

**How to Cite:**

Sarnoto, A. Z., & Nurdin, N. (2022). Sociological approach through holistic pattern in solving the problem of homosexuality from the Qur'an perspective. *International Journal of Health Sciences*, 6(S9), 439–448. <https://doi.org/10.53730/ijhs.v6nS9.12353>

# **Sociological approach through holistic pattern in solving the problem of homosexuality from the Qur'an perspective**

**Ahmad Zain Sarnoto**

Institute of PTIQ Jakarta, Indonesia

Corresponding author email: [ahmadzain@ptiq.ac.id](mailto:ahmadzain@ptiq.ac.id)

**Nurdin**

Institute of PTIQ Jakarta, Indonesia

**Abstract**--This research studies the sociological approach through a holistic pattern in solving the problem of homosexuality from the Qur'an perspective. This research is qualitative research that focuses on religious understanding as well as religious research. The conclusion of this research: First, the sociological approach through a holistic pattern in solving the problem of homosexuality from the Qur'an perspective is on attention, focus, objectives, and purposes in placing every individual. Second, according to the Qur'an perspective, the problem of homosexuality is an abomination (fâh<sub>î</sub>siyah) because it deviates from the grand design of the creation of creatures in pairs between one gender and another. Thus, this problem must be handled based on a holistic pattern. Third, there are several factors that cause homosexuality. The experts are also not of the same opinion. Those several factors, among others: are biological, genetic and hormonal, psychodynamic, sociocultural, lack of religious understanding, education, family, and social life. Fourth, homosexuality gives negative impacts on health, education, faith, and social life such as venereal diseases, HIV/AIDS, and drug abuse. Fifth, the sociological approach through the holistic pattern from the Qur'an perspective applied in solving the problem of homosexuality covers the whole system: action, social, cultural, and personality.

**Keywords**---Sociological approach, holistic pattern, problem of homosexuality.

**Introduction**

Homosexuality is a very controversial issue, from time to time, since the time of Prophet Luth A.s, ancient Greek, Romans, Renaissance, and the declassification era when homosexuality is omitted from the mental illness in *The Diagnostic and*

*Statistical Manual* (DSM) for the first time that is determined by the American Psychiatric Association (APA), until now (A. Z. Sarnoto & Alhan, 2013). One of the issues surrounding homosexuality is its legal position as a mental illness, crime, abomination, sinful act, and punishment for the perpetrator. It also relates to the factors that lead to the homosexuality including its legalization or validation of same-sex marriages both for gay and lesbian. As the instance of the raised gay pride flag (rainbow flag) was demonstrated at British Embassy in Jakarta on 17 May 2022, the controversy over homosexuality was heating up. This case got public attention primarily from the Indonesia Ulama Council (MUI). Even the Vice Presidents of the Republic of Indonesia, KH. Ma'ruf Amin, cautioned that Lesbian, Gay, Bisexual, and Transgender (LGBT) do not get legitimacy (A. Z. Sarnoto, 2021d).

There are two groups in the pro-con and polemics about homosexuality in Indonesia in general. First, the group that is Pro-LGBT or homosexuality who based their arguments or attitudes on human rights; and the other is the group opposing LGBT or homosexuality who based their views on religious norms and values (A. Sarnoto et al., 2022). The rise of LGBT communities in Indonesia has become a current and contentious subject. Not only because they want their presence to be acknowledged, but they want same-sex marriage is now legalized as well. Based on human rights, there is no problem with the sexual orientation of the same sex because it is a matter of personal preferences. Moreover, they say there is discrimination in Law No. 1/1974 on Marriages in Indonesia. This is due to the marriage law that says heterosexual marriages are lawful whereas homosexual marriages are outlawed. On the other side, denying the existence of homosexuality is often not only against the homosexual community's behaviors, but there is a negative and discriminating perception of their rights. This is the issue that must be addressed about the intolerant attitude toward homosexual perpetrators; on the one hand, it is required to convey humanistic views but on the other hand, it is necessary to articulate normative-theological views that firmly prohibit the practice of homosexuality (Maslahat, 2020).

