



***DARI TAFATTAH KE INSTANSI PENGETAHUAN: STUDI KASUS
PEMANFAATAN ARTIFICIAL INTELLIGENCE OLEH MAHASISWA
PENDIDIKAN AGAMA ISLAM DI PERGURUAN TINGGI***

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Abstract

This study examines the narrative representation of Prophet Muhammad's miracles (mukjizat) in Mawlid Al-Barzanji through qualitative narrative analysis. The research investigates how this influential 18th-century devotional text employs sophisticated literary techniques to present miraculous events as both historical documentation and spiritual catalyst. The analysis focuses on pre-birth and birth narratives, revealing that Al-Barzanji utilizes rich metaphorical language, cosmic imagery, and symbolic representation to transform supernatural accounts into accessible spiritual teachings. Key findings demonstrate that the text employs light symbolism, genealogical metaphors, and cosmic transformation narratives to communicate complex theological concepts about prophetic nature and divine intervention. The study reveals that miraculous representations function through multiple literary strategies: metaphorical language makes transcendent realities comprehensible, cosmic imagery emphasizes universal significance, and symbolic genealogy presents divine preservation across generations. These narrative techniques serve pedagogical purposes by engaging readers emotionally, intellectually, and spiritually while fostering prophetic love (hubb al-rasul). The research contributes to understanding how Islamic devotional literature functions as literary theology, using poetic devices to transmit religious knowledge and cultivate spiritual transformation. The findings illuminate Al-Barzanji's enduring influence in Muslim communities by demonstrating how its sophisticated narrative construction bridges historical documentation and mystical contemplation, making miraculous events serve as vehicles for deeper spiritual understanding rather than mere supernatural curiosities.

Keywords: *Muhammad Abdul, Mawlid Barzanji, Prophetic Miracles, Representation*

PRELIMINARY

Islamic literature has long served as a vital medium for shaping religious understanding and spiritual consciousness among Muslim communities worldwide. Through various literary forms—from classical poetry and prose to devotional texts and mystical writings—Islamic literary tradition has functioned not merely as aesthetic expression, but as a profound vehicle for transmitting religious teachings, moral values, and spiritual experiences across generations (Najamuddin, 2018).

At the heart of Islamic belief stands the central figure of Prophet Muhammad (peace be upon him), whose exemplary life, teachings, and extraordinary spiritual experiences form the cornerstone of Muslim faith and practice. The Prophet's mukjizat (miracles) occupy a particularly significant position within Islamic theology, serving as dala'il al-nubuwwah (proofs of prophethood) that validate his divine mission and demonstrate the transcendent nature of his calling (Faozi & Himmawan, 2023). These miraculous events represent not merely supernatural

occurrences but profound spiritual signs that invite believers to contemplate the divine power working through the chosen messenger of Allah.

Among the most celebrated works in the Islamic literary tradition that captures these miraculous dimensions is *Mawlid Al-Barzanji*, more formally known as *Iqd al-Jawhar fi Mawlid al-Nabiy al-Azhar* (The Jeweled Necklace of the Resplendent Prophet's Birth). This masterwork by Ja'far b. Hasan al-Barzanji emerged in the mid-12th Hijri/18th century CE and has since gained extraordinary popularity throughout the Muslim world, particularly in Arab-speaking regions and the Indonesian archipelago (Maksum, 2013). The work represents a masterful synthesis of poetic artistry and religious devotion, weaving together biographical elements, theological reflections, and vivid descriptions of the Prophet's miraculous experiences.

The historical context of Al-Barzanji's emergence reflects the broader revival of Prophetic love (*hubb al-rasul*) that characterized Islamic intellectual and spiritual life during this period. Written during an era when Muslim communities sought to strengthen their spiritual connections to the Prophet through various forms of devotional literature, Al-Barzanji emerged as a response to the collective need for accessible yet profound expressions of Prophetic veneration (Mashur, 2017). The work's enduring popularity in both liturgical settings and private devotional practices attests to its success in nurturing faith and devotion among believers.

