



A THEMATIC STUDY ON THE CONCEPT OF HOPE IN PRAYER (AL-ṬAMA) AND ITS IMPLEMENTATION IN THE MODERN ERA: PERSPECTIVES FROM Q. SHIHAB AND W. AL-ZUḤAILĪ

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Received: March 17, 2024	Reviewed: April-May	Published: June 24, 2024
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ABSTRACT

The academic issue addressed in this research lies in the tendency of the Muslim community to rely on social media influencers by writing comments about their needs in the modern era, which contradicts Islamic teachings that emphasize hoping only in Allah for everything good. This research employs a qualitative approach based on a literature review, utilizing primary data sources from Qur'anic verses on al-Ṭama' found in Tafsir Al-Misbah and Al-Munir, as well as secondary data from supportive literature, including reference books, monographs, and related studies. The data is descriptively analyzed, focusing on a thematic study aimed at gaining an in-depth understanding of the term al-Ṭama' in prayer, which includes sincere and exclusive hope in Allah, and how this principle can be applied in the daily lives of Muslims in the modern era. The research results reveal the concept of al-Ṭama' in the Qur'an as a balance between al-Ṭama' and khauf (fear) in worship to Allah, considered urgent during prayer. In Islam, prayer is seen as a vertical communication with Allah aimed at increasing faith and taqarrub ilallāh (closeness to Allah). Its implementation in Muslim society includes full belief in Allah, submission and humility, consistency and inner presence, right intention and spiritual awareness, and istiḳāmah (steadfastness) in prayer.

Keywords: Thematic Studies, Al-Ṭama', Modern Era, Implementation of Al-Ṭama'

ABSTRAK

Penelitian ini membahas kecenderungan komunitas Muslim yang mengandalkan influencer media sosial di era modern, yang bertentangan dengan ajaran Islam yang menekankan harapan hanya kepada Allah. Menggunakan pendekatan kualitatif dan tinjauan pustaka, penelitian ini memanfaatkan data primer dari ayat-ayat Al-Qur'an tentang al-Ṭama' dalam Tafsir Al-Misbah dan Al-Munir, serta data sekunder dari literatur terkait. Analisis deskriptif tematik dilakukan untuk memahami al-Ṭama' dalam doa, yang mencakup harapan tulus kepada Allah dan aplikasinya dalam kehidupan Muslim modern. Hasilnya menunjukkan bahwa konsep al-Ṭama' dalam Al-Qur'an adalah keseimbangan antara al-Ṭama' dan khauf (takut) dalam ibadah, yang penting dalam doa untuk meningkatkan iman dan kedekatan dengan Allah. Implementasinya meliputi keyakinan penuh, ketundukan, konsistensi, niat yang benar, kesadaran spiritual, dan istiḳāmah dalam doa.

Kata Kunci: Studi Tematik, Al-Ṭama', Era Modern, Implementasi Al-Ṭama'



INTRODUCTION

The Muslim community today faces significant challenges due to the ease of access to information and the rapid advancement of technology (Dina, Phangesti, & Hafizh, 2023; Hafizh, Dina, & Rifqi Zam Zami, 2023; Hernawati, Hafizh, Nurfaizi, & Rahardja, 2024; Manik, 2022; Viktor Deni Siregar, 2021). These innovations often present various non-educational content (Andika, 2022, p. 130). One example is the content involving giveaways, where influencers provide hopes to recipients and viewers under certain conditions (R, 2022). Such content often lacks clarity in terms of the requirements to be met. For instance, influencers frequently select people randomly at specific locations to fulfill the conditions, such as completely following their social media accounts. Many viewers do not recognize these influencers as gift-givers due to their lack of popularity (Aisya, 2024).

Moreover, well-known influencers also utilize online sharing methods to increase their follower count on social media. They offer prizes with specific conditions, such as following their accounts and leaving comments on the giveaway posts (Puspadini, 2023). The prizes offered are usually very limited and often consist of luxury items desired by many, including a significant portion of the Muslim community with limited incomes who cannot afford such items independently.

This phenomenon creates a complex social dynamic. Many followers eagerly desire these prizes due to their financial limitations. Consequently, the comments left on

influencers' accounts often reflect a begging attitude, with social media users pleading and hoping to receive the prizes. This behavior not only distorts the concept of 'hope' among followers (especially Muslims) but also blurs the line between active participation and passive dependence (Aisya, 2024).

This situation is in direct contradiction with Islamic teachings, which prohibit its followers from hoping in other beings and obligate them to place their hopes solely in Allah SWT through vertical interactions, namely worship and prayer (Amanda, Tirta Bayu, Wismanto, Hamida, & Kusuma, 2024; Hafizh, 2023, p. 48). Islam teaches that all hopes and requests must be directed to Allah SWT, characterized by His attributes of *rahmān* and *rahīm*. Hoping for something from humans or other beings can lead to misguided dependence and diminish faith in Allah SWT's power.

