The Challenge of Moral Decadence Perspectives on the Study of Al-Arba'in An-Nawawiyah Hadith

* Ahmad Za'imul Umam¹, Abdul Muhid²

^{1,2}Universitas Islam Negeri (UIN) Sunan Ampel, Jl. Ahmad Yani No.117 Surabaya,
East Java, Indonesia

*elumam23@gmail.com

ABSTRACT: *The phenomenon of moral decadence is a topic that never dims. Like an endless sea, problem after problems related to the moral decline of the nation's children continues to roll over time. Religious education has an important role in overcoming moral problems that never end. Hadith as the basis of the second Islamic law certainly has a very basic position in Islamic education. Among the thousands of hadiths in the Islamic books, there are 40 hadith selected by Imam Nawawi, then collected in a book called al-arbain al-nawawiyah. The book al-arbain al-nawawiyah received an extraordinary reception from all corners of the world, even the book became a mandatory lesson in Indonesian Islamic Boarding Schools in general. The development of the times brought its challenges in moral matters, especially for the millennial generation. Presumably, the actualization and contextualization of moral values in the book needs to be done. So that found moral values that are relevant to the times. In the end, moral values can easily be understood and practiced. And after researching the study of literature from various related references, the authors find that there are moral values that are relevant for overcoming the problem of decadence that is increasingly afflicting. So it is proper for moral studies to be found in the book of al-arbain al-nawawiyah to be studied not only in pesantren but also in other formal and informal institutions.*

Fenomena dekadensi moral adalah topik yang tak pernah redup. Bagaiakan laut yang tak bertepi masalah demi masalah terkait kemerosotan moral anak bangsa terus bergulir seiring berjalannya waktu. Pendidikan agama mempunyai peran yang penting dalam mengatasi permasalahan moral yang tak kunjung usai. Hadits sebagai dasar hukum islam yang kedua sudah barang tentu mempunyai posisi yang sangat mendasar dalam pendidikan islam. Diantara ribuan hadits dalam kitab-kitab islam, terdapat 40 hadits yang dipilih oleh imam Nawawi, kemudian dikumpulkan dalam satu kitab yang disebut dengan kitab al-arbain al-nawawiyah. Kitab al-arbain al-nawawiyah mendapat sambutan yang luarbiasa dari seluruh penjuru dunia, bahkan kitab tersebut menjadi pelajaran wajib dipesantren-pesantren indonesia pada umumnya. Perkembangan zaman membawa tantangan tersendiri dalam masalah moral, terutama untuk generasi milenial. Kiranya reaktualisasi dan kontekstualisasi nilai moral dalam kitab tersebut perlu dilakukan. Sehingga ditemukan nilai nilai moral yang relevan dengan perkembangan zaman. Yang pada akhirnya nilai-nilai moral itu dengan

mudah dapat dipahami dan diamalkan. Dan setelah dilakukan penelitian melalui study pustaka dari berbagai rujukan yang terkait, penulis menemukan bahwa terdapat nilai-nilai moral yang relevan untuk menanggulangi masalah dekadensi yang kian melanda. Maka sudah selayaknya kajian-kajian moral yang terdapat dalam kitab al-arbain al-nawawiyah untuk dipelajari tidak hanya dipesantren tetapi juga di lembaga formal dan informal lainnya.

Keywords: *Moral, Hadits 'Arbain and Imam Nawawi.*

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I. INTRODUCTION

Talking about moral decadence is a discussion that never goes out of style. Like an endless sea, even a problem after problem new problems keeps coming in as time goes by. Recently viral news about a case of bullying carried out by several young men against a 12-year-old child seller of fried food (Wahyu Ardianti Woro Seto, 2020). Though news recently spread about the murder of a toddler committed by a 15-year-old child, and it was by Deputy Chairman of the Indonesian Ulema Council (MUI) Advisory Council Didin Hafidhudin was seen as a warning of the lack of religious education ("Remaja Bunuh Balita, Didin: Warning Pendidikan Agama," 2020). and after the case was revealed, it turned out that there were other cases of crime that had befallen the perpetrators, the perpetrators turned out to be victims of sexual abuse committed by three of his closest people (Velarosdela, 2020). previously there was also news of a case of torturing a cat to death, (Rosidin, 2019) whereas in a hadith the prophet is told that there was a woman who went to hell because she killed a cat (Hanbal, 2001).

