Community, Innovation, Education, and Empowerment
E-ISSN: xxxx-xxxx
Volume 1, Issue 1, March 2026, pp. 40-48
DOI:

Enhancing Students' Religious Values through *Bidayatul Hidayah* at Nadhrotul Ulum Wonosobo

Asep Sunarko[1*], Muhammad Fikry Alqodry Rusli[2]
[1] Universitas Sains Al-Qur'an, Wonosobo, Indonesia
[2] Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia
[1]asepsunarko@unsiq.ac.id, [2]muhammadfikryalqr@student.uiidalwa.ac.id
*Correspondence

Article Information:
Received: 20 January 2026
Revised: 28 March 2026
Accepted: 30 March 2026
Published: 31 March 2026

Keywords:
Religious Values, Santri, Bidayatul Hidayah, Community Service, Islamic Boarding School, Character Education.

Abstract

This community service article discusses the enhancement of students' religious values through the study of *Bidayatul Hidayah* at Nadhrotul Ulum Islamic Boarding School, Kalibeber, Wonosobo. The program was designed to strengthen the internalization of Islamic values among santri by connecting classical Islamic text learning with daily religious practice. The method used in this program was a participatory community service approach consisting of preliminary observation, coordination with pesantren stakeholders, guided study of selected themes from *Bidayatul Hidayah*, reflective discussion, practical habituation, and evaluation through observation, informal interviews, and documentation. The results indicate that the study of *Bidayatul Hidayah* contributed to the improvement of students' religious understanding, worship discipline, moral awareness, respect toward teachers and peers, and personal responsibility in daily pesantren life. The program also showed that classical Islamic texts remain relevant as a medium for character formation when delivered through contextual explanation, dialogical learning, and continuous mentoring. This article concludes that the integration of kitab-based learning and practical religious habituation can be an effective model of community service in pesantren environments.

Kata Kunci:
Nilai-Nilai Religius, Santri, Bidayatul Hidayah, Pengabdian Kepada Masyarakat, Pesantren, Pendidikan Karakter.

Abstrak

Artikel pengabdian kepada masyarakat ini membahas peningkatan nilai-nilai religius santri melalui kajian *Bidayatul Hidayah* di Pondok Pesantren Nadhrotul Ulum Kalibeber Wonosobo. Program ini dirancang untuk memperkuat internalisasi nilai-nilai Islam di kalangan santri dengan menghubungkan pembelajaran kitab klasik dengan praktik keagamaan sehari-hari. Metode yang digunakan dalam program ini adalah pendekatan pengabdian partisipatif yang meliputi observasi awal, koordinasi dengan pemangku kepentingan pesantren, kajian terpandu terhadap tema-tema terpilih dari *Bidayatul Hidayah*, diskusi reflektif, pembiasaan praktik keagamaan, serta evaluasi melalui observasi, wawancara informal, dan dokumentasi. Hasil kegiatan menunjukkan bahwa kajian *Bidayatul Hidayah* berkontribusi terhadap peningkatan pemahaman religius santri, kedisiplinan dalam beribadah, kesadaran moral, sikap hormat kepada guru dan sesama, serta tanggung jawab pribadi dalam kehidupan sehari-hari di pesantren. Program ini juga menunjukkan bahwa kitab klasik Islam tetap relevan sebagai media pembentukan karakter apabila disampaikan melalui penjelasan kontekstual, pembelajaran dialogis, dan pendampingan yang berkelanjutan. Artikel ini menyimpulkan bahwa integrasi pembelajaran berbasis kitab dengan pembiasaan praktik keagamaan dapat menjadi model pengabdian yang efektif di lingkungan pesantren.

This is an open access article under the CC–BY-SA license.

INTRODUCTION

Islamic boarding schools, or pesantren, have long been recognized as important institutions in Indonesian Islamic education because they combine religious learning, moral habituation, communal living, and direct guidance from religious teachers. The legal recognition of pesantren in Indonesia is strengthened by Law Number 18 of 2019, which states that pesantren perform educational, da'wah, and community empowerment functions within the national education system (*UU No. 18 Tahun*, 2019). This position confirms that pesantren are not only places for transmitting religious knowledge but also social institutions that shape students' character, spirituality, discipline, and social responsibility. Classical studies on pesantren show that the pesantren tradition is strongly connected with the authority of the kyai, the practice of learning *kitab kuning*, and the formation of religious culture through daily communal activities (Dhofier, 2011; van Bruinessen, 1995; Madjid, 1997; Mastuhu, 1994; Steenbrink, 1986).

