

Implementation of Da'wah Material Based on "AKHLAK of State-Owned Enterprises (BUMN)" in Improving Civilization in North Sumatra, Indonesia

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ABSTRACT:

Weak supervision of preaching materials in State-Owned Enterprise (BUMN) mosques, even giving the impression that there are no adequate rules and materials. On the other hand, AKHLAK core values are very rarely included in the recitations of these BUMN mosques. How is it possible that such good core values are not well known through mosques and preaching, or through social media, when they have become regulations that need to be implemented. The study topic is how to implement Thematic Interpretation of Inspiration in preaching material based on "AKHLAK of BUMN" for North Sumatra students and the international community. The method used is qualitative, data is collected, observations and interviews. SWOT analysis and advanced strategies. Result, (1) The students have a deeper understanding of AKHLAK of BUMN; they have skills in reviewing thematic interpretations on YouTube; and most of them have the skills and abilities to deliver inspirational Power Point sermons on YouTube. (2) Implementation of Thematic Interpretation of Inspiration in preaching is the right step to increase understanding and practice of AKHLAK among students and society in general. Novelty, this research strengthens thematic interpretation based on the sequence of verses or God's will in the Qur'an as an easy way to understand the Qur'an and a solution for improving civilization in North Sumatra, Indonesia.

Keywords: AKHLAK, BKN, BUMN, Inspirational, Interpretation, Thematic.

INTRODUCTION

Preaching is one way to spread Islamic teachings for improving civilization. Preaching can be done using various methods, one of which is through thematic interpretation. Thematic interpretation can be understood in two senses: *First*, interpretation that discusses verses of the Qur'an based on certain themes. *Second*, interpretation which discusses the verses of the Qur'an based on *munasabah*/relationship of verses in a collection of nearby and sequential verses.

The thematic interpretation of this second understanding has several advantages compared to the thematic interpretation of the first understanding, or *tahlili* interpretation. One of the advantages is that it is easier for the wider public to understand. This is because thematic interpretation discusses verses of the Qur'an based on certain themes with certain *munasabah*, so it is more focused and not too broad.

To improve the civilization dan quality of preaching, it is necessary to develop interesting and inspiring preaching materials. Interesting and inspiring preaching material will be more easily accepted by the public, or more easily conveyed by the public, especially doctoral students.

Doctoral students are potential future leaders. Therefore, they need to equip themselves with a strong understanding of religion, and be able to convey preaching messages well, especially in terms of morals. Thematic Interpretation of Inspiration based on AKHLAK can be an appropriate preaching material for doctoral students.

BUMN is the abbreviation of Badan Usaha Milik Negara or State-Owned Enterprise. AKHLAK is an abbreviation for Amanah (Trust), Kompeten (Competent), Harmoni (Harmonious), Loyal (Loyal), Adaptif (Adaptive) and Kolaboratif (Collaborative). AKHLAK of BUMN are basic values that must be upheld by all BUMN personnel in carrying out their duties and functions.

This AKHLAK is carried out based on BUMN Ministerial Regulation No. PER-06/MBU/07/2020 of 2020 concerning the State Civil Code of Ethics for the Ministry of State-Owned Enterprises; and be in force with the Circular

Letter of the Head of the State Civil Service Agency or Badan Kepegawaian Negara (BKN), No. 14 of 2022 concerning ASN (Aparatur Sipil Negara or State Civil Apparatus) Core Values with morals and the embodiment of the behavior of BKN personnel in the BKN environment. This AKHLAK of BUMN will start to be implemented in 2020, or ASN AKHLAK will start in 2022, or just one year. Apart from both being relatively new, AKHLAK also concerns the life desires of many people (human interest), so it is still relevant to be discussed and conveyed and used as material for preaching all the time.

AKHLAK of BUMN values are the same as Islamic values. Trustworthy or honesty, Competent or scientific values, Harmonious is the value of togetherness, Loyal or the value of loyalty, Adaptive or the value of readiness to face change, and Collaborative or the value of cooperation. Therefore, Thematic Interpretation of Inspirations based on AKHLAK of BUMN can be an effective preaching material to increase understanding of BUMN or ASN personnel.

Because this is related to the life desires of many people, this AKHLAK is not only socialized by the BUMN committee or the Human Resources Development Agency -Badan Pengembangan Sumber Daya Manusia- (BPSDM), but also needs to involve many people, including through preaching channels in cyberspace, such as: on YouTube, Instagram, Facebook, or in the real world: like mosques.

On the other hand, there is weak supervision of preaching material in government and BUMN mosques, it even seems that there are no adequate rules and materials, even the core values of AKHLAK are rarely included in the preaching of government and BUMN mosques. The condition of mosques and preaching is causing problems, how is it possible that such good core values are not well known through mosques and preaching, or through social media, so that they cannot be implemented and internalized seriously, consequent, and consistently.

Question of the problems. Based on the background above, the problem can be formulated as follows: (1) How to implement Thematic

Interpretation of Inspiration in preaching materials based on AKHLAK of BUMN for doctoral students in North Sumatra? (2) What is the impact of implementing Thematic Interpretation of Inspiration in preaching materials based on AKHLAK of BUMN on doctoral students and in international level?