A study with the theme of the Relationship Between Religiosity and Morality of Youth concluded that the existence of religiosity dramatically affects one's morality, a less religious person is more likely to act immorally (Remaja, Madrasah, Ma, & Reza, 2013). Of course, this conclusion does not only apply to adolescents but applies in general to both young and old, as the opinion of majority scholars that "*Ibrah* applies in general, not specifically to the perpetrators or related causes" (Al-Maqdisi, 2002).

Besides, research conducted by Idrus Ruslan, about development carried out in Indonesia in the form of physical or non-physical (mental). Concludes, that the religious spirit embedded in Pancasila is following the spirit that exists in the teachings of Islam both in the Koran and Hadith (Ruslan, 2013).

Talking about Islamic law, it is certainly inseparable from the discussion of the hadith. Because the hadith is the second basis of Islamic law after *al Qu'ran* (Al-Maliki, n.d.). While the definition of hadith is all matters relating to the Prophet, or companions, or *tabiin*, whether in the form of words, deeds, approval, or nature (Al-Maliki, n.d.). And among the books of hadith, the most recognized its validity is the book of Sahih Bukhari (Al-Maliki, n.d.). But even so does not deny the books of the other hadith, even according to the agreement of scholars of hadith experts, that the Da'eef hadith can still be used as the basis of the virtues of a charity with 3 conditions; not excessively *dha'if*, regardless of the path of history of people suspected of lying, is still based on a global proposition (Al-Iid, 2003).

So great was the attention of scholars about the science of hadith, that we witness that in addition to the large books containing thousands of hadith, there are also books that contain only 40 hadiths. Imam Nawawi is a scholar of the many scholars who wrote the book containing 40 hadiths, in the future referred to like the book "*al-Arbain al-Nawawiyah*". Limiting the number of hadiths to 40 is certainly not without cause, but there is an encouragement to disseminate the hadith and to be easily learned and easily memorized (Al-Dhimyati, 1998). Even though there is also a hadith that contains the virtues and suggestions for memorizing 40 prophetic hadiths, but the hadith is stated as a hadith *dha'if* (Al-Haitami, 2008). On the other hand, to instill the value of moral content in the hadith more broadly and deeply, the actualization and contextualization of the hadith are very important along with the times (Suryadilaga, 2017).

Although many researchers discuss the book of *al-arbain al-nawawiyah*, it is still rare to review the conflict with morals, plus many writings that are too long and deep, it requires a brief, concise and straightforward review. Following the above reasons, the author is encouraged to research moral values in the book *al-Arbain al-Nawawiyah*, and their relevance in answering the discussion of moral decadence that continues to roll in this beloved country, as well as being strengthened and added to the expected literature (Ikhwan, 2017).

II. LITERATURE REVIEW

Moral in terms of its native language, the word *mores*, means "the rules of decency" if translated into English comes to the moral word meaning standards of behavior or principles of right and wrong (Hornby & Cowie, 1995). In Greek, the word *ethos* has almost the same meaning, and henceforth is known as *ethics* (Puspoprodjo, 1999). Whereas in Arabic the word *akhlâq* has the purpose of character or customs (Sidiq, 2019). In Indonesian, several word terms have a meaning related to morals, such as morality, character, personality. If the word is referred to as a person's attribute, then what is meant is related to moral issues. But the word that is often used to represent morality is *ethics* (Sahmiar, 2011).

In real life, decency is often translated as instructions for behaving politely, and not obscene. So, morality is a rule of decency which includes all norms for good conduct and behavior (Gunawan Setiardja, 1990). Especially for adolescents, which is a period of a human life journey that has experienced the most change. that's why in adolescence there may be a lot of shock and uncertainty in themselves (Hanif & Mutakin, 2019). On the other hand, excessive physical development and energy during adolescence are one of the reasons their behavior seems to be less polite, rude, and awkward (Kartono, 1995).

