

METHODOLOGY OF AHLUS SUNNAH WAL JAMAAH IN WRITING THE HISTORY OF ISLAMIC CULTURE

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***Abstract.** The method of writing the history of Ahlus Sunnah wal Jama'ah is to rely on syar'i sources and prioritize it from other sources, must be based on correct Islamic creed, understand the condition of historical objects and ensure their truth, topics about a nation must be based on fair and inshaf fact , use the science of jarh wat ta'dil in tying up several contradictory narrations, referring to the books of hadith, especially in the early events of Islam, being careful in quoting from the books of heretics and non-Muslim books, paying attention to the conditions at the time of the events, use Islamic terms..*

***Keywords:** Historical Writing Method, Ahlus Sunnah Wal Jama'ah.*

Abstrak. Metode penulisan sejarah Ahlus Sunnah wal Jama'ah adalah dengan mengandalkan sumber syar'i dan mengutamakan dari sumber lain, harus berdasarkan akidah Islam yang benar, memahami kondisi benda-benda bersejarah dan memastikan kebenarannya, topik tentang suatu berbangsa harus berlandaskan pada fakta yang adil dan inshaf, menggunakan ilmu jarh wat ta'dil dalam mengikat beberapa riwayat yang kontradiktif, mengacu pada kitab-kitab hadits, terutama pada masa-masa awal Islam, berhati-hati dalam mengutip dari kitab-kitab bid'ah dan kitab-kitab non muslim, dengan memperhatikan kondisi pada saat kejadian, menggunakan istilah-istilah islami.

Kata kunci: Metode Penulisan Sejarah, Ahlus Sunnah Wal Jama'ah.

1. INTRODUCTION

The history of a nation is not only to decorate a library catalog. It becomes an important lesson for the nation itself when facing a similar situation someday, as the Arabic proverb التاريخ نفسه [*history repeats itself*] (Ibrahim (1997). So it is very important to know the history of a nation, because it can be a valuable reference for the nation [1].

The validity of a history is also a very important demand because this history writing error will result in a change in national identity. Mistakes in writing history are not a myth, Prof. Dr. Kuntowijoyo conveyed that there were several parts of history writing errors, including topic writing errors, source collection errors, verification errors, interpretation errors and writing errors. (Kuntowijoyo, 2013) .[3]

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The history of Islamic culture is part of the identity of adherents of Islam, misunderstanding, interpreting or even being wrong in writing this history will have fatal consequences [4]. This is because the history of Islam indirectly has an influence on the faith of its readers. For example, there is a prohibition against criticizing the companions of the Prophet ﷺ in his words: لا ابي [*don't criticize my friends*] (HR. Muslim no. 2540) is a firm warning to Muslims not to haphazardly cite history that seems to corner the companions of the Prophet ﷺ. As is the case with the *tahkim history passage* narrated by Abu Mikhnaf, one of the judges cornered the incident which he labeled a traitor . Likewise, the events surrounding the death of the Prophet ﷺ which some chroniclers describe the greed and tendency of the Prophet's companions towards the ﷺ world.

What is the purpose of the chroniclers who cornered these friends? Aren't they also Muslims who are required to protect themselves from criticizing the companions of the Prophet ﷺ? So how do the Ahlus Sunnah actually write the history of Islamic culture?

2. LITERATURE REVIEW

2.1 Ahlus Sunnah Wal Jamaah

Ahlu Sunnah are two words derived from the Arabic *ahl* (اهل) which means family, population, citizens, and appropriate. While the second fragment is *assunnah* (السنة) which means path, method, view of life (Al-Atsari, 2006) .