### **Methodology**

This is qualitative research that focused on aspects of religious understanding and religious research at the same time. From the characteristics, this research is descriptive-exploratory in type, providing information on homosexuality while also being alternative, i.e. discovering a new theory or concept (exploratory) and explaining research (explanation) on the problem of homosexuality (Zed, 2008). Primary, secondary, and tertiary data sources were used in this research. The primary sources of data included Qur'anic verses about homosexuality, verses containing high values of Islamic teaching and verses concerning the function and role of religion, education, family, society, and government/state. The secondary sources were books of interpretation such as *Tafsir Ibn Katsir*, *Tafsir al-Khâzin*, and *Tafsir al-Shâwî al-Mâlikî*, *Tafsir Ilmi*, and the result of the dissertation as well as scientific journal concerning the theme of this research. Tertiary data sources were literatures on research topics such as dictionaries and encyclopedias.

Five integrated and interdisciplinary approaches were used in the research, namely a sociological approach, an interpretative approach, a philosophical

approach, a conceptual approach, and a qualitative approach. The sociological approach focused on the study of society through the lens of human connections and the processes that emerged from such relationships within the society including the problem of homosexuality. The interpretative approach used specifically was the pattern of *maudh'i* (thematic method), i.e. the pattern or model of interpretation that sets a specific topic, in this case, homosexuality, by gathering all or part of the verses, from several sura, which talked about the topic, then associated with each other, by being analyzed comprehensively so that a comprehensive conclusion about the issue was taken according to the view of the Qur'an (A. Z. Sarnoto & Rahmawati, 2021).

## **Findings and Discussion**

### **a) Promoting the Values of Faith**

By believing in the presence of the final day, man becomes aware that all of his activities in the world will be held accountable once his life in the world ends (A. Z. Sarnoto, 2017). There will be an account in the Hereafter for all of mankind's activities, whether good or sinful. Belief in the Last Day motivates people to do good and avoid evil or wrongdoing (A. Z. Sarnoto, 2021b). Homosexuality is one of many sinful practices that should be avoided. The foundation of these values of faith is in al-'Ashr/103: 1-3, which says all men perish except for those who believe and do good actions and counsel one another in truth and patience (Syaikh, 2017).

### **b) Promoting the Moral Values**

The moral standpoint is central to religion. The foundation of these moral values is for example in al-Isrâ'/17: 26-27, which says do not exaggerate and do not waste money (*mubadzir*). This verse teaches the moral values to not waste money or do *mubadzir*. In this view, one should conduct appropriately and properly, rather than excessively, which leads to a lack of courtesy (A. Z. Sarnoto, 2011). Similarly, for example in Yûsuf/12: 87, which says to be convinced or optimistic about Allah Taala's compassion. This verse clearly shows the significance of making an effort to attain what is hoped for, so that one does not lose faith in Allah Taala's benevolence. In other words, this verse emphasizes the value of morality to remain optimistic in life (Shihab, 2012). That is why it is vital to develop the moral teaching, because the position of morality in religion is the objective of *akidah* (believing) and the righteousness of religion itself, therefore, morality is a pearl of religion. This was explained by Hassan Hanafi (d. 2021), a contemporary thinker from Egypt (Suriasumantri, 2013).

### **c) Promoting the Legal Values**

Islamic teaching encompasses, in addition to faith and morality, the teaching of law. The law is the provisions of Allah Taala (*khithabullâh*) related to man's acts (*af'al-mukallafîn*), in the form of *wajib*, *haram*, *sunah*, *makruh*, and *mubah*. The foundation of these legal values is in al-Mâ'idah/5: 49, which says to settle problems among men by following Allah's rule (Al-Thabari, 2009). Related to sharia, more specific in the sense of Islamic teaching related to the law, Ibn 'Abd al-Salâm (d. 660 H) in his work *Qawâ'id al-Ahkâm fî Mashâlih al-Anâm* said "The

whole sharia is beneficial: sometimes disadvantage is rejected or drawn the benefit.” Abū Ishāq al-Syāthibī (d. 790 H) in *al-Muwāfaqāt fī Ushūl al-Syarī'ah* stated: “The construction or foundation of sharia is only for the benefit of man in this world and hereafter.” (Khodayarifard et al., 2016).