In the context of contemporary education, the strengthening of students' religious values is increasingly important because santri live in a social environment influenced by rapid technological development, changing lifestyles, and diverse moral challenges. Character education scholars argue that moral formation requires not only cognitive understanding but also habituation, modeling, emotional engagement, and consistent social practice (Lickona, 1991; Berkowitz & Bier, 2005; Nucci, 2001; Narvaez & Lapsley, 2008). In Islamic education, religious values are rooted in the integration of knowledge, faith, worship, adab, and moral conduct, so the learning process should not stop at textual comprehension but should lead students toward spiritual awareness and ethical action (Al-Attas, 1979; Halstead, 2004; Hashim & Langgulung, 2008; Sahin, 2013).

Bidayatul Hidayah, written by Imam Abu Hamid al-Ghazali, is one of the classical Islamic texts widely studied in pesantren because it presents practical guidance for those who seek spiritual direction. The book discusses the beginning of guidance through God-consciousness, obedience, avoiding disobedience, and maintaining proper etiquette in relation to Allah and fellow human beings (Al-Ghazali, 2010; Watt, 1953). Contemporary studies also show that *Bidayatul Hidayah* contains moral and character education values that remain relevant for modern Islamic education, especially because the book connects knowledge with practice, spirituality with discipline, and personal piety with social ethics (Arifin, Mubtadik, & Nurdalila, 2023; Ismawa & Ulum, 2024; Lutfi, Jaenullah, & Syaifullah, 2026; Habibah et al., 2023).

Nadhrotul Ulum Islamic Boarding School in Kalibeber, Wonosobo, represents a pesantren environment where religious learning, daily worship, and moral guidance are central to student life. However, as in many pesantren contexts, the strengthening of religious values requires continuous mentoring so that students do not merely perform religious routines mechanically but understand their meaning and internalize them as personal character. This community service program was therefore designed to enhance students' religious values through the guided study of *Bidayatul Hidayah*. The central objective of the program was to improve students' understanding and practice of religious values, especially worship discipline, sincerity, self-control, respect, responsibility, and social manners.

Several previous community service studies provide important foundations for this program. First, Muhaimin and Zuhriyah (2024) conducted community service through the study of *Bidayatul Hidayah* to improve community religiosity, showing that kitab-based religious study can strengthen

understanding and religious attitudes. Second, Faisol, Mustofa, Maftukhah, and Ungu (2023) implemented a participatory program through hadith study and Ratib al-Haddad recitation, demonstrating that religious mentoring can increase worship intensity and community religious awareness. Third, Elkarimah and Madzkur (2023) carried out character development for young santri through the study of *Akhlakul Lil Banin*, indicating that classical moral texts can improve students' attitudes and habits. Fourth, Hidayatullah and Rizal (2021) empowered santri in understanding *kitab kuning* through three languages, showing that contextual language assistance helps students understand classical Islamic texts more effectively. Fifth, Afbrifani, Asyiq, and An Nur (2024) strengthened santri's ability to read and translate *kitab kuning* through a digital-text-based sorogan model, proving that traditional pesantren methods can be adapted to students' learning needs in the modern era.

Although these previous studies have demonstrated the effectiveness of religious mentoring, kitab-based learning, and pesantren community service, this article offers a more specific contribution by focusing on the enhancement of santri's religious values through *Bidayatul Hidayah* at Nadhrotul Ulum Wonosobo. The novelty of this program lies in its effort to combine textual study, reflective discussion, and daily religious habituation as an integrated community service model. This study is expected to contribute to the development of pesantren-based community service that preserves classical Islamic scholarship while responding to contemporary character education needs.