In terms of terminology, according to (Al-Atsari, 2006) *Assunnah* is the Prophet's instructions about knowledge, creed, words, deeds and religious determination, the opposite of which is *bid'ah* . So the opposite of *ahlussunnah* is *ahlul bid'ah*. Meanwhile, according to Shuhud (2018), the term *ahlussunnah* means people whose main guidance in religion is the Qur'an and the Sunnah of the Prophet ﷺ. According to Waskito[5] (2012), Ahlus Sunnah wal Jamaah are the companions of the Prophet ﷺ and those who make these companions of the Prophet ﷺ as role models in religion. Meanwhile, according to Na'im et al (2021)[6] Ahlus Sunnah are those who believe in Islam and follow the religious way of one of the four schools of thought (Hanafi, Maliki, Shafi'iy, and Hambaliy).

Thus it can be concluded that the *Ahlu Sunnah wal Jamaah* are Muslims who make the Qur'an and the Prophet's hadith as religious instructions and follow the understanding of the Prophet's companions in understanding both.

Ahlu Sunnah wal Jamaah makes the Al-Quran and authentic hadiths from the Prophet ﷺ as religious guidelines and instructions [7]. Their method of receiving news is to confirm the truth first. As Allah guides ﷻ in His word Surah Al Hujurat [49] verse 6:

الْيَهَا الَّذِينَ آمَنُوا اءَكْم اسِقُ ا

" *O you who believe, when a wicked person comes to you with news, then examine it carefully.* "

2.2 Writing the History of Islamic Culture

Sjamsuddin (2007) and Mulyana (2009)[8] mention that the term history in Indonesia often uses the words *chronicle*, *fiber kanda*, *poetry*, *wawacan*, *hikayat*, *history*, *speech*, *salsilah*, *stories of manurung*, and *tambo*. Linguistically, history comes from Arabic, *syajarah* (tree), while in Arabic history itself is called the *date* which has the meaning of notification of things related to time, because it is very

closely related to time, history is identical with the science that defines events that have passed. by concentrating on determining the time of the event (Usman, 1976).

Islamic history usually deals with Islamic culture and civilization. The use of the term "culture" comes from the Sanskrit *buddhayah* (singular form: *buddhi*) which means reason or mind. Culture means a system of ideas, feelings, actions and works that are the result of human reason in people's lives (Koentjaraningrat, 2005). According to JJ Honingmann in Koentjaraningrat (2005) culture has three aspects, namely ideas, activities and artifacts.[9]

Culture in Arabic is *tsaqafah* , while civilization in Arabic is *hadarah* . The word *tsaqafah* besides having a cultural meaning, also has the meaning of *education* (education) while *hadharah* has the root word *hadhar* which means city (Wehr, 1980). So the correlation between *tsaqafah* and *hadharah* is the quality of science and progress represented by the condition of the city. Thus it can be concluded that the development of culture is determined by the progress of science (Rofiq, 2017).[10]

Among the benefits of historical science is being able to provide an explanation of contemporary phenomena by looking at relevant past events. And make it a reference in moral education and the formation of a superior personality. Therefore, the Muslims are the people who gave birth to the most historical works, Muslim historians have written works very much.

Among the factors that support the many historical works from among Muslims are the suggestions of the Quran and Hadith to make history, the stories of previous people as learning, for example the letter Ar Rum [30] verse 9:

أَوَلَمْ يَأْتِ الْبَنِيَّانَ الْبَنِيَّانَ لِيُحْكِمُوا لَدَيْهِمْ

" *And did they not travel on the earth and see what was the end of those before them (who denied the apostle)?* Likewise in Surah Al Hasyr [59] verse 18:

أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ لِنَنْظُرَ الْإِغْدَى اتَّقُوا اللَّهَ

"*O you who believe! Fear Allah Ψand let everyone pay attention to what he has done (history) for tomorrow (hereafter), and fear Allah Ψ.*" Therefore, the Qur'an presents a lot of historical stories of the past as a lesson, even two thirds of the Qur'an is the story of the Children of Israel as a lesson for Muslims. The *second* factor that influences the writing of Islamic history by Muslim historians is the process of collecting and writing the hadiths of the Prophet who became the pioneer and motivation for the development of the science of history with the many *scientific rihlah* of the scholars throughout the country to obtain the hadiths of the prophet which are widely spread among the scholars in all corners of the world Islamic countries [11], [12]. The *third* factor is the relevance of a country's past cultural history, which is needed by the country's leaders to help find solutions to problems that arise in the country they lead. According to Rofiq (2017), the supporting factors for the many works of Muslim historians are as a counterweight to the arrogance of non-Muslim countries controlled by Muslims against their cultural history before the arrival of Islam in their country.