According to Al-Ghazali. Moral values in Islam can not be separated from the four main principles, namely (Al-Ghazali, 1986):

1. Wisdom, knowledge competence to establish the best choices in thinking, acting, and acting.
2. '*Adalah*, mental abilities in conditioning and directing lust and emotions in objective truth
3. '*Iffah*, an energetic attitude towards not falling into pragmatic and hedonic actions.
4. '*Syajâ'ah*, courageous attitude in carrying out duties and obligations by using reason and morals.

These four principles are the moral basis for controlling the conscience of the heart, and which can ultimately affect behavior.

While the method of moral internalization according to *Mustafa al-thahan* can be done in several ways, namely: (1) *al-Qudwah* (Exemplary), (2) *al-Taujīh wa al-Mau'izah* (Guidance and Advice), (3) *al-Hiwar wa al Mas'alah* (Dialogue and Questions and Answers), (4) *al-Hadats* (Stories / Events), (5) *Ihyā 'al-Damīr* (Soul Awakening / Motivation). (6) *al-Targhīb* (Reward) *wa al-Tarhīb* (Punishment) (Al-Tahhan, 2009).

According to Allen and Ryan, in dialogue an educator must apply several tricks or tricks, namely: a) Probing questions; meaning tracking questions, i.e. using follow-up questions to deepen or to further explore the answers needed from students, b) Higher-order questions; or follow-up questions, i.e. follow-up questions that are asked to students to improve learning abilities more analytically and comprehensively, c) Divergent questions; namely different questions, skills to raise different forms of questions on an issue that wants to be asked (Sukirman, 2012). According to Abdul Muhid, punishment should only be done if it is felt to be very urgent and there is no other way (Muhid, Asnawi, & S. A. P., 2018).

III. METHOD

This research is library research (library research), which is research that seeks to obtain data using library sources (Ikhwan, 2013). The data that is the center of this study are collected through variable data that relies on the writings, thoughts, and opinions of figures and experts who talk about the main research theme (Sugiono, 2017). While the subject is the hadith contained in the book of *al-Arbain al-Nawawiyah*. The hadiths which are the subject of research are those related to morals in the book of *al-Arbain al-Nawawiyah*. The process of collecting data is done by identifying the hadith related to morals, then analyzed with a qualitative data analysis model.

IV. RESULT AND DISCUSSION

The Book of Al-Arbain Nawawiyah and Imam Nawawi

1. Biography of Imam Nawawi

His full name is Yahya Ibn Syaraf Ibn Muri bin Hasan Ibn Husain Ibn Muhammad Ibn Jum'ah Ibn Hizam. (Al-Haitami, 2008) He was nicknamed Abu Zakaria because he was named Yahya. As is the custom of the Arabs to call a person named Yahya with the nickname ashes of Zechariah, because the Prophet Yahya is the son of the prophet Zachariah, in the hope that they can imitate both. While Al-Hizami is lean back to his grandfather named hizam (Farid, 2007).

An-Nawawi's nickname is because he is from the village of Nawa. He was also nicknamed Muhyiddin because he enlivened the Shafi'i *madh'ab* with his written works. He was born in the month of Muharram in 630 or 631 AH in the village of Nawa, a village in the Damascus Region (Al-Dhimyati, 1998). Imam Nawawi is known as a scholar of *zuhud*, and *wara'*, he fasts a lot in his daily life (Ikhwan, 2019).

He is a figure of a highly productive cleric, this is evidenced by the many of his works as follows (Farid, 2007):

- 1) Field of Hadith: a) *Al-Irsyat ila bayan Al-Asma 'Al-Mubhamat*, b) *Al-Adzkar*, c) *Al-Irshad*, d) *Syarh Saheeh Al-Bukhari*, f) *Syarh Shohih Muslim*, g) *Al-Arbain al-Nawawiyah*, h) *At-Taqrib*, i) *Khulashah Al-Ahkam min Muhimmat Al-Sunan wa Qawa'id Al-Islam*, j) *Riyadh al-Saliheen*.
- 2) Fiqh Field: a) *Al-Idhah*, b) *Al-Minhaj*, c) *Al-Majmu 'Syarah Al-Muhadzab*, d) *At-Tahqiq*, e) *Raudh Ath-Thalibin*.
- 3) Education and Ethics: a) *Bustan Al-Arifin*, b) *Tibyan fi Adab Hamalah Al-Qur'an*.
- 4) Biography and Language: a) *Thabaqat Al-Fuqaha'*, b) *Tahdzib Al-Asma 'wa Al-Lughat*, c) *Tahrir At-Tanbih*.