METHOD

This community service program used a qualitative descriptive approach with participatory action principles. Participatory action was chosen because the program did not position santri merely as passive recipients of knowledge but as active participants who reflected on the teachings of *Bidayatul Hidayah* and practiced them in their daily pesantren life. This approach is consistent with action research and participatory community development traditions, which emphasize collaboration, reflection, action, and improvement in real social settings (Kemmis, McTaggart, & Nixon, 2014; Stringer, 2014; McNiff, 2013). The program was conducted at Nadhrotul Ulum Islamic Boarding School, Kalibeber, Wonosobo, involving santri who participated in kitab learning activities and religious habituation programs under the guidance of the service team and pesantren teachers.

The implementation of the program consisted of several stages. The first stage was preliminary observation, in which the service team identified the students' learning needs, worship habits, interaction patterns, and challenges in understanding religious values. The second stage was coordination with pesantren stakeholders, including ustadz, administrators, and student representatives, to determine the schedule, learning themes, and technical implementation of the program. The third stage was the preparation of learning materials based on selected themes from *Bidayatul Hidayah*, especially themes related to obedience to Allah, discipline in worship, avoiding sinful behavior, maintaining the tongue, respecting teachers, and building ethical relationships with others. The fourth stage was the implementation of guided kitab study through explanation, reading, discussion, question-and-answer sessions, and contextual reflection. The fifth stage was practical habituation, in which students were encouraged to apply the values discussed in the study sessions through prayer discipline, polite speech, cleanliness, time management, respect for teachers, and cooperation with peers.

Data were collected through observation, informal interviews, field notes, and documentation of the learning process. Observation was used to identify changes in students' participation, worship discipline, and social behavior during and after the program. Informal interviews were conducted with selected santri and pesantren teachers to obtain reflections on the usefulness of the program. Documentation was used to record attendance, learning activities, and supporting evidence related to the implementation of the community service program. The data were analyzed using qualitative descriptive analysis through data condensation, data display, and conclusion drawing, following the interactive model of Miles, Huberman, and Saldaña (2014). The validity of the findings was strengthened through source triangulation by comparing information from observation, interviews, and documentation.

The indicators of success in this program were formulated based on the concept of religious values and character education. The cognitive indicator refers to students' improved understanding of the messages of *Bidayatul Hidayah*. The affective indicator refers to students' awareness of sincerity, humility, responsibility, and self-control. The behavioral indicator refers to visible changes in worship discipline, respect toward teachers and peers, polite communication, and consistency in practicing pesantren rules. These indicators were selected because religious value formation requires the integration of knowledge, internal awareness, and observable practice (Bandura, 1977; Dewey, 1938; Lickona, 1991).

RESULT AND CONCLUSION

The implementation of the program showed that the study of *Bidayatul Hidayah* was relevant to the religious needs of santri at Nadhrotul Ulum Wonosobo. During the preliminary observation, the service team found that the students had already participated in routine religious activities, but some of them still needed deeper understanding of the meaning behind those routines. This condition is common in educational environments where religious activities are repeated daily; without reflective explanation, students may perform worship and moral practices as habits without sufficient awareness of their spiritual meaning. Through guided study, the students were encouraged to understand that worship, discipline, and adab are not separate activities but interconnected aspects of religious life.



Figure 1. *Bidayatul Hidayah* study session at Nadhrotul Ulum Wonosobo to enhance students' religious values.

The first important result was the improvement of students' cognitive understanding of religious values. The discussion of *Bidayatul Hidayah* helped students recognize that religious life begins with the awareness of seeking Allah's guidance and maintaining obedience in daily behavior. Students learned that prayer discipline, guarding the tongue, avoiding arrogance, respecting teachers, and treating friends kindly are part of religious values that must be practiced consistently. This finding supports previous studies showing that *Bidayatul Hidayah* contains practical moral teachings related to daily conduct, teacher-student ethics, social interaction, and spiritual self-discipline (Arifin et al., 2023; Ismawa & Ulum, 2024; Lutfi et al., 2026).