Research purposes. The aim of this research is to (1) examine how to implement Thematic Interpretation of Inspiration in preaching materials based on AKHLAK of BUMN on doctoral students and (2) to examine the impact of implementing Thematic Interpretation of Inspiration in preaching materials based on AKHLAK of BUMN on doctoral students and the international community for improving civilization in North Sumatra, Indonesia.

The benefits of this research are: (1) Contributing ideas for the development and improvement of AKHLAK-based Thematic Interpretation of Inspiration in preaching methods. (2) Providing information for doctoral students about Thematic Interpretation of Inspiration in preaching materials based on AKHLAK. (3) Providing input for related parties and the international community in improving the quality of preaching.

This paper has limited terms in specific preaching, namely preaching based on Thematic Interpretation of Inspiration approach. Interpretation with the theme of *munasabah* verses on the main theme that occurs, then inspiration is taken from it.

Previous Studies. Thematic interpretation of the Indonesian Ministry of Religion, Qur'an Mushaf Guardian Institution or Lembaga Pentashih Mushaf Qur'an (LPMQ) this thematic interpretation is written in various titles. Such as: Qur'an and Empowerment of the Duafa (2008a)¹, relations between religious communities (2008b)²; Law, Justice, and Human Rights

¹ LPMQ, *Tafsir Qur'an Tematik: Qur'an dan Pemberdayaan Kaum Duafa*, Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2008a)

² LPMQ, *Tafsir Qur'an Tematik: Hubungan Antar-Umat Beragama*, Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2008b)

(2008c)³; and Communication and Information (2008d)⁴; Building a Harmonious Family (2008e)⁵; Family, Community and Political Ethics (2009)⁶. The difference with what is currently being researched is that the thematic study is based on the sequence of verses, not based on a particular theme chosen by humans, and looking for verses related to it, such as the titles above.

In addition, the Ministry of Religion's LPMQ examines Maudhii's Thematic Tafsir using a social studies approach like the theme above, LPMQ Ministry of Religion also wrote Tafsir Ilmi or Sains Interpretation using Maudii's thematic interpretation approach. For example: in 2011 three books were published: Plants (2011a)⁷, Water (2011b)⁸, Apocalypse (2011c)⁹. In 2012 four books: Benefits of heavenly bodies (2012a)¹⁰, sexuality (2012b)¹¹, Stories of the Prophet Pra Ibrahim (2012c)¹² and Animals (2012d)¹³. In 2013

³ LPMQ, *Tafsir Qur'an Tematik: Hukum, Keadilan, dan Hak Asasi Manusia*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2008c)

⁴ LPMQ, *Tafsir Qur'an Tematik: Komunikasi dan Informasi*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2008d)

⁵ LPMQ, *Tafsir Qur'an Tematik: Membangun Keluarga Harmonis*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2008e)

⁶ LPMQ, *Tafsir Al-Qur'an Tematik, Etika Berkeluarga, Bermasyarakat, dan Berpolitik*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2009)

⁷ LPMQ, *Tumbuhan [Plants]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2011a)

⁸ LPMQ, *Air [Water]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2011b)

⁹ LPMQ, *Kiamat [Apocalypse]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2011c)

¹⁰ LPMQ, *Manfaat Benda-Benda Langit [Benefits of Heavenly Bodies]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2012a)

¹¹ LPMQ, *Seksualitas [Sexuality]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2012b)

¹² LPMQ, *Kisah Nabi Pra Ibrahim [Stories of the Prophet Pra Ibrahim]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2012c)

¹³ LPMQ, *Hewan [Animals]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2012d)

at least three Tafsir Ilmi books were published: Food and Drink (2013a)¹⁴, Ocean (2013b)¹⁵, and Time (2013c)¹⁶.

All these books were written based on certain themes and then studied scientifically, and the Qur'an was present to support the driver's statement. This is different from the study in this research which focuses on themes found in the Qur'an, then understanding how the verses around the main verse are present to emphasize what Allah means by the existence of the verses around them. *Nahwa Tafsir Maudhui li Suar al-Qur'an*, (Towards Understanding Thematic Interpretation based on Surahs of the Qur'an), Prof. Dr. Muhammad Ghazali (1993)¹⁷, is a thematic interpretation based on *munasabah* or sequence of verses. This style of interpretation was developed by the head of the writing team "Zainal Arifin" into the book "Tafseer of Inspiration" (2022b)¹⁸; Introduction to Islamic Communication: Thematic Interpretive Perspective, (Pengantar Komunikasi Islam: Perspektif Tafsir Tematik) (2022a)¹⁹ and serves as a reference in writing and implementing AKHLAK preaching. The difference is that this interpretation is written in 30 chapters, while this research only focuses on AKHLAK material.

AKHLAK for the Country (Thohir & Agustian, 2020)²⁰. BKN Core Values Behavior Guide Pocket Book (BKN, 2023)²¹. Pocketbook AKHLAK Holding PN III (Holding PN, 2023)²². This book and similar ones discuss core values with a general approach, while this research uses a Qur'anic approach.