2. Al-Arbain Al-Nawawiyah Book

Al-arbain in language means 40, while *al-nawawiyah* is a response to Imam Nawawi, which means *al-arbain al-nawawiyah* book is a book containing 40 hadith compiled by Imam Nawawi. Even though the total number of hadiths in the book is 42 traditions. But that becomes commonplace because there is a rule "the number cannot be ascertained with a certain amount" as the opinion of Abu shama al-Maqdisi (Al-Thawil, 1985).

Many scholars are so interested in the book of *al-Arbain al-Nawawiyah*, that there appears various sharia which explains the contents of the book (Al-Dhimyati, 1998). There were even more than 40 scholars written in the form of *syarh* and *hasyiyah* *al-Arbain al-Nawawiyah* (Al-Haitami, 2008). This book is one of the basic curricula on Islamic boarding schools in Indonesia in general. (Stiawan & Tohirin, 2015) One of the highlights of the book *al-Arbain al-Nawawiyah* is that it turns out that there is also a value in the value of Islamic education, namely: the value of worship, the amount of Ihsan and the value of da'wah (Tantowi, 2018). Another unique thing in the book of *al-Arbain al-Nawawiyah* also there is the formation and meaning of command words that have intrinsic and *majazi* meaning, thus increasing the treasury of Arabic literature when studying it (Anwar, 2016).

Al-Arbain al-Nawawiyah Book is a book that is very phenomenal and popular in the Islamic community, especially for the Indonesian Islamic society. Even the book has been translated into various languages, including Indonesian. For the people of Indonesia, it is also very easy to get the book, because both the book and its translation are printed not just one printing press. Then the possibility of people who do not understand the book *al-Arbain al-Nawawiyah* is due to a lack of motivation and motivation to read and study it (Matlekat, 2019).

Along with the development of increasingly sophisticated technology, the book *al-Arbain al-Nawawiyah* also has made many digital versions with an attractive interface, so that every smartphone user can access easily (Muhammad Afif Effindi & Nur Alifah, 2015). Among them are E-Hadits based on Java Eclipse (Rakhmah, 2016). Their fact there is also the design of the book *Syarh al-Arbain al-Nawawiyah* with the Knuth Morris Pratt (KMP) string matching method. The use of the Knuth Morris Pratt method is intended to facilitate the search for content and topics to be searched. So it's easier to learn it. The search model used in KMP uses pattern matching between keyword patterns and patterns in the text. But unfortunately, the application was formed using the Java programming language based on desktop and can only be operated on computers that use the Windows OS (Wahyono, 2017).

The efforts made by Syamsul Rizal and Anna Mukhayaroh also should be appreciated, related to the making of an interactive application that includes the book *al-Arbain al-Nawawiyah*. The app displays an interactive audiovisual animation stimulating and motivating students to memorize the hadith 'Arbain (Rizal & Mukhayaroh, 2018).

3. Moral Value in the Book of Al-Arbain Nawawiyah

Among the popular hadiths that form the basis for moral cultivation in the book of *al-arbain al-nawawiyah* is the second order of hadith about the meaning of *Ihsan*; "*Gabriel asked: explain to me about the meaning of Ihsan?, The Prophet replied: Ihsan is that you should worship Allah as if you would see it, even though you cannot see it, indeed he sees you*" *al-Ghazali* explains that *ihsân* includes three elements of inner awareness namely (*Al-Ghazali*, 1986):

First, a sensitive theological feeling and closeness to God. It was divided into 2 levels; *Musyahadah* and *Muraqabah*. *Musyahadah* is a position where a servant kneels before God and he can witness with his inner eyes that God is real. While *muraqabah* is the position of a servant kneeling before God but his inner eye cannot see his whereabouts, but he believes in his presence and supervision at all times.