Islam and its followers acknowledge that the Qur'an serves as the guidance for Muslim life (Hafizh, 2023, p. 23; Hafizh, Dina, Hanif, & Ali, 2023), allowing hope as long as it is good and done in the right way. In Islamic teachings, hope must always be accompanied by effort and prayer to Allah SWT. This aligns with Allah's words in Surah Al-Baqarah/2: 201, indicating that Islam teaches its followers to seek goodness in this life and the hereafter, always relying on Allah SWT's help in all aspects of life (Hafizh, Dina, Astuti, & Ningsih, 2023, p. 1500; Hafizh, Lailah, Astuti, & Cholid, 2023, p. 262; Zam Zami & Hafizh, 2023, p. 177). Even Prophet Isa AS once requested worldly provisions for his people, as found in Surah Al-Māidah/5: 114.

This signifies that hope should be directed solely to Allah SWT as al-ṣamad and not to anyone else, consistent with Surah Yunus/10: 106 because hope implies prayer, which is a form of worship. Directing hope to anyone other than Allah SWT results in shirk, and the one who does so is considered a wrongdoer. Islam encompasses various terms for hope, one of which is *al-Ṭama'*, often paired with the term *da'ā* and always directed to Allah SWT as seen in Surah *Al-a'rāf*/7:56 and *Al-Sajadah*/32:16. The term *al-Ṭama'* in these verses represents a state of supplication, indicating that *al-Ṭama'* is inherently part of prayer.

The author identifies a significant academic problem wherein the modern Muslim community tends to place their hopes in social media influencers by commenting on their needs. This phenomenon starkly contradicts Islamic teachings, which mandate that followers should place their hopes solely in Allah SWT for all that is good. Such practices reflect a shift in values and misguided dependence, potentially weakening piety and faith in Allah SWT. Hopes that should be directed towards the Creator are now misdirected towards beings (Sanyya et al., 2020) who lack the power to provide true sustenance or help. Based on this observation, the author feels the need to delve deeper into the concept of *al-Ṭama'* in prayer according to Islamic teachings and how the Muslim community can implement it in everyday life in the modern era.

Based on the above, the author formulates the academic problem into the research question: "What is the concept of *al-*

Ṭama' in prayer and its implementation among the Muslim community in the Modern Era?" This research aims to gain a comprehensive understanding of the term *al-Ṭama'* in prayer, encompassing sincere and exclusive hope towards Allah SWT, and how this principle can be applied in the daily lives of the Muslim community in the modern era. This study will examine various literature and relevant religious sources to explain the concept of *al-Ṭama'* comprehensively, as well as provide practical recommendations to address the current trend of dependence on other beings prevalent among social media users. It is hoped that the results of this research will guide the Muslim community back to strengthening their dependence and hope in Allah SWT in every aspect of their lives.

RESEARCH METHOD

This research employs a library research data collection technique, a type of qualitative research (B Pringgar, R. F., & Sujatmiko, 2020; Hernawati et al., 2020). This method is characterized by the collection of various library literatures to address the research questions. The primary data in this study focuses on Qur'anic verses containing the term *al-Ṭama'*, specifically in the context of 'hope in a positive sense' related to prayer, restricting the data to two tafsir books: *Tafsir Al-Misbah* and *Tafsir Al-Munir*. Through a thorough examination of Qur'anic verses and their interpretations, the author aims to understand the concept of *al-Ṭama'* in prayer as elaborated in these tafsir literatures.

In addition, secondary data is obtained through a review of literature supporting this

research, including reference books, monographs, and related studies (Hernawati, Hafizh, & Astuti, 2023). The data analysis method used is descriptive, referring to the thematic method (*maudū'i*) perspective of al-Farmāwī (Ahmadi, Almasian, & Rezaian, 2016). The concrete steps in this analysis include identifying the main theme, collecting verses containing the term *al-Ṭama'* and its derivatives, arranging these verses according to both *muṣḥafī* and *nuzūlī* order, and classifying them based on the established themes. This research also includes *asbāb nuzūl* to provide deeper context, as well as exploring the *munāsabah al-āyah* to strengthen the analysis. Consequently, this research aims to provide a comprehensive understanding of the concept of *al-Ṭama'* in prayer from an Islamic perspective and its implementation in the lives of modern Muslim communities.