According to Abdullah (2004)[13] the development of Islamic history writing at the beginning of the third century Hijriyah experienced its heyday, this was due to several factors, including:

1. The availability of historical study materials along with the existence of government institutions during the Abbasid dynasty.

2. Muslim historians take advantage of the data contained in these government institutions, such as official agreement documents, political correspondence, population censuses.
3. Activities of translating scientific works from non-Arabic languages into Arabic.
4. The means of transportation between Islamic regions that have been provided that make it easier for students and Muslim historians to get historical information.

The great attention of Muslims to the writing of history does not make the science of history equal with other Islamic sciences. Rofiq (2017) mentions that some Muslim scholars are trying to include the science of history in the third part of the ten major sections of Islamic sciences. Even al-Khwarizmi grouped the science of history into the Islamic sciences after grouping all sciences into two major sections, namely *ulum al Arab* (Arabic or Islamic sciences) and *ulum al ajam* (non-Arabic sciences). So Rofiq (2017) concludes that the science of history has a very close relationship with Islamic sciences, such as the history of the prophet's life ρ , his wars, also related to lineage science, *thabaqat* (a collection of biographies of figures), including biographies of scientists, hadith scholars, fiqh scholars. There is a very close relationship between the writing of the hadiths of the Prophet ρ and the writing of Islamic history, where the writing of Islamic history by mentioning a series of sources that have historical information. Muslims are the ones who started the historical writing method with this method, so that Islamic history supports the knowledge of the Prophet's hadith ρ which is the second source of Islamic law.

2.3 History Writing Method

The historical writing method is a method that must be done by historical writers with the aim that the history written has a relationship between events in a history and also has a relationship or influence with current conditions.

Madjid and Wahyudhi (2014)[14] detail the flow of the historical methodology which consists of four paths that must be passed in writing history, namely:

1. Heuristics

The word *heuristic* comes from the Greek word meaning to find or collect sources. The materials that have been found are then used as tools in the writing of history. There are three categories of historical sources, namely: *first*, material or material sources such as writings, documents, archives, photographs, and others. *Second*, oral sources in the form of sources, witnesses, actors, descendants, generations. Due to the very large scope, a systematic and structured classification is needed in this historical research, including based on time, region, country, ethnic group, topic or subject. This heuristic technique can be implemented by means of literature studies, archive studies, interviews, and observations.

2. Source Critic

After the historical sources are collected, verification or testing of sources, both internal and external, is required. *Internal criticism* aims to assess the feasibility or credibility of historical sources. While *external criticism* aims to assess the validity and authenticity of sources.

3. Interpretation

After the historical facts are compiled, interpretation is needed to analyze and compare the facts so that they can be made into a coherent whole. Interpretation in history refers to the historical writer's interpretation of an event, where the author provides a theoretical view on a historical event. Historical writers are required to imagine how a historical event occurred based on the historical sources they have obtained. The imagination of historical writers cannot be allowed to run wild without being limited by the facts contained in historical sources.

4. Historiography

Historiography is the process of writing history based on historical sources that have been found, assessed, selected and criticized. In writing history, one must pay attention to writing rules such as punctuation, discussion and writing format, use of terms and references to historical sources.

After the stages and plots of historical writing have been passed, historical sources have been collected, criticized, interpreted and written down, creating a historical work that can be enjoyed.