The second result was the strengthening of worship discipline. After the guided study sessions, students became more aware that worship is not only a formal obligation but also a means of spiritual training. The themes of obedience and self-control in *Bidayatul Hidayah* encouraged students to pay more attention to prayer time, preparation before worship, cleanliness, and seriousness during religious activities. This result is in line with the concept of habituation in character education, which explains that repeated good actions, when accompanied by understanding and reflection, can gradually shape moral disposition (Lickona, 1991; Berkowitz & Bier, 2005; Narvaez & Lapsley, 2008). In the pesantren context, religious discipline is strengthened by the communal atmosphere, the role of teachers as models, and the daily schedule that supports moral formation (Dhofier, 2011; Isbah, 2020; Pohl, 2006).

The third result was the improvement of students' social ethics. The study of *Bidayatul Hidayah* gave strong emphasis to adab in interaction, including respect for teachers, humility before knowledge, careful speech, and kindness toward others. Students were encouraged to reflect on how religious values should be visible not only in prayer but also in communication, friendship, and obedience to pesantren discipline. This finding confirms that religious education in pesantren is holistic because it forms the relationship between humans and God as well as the relationship between humans and society (Raihani, 2012; Azra, Afrianty, & Hefner, 2007; Halstead, 2004). In this program, social ethics became one of the most practical outcomes because students could immediately apply the values in dormitory life, classroom interaction, and daily pesantren activities.

The fourth result was the growth of reflective awareness among students. The dialogical method used in the program allowed students to ask questions, share experiences, and relate the teachings of *Bidayatul Hidayah* to their own behavior. This reflection process is important because moral education becomes more effective when students are invited to understand the reason behind a value rather than simply obey instructions. Dewey (1938) emphasizes that meaningful education grows from reflective experience, while Freire (1970) highlights the importance of dialogue in developing critical awareness. In this community service program, reflection helped students understand that religious values are not abstract concepts but living principles that guide daily choices.

The fifth result was the effectiveness of integrating traditional kitab study with contextual explanation. The use of *bandongan*, explanation, discussion, and practical examples made the text more understandable for students. This supports the pesantren tradition in which *kitab kuning* serves not only as a textual source but also as a medium of moral transmission between teacher and student (van Bruinessen, 1995; Steenbrink, 1986; Mastuhu, 1994). At the same time, the program showed that classical text learning needs contextualization so that students can connect the text with contemporary situations, such as time management, digital behavior, peer relationships, and

responsibility in learning. This finding is consistent with contemporary Islamic education studies that emphasize the need to integrate tradition and modern educational needs (Lukens-Bull, 2013; Sahin, 2013; Tan, 2012).

The results of this program are also consistent with five previous community service studies. Muhaimin and Zuhriyah (2024) found that the study of *Bidayatul Hidayah* could improve community religiosity by strengthening understanding and religious attitudes. Faisol et al. (2023) showed that religious study and wirid mentoring could improve the intensity of worship and community participation in religious activities. Elkarimah and Madzkur (2023) demonstrated that classical moral texts could support character formation among young santri. Hidayatullah and Rizal (2021) showed that language assistance in *kitab kuning* learning could help santri understand Islamic texts more effectively. Afbrifani et al. (2024) found that sorogan combined with digital text could increase students' motivation and active engagement in reading and translating classical Islamic texts. Compared with those studies, the present program emphasizes the internalization of religious values through *Bidayatul Hidayah* in a pesantren setting, particularly by connecting kitab study with worship discipline, adab, and daily behavior.

Despite these positive results, the program faced several challenges. The first challenge was the difference in students' levels of understanding Arabic texts and classical pesantren terminology. Some students could follow the explanation easily, while others needed repeated explanation and practical examples. The second challenge was limited program duration, which made it difficult to observe long-term behavioral change. The third challenge was the need for continuous mentoring because the formation of religious values cannot be achieved through one-time learning activities. Character and religious values require repetition, modeling, evaluation, and a supportive environment (Bandura, 1977; Lickona, 1991; McNiff, 2013).

The discussion shows that *Bidayatul Hidayah* can function as a strategic medium for pesantren-based community service because it combines spiritual guidance, moral education, and practical daily discipline. The book is concise but rich in values, making it suitable for structured mentoring among santri. The role of teachers and mentors is crucial because the text needs to be explained, contextualized, and translated into practical behavior. Therefore, the success of this program depends not only on the content of the kitab but also on the learning method, the consistency of mentoring, and the religious culture of the pesantren. This confirms the idea that pesantren education is effective because it integrates text, teacher authority, communal life, and daily practice (Dhofier, 2011; Isbah, 2020; Raihani, 2012).