To ensure the validity and consistency of the analysis results, several steps were undertaken by the researchers. Firstly, Source Triangulation was employed by using various literature sources to verify information and reinforce findings. Secondly, Peer Review involved engaging experts in tafsir and Islamic studies to review and provide feedback on the analysis. Thirdly, Process Documentation meticulously recorded every step in the data collection and analysis process to ensure transparency and reproducibility. Lastly, Reflection and Self-Audit were conducted periodically by the researchers to reflect on the research process and results to identify and minimize bias (Showers, 2015).

RESULTS AND DISCUSSION

Definitive Prayer in Islamic Perspective and Optimal Times for Supplication

Prayer in Islam is an act of drawing closer to Allah (SWT) with complete sincerity and devotion, to present one's requests and hopes. Through prayer, an individual seeks help or support from Allah (SWT) for all their desires. This act reflects a deep faith and trust in the power and compassion of Allah (SWT). Prayer is not merely a ritual; it is an intimate form of communication between a servant and the Creator, where an individual expresses humility, dependence, and trust in Allah's mercy to fulfill their needs and aspirations (Ezza, 2010, p. 3; Hakim, 2017, p. 50).

Humans, as social beings with unending needs, depend on a Being beyond themselves, who possesses spiritual power and dominion over everything, known in Islam as Allah (SWT). This dependency prompts humans to engage in vertical interactions known as worship, where they specifically begin to request and hope from Allah (SWT) through prayer. The purpose of worship is to draw closer to Allah, thus prayer can be seen as a ritual practice in self-purification, particularly in cleansing oneself from any form of polytheism. Prayer is also viewed as a form of devotion to Allah (SWT), where humans, with all their weaknesses, hope and plead to Him with gentleness and humility (Jannati & Hamandia, 2022, p. 40).

There are specific moments considered more effective for praying from an Islamic perspective, known as *awqāt mustajabah*. These moments include *tahajjud* (late night prayer), the pre-dawn hours before *Fajr*, and *iftar* (the time of breaking the fast). Fridays, especially the period between *'asr* and *maghrib*, are also highly blessed times. Prayers made between

the *adhan* (call to prayer) and *iqamah* (the commencement of prayer), during *sujood* (prostration) in *salah*, after the obligatory prayers, particularly *Fajr* and *Maghrib*, are highly recommended. Additionally, the day of Arafah, the time of rainfall, and during travel are also considered optimal times for supplication. Maximizing prayer during these times is believed to enhance the likelihood of the supplications being accepted by Allah (SWT) (Jannati & Hamandia, 2022, p. 44; Rajaffawwaz, Enoch, & Aziz, 2024).

Derivation and Meaning of *al-Ṭama'* in the Qur'an

The term *al-Ṭama'*, etymologically rooted in Arabic, denotes a strong desire for something cherished and wanted. Synonyms include *raja'* (hope) and *amal* (aspirations), as well as *tamak* (greed) and *rakus* (gluttony) (Abduh, 2008, p. 80; Majma' al-Lughah al-'Arabiyyah, 2004, p. 240). Fairuzābādī states that *al-Ṭama'* also refers to military provisions (Fairuzābādī, 2008, p. 744). Meanwhile, Abū Hilāl argues that *al-Ṭama'* is less intense compared to *al-ḥirṣ* (extreme greed) (al-Hasan, 1991, p. 183).

Delving deeper, *al-Ṭama'* not only indicates desire but also a strong hope and longing for something. In a positive context, *al-Ṭama'* can motivate an individual to achieve specific goals. However, if uncontrolled, *al-Ṭama'* can turn into excessive greed, which is frowned upon in Islam. Fairuzābādī adds that *al-Ṭama'* also has practical connotations, such as in military contexts where it refers to soldiers' provisions (Fairuzābādī, 2008, p. 744). This illustrates the term's flexibility and scope in various situations. According to Abū

Hilāl, while *al-Ṭama'* reflects a strong desire, its intensity is lighter and not as extreme as *al-ḥirṣ*, which signifies excessive greed (al-Hasan, 1991, p. 183). Thus, *al-Ṭama'* in Arabic language and culture encompasses a spectrum of desires and hopes, which can be either positive or negative depending on how they are managed and directed (Al-Jamal, 2008, p. 53).

Based on existing terminology, Hasan 'Izz al-Dīn defines *al-Ṭama'* as an excessive hope for something desired, which can lead to greed. In line with this view, Ahmad Hassan emphasizes that *al-Ṭama'* has a dual meaning, capable of being both positive and negative. On one hand, it represents desire and hope, which in certain contexts can motivate someone to strive harder to achieve noble goals. On the other hand, it clearly conveys a negative connotation of greed, which can lead an individual to dishonorable actions. Al-Asfahānī expands the understanding of *al-Ṭama'* by explaining that it depicts an inclination towards something, often driven by base desires. This indicates that *al-Ṭama'* is not just mere hope or desire but also a strong impulse that can guide one's behavior. Therefore, while *al-Ṭama'* can serve as positive motivation, if not well controlled, it has the potential to drive negative behavior (Al-Asfahaniy, 2017, p. 544).