However, historical works that have been published are not free from errors. In this case, Kuntowijoyo (2018) suggests several mistakes made by historians, including: *First*, errors in topic selection, this error occurred in several ways including Baconian errors, too many questions, dichotomous questions, metaphysical errors and fictitious topics. *Second*, errors in collecting sources such as holism, pragmatic, *ad hominem*, quantitative, and aesthetic errors. *Third*, errors in verifying such as *pars pro toto*, *toto pro pars* errors, errors in assuming public opinion as a fact, or considering personal opinions as facts, errors in detailing exact numbers, errors in speculative evidence. *Fourth*, errors in interpreting this form of error include errors in not distinguishing reasons, causes, conditions, and motivations as well as *post hoc errors*, *propter hoc* errors, editorial errors, excessive pluralism errors. *Fifth*, errors in writing such as narrative errors, arguments, and generalizations. These errors are conveyed so that historians are able to think more in accordance with the logic of historical science.

3. RESEARCH METHOD

The article research method uses literature study. The data is a collection of articles relevant to this study, namely about Islamic studies related to culture and writing methodologies. Classification of data is used to form themes, concepts, and theories. The results of the study represent the overall interpretation of the existing relevant literature[15].

4. RESULT AND DISCUSSION

Ahlu Sunnah wal Jamaah has important rules in receiving news, such as strict selection in receiving the hadith of the Prophet ﷺ, receiving one news there is also a rule of *tatsabbut* as confirmed in the letter Al Hujurat [49] verse 6:

الَّذِينَ آمَنُوا إِعْظَمُوا اسْمًا

"O you who believe, when a wicked person comes to you with news, then examine it carefully."

The beginning of *Ahlu Sunnah wal Jama'ah* selective in receiving news was when there was *slander* among Muslims since the killing of Uthman *radhiyallahu anhu*. Muhammad bin Sirin a *tabi'in* in Al Khamis (1999)[16] stated that before there

was no question about *isnad* (a series of sources), when there was slander then the scholars asked from whom the news was brought, if all the narrators were *AhluSunnah* then the news was accepted. , if the bearer is *a heretic* then the news is not accepted.

The result of writing the history of an event from each author does not necessarily become a historical fact that cannot be criticized, even though it has gone through the stage of source criticism from the author [17], [18], [19]. It is possible that this historical writing has errors in terms of the validity and authenticity of the historical sources used or weaknesses in terms of the historical writer's misinterpretation. Al Khamis (1999) reminds to be careful when reading a history book so as not to lean towards the conclusions of the opinions of historical writers, must look back at the origin of the historical history, not to the personal opinion of the historical writer's interpretation.

Furthermore, Al Khamis (1999) suggests two important points in reading history, especially history relating to the companions of the Prophet ﷺ. First, believe that the companions of the Prophet are the best people after the prophets, because Allah ﷻ and the Prophet ﷺ praise them and explain that the companions of the Prophet are the most important people after the prophets. Second, understand that the companions of the Prophet are not human beings who are protected from mistakes, although we believe that their agreement is protected from mistakes, but they are not personally protected from mistakes, guarding against mistakes is only owned by the prophets and angels.

Among the forms of praise of Allah ﷻ towards the companions of the Prophet ﷺ is the letter Al Fath [48] verse 29:

محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم تربهم ركعا سجدا يبتغون فضلا من الله ورضوانا
سيماهم في وجوههم من اثر السجود ذلك مثلهم في التوراة ومثلهم في الانجيل كزرع اخرج شطه فازره
فاستغلظ فاستوى على سوقه يعجب الزراع ليغيظ بهم الكفار وعد الله الذين امنوا وعملوا الصالحات اجرا

"Muhammad is the messenger of Allah and those who are with him are harsh with the disbelievers, but have compassion on their fellowmen. You see them bowing and prostrating seeking Allah's bounty and His pleasure. There were marks of prostration on their faces. These are their qualities (revealed) in the Torah and their qualities (revealed) in the Bible, namely, like a seed that sprouts, then the shoot grows stronger and becomes large and upright on the stem; the plant pleases the cultivators because Allah wants to irritate the hearts of the disbelievers (with the power of the believers). Allah promises those who believe and do good among them, forgiveness and a great reward."