¹⁴ LPMQ, *Makanan dan Minuman [Food and Drink]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2013a)

¹⁵ LPMQ, *Samudera [Ocean]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2013b)

¹⁶ LPMQ, *Waktu [Time]: Dalam Perspektif Alquran dan Sains*. Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI. (Jakarta, Indonesia RI, 2013c)

¹⁷ Muhammad Ghazali, *Nahwa Tafsir Maudhui li Suar al-Qur'an*. (Cairo, Egypt: Dar asy-Syuruq, 1993).

¹⁸ Zainal Arifin. *Tafsir Inspirasi*. (Medan, Indonesia: Duta Azhar, 2022b)

¹⁹ Zainal Arifin. *Pengantar Komunikasi Islam: Perpektif Tafsir Tematik*. (Medan, Indonesia: Duta Azhar, 2022a)

²⁰ Thohir, E., & Agustian, A. G. *Akhlaq untuk negeri* (First printing). (Jakarta, Indonesia: PT. Arga Tilanta, 2020)

²¹ BKN. *Buku Saku Panduan Prilaku Core Values BKN*. (Jakarta, Indonesia: BKN, 2023)

²² Holding PN, P. I. *Pocketbook Akhlak Holding PN*. (Jakarta, Indonesia: PTPN III, 2023)

The interpretation of Inspiration itself has been studied by researcher and published in the journal *Pertanika* (2019)²³. Or *Mediatization of Da'wah in Disruption Era: Study of Islamic Da'wah in Social Media*, oleh Zaenal Mukarom dan Imron Rosyidi (2020)²⁴. These two journal articles are the same as the article currently being written. The three of them discussed da'wah using social media. The difference is the article being studied is based on BUMN AKHLAK with an inspirational thematic interpretation approach.

METHODS

This research uses a qualitative method with a descriptive approach. This research aims to examine the implementation of Thematic Interpretation of Inspiration in preaching material based on "AKHLAK of BUMN" among the students.

The subjects of this research were doctoral students at Faculty of Preaching and Communication (FDK), Islamic Communication and Broadcasting Study Program (Prodi KPI), Universitas Islam Negeri, Sumatra Utara (UIN Sumut), Medan who took the course "Thematic Interpretation of Inspiration in Preaching". The number of subjects in this research was 23 students. Furthermore, they are simply called "students" as an abbreviation for doctoral students of the KPI Study Program, FDK, UIN Sumut.

Table 1. *List of presentations on AKHLAK Preaching material for doctoral students*

NO	STUDENT NAME	PREACHING MATERIAL & LOCATION	QUR'AN
	TRUST Amanah		
1	RUDY CANDRA	Fulfilling Promises & Commitments	Al-Maidah (5): 1-2
	https://bit.ly/4adS9at	Al-Hamdi Mosque, Resort Police Tjg Balai	
2	ZULHAM	Responsible	Al-Anfal (8): 27-29
	https://youtu.be/yDJMR8SqHKA	Nur Hasanah Mosque, Polres Tebing Tinggi	

²³ Zainal Arifin. *The Effectiveness of Socialization of Tafsir Inspirasi in Social Media*, (Kuala Lumpur, Malaysia: PJSSH Vol. 27 (2) Jun. 2019 *Pertanika* UPM)

²⁴ Zaenal Mukarom dan Imron Rosyidi. *Mediatization of Da'wah in Disruption Era: Study of Islamic Da'wah in Social Media*. (American Journal of Humanities and Social Sciences Research (AJHSSR), e-ISSN:2378-703X Volume-4, Issue-9, pp-190-202 www.ajhssr.com. 2020)

3	YOLANDHA RAKATIWI	Honesty is Moral	Al-Ahزاب (33): 70-72
	https://tinyurl.com/3huysb9y	STAIS Studies Al-Islaiyyah Binjai	
COMPETENCE Kompetensi			
4	MAHMUD YUNUS DAULAY	Improve yourself	Al-Mujadalah (58): 11-13
	https://bit.ly/3RDVGHJ	Taqwa Mosque, UMSU Main Campus	
5	NGADIMIN	Improving Others	An-Nahl (16): 125
	https://bit.ly/3tk121p	Medan Grand Mosque	
6	BUDI HERMANTO	Maximum Work	Al-'Adiyat (100): 1-5
	https://bit.ly/3Rh1Tbb	Munawwarah, Riau Islamic University	
HARMONIOUS Harmonis			
7	IMADA NOOR HSB,S.STP, M.SI	Appreciate Differences	Al-Hujurat (49): 13-15
	https://bit.ly/3REe2IQ		
8	JIHAN AFRI BATUBARA	Respect for others	An-Nisa' (4): 86-87
	https://bit.ly/41kBJci	Imam Syafii Mosque, STAI As-Sunnah	
9	SARKAWI	Conducive Work Environment	Al-Hujurat (49): 11-12
	https://youtu.be/uVOIGj1tM4Y	Al-Munawwarah, Safinatussalamah School	
LOYAL Loyal			
10	AHMAD RASYID RITONGA	Maintaining the Good Name of the Institution	Al-Munafiqun (63): 8-10
		Medan Grand Mosque	
11	CUANDA MITRA PERDANA	Willing to Sacrifice for the Nation	Al-Hasyar (59): 9-10
	https://tinyurl.com/2u4ztpyy	Darussalam Mosque, Resort Police Tapteng	
12	MAHARDHIKA SASTRA, SSTP, MAP	Obeys the Leader	An-Nisa' (4): 58-59
	https://tinyurl.com/3768rxmd	Asy-Syuhada, Langkat Regency Government	
ADAPTIVE Adaptif			
13	ABDUL HARIS LUBIS	Adapting for Better	Al-Isra (17): 7-8
14	MUHAMMAD HUSNI	Continuous Improvement	Ar-Raad (13): 11-12
15	FERRI ICHSAN	Act Proactively	At-Taubah (9): 103-105
	https://tinyurl.com/2b52a6nw	Musabbihin Mosque, Medan	
CABORATIVE Kalaboratif			
16	M. RAHMADANI LUBIS	Give Opportunities to Contribute	Al-Anfal (8): 19-20
	https://tinyurl.com/54eercuj	Medan Grand Mosque	
17	ELVI SUMANTI	Open to Collaboration for Added Value	Al-'Ashr (103): 1-3
	https://bit.ly/3t5DEoz	Dakwah Mosque, USU Medan	
18	WIRDA DELIMA	Mobilizing the Utilization of Natural and Human Resources	Ar-Rum (30): 41-43
	https://bit.ly/3t5Duxt	Al-Manar Mosque, Medan	
ADAPTIVE Adaptif			