CONCLUSION

The community service program on enhancing students' religious values through the study of *Bidayatul Hidayah* at Nadhrotul Ulum Wonosobo showed that classical Islamic text learning remains relevant for strengthening santri's character and spirituality. The program improved students' understanding of religious values, strengthened worship discipline, encouraged polite social interaction, and developed reflective awareness of the importance of adab in daily life. The study of *Bidayatul Hidayah* was effective because the text provides practical guidance on obedience, self-control, worship, and social ethics, while the participatory learning method helped students connect the text with their pesantren experience. The program also confirms that community service in pesantren should not only focus on knowledge transfer but also on value internalization, practical

habituation, and continuous mentoring. Future programs should involve longer implementation, more systematic evaluation instruments, and collaboration with pesantren teachers to ensure the sustainability of religious value formation among santri.

REFERENCES

Afbrifani, V., Asyiq, A., & An Nur, R. R. (2024). Penguatan kemampuan membaca kitab kuning melalui metode sorogan berbasis teks digital: Pendampingan membaca dan menerjemahkan Kitab *Safinatun Najah* untuk santri senior di Majelis Ta'lim Miftahul Ulum Desa Sambongdukuh Kecamatan Jombang. *ABDIMASY: Jurnal Pengabdian Kepada Masyarakat, 3*(2), 90–100. https://doi.org/10.52431/abdimasy.v3i2.3873

Al-Attas, S. M. N. (1979). *Aims and objectives of Islamic education*. Hodder & Stoughton.

Al-Ghazālī, A. H. (2010). *The beginning of guidance: The complete Arabic text with facing English translation* (M. Al-Allaf, Trans.; A. Y. Mangera, Ed.). White Thread Press.

Arifin, Z., Mubtadik, M. A., & Nurdalila, U. S. (2023). An analysis of ethical education in Imam Al-Ghazali's *Bidayatul Hidayah*. *IERA: Islamic Education and Research Academy, 4*(1).

Azra, A. (2012). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Kencana.

Azra, A., Afrianty, D., & Hefner, R. W. (2007). Pesantren and madrasa: Muslim schools and national ideals in Indonesia. In R. W. Hefner & M. Q. Zaman (Eds.), *Schooling Islam: The culture and politics of modern Muslim education* (pp. 172–198). Princeton University Press.

Bandura, A. (1977). *Social learning theory*. Prentice-Hall.

Berkowitz, M. W., & Bier, M. C. (2005). *What works in character education: A research-driven guide for educators*. Character Education Partnership.

Choiruddin, C., Ikhsani, M., & Mungawan, S. H. (2023). Pelatihan membaca kitab kuning bagi santri Madrasah Diniyah Roudlotul Huda Blitar. *EL-KHIDMAH: Jurnal Diseminasi Pengabdian Kepada Masyarakat, 1*(1), 29–38. https://doi.org/10.66187/el-khidmah.v1i1.109

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.

Dewey, J. (1938). *Experience and education*. Macmillan.

Dhofier, Z. (2011). *Tradisi pesantren: Studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. LP3ES.

Elkarimah, M. F., & Madzkur, Z. A. (2023). Pembinaan karakter santri Pondok Tahfidz Hayatinnur melalui Kitab *Akhlakul Lil Banin* jilid 1. *Jurnal PkM: Pengabdian kepada Masyarakat, 6*(1). https://doi.org/10.30998/jurnalpkm.v6i1.14234

Faisol, Mustofa, S., Maftukhah, N., & Ungu, F. N. W. (2023). Meningkatkan religiusitas masyarakat melalui kajian hadis dan wirid Ratib al-Haddad. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M), 4*(2). https://doi.org/10.33474/jp2m.v4i2.20659

Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.

Government of Indonesia. (2019). *Law of the Republic of Indonesia Number 18 of 2019 concerning Pesantren*. Government of Indonesia.

