (Manzhûr, 1992). Cleansing and purifying the heart from ungodliness, polytheism, hypocrisy, disbelief, and deeds that can defile the heart is part of the duty of the Messenger (QS. Al-Baqarah: 129). There are two kinds of *tazkiyah* in the Qur'an and as-Sunnah (Suparlan, 2011, 2014): *Tazkiyah Mahmudah*; praiseworthy Purification is the duty of the Apostles following the purpose for which Allah sent down the Shari'ah. The image is to purify from all forms of disbelief, shirk, and disbelief, then replace it by cultivating goodness and adding a sense of piety to the human heart. *Tazkiyah Madzmumah*; that is, Purification is forbidden by God. His form is to consider himself purified so that he flatters himself against what is not in him. Like the Jews, they purify themselves because they think their ancestors are the most worthy of being the inhabitants of heaven and the most holy.

The process of cleansing and purifying the heart (*tazkiyah*) should be directed at the process of *tazkiyah mahmudah* as an effort of human endeavor, and realize that the purifier of the heart (QS. An-Nisa: 49), which is only Allah and man should ask and kneel on Allah in praying for guidance and help so that his heart is purified and cleansed.

The principle of *tazkiyah* in the Qur'an (Suparlan, 2011, 2014) uses the word *yumahhish* (QS. Ali-Imran: 154) and *athar* (QS. Al-Ahzab: 53). The process of purification through the word *yumahhish* is that all affairs in His hands and death can happen to those who fight or who live at home, containing guidance so that the heart that has been decorated with faith will become firm by witnessing directly as a test of cleansing the heart/process of purification from sin (Shihab, 2011). The direct experience experienced by believers to prove their love for Allah and His Messenger during the battle of Uhud is a test stage whose purpose is to cleanse the heart of martyrs who can pollute them (Hamka, 1987). The process of purification through the word *Athar* is a perfective effort to maintain a view of the non-*mahram* and maintain association by observing the right time (Hamka, 1987).

Therefore, it is in line with Ahmad Fahmi Zamzam that the process of cleansing and purifying the liver will occur if, First, being able to respond carefully and correctly to all life problems. Second, have sensitivity to the conditions and needs of others. Third, earnestly try to prevent doing things that can lead to sin.

### Heart Decking Strategy

Heart Decoration is a process to make the heart have perfect faith. Ahmad Fahmi Zamzam emphasized that people who claim to be Muslims should do their deeds, not contradict the teachings of Islam itself. People who claim to be followers of the Prophet Muhammad should follow his teachings. Not the other way around, claiming to be Muslim but not wanting to pray, not wanting to pay zakat, not wanting to fast, not wanting to close the *aurat*, and so on (Zamzam, 2007).

God's obligation to the servant is to strengthen one's faith. Always ask Allah to be strengthened in His faith, *tawfiq*, and *hidayah* so that He can practice all the demands of this holy religion until the end of life and die in a state of faith (Zamzam, 2007).

Heart decoration can be based on the word *zyinah*, which linguistically means everything that is made beautiful (Manzhûr, 1992). A heart decorated with ugliness will make the heart act loving and even become happy with evil (Suparlan, 2011, 2014). This kind of heart will make the person perish in this world and the hereafter.

Ahmad Fahmi Zamzam strongly emphasized that the decoration of faith is an essential point in the education of the heart and a source of heart strength always to get His *tawfiq* and *hidayah*. This shows that decking the liver is a process carried out to make the liver beautiful because the nature of the liver can be excellent and wrong. It can be shaped into good if the heart is guided by goodness; otherwise, it can be harmful if guided by wrong. So that the method of decorating the heart is an effort so that the heart is formed to be beautiful so that the potential that thrives in him is the potential for goodness. Educators should emphasize this process early because letting the heart until it is too late decorate it with faith/kindness will be taken over by Satan to take advantage of the emptiness of the heart.

The heart can be decorated by forming faith (Abdullah, 2008) from an early age. So that faith education for individuals is the first step that will determine whether it is easy to decorate and educate the potential of other hearts. Also, faith education is the main element that underlies humans who believe in God Almighty, then equipped with fear of God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible State. Therefore, faith education is not only a stand-alone material but must animate other educational materials (Abdullah, 2008).