19	AZRAI HARAHAP	Adapting for Better	Al-Isra (17): 7-8
	https://bit.ly/3GCbW5E	North Sumatra Zakat Amil Agency	
20	BAHARUDDIN	Continuous Improvement	Ar-Raad (13): 11-12
21	BUSTAMI	Act Proactively	At-Taubah (9): 103-105
	https://youtu.be/ZKuWPXXsnfg	Malikussaleh Mosque, Medan	
CABORATIVE Kalaboratif			
22	M. TAUFIQ HIDAYAH TANJUNG	Give Opportunities to Contribute	Al-Anfal (8): 19-20
	https://bit.ly/4aiaYJK	Ulul Albab Mosque UIN SU	
23	ALYA RAHMAYANI SIREGAR	Open to Collaboration for Added Value	Al-'Ashr (103): 1-3
	https://bit.ly/3GCAETt	Multazam Agung Tourism of Recitation (Hajj and Umrah)	

The data collection techniques used in this research are as follows: Interview. It was carried out with research subjects to dig up information regarding the implementation of Thematic Interpretation of Inspiration in preaching material based on "AKHLAK of BUMN". Observations were carried out to observe the process of implementing Thematic Interpretation of Inspiration in preaching based on "AKHLAK". Documentation Study. This was done to collect data relevant to this research, such as Thematic Interpretation of Inspiration in preaching material based on "AKHLAK", the syllabus for the "Thematic Interpretation of Inspiration in preaching" course, and related research journals.

So that this data analysis can provide solutions to the problems faced, it is necessary to clearly describe in this article the strengths, weaknesses, opportunities, and challenges in the form of a SWOT analysis. SWOT is an abbreviation of Strengths, Weaknesses, Opportunities and Threats. SWOT analysis is a strategic planning method used to evaluate internal factors (strengths and weaknesses) and external factors (opportunities and threats) of an organization or individual (Sarsby, 2016)²⁵.

Strengths are positive factors possessed by an organization or individual that can be used to achieve its goals. Strengths can be resources,

²⁵ Sarsby, A. *Swot analysis: A guide to SWOT for students of business studies*. (England, UK: Leadership Library, an imprint of Spectaris Limited. 2016)

skills, or abilities possessed by the organization or individual. Weaknesses are negative factors possessed by an organization or individual that can hinder the achievement of its goals. Weaknesses can be a lack of resources, skills, or abilities possessed by the organization or individual (2016)²⁶.

Opportunities are positive factors that exist in the external environment of an organization or individual that can be utilized to achieve its goals. Opportunities can take the form of favorable changes in trends, regulations, or economic conditions. Threats are negative factors that exist in the external environment of an organization or individual that can hinder the achievement of its goals. Threats may include adverse changes in trends, regulations, or economic conditions. After knowing the field conditions based on SWOT, solutions and strategies are sought in the form of follow-up plans (2016)²⁷.

The data analysis technique used is the Miles and Huberman version of the data analysis method. That is, the collected data will be presented (display data), then reduced (data reduction), and conclusions will be drawn (drawing and conclusion data) (Miles et al., 2020)²⁸. To maintain the validity of the data, as stated by (Moloeng, 2006)²⁹, a series of tests will be carried out to check the validity of the data through triangulation, including sources, methods, and results, as well as conscientization (Kriyantono, 2014)³⁰.