The Holy Qur'an outlines the principles and fundamental values of Islamic teaching in general (Nugroho et al., 2022). The Qur'an is the totality of sharia, the fountain of wisdom, and the source of sharia. The Qur'an becomes the way of life for Muslims all the time. This way of life uses to get benefits in their life both in this world and hereafter. Therefore, all forms of deviation from the principles or objectives of the sharia (*maqashid al-Syarī'ah*) are not Islamic sharia. The objectives of sharia (*maqashid al-Syarī'ah*) were formulated by the scholars into five universal values which are *all-kulliyat al-khams* (Five Universal Values), namely *hifzh al-dīn* (to protect religion), *hifzh al-nafs* (to protect self), *hifzh al-nasl* (to protect lineage), *hifzh al-māl* (to protect wealth), dan *hifzh al-'aql* (to protect reason).

Scholars have three different perspectives on the punishment for homosexual behavior. First, scholars believe that the death sentence is the ultimate punishment for homosexual acts. This came from the companions of the Prophet Muhammad, namely Abū Bakar, 'Umar, 'Utsmān and 'Alī r.a. This opinion was applied in their ruling time. This opinion was followed by Nāshir, Qāsim bin Ibrāhīm, and Imam al-Syafī'ī. They confirmed that the death sentence was applied to all parties who committed homosexuality, whether the perpetrator or his partner, whether single or married (*muhshan*). Second, according to the group's perspective, the whipped punishment and expulsion (*taghrīb*) are dropped on the offenders who are still single, but the stoned punishment is dropped on the perpetrators who are married (*muhshan*) as it is dropped on the perpetrators of adultery. This opinion were expressed by Sa'īd bin Musayyab, Athā' bin Abū Ribah, Hasan al-Bashrī, Qatādah, al-Nakhā'ī, al-Tsaurī, al-Auza'ī, Abū Thālib, Yahyā bin Ma'in, and imam al-Syāfi'ī in one of his opinions. Third, according to the jury, the perpetrators of homosexuality are properly condemned to *ta'zīr* punishment, either in the form of detention (exclusion) or whipping punishment. This third opinion was expressed by Imam Abū Hanīfah, al-Muayyid Billāh, al-Murtadhā dan Imam al-Syafī'ī in one of his opinions. The argument is that homosexuality is not same as adultery. Thus, no punishment can be applied for such acts.

Abd al-Rahmān al-Jazirī analyzed in his work, *al-Fiqh 'alā al-Madzāhib al-Arba'ah* that homosexuality is a moral sin that is unworthy of man and is contrary to the *fitrah* of the creation given by Allah. Because homosexuality threatens man's extinction and deviates from his *fitrah*, it is referred to abomination (*fāhisyah*). As an act of adultery, its punishment is similar to that of the adulterous. However, there is a distinction in punishment for homosexuality: homosexual perpetrators are sentenced to death while married, whilst the victim (spouse) is severely whipped. Nonetheless, some scholars argue that both the perpetrator and his partner should be executed (Al-Jaziri, 1996).

#### d) Promoting the Health Values

Among the important Islamic teachings promoted to solve the problem of homosexuality is the teaching of health values. Islam pays close attention to all aspects of health, including physical health, mental health, and moral health (spirituality). There are many verses in the Qur'an and the Prophet's Sunna teaching health values. Such teaching like *thahârah* is in al-Baqarah/2: 222 and al-Mâ'idah/5: 6, there is also the hadith of the Prophet that praise the strong Muslim (HR. Muslim from Abu Hurairah R.a.)