Second, a sense of caring about social conditions, which starts from the scope of the family to the relationship with all the creatures of God that is wider. Allah SWT said:

"Worship Allah and do not associate Him with anything. And do good to two parents, close relatives, orphans, poor people, close neighbors and distant neighbors, distant friends, peers, ibn sabil, and your servants. Surely Allah does not like people who are arrogant and proud of themselves" (*Surah An-Nisa* ': 36).

Third, a strong mentality, so that he will be patient when he gets a disaster, and be brave in living a hard life. Such can be observed from the following words of Allah SWT:

"Indeed, we give back to those who do good". (*Surah As-Saffat*: 80)

Hadith sequence number 24 in the book *al-Arbain al-Nawawiyah* about the prohibition of wrongdoing is also a strong foundation related to the issue of moral urgency in Islam. As the following text:

"O my servant, in truth, I have forbidden tyranny over myself and I have made it forbidden to you. Therefore, do not do wrong to one another" (*Muslim HR*)

All things that are contrary to the norm that should be is tyranny (*Al-Thabari*, 2001). So the practice of behavior that deviates from the way that should be strictly prohibited in Islam. In other words, all human actions and behavior must be following applicable morals and norms. As *Ahmad Syauqi's* statement is very popular "truly the nation will remain victorious as long as they still have morals, if their morals are gone, then the nation will disappear" (*Al-Mahdi*, 2009).

The urgency of this character is also the main mission of the Prophet Muhammad as he said:

" I was sent (Allah) to perfect good character" (*HR Ahmad*)(*Hanbal*, 2001)

To fully understand the content of moral values contained in the book of *Al-Arbain Al-Nawawiyah*, the authors conclude the following points:

Table 1.

Values in Al-arba'in an-nawawiyah's Hadith

No	Theme	Hadith Text	Moral values
1	the importance to pay attention to intentions and motivations in all deeds	إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها، فهجرته إلى ما هاجر إليه	Always oriented to kindness and only hope in Allah
2	Explanation of the meaning and essence of Islam, faith and ihsan. Then close with an explanation of the arrival of the Day of Judgment, as well as teaching methods of dialogue in conveying the truth.	بينما نحن جلوس عند رسول الله - صلى الله عليه وسلم - ذات يوم، إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي - ﷺ -، فأسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه، وقال: يا مُحَمَّد! أخبرني عن الإسلام؟... الخ	Being a human being who is religious, has theological sensitivity, and has a high social life. Besides having the spirit of learning to seek and accept the truth.
3	Explanation of the meaning and essence of Islam.	بني الإسلام على خمس: شهادة أن لا إله إلا الله، وأن محمداً عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان	Become a religious man.
4	The process of human creation originating from semen, to the destiny of life that will be accepted in the world and the determination in the hereafter.	إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل الملك فينفخ فيه الروح، ويؤمر بأربع كلمات: بكتب رزقه، وأجله وعمله، وشقي أم سعيد الخ	Believe in the power of God in addition to the work done by humans. So that it doesn't become arrogant and doesn't give up with limited abilities.
5	Provisions on religious boundaries	مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ	Paying attention to the prevailing norms and trying to always obey them.
6	The limits of halal and haram, and the thing between them is doubtful. And the heart is the central organ in the human body that determines good and evil.	إن الحلال بين، وإن الحرام بين، وبينهما مشبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه وعرضه، ومن وقع في الشبهات وقع في الحرام	Keep yourself from things that are unclean and not good, and always be careful of things that are not clear. Besides controlling the heart to always be directed in goodness.
7	Religion as good advice in human life	الدِّينُ النَّصِيحَةُ، قُلْنَا: لِمَنْ؟ قال: "لله -عزَّ وجلَّ- وليكتابه، ولسؤله،	Always try to remind ourselves of the rights of God and the rights of fellow humans
8	The principles of guarantee in Islam and the obligations of adherents	أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، وأن محمداً رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصمتوا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله تعالى	Carry out religious obligations as well as possible
9	Limits to run orders and stay away from	ما نهيكم عنه فاجتنبوه، وما أمرتكم به فأتوا منه	Obey the rules and not much fighting