The fundamental purpose of Al-Barzanji—to nurture and strengthen the love for the Prophet Muhammad among believers—directly connects to its sophisticated treatment of miraculous narratives. By presenting the Prophet's mukjizat within a carefully crafted poetic framework, the text serves not only as historical documentation but as a means of spiritual edification and emotional engagement (Fitria & Maghfiroh, 2023). This dual function of education and inspiration reveals the complex relationship between literary representation and religious meaning within Islamic devotional literature.

This study seeks to examine how *Mawlid Al-Barzanji* represents the miraculous aspects of Prophet Muhammad's life and mission, analyzing the narrative patterns and stylistic characteristics employed in depicting these divine signs. The research aims to understand how these literary representations contribute to the cultivation of faith (*iman*) and love for the Messenger (*hubb al-rasul*) among readers and listeners, thereby illuminating the text's function as both artistic achievement and spiritual catalyst (Naser & Cahyadi, 2021).

The investigation encompasses several interconnected dimensions. First, it identifies and systematically categorizes the various miracles of the Prophet that are narrated within the text, creating a framework that illuminates the breadth and theological significance of miraculous events that Al-Barzanji encompasses. Second, it analyzes the narrative style and literary rhetoric employed in recounting these miracles, examining how the text utilizes poetic and rhetorical devices to enhance the impact and memorability of these sacred narratives (Septiani et al., 2023). Finally, it elucidates the theological and spiritual implications of Al-Barzanji's particular approach to depicting the Prophet's miracles, exploring how the work's literary choices serve broader religious purposes and contribute to the spiritual formation of its audience (Nisa & Hasan, 2019).

Through this comprehensive analysis, the study contributes to the broader understanding of how Islamic literature functions as a vehicle for religious transmission and spiritual transformation, while providing specific insights into one of the most influential works in the *mawlid* tradition (Atqiya & Khafifi, 2024).

THEORETICAL REVIEW

The analysis of miraculous narratives in Islamic devotional literature requires a multifaceted theoretical framework that encompasses both literary and theological dimensions. This study draws upon narrative analysis theory, particularly focusing on how sacred texts construct meaning through storytelling techniques and rhetorical strategies (Najamuddin, 2018).

Narrative theory provides essential tools for understanding how Al-Barzanji structures its miraculous accounts, employing specific literary devices to create emotional resonance and spiritual impact among its audience.

The concept of mukjizat (miracles) within Islamic theology forms a fundamental theoretical foundation for this research. As Faozi & Himmawan (2023) note, the spiritual values embedded in Al-Barzanji reflect deeper theological understandings of prophetic miracles as manifestations of divine power. Islamic scholars have long distinguished between different categories of divine signs, including mu'jizat (miracles specific to prophets), karamat (saintly wonders), and maunah (divine assistance). The theological framework surrounding prophetic miracles emphasizes their function as dala'il al-nubuwwah (proofs of prophethood), serving not merely as supernatural displays but as confirmation of divine revelation and prophetic authenticity.

The tradition of mawlid literature, within which Al-Barzanji belongs, represents a distinct genre of Islamic devotional writing that emerged during the medieval period. Mashur's (2017) analysis reveals that Al-Barzanji's mawlid contains complex layers of interpretation that extend beyond simple biographical narration. This literary tradition combines biographical elements with spiritual reflection, creating texts that serve both educational and devotional purposes. As Maksum (2013) observes, the genre's development reflects broader trends in Islamic spirituality, particularly the emphasis on developing emotional connections to the Prophet through detailed contemplation of his exemplary qualities and miraculous experiences.