Conscientization is meant to be a theorizing activity, with the aim of blocking interpretation. This activity must explain two things, namely historical situatedness (ideographic), namely adapting the analysis to the social and cultural context as well as the specific time and historical context

²⁶ Sarsby, A. *Swot analysis: A guide to SWOT for students of business studies*. (England, UK: Leadership Library, an imprint of Spectaris Limited. 2016)

²⁷ Sarsby, A. *Swot analysis: A guide to SWOT for students of business studies*. (England, UK: Leadership Library, an imprint of Spectaris Limited. 2016)

²⁸ Miles, M. B., Huberman, A. M., & Saldaña, J. *Qualitative data analysis: A methods sourcebook* (Fourth edition). (Arizona, USA: SAGE. 2020)

²⁹ Moloeng, L. *Methodology Qualitative Research (Edition Revision)*. (Jakarta, Indonesia: Teen Rosda Creation. 2006)

³⁰ Kriyantono, R. *Teknik Praktis Riset komunikasi*. (Jakarta, Indonesia: Prenada Media. 2014)

according to the conditions in which the research takes place; and unity theory and praxis, namely combining theory with practice (Kriyantono, 2014)³¹.

RESULTS

The results of the implementation of Thematic Interpretation of Inspiration in preaching material based on "AKHLAK of BUMN" for the students of North Sumatra based on questionnaires, observations, and interviews/FGDs are as follows: (1) The students have a deeper understanding of AKHLAK. (2) The students have the skills to study thematic interpretations on YouTube, even though most of them are doing this for the first time. (3) Most of the students have the skills and abilities to deliver inspirational Power Point sermons on YouTube, although it was found that there are still some who are not yet capable. According to them, preaching with AKHLAK is a happy thing even though it is still challenging. But no one feels that this is a burden.

The implementation of Thematic Interpretation of Inspiration in preaching material based on "AKHLAK" for the students is the right step to increase the understanding and practice of AKHLAK among the students and the public in general for improving civilization.

In general, advanced strategies based on the SWOT analysis can be grouped into two categories, namely: (1) Strategies that focus on increasing student competence regarding AKHLAK, in studying thematic interpretations, and in delivering inspirational preaching. (2) Strategies that focus on utilizing resources by taking advantage of the strengths and opportunities possessed by students, as well as minimizing the weaknesses and threats faced by students.

By implementing these strategies is hoped that the students can achieve the objectives of the AKHLAK implementation program, namely: (1)

³¹ Kriyantono, R. *Teknik Praktis Riset komunikasi*. (Jakarta, Indonesia: Prenada Media. 2014)

increasing understanding, (2) developing skills in studying thematic interpretations, (3) in delivering inspirational preaching, and (4) improving the quality of BUMN and ASN human resources, and (5) increasing public understanding of AKHLAK of BUMN for improving civilization.

In general, Thematic Interpretation of Inspiration is a preaching method that can be used to convey religious messages in an interesting and moving way. This preaching combines an understanding of the verses of the Qur'an with the skills to convey messages in an inspiring manner. Thematic Interpretation of Inspiration in preaching can be implemented generally, anytime, and anywhere. In the school environment, in the community, in the BUMN and ASN environment, -as is the theme of the current article- or at the international level. Thematic Interpretation of Inspiration in preaching can be used to introduce Islam to the international community for improving civilization in the world. This preaching can be delivered in the form of lectures, seminars, or other religious activities.

Thematic Interpretation of Inspiration in preaching has several characteristics that differentiate it from other preaching methods, namely: (1) Focusing on themes that are relevant to people's lives and in everyday life. (2) Using an interesting and moving approach. Such as stories, analogies, and humor. (3) Encourage listeners to make changes in their behavior and attitudes.

DISCUSSION AND ANALYSIS

From various interpretation books, such as: *Ushulu At-Tafsir Wa Qawaiduhu* (Abd Ar Rahman, 1986)³², *Maudhu'i Interpretation Method and How to Implement It* (Al-Farmawi, 2002)³³; *al-Tafsir al- Maudu'i Baina al-Nazariyyah wa al-Tatbiq* or Thematic Interpretation between Theory and

³² Abd Ar Rahman, K. *Ushulu At-Tafsir Wa Qawaiduhu*. (Cairo, Egypt: Dar an Nafais. 1986)

³³ Al-Farmawi, A. A.-H. *Metode Tafsir Maudhu'i dan Cara Penerapannya*. (Jakarta, Indonesia: Pustaka Setia. 2002)

Practice (Al-Khalidi, 2015)³⁴; *Buhuts fi Ushul al-Tafsir wa Manahijuhu* or Study of the Basics of Interpretation and Methods (Al-Rumi, 1999)³⁵; *Ushul Wa Qawaidu at-Tafsir al-Maudhu'iy li Qur'an* or Basics and Principles of Thematic Interpretation Methods for the Qur'an (At-Tamiymi, 2015)³⁶; and *Dirasat fi Ulum Al-Qur'an* or Study of Qur'an knowledge (Al-Qattan, 2001)³⁷; Ilmu-Ilmu Alquran or Qur'an knowledge (Ash-Shiddieqy, 2002)³⁸. Almost all these books agree at one point that thematic interpretation is interpretation that determines a certain theme and then looks for verses related to that theme.