Hafīz asserts that *al-Ṭama'* has various meanings that can be both positive and negative. In the context of the Qur'an, *al-Ṭama'* can signify greed, desire, or hope. However, Hafīz warns that these meanings of desire and hope must be carefully considered, especially concerning the objects

of desire and hope. If these desires and hopes are directed towards something contrary to religious teachings, they have a significant potential to lead a person into sin rather than reward (Hafizh, 2023, p. 11).

Overall, the understanding of *al-Ṭama'* from various perspectives shows that while *al-Ṭama'* can be a positive driver towards achieving good goals, self-control and caution are necessary. Only through such measures can one ensure that their desires do not turn into destructive greed but remain within the bounds that bring goodness and reward. *Al-Ṭama'* in the Qur'an appears in six different derivations, as revealed by Hafizh. Hafizh details that four verses use the form *maṣḍar*, found in Surah *al-a'rāf*/7:56, Surah *al-Sajadah*/32:16, Surah *al-Rūm*/30:24, and Surah *al-Ra'd*/33:12. The other eight verses use the *fi'l muḍāri'* form. Specifically, three verses use the term *yaṭma'u* (Surah *al-Muddaṣṣir*/74:15, Surah *al-Ma'ārij*/70:38, Surah *al-Aḥzāb*/33:32), two verses use the term *naṭma'u* (Surah *al-Syu'ara'*/26:51, Surah *al-Mā'idah*/5:84), and each of the remaining verses use *yaṭma'ūn* (Surah *al-a'rāf*/7:46), *aṭma'u* (Surah *al-Syu'ara'*/26:82), and *taṭma'ūn* (Surah *al-Baqarah*/2:75) (Hafizh, 2023, p. 12).

***Al-Ṭama'*: Hope in Prayer from the Perspective of Tafsir Al-Misbah and Al-Munir**

This research focuses on verses containing the term *al-Ṭama'*, emphasizing the positive connotation of 'hope' in the context of prayer. Out of twelve verses featuring the term *al-Ṭama'*, six were selected for in-depth

analysis: *al-a'rāf*/7:46 and 56 (chronological order 39), *al-Syu'ara'*/26:51 and 82 (chronological order 47), *al-Sajadah*/32:16 (chronological order 75), and *al-Rūm*/30:24 (chronological order 84) (Hafizh, 2023, pp. 15–16).

Firstly, Surah *al-a'rāf*/7:46 and 56:

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا
بِسِيمَتِهِمْ وَتَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِمَ عَلَيْكُمْ لَمْ يَدْخُلُوهَا
وَهُمْ يَطْمَعُونَ

“Between them (the inhabitants of paradise and hell) there is a barrier, and on the heights (*al-a'rāf*) are men who recognize each by their marks. They call out to the inhabitants of paradise, ‘*Salamun ‘alaikum* (peace be upon you).’ They have not yet entered it, though they long to do so.” (Qur’an *Al-a'rāf* 7:46).

The verse contains several key terms: *ḥijāb* is interpreted as a barrier or partition, *al-a'rāf* refers to the highest place, and *rijāl* is understood as the inhabitants of *al-a'rāf*. *Simāhum* refers to the signs (*alāmāt*) distinguishing Muslims from non-believers, while *al-Ṭama'* signifies something highly desired, namely paradise. This verse continues the discussion on the dialogue between the inhabitants of hell and heaven, as well as questions concerning Allah’s promise to both groups. Additionally, it describes the fate of the inhabitants of *al-a'rāf* who are still awaiting Allah’s decision, linking it to the previous verse (Al-Zuhailī, 2009, pp. 461–462).

According to Wahbah al-Zuhailī, *al-a'rāf* is a high place separating heaven and hell, equipped with a wall and gate. It is inhabited by people whose good and bad deeds are balanced, leaving them in this intermediary state. Quraish Shihab explains that *al-a'rāf* in

this context refers to an indistinct place due to the lack of religious literature elaborating on it (Shihab, 2002).

The term *al-Ṭama'* in this verse depicts the strong desire of the inhabitants of *al-a'rāf* to enter paradise, awaiting Allah's decision. When the inhabitants of heaven enter, they offer their congratulations with joy. They hope to enter paradise themselves and pray for Allah to grant their request. There is no evidence in the Qur'an opposing this view (Shihab, 2002, p. 106).