Rhetorical analysis provides another crucial theoretical lens for examining how Al-Barzanji constructs its miraculous narratives. Septiani et al.'s (2023) analysis of the text's Arabic linguistic structures demonstrates how classical Arabic rhetoric shapes the presentation of sacred content. Classical Arabic rhetoric, with its emphasis on bayan (eloquence), badi' (embellishment), and ma'ani (meanings), offers a framework for understanding the sophisticated literary techniques employed in the text.

The theoretical concept of symbolic representation in Islamic literature proves particularly relevant for this study. Mirnawati, Kasim, & Aliah (2016) semiotic analysis of Al-Barzanji reveals how mythological symbols function within the text to convey deeper spiritual meanings. Similarly, Atqiya and Khafifi's (2024) application of Roland Barthes' semiotics to Al-Barzanji demonstrates how symbolic elements operate at multiple levels of signification. This symbolic dimension illuminates how Al-Barzanji creates vivid representations of miraculous events that transcend literal description.

Contemporary reader-response theory provides valuable insights into how Al-Barzanji's audience engages with miraculous narratives. Naser and Cahyadi's (2021) study of Al-Barzanji's function as social therapy demonstrates how the text generates meaning through communal engagement and individual reflection. The text's function within religious practices creates multiple layers of meaning that emerge through the interaction between text and reader.

The concept of moral and spiritual education (tarbiyah) offers another theoretical framework for understanding Al-Barzanji's function. Research by Fitria & Maghfiroh (2023) indicates that the text contains profound educational values related to the Prophet's character, which are transmitted through narrative engagement. Similarly, Pendidikan et al.'s (2019) analysis reveals how Al-Barzanji serves as a vehicle for moral education through its presentation of prophetic exemplars.

Sociological perspectives on religious literature provide additional theoretical depth for understanding Al-Barzanji's cultural function. Bachmid (2014) study of Al-Barzanji in North Sulawesi communities demonstrates how the text operates within specific cultural contexts while maintaining its universal spiritual appeal. This sociological dimension helps explain how

miraculous narratives function differently across various cultural settings while retaining their core spiritual significance.

METHOD

This study employs a qualitative research methodology with a focus on narrative analysis to examine the representation of Prophet Muhammad's miracles in Mawlid Al-Barzanji. The qualitative approach is particularly suited for investigating literary texts that carry deep cultural and religious significance, as it allows for comprehensive exploration of meaning, symbolism, and interpretive dimensions that quantitative methods cannot adequately capture (Mey, 2022). The research design incorporates elements of textual analysis, content analysis, and hermeneutic interpretation to provide a multifaceted examination of miraculous narratives within Al-Barzanji.

The primary data source is the complete text of Mawlid Al-Barzanji, specifically focusing on sections containing explicit references to Prophet Muhammad's miracles. Data collection involves systematic identification and cataloging of miraculous narratives, followed by detailed textual analysis of each passage. The analytical framework draws upon narrative theory to examine how Al-Barzanji constructs its miraculous accounts, while content analysis techniques categorize miracle types and identify recurring themes. The study incorporates comparative analysis to situate Al-Barzanji's treatment of miracles within the broader context of Islamic literature, examining how similar narratives are presented in other mawlid texts and devotional literature.

The methodological approach recognizes the spiritual and cultural sensitivity required when analyzing religious texts, maintaining balance between academic rigor and respect for the text's sacred significance. Validation is achieved through triangulation of multiple analytical approaches and consultation with existing scholarly literature on Al-Barzanji. Ethical considerations include appropriate handling of sacred texts, accurate representation of religious content, and sensitivity to the beliefs of communities that use Al-Barzanji in their religious observances.

FINDINGS AND DISCUSSION

Miraculous Representations in Pre-Birth and Birth Narratives

The analysis of Mawlid Al-Barzanji reveals sophisticated literary techniques in representing Prophet Muhammad's miracles, beginning with the pre-birth period. Al-Barzanji employs rich metaphorical language to describe cosmic phenomena that preceded the Prophet's arrival, demonstrating how miraculous events transcend ordinary temporal boundaries.