The teaching of mental health includes being confident, optimistic (full of hope), constantly thrilled, thinking positively, not *tabaru*, and so on. It is in the verse *Basmalah* that Allah is Most Merciful, Most Merciful. Knowing that Allah's punishment is so severe that a man will fear His punishment and knowing that Allah's grace is so abundant that a man should be hopeful or optimistic (*al-rajâ'*) about His compassion (A. Z. Sarnoto, 2021c).

For example, pandemics and epidemiology are mentioned in Islamic teachings on public health. The Prophet says: "Do not enter a place if you hear of an epidemic. But if there is an epidemic in your area, do not leave..." (HR. al-Bukhârî from Usâmah bin Zaid). It is a public health approach for avoiding infectious diseases to reduce the impact of infectious diseases and control the outbreaks as effectively as possible.

Islam teaches that the sick should be treated. This can be found in Yûnus/10: 57, and al-Syu'arâ'/26: 80, which shows the Qur'an is a healer or a cure for a disease in the chest. This shows that Islamic teaching advise all human being should be cured, since the Qur'an is medicine for mankind, and man should apply it to cure a disease he has. Moreover, the command to be cured can be understood from Allah's word: "When I am sick, He heals me." (al-Syu'arâ'/26: 80), that shows the disease, including homosexuality, can be healed. Allah is the Healer of all diseases. That is why the Sura of *al-Fâtihah* is also called *al-Syifâ'* (the cure), according to the hadith: "That the Prophet says: "*Fâtihat al-Kitâb* is the cure for all toxicity." (HR. al-Dârimî from Abû Sa`id, narrated *marfû'*).

Islam teaches the eradication of all diseases, whether it is contagious, outbreaks or pandemics including Covid-19. The manifestation of Islamic teaching in preventing all sorts of diseases, both infectious diseases and non-contagious diseases reflected in al-Anbiyâ'/21: 83, which shows a disease that the Prophet Ayub A.s got must be prevented to not be outbreaks. But Allah can cure that disease. Islam teaches to prevent pandemics or epidemics (HR. al-Bukhârî). This hadith forbids disease transmission by joining healthy and sick individuals because it is generally known that the disease is very contagious. Islam also advises Muslims to take precautions against infectious illnesses such as immunization and vaccination.

Regulation of health in terms of administration and health policy is included in health education. This reflects in al-Baqarah/2: 30, which shows the human being is a caliph on the earth, who is responsible for prospering the earth, including things related to administration and policy related to health. Decisions

and policies established by the preceding verse may be referred to and categorized as types of administration and policy, particularly those relevant to health. Decisions and policies are made to benefit the public.

Workplace safety and health are governed by Islamic teachings. It reflects in al-Qashash/28: 77, and al-Baqarah/2: 195. The verse 77th sura of al-Qashash shows that man has been given power or grace in the world, which must be properly controlled so that it is not utilized to bring catastrophe on Earth (Shihab, 2006). Allah has instructed humans to do their utmost, with devotion and consciousness, to protect their safety and health (al-Baqarah/2: 195). Islam has teachings on environmental health regulation, including the environment, ecology, ecosystems, toxicology, and environmental impact assessments, primarily regarding the pollution of the environment and the importance of sanitation (al-Rûm/30: 41, al-Baqarah/2: 60 and 205; al-Mâ'idah/5: 64; and al-A'raf/7: 85). These verses remind individuals of their involvement in causing environmental damage, prevent environmental destruction, and encourage people to conserve and preserve the environment (Al-Mishri, 2017).

In the context of environmental health regulation, it is true that public health promotion from an Islamic perspective is crucial and must be done through educational institutions (A. Z. Sarnoto & Alhan, 2013). To improve the quality of public health in line with Islamic teachings, health promotion with a holistic, integrated, and complete pattern is required and must be done seriously. Health promotion is not just giving health information to individuals, families, groups, or communities, but also making an attempt to change unhealthy behaviors into healthy ones. Nonetheless, the work and obligation will be impossible to carry out without the cooperation of all parties, particularly figures from society and Islamic figures. Religious teachings uphold the aspects of education and health. This is following Ali 'Imrân/3: 104 (Az-Zarqany, 1995).