The importance of faith as a process carried out to make the heart beautiful. Islam has provided an example in this regard, starting from finding a mate with an essential consideration is religion/faith (al-Bukhârî, 2000), until when about to die, it is emphasized to bring the sentence of faith. There are several processes in cultivating faith education in Allah (Abdullah, 2008).

Growing Awareness of the Almighty Creator (*Rabb*). The Qur'an goes through the phases of introducing Allah; first, to direct man's gaze to the universe to realize that what is witnessed must be the creation of a Substance outside of the existing being. Second, it explains the Creator's Substance for who He is, His attributes, and how His works. Third, explain what man's attitude towards the Substance should be. Fourth, explain the understanding and procedures for applying Allah's instructions through His Messenger in speech and attitude. (QS. al-'Alaq, QS. al-Qalam, QS. al-Muzammil, QS. al-Muddatsir, and QS. al-Fatihah).

Growing Awareness of the Supreme Creator as God (*Ilâh*). There is an effort to raise awareness for humans to know the God who created and maintained him. That is by describing the role of God when connected with the existence of humans on this earth as the caliph of God who is responsible for God. (QS. an-Nas: 1-3, QS. al-Ikhlâs: 1-4, and QS. al-Fatihah: 1-2).

Emphasis on the Awareness that there is no God but God. After the introduction of the Almighty Creator and the growth of Awareness of the Almighty Creator as God, proceed with the affirmation that there is no God but Allah (Abdullah, 2008). The step taken by the Prophet was to eradicate polytheism carried out by the Quraysh. At that time, there were many statues in Jerusalem, which shows their belief in God already existed. However, that belief was invalid because they became worshippers of various statues. This oneness of God was a problem at the time of the Messenger of Allah.

According to Ahmad Fahmi Zamzam, many sources of goodness can adorn faith in one's heart (Zamzam, 2007). So compete to do good and seek Allah's mercy and pleasure by making various forms of obedience and not being involved with any obedience (Zamzam, 2007). In addition, Ahmad Fahmi Zamzam also recommends decorating the heart so that it is immediately done by doing acts of worship before it is too late and before the arrival of various activities that can prevent from carrying out acts of worship (Zamzam, 2007). Therefore the stage of faith cultivation is not easy, and it must be done gradually; First, faith cultivation must be pursued as early as possible, sustainable, and tiered. Second, the effort to cultivate faith until the purity of monotheism is embedded in students hearts, not just teaching what faith is. Third, faith cultivation efforts must follow the stages and methods tested and exemplified by the Prophet of Allah. Fourth, there are efforts to avoid anything that can pollute the creed (media, facilities, materials, and the environment must be clean from things that contain *tawhid* deviations). All stages are an integrated part with one goal: to decorate faith in students

hearts so that it is manifested in every noble moral activity. Then indeed, God will adorn the heart to be beautiful with faith.

### **Contemplation Strategy**

Heart Contemplation is a process to make the heart become and prevent the heart from locking. Ahmad Fahmi Zamzam emphasized that mental desolation today is a disease that is very much in the community. Many people are troubled, restless and do not feel peace of mind and heart. He has all the conveniences produced by modern technology, and billions of money are owned. Life satisfaction still needs to be felt. It is all due to a hard heart, a barren soul, and eyes that never cry out of fear of Allah (Zamzam, 2007).

According to Ahmad Fahmi Zamzam, hard-heartedness results from speaking many things that have no benefit and nothing to do with obedience to Allah. Therefore, a believer should always use his tongue to pray to Allah to speak about matters concerning religious society. It can provide benefits in increasing piety or at least discuss worldly matters to be used as a testament to help him increase all obedience that will be recorded in the record of good deeds on the Day of Judgment. If he cannot do so, he should remain silent and not talk much (Zamzam, 2007).