Cosmic Transformation as Divine Sign

The text presents a remarkable transformation of the natural world upon the Prophet's conception:

"وَكُسِيتِ الْأَرْضُ بَعْدَ طَوْلٍ جَدْبِهَا مِنَ النَّبَاتِ حُلًّا سُنْدُسِيَّةً"

"And the earth was clothed, after its long drought, with thick silk garments of vegetation"

This passage represents more than environmental change; it symbolizes the spiritual barrenness that preceded the Prophet's mission being replaced by divine blessing. The metaphor of "thick silk garments" (حُلًّا سُنْدُسِيَّةً) evokes the finest paradise clothing, suggesting that the Prophet's presence transforms the mundane world into something approaching divine beauty. The literary technique here demonstrates how Al-Barzanji uses material imagery to convey spiritual realities, making abstract theological concepts tangible for readers.

The miraculous communication between creation and the unborn Prophet is portrayed through the verse:

"وَنَطَقَتْ بِحَمْلِهِ كُلُّ دَابَّةٍ لِّفَرِيشٍ بِّفَصَاحِ الْأَلْسُنِ الْعَرَبِيَّةِ"

"Every animal of Quraish spoke of his pregnancy in eloquent Arabic tongues"

This miraculous account represents the universal recognition of the Prophet's significance. The specific mention of "eloquent Arabic" (فَصَاحِ الْأَلْسُنِ الْعَرَبِيَّةِ) serves multiple symbolic functions: it emphasizes the linguistic miracle of the Quran, establishes the Prophet's connection to Arab culture, and suggests that divine revelation necessitates perfect linguistic expression. The representation transcends literal animal speech to symbolize how all creation bears witness to divine truth.

The Luminous Birth Miracle

Al-Barzanji's description of the Prophet's birth employs light symbolism extensively:

"فَوُلِدَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُورًا يَتَلَأَلُ سَنَاهُ"

"She gave birth to him with his light gleaming brilliantly"

The representation of the Prophet as "light" (نُورًا) connects to the Quranic concept of divine light (Quran 24:35) and establishes a theological foundation for understanding the Prophet's miraculous nature. This is not merely poetic embellishment but reflects the Islamic theological principle that the Prophet possesses a luminous essence that distinguishes him from ordinary humanity. The verb "يَتَلَأَلُ" (gleaming) suggests dynamic, active light that illuminates and transforms its surroundings.

The accompanying poetic verse reinforces this light symbolism:

"وَمُحْيَا كَالشَّمْسِ مِنْكَ مُضِيءٌ ﴿٥﴾ أَصْفَرَتْ عَنْهُ لَيْلَةٌ غَرَاءُ"

"A face like the sun shining from you, revealed by a radiant night"

The comparison to the sun creates a paradox: night becomes radiant through the Prophet's birth. This literary device represents the theological concept that the Prophet's arrival transforms spiritual darkness into light, ignorance into knowledge. The phrase "لَيْلَةٌ غَرَاءُ" (radiant night) employs oxymoron to emphasize the miraculous nature of the event—ordinary natural laws are suspended in the presence of divine intervention.

Miraculous Physical Perfection and Divine Preparation

Al-Barzanji's representation of the Prophet's physical condition at birth reveals multiple layers of miraculous meaning:

"وَوُلِدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظِيفًا مَخْتُونًا مَقْطُوعَ السُّرِّ بِيَدِ الْقُدْرَةِ الْإِلَهِيَّةِ"

"He was born clean, circumcised, with his umbilical cord cut by the hand of divine power"

This description presents the Prophet as born in a state of ritual purity, suggesting that divine preparation eliminates the need for human intervention in achieving spiritual cleanliness. The phrase "بِيَدِ الْقُدْرَةِ الْإِلَهِيَّةِ" (by the hand of divine power) metaphorically attributes human-like action to divine power, creating an anthropomorphic image that makes divine intervention comprehensible while maintaining theological transcendence.