Habibah, N., Efendi, M., Cholifah, S., Muthoharoh, Aisyah, N., Nursalim, E., & Rahayu, N. S. (2023). Penerapan nilai-nilai akhlak dalam Kitab *Bidayatul Hidayah*. *An-Nafis: Jurnal Ilmiah Keislaman dan Kemasyarakatan, 2*(2), 115–126. https://doi.org/10.62196/nfs.v2i2.25

Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education, 40*(4), 517–529. https://doi.org/10.1080/0305006042000284510

Hashim, C. N., & Langgulung, H. (2008). Islamic religious curriculum in Muslim countries: The experiences of Indonesia and Malaysia. *Bulletin of Education & Research, 30*(1), 1–19.

Hidayatullah, F., & Rizal, S. S. (2021). Pemberdayaan santri dalam pemaknaan kitab kuning melalui 3 bahasa: Pengabdian kepada masyarakat di Pondok Pesantren Sabilunnajat, Desa Cileungsir, Kabupaten Ciamis. *Khidmat, 1*(1), 35–44.

Isbah, M. F. (2020). Pesantren in the changing Indonesian context: History and current developments. *QIJIS: Qudus International Journal of Islamic Studies, 8*(1), 65–106. https://doi.org/10.21043/qijis.v8i1.5629

Ismawa, Y., & Ulum, M. F. (2024). Analisis konsep pendidikan karakter Imam Al-Ghazali (*Bidayatul Hidayah*) dan implikasinya bagi pendidikan karakter di Indonesia. *Journal of Transdisciplinary Studies in Religion and Education, 1*(1). https://doi.org/10.63321/jtsre.v1i1.111

Kemmis, S., McTaggart, R., & Nixon, R. (2014). *The action research planner: Doing critical participatory action research*. Springer.

Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.

Lukens-Bull, R. A. (2013). *Islamic higher education in Indonesia: Continuity and conflict*. Palgrave Macmillan. https://doi.org/10.1057/9781137313416

Lutfi, A., Jaenullah, J., & Syaifullah, M. (2026). Classical ethical values for modern challenges: Al-Ghazali's *Bidayatul Hidayah* and its relevance to national character education. *Assyfa Journal of Islamic Studies, 4*(1), 41–54. https://doi.org/10.61650/ajis.v4i1.973

Madjid, N. (1997). *Bilik-bilik pesantren: Sebuah potret perjalanan*. Paramadina.

Mastuhu. (1994). *Dinamika sistem pendidikan pesantren*. INIS.

McNiff, J. (2013). *Action research: Principles and practice* (3rd ed.). Routledge.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Muhaimin, M. Z., & Zuhriyah, N. (2024). Meningkatkan religiusitas masyarakat melalui kajian Kitab *Bidayatul Hidayah*. *Jurnal Pengabdian kepada Masyarakat Desa (JPMD), 5*(1), 59–71. https://doi.org/10.58401/jpmd.v5i1.1316

Narvaez, D., & Lapsley, D. K. (2008). Teaching moral character: Two alternatives for teacher education. *The Teacher Educator, 43*(2), 156–172. https://doi.org/10.1080/08878730701838983

Nucci, L. P. (2001). *Education in the moral domain*. Cambridge University Press.

Pohl, F. (2006). Islamic education and civil society: Reflections on the pesantren tradition in contemporary Indonesia. *Comparative Education Review, 50*(3), 389–409. https://doi.org/10.1086/503882

Raihani. (2012). Report on multicultural education in pesantren. *Compare: A Journal of Comparative and International Education, 42*(4), 585–605. https://doi.org/10.1080/03057925.2012.672255

Sahin, A. (2013). *New directions in Islamic education: Pedagogy and identity formation*. Kube Publishing.

Steenbrink, K. A. (1986). *Pesantren, madrasah, sekolah: Pendidikan Islam dalam kurun modern*. LP3ES.
Stringer, E. T. (2014). *Action research* (4th ed.). SAGE Publications.
Tan, C. (2012). *Islamic education and indoctrination: The case in Indonesia*. Routledge.
van Bruinessen, M. (1995). *Kitab kuning, pesantren, dan tarekat: Tradisi-tradisi Islam di Indonesia*. Mizan.
Watt, W. M. (1953). *The faith and practice of Al-Ghazali*. George Allen & Unwin.