According to Ahmad Fahmi Zamzam, contemplation of the heart, with external charity, namely with the recitation of the Qur'an (dhikr), pondering, thinking, and understanding the content of the Qur'an (Zamzam, 2007). Contemplation of the Heart can be based on the word *tadabbur*, which meaning is to meditate (Hamka, 1987). Word of Allah in surah Muhammad verse 24. It should be a habit to meditate on the Qur'an in life because it will able to soften the heart and prevent the locking of the heart (QS. Al-Hashr: 21). Because the Quran can give instructions and become medicine for the heart, even able to parse the mind to be clear again (QS. Az-Zumar: 23). The key to open the locked heart is there but still hanging or not gone, and one way to open it is to copy the Qur'an (Shihab, 2011).

If one is willing to meditate on the Qur'an, then the heart and mind will become soft because contemplating the Qur'an will realize that power will not be eternal and understand that the source of practice that convicts the heart is the Qur'an. Conversely, as long as one's heart does not want to be introduced to the contents of the Qur'an, the heart will be closed and locked (Hamka, 1987). For believers reading or listening to the Qur'an that is done solemnly will affect the increase in the solemnity of the reader or listener even though they do not understand its meaning, especially coupled with the completion of it, it will be calm (Hamka, 1987).

Contemplating or meditating on the Qur'an through reading with; (1) Preoccupy the heart with thinking about the meaning of what is recited orally. (2) Meditate on His commandments and prohibitions. (3) If errors and mistakes (related to the verse read) were made in the past, immediately ask for forgiveness (*istighfar*). (4) When reading the verse of mercy, immediately ask for mercy while showing a smile and joy. (5) When reading the verse of doom, immediately show fear and attitude and ask for protection. (6) When reading a scripture of holiness, immediately purify oneself and glorify Allah, and (7) When you hear a verse containing a prayer, immediately draw closer to Allah and ask Him (az-Zahrani, 2010).

Therefore, the method of contemplation in liver education is essential because its function can make the heart soft (Suparlan, 2011, 2014). This method is an effort to educate the heart using the pride and beauty of the language and meaning of the Qur'an, namely by contemplating the truth of the Qur'an in explaining various aspects of life to the truth of happiness and doom for the perpetrators. So this method requires laughter and solemnity from students in contemplating the Qur'an to get meekness.

### **Heart-Strengthening Strategies**

Edification of the heart is a process to make and maintain so that the liver remains healthy, strong, and not easily sick. That edification can be done by outward deeds such as; prayer, dhikr, fasting, seeking halal sustenance, *Ittiba'*, *'amar ma'ruf nahî munkar*, saying good, helping others and making something that can provide welfare to others with all forms of social practices that can benefit society and even do good to animals (Zamzam, 2007).

According to Ahmad Fahmi Zamzam, edifying the heart emphasizes external forms of charity, such as; Prayer, the pillar of religion and chair for the Islamic community. Prayer is a sport of the heart because it is the place of Allah's gaze to determine value. So try to present every reading spoken, instill in the heart of His greatness and majesty, look at self-esteem and shame on Him, and cause concern about the charity that has been done whether it is accepted or not. There is a great hope that prayer will be accepted by His side (Zamzam, 2007).

*Dhikr*; A hardened heart always drives people to immorality and evil. It is difficult to dhikr or read the Qur'an, and very lazy to carry out all kinds of worship required by Allah (Zamzam, 2007). So it is fortunate for a self-aware person before death to confirm his heart with dhikr Allah (Zamzam, 2007).

*Shaum*; the aim of controlling lust to submit to God's rule is not just to curb hunger and thirst. Fasting is a confirmation of the heart that is also very powerful because it is required to refrain from things forbidden by

sharing, hold ears from sounds and conversations that are forbidden, keep the tongue from telling lies, berating people, and speak harshly that can cause hostility. More than that, it is also required to keep all members of the body from doing things that are forbidden by Allah (Zamzam, 2007).

Seeking halal sustenance; Islam forbids anyone from taking another person's property without permission. Be careful, especially when transacting with others, because one should stay away from the illicit property and not commit the slightest adultery against the property of others (Zamzam, 2007).