The description continues with additional miraculous elements:

"طَيِّبًا دَهْنًا مَكْحُولَةً بِكُلِّ الْعِنَايَةِ عَيْنَاهُ"

"Fragrant, anointed with oil, his eyes lined with the kohl of divine care"

The metaphor of "كُحْلُ الْعَيْنِ" (kohl of divine care) transforms a common cultural practice into a symbol of divine attention. In Arabian culture, kohl serves both cosmetic and protective functions for the eyes. By attributing this to "divine care," Al-Barzanji suggests that the Prophet's spiritual vision is divinely enhanced from birth, preparing him for his prophetic mission of seeing spiritual truths that others cannot perceive.

Prophetic Genealogy as Miraculous Preservation

Al-Barzanji's treatment of the Prophet's genealogy presents lineage as a miraculous preservation extending across generations:

"حَفِظَ إِلَهُ كَرَامَةً لِمَحَمَّدٍ ﷺ أَبَاءَهُ الْأَمْجَادَ صَوْنًا لِاسْمِهِ"

"Allah preserved his noble ancestors in honor of Muhammad, protecting his name"

This verse represents divine intervention in human history, suggesting that Allah's providence extends backward through time to ensure the Prophet's noble lineage. The concept of temporal miraculous intervention challenges linear causation—the future Prophet's significance affects past generations. This theological sophisticated representation suggests that divine planning operates outside normal temporal constraints.

The following verse reinforces this miraculous preservation:

"تَرَكُوا السَّفَاحَ فَلَمْ يُصِيبْهُمْ عَارُهُ ﷻ مِنْ آدَمَ وَإِلَى أَبِيهِ وَأُمِّهِ"

"They abandoned adultery, so its shame did not touch them, from Adam to his father and mother"

This representation presents moral purity as a miraculous preservation spanning from Adam to the Prophet's parents. The claim of unbroken moral lineage represents divine protection as a miraculous force that operates across generations. This literary technique transforms genealogy from mere biological inheritance into a spiritual miracle of divine preservation.

Symbolic Representation of Prophetic Superiority

Al-Barzanji employs sophisticated metaphorical language to represent the Prophet's unique status:

"نَسَبٌ تَحْسَبُ الْعُلَا بِحَلَاهُ ﷻ فَلَدْنَهَا نُجُومُهَا الْجُوزَاءُ"

"A lineage that nobility considers for its beauty, which Orion has adorned with its stars"

The metaphor of celestial decoration represents the Prophet's genealogy as cosmically significant. Orion (الْجُوزَاءُ), one of the most prominent constellations, symbolizes the highest levels of celestial beauty and order. By suggesting that this constellation "adorns" the Prophet's lineage, Al-Barzanji creates a representation where earthly nobility is validated by celestial approval, emphasizing the miraculous nature of the Prophet's origins.

The complementary verse extends this metaphor:

"حَبْدًا عَقْدُ سُوْدَدٍ وَفَخَّارٍ ﷻ أَنْتَ فِيهِ الْيَتِيْمَةُ الْعَصْمَاءُ"

"How excellent is this necklace of leadership and glory, in which you are the unique protected pearl"

The "unique protected pearl" (الْيَتِيْمَةُ الْعَصْمَاءُ) metaphor presents the Prophet as simultaneously rare and divinely protected. In Arabic literary tradition, "الْيَتِيْمَةُ" refers to a pearl so unique that it has no match, while "العصماء" suggests divine protection from fault or harm. This representation communicates the Prophet's incomparable status and his miraculous protection from spiritual corruption.