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

“Do not cause corruption on the earth after it has been set in order. Call upon Him with fear and aspiration. Indeed, the mercy of Allah is near to those who do good.” (Surah al-a'rāf / 7 56).

The term *al-Ṭama'* refers to hope for Allah's grace, mercy, and bounty. *Al-ḵhauf* signifies fear of His punishment, while *muḥsin* denotes those who are devout and do good deeds. This verse aligns (*tanāsub*) with the subsequent two verses, all of which discuss faith in Allah from the perspectives of *rububiyah* (divine guardianship) and *ulūbiyyah* (monotheism, law, and religious rites).

In his Tafsir al-Misbah, Quraish Shihab explains that this verse contains two prohibitions and one command: the prohibition against causing corruption after the earth has been set right, the prohibition against relying solely on prayer, and the command to pray with both hope and fear towards Allah (Shihab, 2002, p. 368). Al-Zuhaili underscores that the attitudes of al-

ḵhauf and *al-Ṭama'* are crucial for preventing destructive behavior, with supplications needing to adhere to ethical and moral standard.

Hafizh highlights three main aspects of this verse's explanation. Firstly, it prohibits destructive actions and emphasizes the importance of a healthy interaction between humans and nature, as reflected in Surah al-Rūm/30:41. Secondly, genuine prayer must be accompanied by *al-ḵhauf* and *al-Ṭama'*, observing proper etiquette, akin to the prayers of the prophets. Thirdly, Allah's grace and mercy are bestowed upon those who do good and obey Him, with *muḥsin* defined as individuals engaged in worship, performing good deeds, obedient, and faithful to Allah, as elaborated in Surah Hūd/11:114.

Secondly, Surah al-Syu'ara'/26:51 and 82.

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ

“Indeed, we earnestly desire that our Lord forgives our transgressions, for we are the foremost among the believers.” (Surah Asy-Syu'arā'/26: 51).

In this context, *al-Ṭama'* refers to hope imbued with optimism due to the immediate faith that arises. This optimism stems from their positive assumptions about Allah and their quick belief in Prophet Musa (a.s.), while caution and fear stem from their awareness of their sins. The phrase “*an kunnā awwal al-mu'minin*” refers to the magicians of Pharaoh who were the first among his followers to believe in Allah and Prophet Musa during our time. This verse relates to the previous one, which describes the magicians' attempt to defeat Prophet Musa's miracle by Pharaoh's

command. Prophet Musa's miracle, a staff that transformed into a great serpent, overcame their magic. This defeat had a positive impact by providing guidance from Allah SWT, leading them to believe in Him and Prophet Musa (a.s.).

The magicians of Pharaoh hoped for forgiveness from Him for all the sins and transgressions they had committed in the past, especially those related to magic. On a deeper level, there was something within the hearts of the magicians that made them immediately recognize Prophet Musa's superiority and believe in him, while something within Pharaoh caused him to reject. They prayed for forgiveness for their sins with confidence and optimism, believing their supplication would be accepted because they were the first to believe.

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

"One whom I earnestly desire to forgive my transgressions on the Day of Judgment." (Surah Asy-Syu'arā'/26:82).

This verse contains a term that is challenging to comprehend, namely "*atma'u*," synonymous with "*arjū*," and "*kbatīati*," which refers to all the mistakes of Prophet Ibrahim, such as his statements, "Indeed, I am ill," "But the biggest idol did it," his remark to Sarah, "She is my sister," and his error in considering the stars as deities. This verse is linked to the preceding verses that narrate the stories of Prophet Ibrahim, Prophet Musa, and the Prophet Muhammad (peace be upon them), who faced opposition from their communities, causing them distress. The beginning of this surah illustrates the sorrow of Prophet Muhammad

(peace be upon him) due to the opposition from his community, and the stories of Prophet Ibrahim and Prophet Musa are used to console him, as the suffering they endured was more severe than what Prophet Muhammad (peace be upon him) experienced, particularly when Prophet Ibrahim (peace be upon him) witnessed his father and his people being consigned to hell.

This verse also relates to the story of Prophet Ibrahim (peace be upon him) hoping for his sins to be forgiven by Allah SWT, as only He has the power to pardon sins in both this world and the hereafter. Quraish Shihab interprets this hope as being accompanied by high optimism since the forgiveness of sins is Allah's prerogative. The sins of Prophet Ibrahim are considered minor mistakes, not major sins, as it is inconceivable for a prophet, bearing the title of *khalīl Allāh* (the close friend of Allah), to commit major sins. Al-Zujāj emphasizes that prophets are *ma'ṣūm* (protected from major sins).

Thirdly, Surah al-Sajadah/32:16:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"They arise from their beds to pray to their Lord in fear of His punishment and in hope of His mercy, and they spend in charity out of what We have bestowed upon them" (Surah al-Sajadah/32:16).