This method is correct and that is the application of the interpretation method that is valid and agreed by Prof. Dr. Muhammad Ghazali. But then, he said that the existing Tafsir *Maudhui* is more worthy of being called Tafsir *Maudhii* (which was placed or thematized by humans). *Maudhui* interpretation is the interpretation of verses according to Allah's will and humans interpret them based on Allah's will in the form of *munasabah*. Or understand the verse sequentially by taking solutions from it (1993)³⁹.

Based on this understanding, and as previously mentioned in "previous studies", the theoretical basis of this research adheres to the understanding of thematic interpretation that is thematic by Allah in the arrangement of the holy verses of the Qur'an in the form of a sequence of *munasabah* verses with the verses before and after them. Like the approach taken by Tafseer of Inspiration: "In order to facilitate branching understanding, the author uses numbers with closed brackets. Sometimes the branching explanation enters the next verse, if this is the case, then the numbering in the previous verse will continue into the following verse. ...

³⁴ Al-Khalidi, S. A. al-F. *Al-Tafsir al-Maudu'i Baina al-Nazariyyah wa al-Tatbiq*. (Cairo, Egypt: Dar al-Nafais. 2015)

³⁵ Al-Rumi, F. bin S. *Buhuts fi Ushul al-Tafsir wa Manahijuhu*. (Cairo, Egypt: Maktabah Al-Taubah, 1999)

³⁶ At-Tamiymi, M. S. *Ushul Wa Qawaidu At-Tafsir Al-Maudhu'iy Lilqur'an*. (Cairo, Egypt: Al-Amanah Al-Ammah. 2015)

³⁷ Al-Qattan, M. K. *Studi Ilmu-ilmu Qur'an Terj. Mudzakir AS*. (Jakarta, Indonesia: Pustaka Litera AntarNusa. 2001)

³⁸ Ash-Shiddieqy, H. *Ilmu-ilmu Qur'an*. Jakarta, Indonesia: Pusaka Rizki Putra. 2002)

³⁹ Ghazali, M. *Nahwa Tafsir Maudhui li Suar al-Qur'an*. (Cairo, Egypt: Dar asy-Syuruq, 1993)

Read and understand in sequence, from al-Fatihah to an-Nas (Arifin, 2022b)⁴⁰. Strengthened by what the author wrote in the book "*Pengantar Komunikasi Islam* [Introduction to Islamic Communication]" (Arifin, 2022a)⁴¹.

This discussion, for the first time, looks at implementation from three sides: questionnaires, observations and interviews/FGD. Followed by a SWOT analysis and advanced strategies from it. And how this can be done internationally for improving the civilization in the world.

A. Implementation from three sides

A.1. As mentioned in the research data, it was obtained with the first three approaches. (1) distributing questionnaires to all Semester 1 students of KPI S3 FDK UIN North Sumatra by filling in <https://forms.gle/gFZQRooDfejPPEF16>, (2) observations from the recordings distributed on YouTube, closed with (3) interviews in the form of FGD to receive input. This data can be found on <https://youtu.be/dHhLQOLcQBc>. Starting from distributing questionnaires to all Semester 1 students. In this case, six questions were asked to assess and examine students' abilities in delivering AKHLAK of BUMN-based preaching material on YouTube.

Of the 23 participants, only 19 participants filled out the questionnaire. Based on regarding understanding the Thematic Interpretation of Inspiration in presenting preaching material using AKHLAK, there are 13 students who understand well and correctly about preaching using the Thematic Interpretation approach. There are 6 students who do not understand properly and correctly about preaching using the Thematic Interpretation approach.

Based on regarding the definition of Thematic Interpretation of Inspiration, there are 7 students who think that Thematic Interpretation of

⁴⁰ Zainal Arifin. *Tafsir Inspirasi*. (Medan, Indonesia: Duta Azhar. 2022b)

⁴¹ Zainal Arifin. *Pengantar Komunikasi Islam: Perspektif Tafsir Tematik*. (Medan, Indonesia: Duta Azhar, 2022a)

Inspiration is Interpretation that collects all verses related to the same theme. There are 11 students who are of the opinion that Thematic Interpretation of Inspiration is Interpretation that links the verses above, in the middle and below in one heading, then takes a contemporary message from it. There is 1 student who believes that Thematic Interpretation of Inspiration is Interpretation that links the verses above, in the middle and below in one heading, then tells the story of the past from it.

Based on regarding the order and method of presenting the Thematic Interpretation of Inspiration, there were 8 students who chose (A) "The title is mentioned, one verse is searched according to the theme, and then the surrounding verses are read. The understanding of the verses is explained one by one; the verses are related to the material of AKHLAK preaching; a conclusion is made by the verse; it continues to the next verse; it does the same thing to the conclusion of the second verse; and so on until the end. At the end, the presenter concludes with a conclusion in the form of rereading the title and conclusion of each verse."

There were 2 students who chose (B) "The title is mentioned, and the verse being searched is related to the title AKHLAK in the Qur'an. Verses from different surahs are read, verses are read by one person, an analysis of each verse is carried out, and at the end, a conclusion is made." And there were 9 students who chose (C) "The title is mentioned, the verse is searched at random, and then the surrounding verses are read. The understanding of the verses is explained one by one; the verses are related to the material of AKHLAK preaching; a conclusion is made by the verse; it continues to the next verse; it does the same thing to the conclusion of the second verse; and so on until the end. At the end, the presenter concludes with a conclusion in the form of rereading the title and conclusion of each verse."