	restrictions in Islam	ما استطعتم، فإنما أهلك الذين من قبلكم كثرة مسائلهم، واختلافهم على أنبيائهم	
10	The importance of halal business and prosperity and its influence on prayer. Business and prosperity is not measured by appearance and appearance.	إن الله طيب لا يقبل إلا طيبا، وإن الله أمر المؤمنين بما أمر به المرسلين فقال: { يا أيها الرسل كلوا من الطيبات واعملوا صالحا }، وقال تعالى: { يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم }، ثم ذكر الرجل يطيل السفر أشعث أغبر، يمد يديه إلى السماء: يا رب! يا رب! وقطعه خرام، ومشرته خرام، وملبسه خرام، وغذي بالحرام،	Looking for good in a good way and Trying with the right effort.
11	Faith conquers doubt	دع ما يربك إلى ما لا يربك	Be optimistic, and do not hesitate hesitate in stepping
12	Leaving vain things	من حشن إسلام المؤمنة ما لا يغنيه	Focus on the things that are important, regardless of the things that are in vain
13	A person's faith is measured by his love for his brother	لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه	Loving others
14	Things that deprive Muslims of honor	لا يحل دم امرئ مسلم إلا بإحدى ثلاث: الثيب الزاني، والنفس بالنفس،	Maintain self-respect
15	Good words, respect for neighbors and guests as a sign of faith	من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت، ومن كان يؤمن بالله واليوم الآخر فليكرم جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه	Good words, or silence can be a choice if you can not say good. respecting neighbors, and glorifying guests
16	Restrain emotions and anger	أن رجلا قال للنبي - ﷺ -: أوصني، قال: "لا تغضب" فردد مرارا لا	Refrain from unnecessary emotions and anger
17	Be polite to all beings	إن الله كتب الإحسان على كل شيء، فإذا قتلتم فأحسنوا القتلة، وإذا ذبحتم فأحسنوا الذبحة، وليحد أحدكم شفرته، وليرح ذبيحته	Be polite to all beings, even to animals
18	Obey Allah, cover the bad with goodness, and behave politely	اتق الله حيثما كنْتَ، وأتبع السيئة الحسنة تمحها، وخالف الناس بخلق حسن	Behave politely, and always correct mistakes.
19	Belief in the power of God in all things	كنت خلف النبي ﷺ يوما فقال: "يا غلام! إني أعلمك كلمات: احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت.. فاسأل الله، وإذا استعنت.. فاستعن بالله، واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك.... الخ	Feeling under God's control, not giving up on the situation
20	Shyness is a sign of faith	إن مما أدرَكَ الناس من كلام النبوة الأولى: إذا لم تستح فاصنع ما شئت	Feeling ashamed to do wrong and deny the norm
21	Attitude istiqomah one of the main points of	يا رسول الله! قل لي في الإسلام قولا لا أسأل	Act istiqomah, and not easily swayed