The term "*tatajāfa*" signifies distancing and elevating so as not to touch, "*khauf*" means fear of leaving Allah SWT, and "*al-Ṭama*" refers to hope for His pleasure. "*Al-Maḍāji*" denotes the bed, and "*al-junūb*" (singular: "*janb*") is interpreted as the side or

ribs. Surah Al-Sajadah (32:15-17) continues the theme discussed in Surah Al-Sajadah (32:10-14), shifting the focus to believers, whereas Surah Al-Sajadah (32:10-14) highlights the behavior of disbelievers who oppose Islamic teachings. In this context, Surah Al-Sajadah (32:15-17) describes the deeds of the believers, while Surah Al-Sajadah (32:10-14) outlines the consequences of the disbelievers' rejection of religious truth.

This verse was revealed based on reports from Imam Ahmad, al-Tirmizi, al-Nasā'i, Ibn Mājah, al-Ṭabarī, al-Ḥākim, and Ibn Mardawaih, originating from Mu'āz bin Jabal. Mu'āz asked the Prophet Muhammad (SAW) about how to attain paradise and avoid hell. The Prophet explained that while this is a significant endeavor, it becomes easy if Allah wills it, achieved through the observance of the pillars of Islam. He mentioned several gates of goodness: fasting as a shield, charity that erases sins, and night prayer (*qiyām al-lail*), while reciting Surah Al-Sajadah (32:16-17). The Prophet described Islam as the head of all matters, prayer as its pillar, and jihad as its peak. He also emphasized that the tongue will be held accountable, as many inhabitants of hell are there due to careless speech.

According to al-Zuhailī's interpretation, the primary objective of this verse is to encourage acts of worship at night, particularly *qiyām al-lail*, and to foster prayer to Allah in tranquility and peace. The verse portrays that they also give charity generously and are blessed by Allah. The benefits of night prayer (*qiyām al-lail*) are personal (*lāzim*), while charity provides benefits both to the giver and to others (*muta'addī*). The phrase "*tatajāfa junūbuhum 'an Al-Maḍāji*" can be explained

by the act of dhikr (remembrance of Allah) within the context of worship, according to Ibn 'Abbās and al-Ḍaḥḥāk, or it may refer to night prayer, according to another opinion. Quraish Shihab notes that the prayer in this verse focuses on seeking Allah's forgiveness, as expressed in Surah Al-Ẓariyāt (51:17-18).

Fourthly, Surah al-Rūm/30:24:

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

"Among His signs is this: He shows you lightning, causing fear and hope. He sends down water (rain) from the sky, and with it, He revives the earth after its death (dryness). Indeed, in that are signs for a people who understand." (Surah al-Rūm/30:24).

This verse contains several terms that need to be understood linguistically. "*Al-Barq*" refers to lightning resulting from the friction of clouds, producing thunder and lightning. "*Khauf*" in this verse refers to the fear travelers have of lightning and thunder. "*Ṭama*" denotes the hope of residents for rain after experiencing drought. "*Ba'da maṭība*" means after the land has become barren. "*Ya'qilun*" refers to those who avoid sin by thinking and contemplating their actions, thereby restraining their desires. This verse relates to the previous three verses that signify the greatness of Allah SWT, such as human life, social interactions, and the process of soil fertility. The subsequent verse emphasizes that Allah is the One who sustains and regulates everything in the world.

Rain is a crucial factor for the survival of living beings on earth. The process of reviving barren land demonstrates Allah's power and

serves as evidence of His ability to resurrect the dead on the Day of Judgment. Q. Shihab interprets that the occurrence of rain is a sign of Allah's greatness, with lightning causing fear and hope for rain. "*Al-Tama'*" in this verse means a fervent hope because rain is beyond human control. The process of reviving barren land symbolizes resurrection after death in the hereafter.

The author argues that the verses in the Qur'an encompass various fundamental concepts in Islamic teachings related to worship, hope (*Tama'*), and fear (*khauf*) of Allah SWT. One of the verses discussing this is Surah *al-a'raf*/7:46, which describes a high place called *al-a'raf* that separates paradise and hell. In this place, people with a balance of good and bad deeds await Allah's judgment, fervently hoping (*Tama'*) to enter paradise. In Surah *al-a'raf*/7:56, Allah forbids humans from causing corruption on earth and teaches them to pray to Him with fear (*khauf*) of His punishment and hope (*Tama'*) for His mercy, emphasizing the importance of balancing fear and hope in worship and encouraging good deeds.