Based on the participants' experiences in recording activities with Power Point on YouTube. There were 15 students who were doing it for the first time, 3 students who had done it twice, and 1 person who had often recorded activities with Power Point on YouTube. Based on the participants' opinions regarding the thematic interpretation of communication taught.

There are 16 students who can present preaching activities with power points on YouTube. There are 3 students who have not been able to present preaching activities with power points on YouTube. Based on regarding the participants' opinions in presenting preaching with AKHLAK material using power points on YouTube. None of the participants felt the work was difficult. There were 11 students who felt that the job was happy. There are 8 students who feel that the job is challenging.

A.2. Observation

From the table number 1 or from the recordings distributed on YouTube in 19 files, it can be observed that (1) Researchers saw that there were students who took too long in the AKHLAK of BUMN prologue so that the Thematic Interpretation of Inspiration was not discussed or touched on much in the 15-minute duration. This confirms on the other hand that the students have a deeper understanding of AKHLAK of BUMN.

(2) Even though the students are studying Thematic Interpretation of Inspirations on YouTube for the first time, most of them already have skills in this matter. That's because they are lecturers, high-ranking state employees, police leaders who are used to speaking in public. Although there are technical obstacles in recording on YouTube. They are a generation that understands digital media a little later than teenage students or graduate students.

On the other hand, the data in table number 1 shows how Thematic Interpretation of Inspiration is carried out. For example: for a student named Rudy Candra, he presented Amanah with the sub-theme Fulfilling Promises & Commitments. Here he takes QS Al-Maidah (5): 1-2. The messages presented on YouTube are displayed sequentially from verse 1 and continued with verse 2. The verses conveyed are related to daily reality and how the principle of Trust is carried out. This student then closed his presentation with the conclusion of AKHLAK of BUMN in the field of Trust with the conclusion: believers are faithful to their promises.

Likewise, with Zulham with the theme Responsible, he quoted QS al-Anfal (8): 27-29. That is, he presented these verses in a thematic spirit sequentially from verse 27, continued with 28 and closed with 29. These verses were studied by linking them to AKHLAK of BUMN. Finally, he closed the presentation with the conclusion that the mandate needs to be maintained, not betrayed. And so on to student Yolanda Rakatiwi, to Alya Rahmayani Siregar.

(3) The students have the skills and abilities to convey inspirational Power Point sermons on YouTube in greater numbers than students who are not yet capable. Using Power Point is the same as using YouTube, more digital media is used by teenage students or graduate students compared to doctoral students. However, they can do it well, because this is done with a happy or challenging spirit, not a burden let alone tests and trials.

A.3. Interview

After presenting the presentation via YouTube and observing it, the researcher conducted an interview regarding the results of the presentation as well as FDG and evaluation. From the results of interviews and FGDs recorded and posted on YouTube <https://youtu.be/dHhLQOLcQBc>, can be found in a straight line with what was found with questionnaires and observations that.

1. The students gain experience and have a deeper understanding of AKHLAK of BUMN. Not only is this a message for other people and college assignments, but this is also an experience and message of inspiration for himself. The results of interviews and discussions showed that they learned to respect time and speak on time (15 minutes). Several social problems were found from interviews and discussions related to AKHLAK of BUMN which differed between beautiful theories and contradictory realities. Although improvements towards goodness continue to be made. From the jargon AKHLAK, with this implementation they will learn and know, and can practice their work as ASN or BUMN staff well.

2. The students learn and increase their skills in studying thematic interpretations on YouTube. This is done by recording the video repeatedly, because it must be edited to produce a better one. Spreading thematic interpretations on YouTube as an effort to prevent hoaxes, radicalism, and violence via social media. Not all students have a slot on YouTube, and it turns out that most of this is the first material found on their YouTube slot.

3. The students have experience and increased skills and abilities in delivering inspirational PowerPoint sermons on YouTube. Working on this power point to be displayed on YouTube later is a job full of challenges. Due to presenting the holy verses of the Qur'an on laptops or computers, most of which do not have the Usmani Qur'an font, the font is changed in the form of an image or picture so that it still appears as expected. Even as a shortcut, it was found at the beginning of the student's YouTube presentation that they did not use the PowerPoint template provided. They present AKHLAK preaching without power points. But in the end, because this is a task, they can use it and make this their first experience. Even though sometimes the presentation takes longer in the introduction, so that the content barely gets the appropriate time, future improvements will make them understand and know how to use power points well and correctly.

It's true, there was a lot of input made by lecturers on YouTube, this cannot be separated from improvements for the better in the future. This interview, which was accompanied by discussion (FGD), was conducted to obtain more in-depth information.

B. SWOT Analysis and Advanced Strategy

B.1. SWOT analysis

Based on the SWOT analysis of various questions, YouTube video observations of 19 students and FGD interviews above, the following results can be obtained: **Strengths:** (1) The students have a qualified educational background, both in terms of religious knowledge and general knowledge. (2) The students have high motivation to learn and develop. (3) The students have broad access to information and resources. **Weaknesses:** (1) There are still some students who do not have a deep understanding of AKHLAK of BUMN.