	Islamic teachings	عنه أَحَدًا غَيْرَكَ. قال: "قُلْ آمَنْتُ بِاللَّهِ ، ثُمَّ اسْتَقِمْ"	
22	Carrying out orders and avoiding prohibitions is the key to entering heaven	أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ ، وَصُمْتُ رَمَضَانَ ، وَخَلَلْتُ الْحَلَائِلَ ، وَحَرَمْتُ الْحَرَامَ، أَأَدْخِلُنِي الْجَنَّةَ؟ قال: "نَعَمْ"	Obey the rules and don't break the ban
23	Kind of kindness path	الطهور شطر الإيمان، والحمد لله تملأ الميزان، وسبحان الله والحمد لله تملأ، أو تملأ ما بين السماوات والأرض، والصلاة نور، والصدقة برهان، والصبر ضياء، والقرآن حجة لك أو عليك، كل الناس يغدو، فبائع نفسه فمعتقها أو موبقها	There is no reason not to do good
24	Prohibition of doing wrong, and innumerable gifts of god	عن النبي ﷺ فيما يرويه عن ربه أنه قال: "يا عبادي؛ إني حرمت الظلم على نفسي، وجعلته بينكم محرماً فلا تظالموا، يا عبادي؛ كلكم ضال إلا من هديته، فاستهدوني أهدكم، يا عبادي؛ كلكم جائع إلا من أطعمته، فاستطعموني أطعمكم الخ	Do not persecute, realize that all that is owned cannot be separated from the grace and mercy of God
25	The virtue of dhikr, and competing in goodness	إِنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ دَهَبَ أَهْلُ الدُّنْيَا بِالْأَجْوَرِ ؛ يَصْلُونَ كَمَا نَصَلِي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفَضُولِ أَمْوَالِهِمْ، قَالَ: "أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ ؟! إِنْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ الخ	Race in kindness, always remember the nature of yourself and the presence of God.
26	There are many things to be grateful for with shodaqoh, there are also many ways to do good and shodaqoh	قال رسول الله ﷺ: "كل سلامى من الناس عليه صدقة، كل يوم تطلع فيه الشمس تعدل بين الاثنين صدقة، وتعين الرجل في دابته فتحمله عليها، أو ترفع له عليها متاعه صدقة، والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى الصلاة صدقة، وتُطِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ	Grateful for everything that is owned, gives a lot of kindness, and there is no reason to do good.
27	Definition of virtue and sin	الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ" رَوَاهُ مُسْلِمٌ. وَعَنْ وَابِصَةَ بِنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟" قُلْتُ: نَعَمْ، قَالَ: "اسْتَقْتِ قَلْبَكَ؛ الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ	Always consider things before acting, believing what is wrong is still wrong even if it is supported by many people
28	Obedience to the leader, and uphold the prophet's sunnah	وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَسَتْ مِنْهَا الْقُلُوبُ، وَدَرَجَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ؛ كَأَنَّهَُا مَوْعِظَةُ مُوَدَّعٍ	Become an obedient citizen, and hold principles firmly

		فَأَوْصَيْنَا، قَالَ: "أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مِنْ بَعْثِ مِنْكُمْ. . فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَتَحَدَّثَاتِ الْأُمُورِ؛ فَإِنْ كُلٌّ بَدَعَهُ ضَلَالَةٌ	
29	The road to safety	يَا رَسُولَ اللَّهِ؛ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: "لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ تَعَالَى عَلَيْهِ؛ تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتُحُجُّ الْبَيْتَ" ثُمَّ قَالَ: "أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْجَنَّةِ؟! الصَّوْمِ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ... الخ	Trying to stay away from mistakes, find ways of goodness, and keep verbal
30	Comply with the limits of Shari'a, and do not ask unnecessary things	إِنَّ اللَّهَ قَدْ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدِّ حُدُودًا؛ فَلَا تَعْتَدُوهَا، وَخَرِّمَ أَشْيَاءَ؛ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحِمَهُ بِكُمْ مِنْ غَيْرِ نَسْيَانٍ، فَلَا تَبْهِكُوا عَنْهَا	Obey the rules, and don't ask many questions that aren't needed
31	The virtue of zuhud in world affairs	يَا رَسُولَ اللَّهِ! دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؟ قَالَ: "ارْزُقْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَارْزُقْ فِي أَيْدِي النَّاسِ يُحِبَّكَ النَّاسُ	Not greedy and greedy, and not crazy in popularity
32	Do not spread the danger, and endanger others	لَا ضَرَرَ وَلَا ضِرَارَ	Does not endanger others, and is not provoked to spread danger to each other
33	The principle of legal decisions in Islam	لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنِ الْبَيِّنَةُ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ	Express confession with clear evidence
34	The level of prevention of violations	مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْبِرْهُ يَدِهِ؛ فَإِنْ لَمْ يَسْتَطِعْ فَلْيَلْسَانِهِ؛ فَإِنْ لَمْ يَسْتَطِعْ فَبَيْتِلِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ	Always try to prevent bad things and be as bad as possible
35	Brotherhood between Muslims and their rights	لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ بَغْضًا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْدُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَهُنَا -وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَاتٍ- بِحَسْبِ امْرِئٍ مِنَ الشِّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِزُّهُ	Creating a sense of brotherhood, not hostile to each other and find fault with each other
36	Facilitating the difficulties of others, and the virtue of seeking knowledge	مَنْ نَفَسَ عَنْ مُفْرَمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا. . نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ. . يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا. . سَتَرَهُ اللَّهُ فِي	Likes to help and help others, as well as study hard to study