Surah *Asy-Syu'ara'*/26:51 depicts Pharaoh's magicians, who, after recognizing the miracles of Prophet Musa a.s., prayed for forgiveness for their sins with high hope (*Tama'*) and optimism, confident that Allah SWT would forgive their sins as they were the first to believe among Pharaoh's followers. In Surah *Asy-Syu'ara'*/26:82, Prophet Ibrahim a.s.'s hope (*atma'u*) for the forgiveness of his sins on the Day of Judgment reflects high optimism because forgiveness is Allah's prerogative, with minor mistakes considered

sins by Prophet Ibrahim since prophets are protected from major sins.

Surah *al-Sajadah*/32:16 emphasizes the importance of night worship (*qiyam al-lail*), where people pray with fear (*khauf*) and hope (*Tama'*) to Allah SWT and spend part of their wealth bestowed by Allah, balancing between personal worship (*salat*) and social charity (*infak*). Surah *al-Rum*/30:24 illustrates the signs of Allah's greatness through lightning that induces fear (*khauf*) and hope (*Tama'*) for rain, with the process of reviving dry land as proof of Allah's power to bring the dead to life as a sign for those who reflect.

Overall, these verses emphasize that hope (*Tama'*) and fear (*khauf*) are two crucial emotions in worshipping Allah, especially in the context of prayer. In Islamic perspective, prayer is one of the most essential forms of worship that reflects a servant's dependence on their Lord. Hope fosters optimism and perseverance in prayer, while fear keeps one away from sin and ensures that the prayer is grounded in sincerity and awareness of one's sins. Night worship (*qiyam al-lail*), involving night prayers and remembrance (*dhikr*), is a manifestation of deep fear and hope, demonstrating a servant's closeness to their Lord (vertical interaction). This aligns with Islamic teachings that encourage believers to pray with hope for Allah's mercy and fear of His punishment.

An example of hope for forgiveness can be seen in the story of Pharaoh's magicians who, after witnessing Prophet Musa a.s.'s miracles, prayed for forgiveness with great hope and optimism. Similarly, Prophet Ibrahim a.s. hoped for forgiveness of his sins

on the Day of Judgment. These examples underline that hope in prayer is an integral part of faith, accompanied by awareness of sins and a desire for self-improvement. Natural phenomena such as lightning and rain, which demonstrate Allah's greatness, evoke fear and hope in human hearts. This reminds humans of Allah's power over life and death and the importance of sincerely praying to Him.

Balance in worship, such as through prayer and charity, reflects the balance between hope and fear, as well as between personal and social obligations. Prayer as a form of vertical worship and charity as a form of horizontal worship guide Muslims to live a balanced life to achieve Allah's pleasure. In Islam, prayer is a means of direct communication with Allah, strengthening faith and depicting trust in His mercy and forgiveness. Hope in prayer strengthens faith and reflects belief in Allah's compassion and pardon, while fear ensures that the prayer is grounded in awareness of one's sins and the intention to improve oneself. Thus, the concept of prayer in Islam is a reflection of the balance between hope and fear, which is the fundamental basis of worship and drawing closer to Allah.

Implementation of *Al-Tāma'* in Modern Muslim Society

The integration of hope (*Tāma'*) and fear (*khauf*) in the daily lives of modern Muslim communities can be observed across various aspects of life, reflecting these principles in everyday actions and worship. Modern Muslims often incorporate hope and fear into their daily prayers (Siswadi, 2022, p. 18). For

instance, in prayers following obligatory or sunnah prayers, they seek protection from worldly and otherworldly hardships with a profound hope for Allah's mercy and a fear of His punishment. Prayers before commencing daily activities also reflect the belief that everything occurs by Allah's permission and will. The practice of night worship or tahajjud prayer is still maintained by many modern Muslims as a means to draw closer to Allah. This demonstrates a deep blend of fear and hope, as well as a desire to seek forgiveness and mercy from Allah (M. Yusuf, n.d., p. 10).

In the modern era, many Muslims set aside a portion of their income for zakat, infak, and sadaqah. This is done with the hope of receiving blessings and rewards from Allah, while also guarding against miserliness and selfishness, which are prohibited in Islam (Rosadi, 2019, p. 23). Modern Muslim communities utilize technology to support their worship, such as prayer reminder apps, digital Qur'an applications, and online donation platforms (Masrurah, 2019). This use of technology illustrates a balance between modern advancements and adherence to religious teachings, with the hope of facilitating worship and the fear of neglecting religious obligations.