The Prophet also praised his companions in his saying:

لا ابي لو انفق لا لغ لا

"Don't criticize my friends, if you spend gold as big as Mount Uhud, you can't compete with their one mud infaq (companions) and it's not even half a mud."

There is no doubt that the method of historical transmission is different from the method of transmitting the hadith of the Prophet although there are similarities in certain parts. The narration of the Prophet's hadith is different from the narration of other news stories. Because the Prophet's hadith is the legal foundation and the limitations of the Shari'a, related to the basic law of the Shari'a, the scholars are really careful in the transmission of the Prophet's hadith. Unlike other news reports, although it is important, especially when discussing *slander* that occurred among the

companions of the Prophet ﷺ, it is not like the consequences of the Prophet's hadith ﷺ. Al Kafijiy (1990) states that historians are not forbidden to narrate history from historically weak words with the aim of being a motivation and warning and learning and must be accompanied by warnings about the weakness of these statements, but it is forbidden for historians to cite weak statements when it comes to the rights of Allah. ﷻ, His attributes, as well as those related to the laws of the Shari'a.

Al Umari (1983) states that if the validity of history is a condition for the acceptance of a historical word other than those related to aqidah and sharia, it will result in a void in our relationship with our predecessors which will result in confusion, loss, division and disconnection. However, this does not make us rule out the methods of hadith experts in criticizing the historical *chain* of history, because the methods of these hadith experts are our way of determining which news is stronger and correct when there is a difference in news. Likewise it helps us to reject the weak or strange statements of the history of our people.

Imam Ibn Jarir Ath Tabariy has a history book entitled *Tarikh Ath Tabariy Tarikh Ar Rusul wa Al Muluk* which is the main reference for Islamic history writers using the *isnad method* (mentioning the source of each history) stating in the preamble of his book that what he wrote in his book is the entire history without regard to the condition of the narrator, while the responsibility for the validity of the history rests with each narrator. Imam Ath Tabariy in his book cites many historical narrations from Lut Baniy Yahya who chewed Abu Mikhnaf, there are about 587 narrations from him. Al Khamis (1999) quoted Ibn Ma'in's words that Abu Mikhnaf was a narrator who was not *tsiqah*, even Abu Hatim stated that Abu Mikhnaf was a *matrukul hadith* (his narration was abandoned). This narration conveyed by Abu Mikhnaf contains false accusations against the companions of the Prophet *radhiyallahu anhum ajmain* (may Allah be ﷻpleased with them all).

Among the examples of stories narrated through the Abu Mikhnaf route is the story of *tahkim* between the Ali bin Abi Talib camp represented by Abu Ayyub Al Ansariy and the Muawiyah camp represented by Amr bin Al Ash. The famous story as narrated by Abu Mikhnaf where it is mentioned that when the two Arbitrators agreed to lower their leader in public, started by Abu Musa as an older person to deliver his speech by removing Ali and Muawiyah from his position, Amr bin Ash was mentioned by Abu Mikhnaf as betraying This agreement, by announcing and establishing Muawiyah as caliph, caused Ali to resign from the caliphate and he *ijtihad* that it was impossible for the Muslims to be left without a leader. The actual story is as narrated by Imam Bukhari that these two envoys met and agreed that Ali bin Abi Talib would remain as Amirul Mu'minin in Kufa and Muawiyah would remain governor in Sham (Al Khamis, 1999). Embedding treason in one of the Prophet's companions is one of the attitudes that contradicts the Prophet's command ﷺ to keep himself from criticizing his friends [20]. In addition, the narration of Abu Mikhnaf who is a narrator who does not *tsiqah* contradicts what is narrated by Imam Al Bukhari who is authentic.