		الدنيا والآخرة، والله في عون العبد ما كان العبد في عون أخيه، ومن سلك طريقا يلتمس فيه علما . سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، الح	
37	God's mercy for his servant	إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا . كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا . كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا . كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا . كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً	Realizing the love and mercy of God, so as not to waste goodness, and not to underestimate badness
38	Allah's love for the saints (people close to him), and the road to him	إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا . فَقَدْ آذَنَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ بِمَا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ . كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرَجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي . لأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي . لأَعِيذَنَّهُ	Trying to be close to God by following the instructions
39	This is understandable in Islam	إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَا، وَالْبَشَرِيَّانَ، وَمَا اسْتَكَرَّهُوا عَلَيْهِ	Understand others' unintentional mistakes
40	Appreciate time and remaining life	كن في الدنيا كأنك غريب، أو عابر سبيل "وكان ابن عمر رضي الله عنهما يقول: إذا أمسيت.. فلا تنتظر الصباح، وإذا أصبحت.. فلا تنتظر المساء، وخذ من صحتك لمرضك، ومن حياتك لموتك	Discipline and on time, and not delay a job
41	Following the Shari'a of the Prophet	لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ	Obey the rules, and don't act arbitrarily
42	The extent of forgiveness Allah	قَالَ اللَّهُ تَعَالَى: يَا بَنِ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَتَالِي، يَا بَنِ آدَمَ؛ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي . غَفَرْتُ لَكَ، يَا بَنِ آدَمَ؛ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكُ بِي شَيْئًا . لِأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً	Do not break from the grace and mercy of God, and try to ask forgiveness

The points above certainly do not represent the whole meaning and value of the hadith itself, maybe even there are still many meanings and values that have not been revealed. Nevertheless, from the table above, at least it can be understood that in every hadith from the book al-arbain al-nawawiyah there are relevant moral values. If these values are taught and applied in formal or informal institutions, or even at the level of society in general, it certainly can be part of an effective solution to answer various problems of moral decadence that are increasingly endemic.

V. CONCLUSION

Religiosity is very influential on a person's good effects, so among the efforts to overcome moral decadence is a religious approach. One such religious approach is the approach with the hadith of the prophet Muhammad, especially the hadith contained in the book *al-arbain al-nawawiyah*. *al-arbain al-nawawiyah* book is a monumental work of a world-renowned scholar, Imam Nawawi. In addition to being known as a *zuhud* scholar and fasting expert, he is also a prolific scholar with his writings. So do not be surprised if the book *al-arbain al-nawawiyah* into a famous book in the world, even many attention and re-translated by dozens of scholars after his death.

Kharisma Kitab *al-arbain al-nawawiyah* also sticks out in Indonesia, it is known that the book becomes a basic curriculum that must be studied in Indonesian Islamic boarding school in general. efforts to study continue today in the millennial era. So efforts to spread the understanding of the book are increasingly massive, including through Android applications and Windows software. Of course, in modern times such as the current understanding and meaning of the hadith needs to be actualized so that it can give a more striking picture, especially for millennials.

Among the efforts to reactivate the hadith is to study *al-arbain al-nawawiyah* in terms of psychology, especially morals. Researchers found moral values which were then poured into short, concise, and straightforward language. If these values are taught and applied in formal or informal institutions, or even at the level of society in general, it certainly can be part of an effective solution to answer various problems of moral decadence that are increasingly endemic.

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