Many modern Islamic educational institutions employ teaching methods that combine religious knowledge with general sciences. This approach aims to develop young Muslims comprehensively, mastering both religious and worldly knowledge, and maintaining a fear of losing spiritual values in modern life (Hernawati et al., 2024, p. 130; Sisdiknas, 2003). In social interactions,

modern Muslims strive to maintain good manners and morals, hoping to earn Allah's pleasure and avoiding behaviors that could lead to sin. Awareness of the importance of maintaining good relationships with others reflects a balance between vertical worship to Allah and horizontal worship towards fellow human beings. When facing natural phenomena such as disasters or climate change, modern Muslim communities view them as signs of Allah's greatness, reminding them to draw closer to Him. This prompts them to pray for safety and protection, with the fear of Allah's wrath if they neglect environmental stewardship (Hafizh, 2023, p. 36).

Overall, the implementation of the concepts of hope (*tama'*) and fear (*khauf*) in the daily lives of modern Muslim communities is reflected in various forms of worship and social interactions, all aimed at achieving a balanced life that is pleasing to Allah SWT. In the context of prayer etiquette, the principles of hope and fear also play a crucial role. Prayer etiquette includes politeness, sincerity, and submission before Allah. Prayers based on hope demonstrate complete trust in Allah's compassion and mercy, while fear ensures that prayers are offered with humility and a full awareness of one's sins and weaknesses. Hope in prayers strengthens faith and optimism, whereas fear keeps the heart submissive and free from arrogance. Thus, prayers imbued with hope and fear reflect good etiquette, showing the depth of faith and the submission of a servant to their Lord.

In practice, a Muslim who prays with hope and fear shows a high commitment to

Islamic teachings. They not only hope for their prayers to be answered but also strive to continually improve themselves and draw closer to Allah. Hope for Allah's mercy encourages them to keep striving and never despair, while fear of His punishment leads them to constant introspection and efforts to avoid sinful actions. This demonstrates that in every action and act of worship, a modern Muslim endeavors to integrate these two elements to achieve spiritual balance and a life that is pleasing to Allah SWT. Therefore, the concepts of hope (*tama'*) and fear (*khauf*) in prayer not only form a crucial foundation in daily worship but also serve as a guide in leading a meaningful life filled with true happiness under the mercy and protection of Allah SWT.

The implementation of the concepts of hope (*tama'*) and fear (*khauf*) in modern Muslim society profoundly influences religious practices, daily actions, and the context of prayer and its acceptance. Strong hope in Allah's mercy motivates individuals to pray with full confidence and trust, believing that Allah will answer their prayers, as they perceive Him as All-Hearing and All-Knowing (Sambas & Sukayat, 2007, p. 42). Concurrently, fear of Allah's punishment and awareness of one's sins prompt individuals to humble themselves in prayer, seek forgiveness, and ask for guidance, which further deepens their spiritual connection (Fathurrohman, 2012, pp. 27–28). Steadfast hope and healthy fear also drive consistency and spiritual presence in prayers, allowing for a more intense experience of these emotions, thus enhancing devotion and focus. Genuine hope and fear, grounded in spiritual

awareness, help purify intentions in prayer, increasing the likelihood of acceptance when prayers are made with sincere motives and an awareness of personal shortcomings (Yunus, 2018, p. 33). Moreover, these internalized feelings encourage actions consistent with the supplications, such as taking concrete steps to strengthen faith and resolve when praying for strength in facing trials (Siswadi, 2022, p. 20). By integrating hope and fear into their prayers, modern Muslims can enhance the sincerity, consistency, and effectiveness of their supplications, thereby increasing the likelihood of their prayers being answered.

By integrating sincere hope and a healthy fear into one's prayers, accompanied by appropriate actions, an individual can enhance the likelihood of their prayers being answered by Allah. This concept underscores the importance of spiritual awareness, sincerity of intention, and consistency in prayer, transforming it from a mere petition into an expression of a profound relationship between the worshipper and their Creator.

CONCLUSION

The author concludes that the concept of al-tama' in the Qur'an emphasizes the importance of balancing hope (*tama'*) and fear (*khauf*) in worship to Allah. This balance is particularly significant in the context of prayer. When hope and fear are in equilibrium, prayer in Islam becomes a direct means of communication with Allah, strengthening faith and fostering a closer relationship with Him. The implementation of the concepts of hope (*tama'*) and fear (*khauf*) within the Muslim community involves a complete trust in Allah, humility

and submission, consistency and presence of mind, sincerity of intention and spiritual awareness, and steadfastness in prayer (*istiqamah*).

This equilibrium is essential for achieving spiritual fulfillment and maintaining a deep connection with Allah. It encourages believers to engage in prayer with a heart full of hope and reverence, leading to a more profound and sincere worship experience. The practice of balancing hope and fear not only enriches individual spirituality but also reinforces communal bonds as Muslims collectively seek to align their intentions and actions with the divine will. Thus, the harmonious integration of *tama'* and *khauf* plays a pivotal role in nurturing a resilient and devout Muslim society.

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