Adz Dzahabiy detailed several rules of the Ahlus Sunnah in writing history, including:

1. Relying on syar'i sources and prioritizing them from other sources. Because the Koran is the most correct book and free from all mistakes and shortcomings. And the hadith books have undergone a process of criticizing the validity of their narrations.

2. Based on the true Islamic faith.
The method of writing Islamic history and interpreting the events that occurred produces a picture of Islam, so making the Islamic faith as the foundation in the interpretation and writing of Islamic history is a must.
3. Understand the condition of historical objects and ensure their truth.
Muslim historians must try hard to find the condition of historical objects with the actual conditions, especially the events that occurred among the companions of the Prophet ﷺ. Knowing their condition the perfection of their faith and their honesty and their pure heart. Because the syar'i arguments praise them a lot.
4. The topic of a nation must be in accordance with fair and *inshaf facts* .
Based on the word of God in the letter Al Maidah [5] verse 8:
أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَمِينًا لِلَّهِ إِنَّ الْقِسْطَ لَا شَنْآنَ لِي إِلَّا لَوْ أَعَدَلُوا أَقْرَبُ لِلتَّقْوَىٰ اتَّقُوا اللَّهَ إِنَّ اللَّهَ
"O you who believe! Be ye as enforcers of justice for Allah, (when) be witnesses with justice. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah, verily, Allah is All-Aware of what you do."
It must be fair in mentioning the bad and the good, because no one is free from mistakes.
5. Using the science of *jarh wat ta'dil* in crafting several contradictory narrations.
Using the methods of hadith experts in critiquing the *sanad* of a narration as a means to determine which narration is stronger.
6. Referring to the books of hadith, especially in the early events of Islam.
This is because there are many historical narrations that have a high degree of validity. There are also books about the biodata of the companions of the Prophet ﷺ as actors in the early history of Islam.
7. Be careful in quoting from the books of heretics (as opposed to the Ahlus Sunnah) and non-Muslim books.
Ahlus Sunnah is very concerned about the schools of thought and their opinions to understand their condition and make it a means of explaining to the Muslims so that they are not deceived by it. Ahlus Sunnah historians must know their creeds because they will come into contact with the opinions of these schools and can compare with the opinions of the Ahlus Sunnah scholars.
8. Pay attention to the conditions at the time the event occurred.
It is better for historians of the Ahlus Sunnah to know that some historical events that occurred at the beginning of Islam cannot be justified or blamed for granted, they are not judged by reason alone or we are judged by our current condition.
9. Using Islamic terms.
The use of terms strengthens understanding and thought, while the enemies of Islam try to divide Islamic thought and disturb the minds of Muslims by using their terms.

5. CONCLUSION

Ahlu Sunnah wal Jamaah who prioritize *tatsabbut* in receiving news. They examine *isnad*, if the narrators are *Ahlu Sunnah* then the news will be accepted, otherwise it will be rejected. Meanwhile, in writing history, *Ahlu Sunnah* has a special method, not exactly the same as criticism of the *isnad* of a hadith of the Prophet ﷺ, but there are concessions in this method of writing history.

Among the methods of writing the history of *Ahlu Sunnah wal Jama'ah* are: *First*, relying on *syar'i* sources and prioritizing them from other sources. *Second*, it must be based on the true Islamic faith. *Third*, understand the condition of historical objects and ensure their truth. *Fourth*, the topic of a nation must be in accordance with fair and *valid facts*. *Fifth*, using the science of *jarh wat ta'dil* in arranging several contradictory narrations. *Sixth*, referring to the books of hadith, especially in the early events of Islam. *Seventh*, be careful in quoting from the books of *heretics* (opposite of *Ahlu Sunnah*) and non-Muslim books. *Eighth*, pay attention to the conditions at the time the event occurred. *Ninth*, use Islamic terms.

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