(2) There are still some students who do not have the skills to study thematic interpretation. (3) There are still some students who do not have the skills to convey inspirational preaching using power points and YouTube.

Opportunities: (1) The implementation program is supported by the leadership of UIN Sumatra Utara and BKN and BUMN. (2) The implementation program can be a means of improving the quality of BUMN and ASN human resources. (3) The implementation program can be a means of increasing public understanding of AKHLAK of BUMN. **Threats:** (1) There are still some students who have other activities that can disrupt the learning process. (2) There are still some students who have different views about AKHLAK of BUMN. (3) There are still some students who have difficulty understanding thematic interpretation preaching material or using power points and YouTube.

B.2 Advanced Strategy

Based on the SWOT analysis that have mentioned, here are several strategies that can be carried out by the students to achieve the objectives of the AKHLAK of BUMN implementation program: *First*, develop strengths and take advantage of opportunities. (1) The students can utilize their educational background to understand AKHLAK of BUMN more comprehensively. This can be done by conducting literature studies, attending seminars or workshops, or discussing with AKHLAK of BUMN experts. Or to develop more creative and innovative methods of thematic interpretative preaching.

(2) The students can utilize their motivation to learn and develop to improve their skills in studying thematic interpretations and delivering inspirational preaching. Or to contribute to improving the quality of BUMN and ASN human resources, as well as increasing public understanding of AKHLAK. (3) The students can take advantage of their access to information and resources to obtain quality learning and training materials regarding AKHLAK. Or to develop a more effective and efficient method of preaching thematic interpretation.

Second, to overcome weaknesses and minimize threats, the following strategies can be implemented: (1) The students can increase their understanding of AKHLAK by following comprehensive learning and training materials. Learning material can be presented in the form of lectures, seminars, workshops, or other learning methods that suit student needs. Or conduct literature studies and discuss with AKHLAK experts. (2) The students can develop their skills in studying thematic interpretation by participating in quality training. Training can be carried out by lecturers, practitioners, or experienced thematic interpretation experts. Or study thematic interpretations by practicing independently.

(3) The students can develop their skills in delivering inspirational preaching in the same way as above (training or independent study). (4) The students can align their views on the AKHLAK by participating in dialogue and discussions held by related parties. Dialogue and discussions can be conducted online, face to face, or a combination of both.

C. International Thematic Interpretation of Inspiration

Finally, how can the spirit and enthusiasm of this Thematic Interpretation of Inspiration be understood generally, so that it cannot only be carried out by the students, but can also be generalized to all, even to the international level for improving the civilization. Once again it is emphasized that, the preaching of Thematic Interpretation of Inspiration is one of the preaching methods that can be used to convey religious messages in an interesting and moving way. This preaching combines an understanding of the verses of the Qur'an with the skills to convey messages in an inspiring manner.

Thematic Interpretation of Inspiration in preaching can be implemented generally, anytime, and anywhere. The following are several examples of the implementation of this preaching: (1) In the school environment, Thematic Interpretation of Inspiration in preaching can be used to provide religious understanding to students. This preaching can be delivered in the form of lectures, discussions, or other religious activities. (2)

In the community. Thematic Interpretation of Inspiration in preaching can be used to increase public awareness about religious values. This preaching can be delivered in the form of lectures, recitations, or other religious activities.

(3) Thematic Interpretation of Inspiration in preaching can be used to improve the quality of BUMN and ASN human resources. This preaching can be delivered in the form of lectures, training, or other religious activities. (4) The preaching of Thematic Interpretation of Inspirations can be used to introduce Islam to the international community. This preaching can be delivered in the form of lectures, seminars, or other religious activities.

Thematic Interpretation of Inspiration in preaching has several characteristics that differentiate it from other preaching methods, namely: (1) Focusing on themes that are relevant to people's lives. This preaching does not only focus on theological aspects, but also on practical aspects that can be applied in everyday life. (2) Using an interesting and moving approach. This preaching uses various methods that can attract the attention and move the hearts of listeners, such as stories, analogies, and humor. (3) Encourage listeners to make changes. This preaching not only provides knowledge, but also encourages listeners to make changes in their behavior and attitudes.

Several tips were found for implementing Thematic Interpretation of Inspiration in preaching: (1) Choose a theme that is relevant to people's lives. (2) Do in-depth research on the theme. (3) Use various methods that are interesting and moving. (4) Give real examples that are implemented in everyday life.

CONCLUSION

The conclusion and the novelty of this research strengthens Thematic Interpretation of Inspiration, a preaching method of AKHLAK that can be used to convey religious messages in an interesting and evocative way. This preaching combines an understanding of the verses of the Qur'an which are bound by *munasabah* with the skills to convey messages in an inspiring manner and it can be carried out in general, anytime, and anywhere at the

international level. This research strengthens thematic interpretation based on the sequence of verses or God's will in the Qur'an as an easy way to understand the Qur'an and a solution for beginner Qur'an lovers.

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