Cosmic Recognition and Universal Celebration

Al-Barzanji's representation of cosmic celebration demonstrates how miraculous events transcend normal boundaries between different realms of existence:

"وَتَبَاشَرَتْ وَحُوشُ الْمَشَارِقِ وَالْمَغَارِبِ وَدَوَابُّهَا الْبَحْرِيَّةُ"

"The wild beasts of the East and West and their sea creatures celebrated with each other"

This representation suggests that the Prophet's arrival creates universal harmony that transcends geographical and biological boundaries. The miraculous element lies not merely in animals displaying human-like behavior, but in the dissolution of natural barriers between different species and environments. This cosmic celebration represents the Prophet's mission as a universal message that reunites all creation in recognition of divine truth.

The text continues with broader cosmic implications:

"وَاحْتَسَتِ الْعَوَالِمُ مِنَ السُّرُورِ كَأَنَّ حُمَيَّاهُ"

"All worlds drank from the cup of joy"

The metaphor of worlds "drinking from the cup of joy" (كَأَنَّ حُمَيَّاهُ) anthropomorphizes the cosmos itself, suggesting that miraculous events create emotional responses in non-human entities. This representation transcends the boundaries between animate and inanimate, conscious and unconscious, suggesting that the Prophet's significance operates at levels beyond ordinary human comprehension.

Interpretive Synthesis

The analysis reveals that Al-Barzanji's representation of miracles operates through multiple literary strategies that serve specific theological and spiritual functions. The text employs metaphorical language not merely for aesthetic effect but to make transcendent spiritual realities accessible to human understanding. Each miraculous representation serves pedagogical purposes, teaching readers about the Prophet's unique nature and divine mission.

The sophisticated use of light symbolism, cosmic imagery, and genealogical metaphors creates a multi-layered textual experience that engages readers on emotional, intellectual, and spiritual levels simultaneously. Al-Barzanji's literary techniques transform historical narration into mystical contemplation, making the miraculous elements serve as vehicles for deeper spiritual understanding rather than mere supernatural curiosities.

The text's representation of miracles ultimately functions as a form of literary theology, using poetic and rhetorical devices to communicate complex theological concepts about the Prophet's nature, mission, and significance. Through careful analysis of these representations, we can understand how Al-Barzanji contributes to the development of prophetic love (hubb al-rasul) by making miraculous events emotionally resonant and spiritually transformative for its audience.

CONCLUSION

This narrative analysis of Mawlid Al-Barzanji reveals sophisticated literary techniques in representing Prophet Muhammad's miracles that transcend simple biographical narration. The

study demonstrates how Al-Barzanji employs complex literary strategies—light symbolism, cosmic imagery, and metaphorical language—to transform miraculous accounts into vehicles for spiritual education and religious transformation.

The analysis of pre-birth and birth narratives shows that Al-Barzanji constructs miraculous representations through interconnected techniques that make abstract theological concepts tangible and comprehensible. The extensive use of light symbolism establishes the Prophet's luminous essence as a theological principle, while cosmic transformation narratives demonstrate how miraculous events operate beyond normal temporal boundaries. The treatment of prophetic genealogy as miraculous preservation across generations represents divine intervention that challenges conventional causation while affirming divine providence.

The research findings indicate that Al-Barzanji's narrative techniques serve multiple simultaneous functions: educational, devotional, and transformative. The text successfully integrates historical documentation, poetic artistry, and spiritual guidance within a cohesive framework that engages readers emotionally, intellectually, and spiritually. This multi-layered approach explains the text's enduring popularity across diverse Muslim communities and its effectiveness in cultivating prophetic love (*hubb al-rasul*).

The study contributes to understanding how Islamic devotional literature operates as literary theology, using sophisticated rhetorical devices to transmit religious knowledge while fostering spiritual transformation. The findings illuminate the complex relationship between literary representation and religious meaning within the mawlid tradition, demonstrating how textual construction serves profound spiritual purposes. Al-Barzanji's careful representation of prophetic miracles continues to function as both historical preservation and spiritual catalyst, affirming the power of well-crafted religious literature to nurture faith across successive generations.

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