*Ittiba'*, claiming to be Muslims, and the people of the Prophet, should do charity according to the teachings of Islam itself and imitate whatever has been made by the Prophet (Zamzam, 2007). '*Amar ma'rûf nahî munkar*'; this is an uplifting practice, provided that everyone who does da'wah should give priority to preaching himself to do it, be it an order or a prohibition (Zamzam, 2007). *Said good*; The tongue that determines one's faith or kufr; he has unlimited goals and roles. He does not need to struggle; he moves his lips and sounds pressure. Therefore the tongue is tough to control or limit its use because it has ample space, whether to say good or bad. The tongue can only be controlled by the power of faith in the heart (Zamzam, 2007). A righteous believer is someone who fulfills the rights of Allah as well as the rights of His creatures (Zamzam, 2007). *Helping others*; is a simple practice of edification, all kinds of help that make it easy for others to cut or throw a piece of annoying wood on the road also help others (Zamzam, 2007). Community work must be shouldered by people who want their faith to be strong and stable (Zamzam, 2007).

Following the outward deeds intended by Ahmad Fahmi Zamzam, that edification of the heart is also depicted in the story of Ashabul Kahf which Allah edifies their hearts so that they have the same belief, stance, and answer even though they are asked separately (Hamka, 1987). All they believe is Allah as the true God (QS. Al-Kahf: 14). Essentially, the edifying heart is God, as so is the edification of the heart described in the story of the emptiness of Ayarkha (Mother of Moses). After the mother of Moses, He washed him away in the Nile, and his regret and doubts arose because of fears for Moses safety and almost cried out for help from people to take his son back. If that happened, it would have led to the revelation that Moses was his son, but then Allah was confirmed and included in the group of believers in His promise (QS. Al-Qashash: 10).

Man's role in edifying the heart is limited to the effort, with the effort that Allah will be pleased to edify the heart. Among those efforts was adorning with faith so that God would confirm his heart. Furthermore, strengthened always to do good and stay away from His prohibitions because the heart, as a container of knowledge and feelings, has a hole that becomes the exit of what is in the heart by storing good and not releasing evil desires (Hamka, 1987).

The Prophet explained that the practice that can edify the heart is to complete ablution, increase the steps to the mosque, and wait for prayer after performing the prayer (al-Azdî, t.t.; al-Bukhârî, 2000; al-Qazwainy, t.t.; an-Naysâbûrî, t.t.; as-Salmî, t.t.; Hanbal, 2001). Perfecting ablution so that Allah maintains steadfastness even in challenging circumstances. Maintaining self-purity with the condition of being ready to carry out worship is proof of the sincerity of a Muslim in his worship, so this sincerity will influence to edify the heart because the heart is accustomed to doing good in even the most challenging conditions.

Maintain the routine of going to the mosque for compulsory congregational prayers even though the place is far away. Awareness of the importance of coming to and prospering the mosque will make one have a tendency and pleasure with the mosque. It is a natural force that can strengthen the heart to the bond of goodness because the mosque is a meeting place for people with a firm heart with faith (as-Salmî, t.t.). Prepare to always wait for the obligatory prayer time with a congregation full of hope and joy to meet Allah because prayer has a significant position in Islam. A heart that has been well programmed to prepare for worship one with the next will make one's heart more ready and firm to do good. Therefore, it can be concluded that the strategy of edifying the heart is an educational effort that students can do so that God confirms their hearts and they have the strength to do good and the power not to do wrong.

## **V. Conclusion**

The heart is a place to receive knowledge. A pure and clean heart can absorb a broader range of knowledge. Therefore, educating the heart is an indicator that must be achieved in learning. Based on the thoughts of Ahmad Fahmi Zamzam presented in this article, educating the heart can be done with two strategies, namely the external strategy and the inner strategy. Strategies to educate the heart with external charities, such as; prayer, zakat, and almsgiving, fasting, recitation of the Qur'an, dhikr, seeking halal sustenance, being social, '*amar ma'ruf and nahi munkar*, and *Ittiba'*. Meanwhile, strategies educate the heart with inner charities, such as; repentance, *khauf*, *zuhud*, patience, gratitude, sincerity, *mahabbah*, and remembering death. These strategies can be implemented for education and teaching, cleansing the heart, purifying the heart, decorating the heart, contemplation, and edification.

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