The methods that can be used in the promotion of health care by guidance in al-Nahl/16: 125, namely *bi-al-hikmah wa-al-mau'izhah al-hasanah wa-al-mujâdalah bi al-latî hiya ahsan*. Furthermore, it is critical to remember that the most effective technique of health promotion is, to begin with, ourselves (*lisân al-hâl*). It is following the main objective of Rasulullah SAW which is to improve morality (HR. Ahmad) (Agama, 2019). Furthermore, it is important to focus on health promotion objectives. The objective of health promotion should start with oneself, then go on to one's immediate family, and finally the larger community. This reflects in al-Baqarah/2: 214. Furthermore, health values are promoted not only via knowledge and socialization, but through the empowerment of people and communities to always preserve, develop, and maintain their health as well. This promotion should also make extensive use of printed, digital, and electronic media (Shihab, 2012).

### **e) Promoting the Human Values**

Islam is regarded as the perfect religion since it offers comprehensive laws and instructions to people, both spiritual and non-spiritual, such as numerous zahir/material components that encompass many facets of life such as marriage relations, commercial connection, and politics. With that guidance, a man may

live his life wisely and contribute to the advancement of civilization. Compassion, brotherhood, helping each other, truthful advice, kindness, and patience are all examples of human values. Islam promotes brotherhood since all humans evolved from the same species (A. Z. Sarnoto, 2022). Except for religion and taqwa (fear), there is no distinction between one individual and another. (al-Hujurât/49: 13). Islam emphasizes the idea that a Muslim must prioritize brotherhood (ukhuwah) and put it into practice in everyday life in society. This is following al-Hujurât/49: 10. Islam also teaches that Muslims must always protect the universe's sustainability and avoid all types of harmful and humiliating behavior. This is following al-Qashâsh/28: 77. Allah tells us that the evil in the world is the result of men's actions as in al-Rûm/30: 41 (Sya'rawiy, 1997).

The teachings of Islam guide individuals to learn useful lessons from all occurrences and events that occur around them. The steps of the promotion of human values are following Robingun's dissertation entitled "The Human Values in the Education of Rasulullah SAW (Research Based on Tafsir-Hadith)". That work stated that those values are also can be a solution in solving the problem of lesbian, gay, bisexual, and transgender." (A. Z. Sarnoto et al., 2021). According to Structural Functionalism, the action system, the social system, the cultural system, and the personality system are all functional integrative components (Ismail, 2012).

As a result, religious values must be fostered in the action system, social system, cultural system, and personality system that exists around us. In other words, religious ideals such as faith, law, morality, health, and humanity must be incorporated into an actual act, a social movement, a culture, and the personalities of individuals and communities. Furthermore, to solve the problem of homosexuality, the notion of AGIL, which stands for adaptation, achievement of goals, integration, and latency or preservation of such religious values, must be applied (Kartono, 1989).

As a result, religious values are constantly presented as a motivation to take action toward a good change: the transition from homosexuality to regular sexual behavior. Religious values will be an action system, a social system, a cultural system, and a personality system in that framework, and they will be employed to achieve goals, in this case, to cure the problem of homosexuality. Islam has long been linked with different ideals and important teachings about mankind (insaniyyah), one of which is the notion of preventative nature such as in al-Tahrîm/66: 6. This verse involves a preventative strategy so that families can safeguard their families from deeds that could lead to the Hellfire. In other words, this verse highlights the importance of the family attempting to avoid evil activities and actions that would condemn them to Hellfire (Hamka, 2015).

Because the presence of religion is designed to liberate from all sorts of oppression, exploitation, tyranny, civilization, and human enslavement, the theology of humanity involves a preventative approach. As a result, the beginning of the doorway to the objective of prophecy might be described as a moral or mental revolution rather than a legal revolution. This is the prime objective of the "Risâlah Nubuwwah". This is mentioned in the popular hadith that the Prophet says: "Indeed, I was not sent but to perfect humanity." (A. Z. Sarnoto, 2021a)

As a result, the solution to the homosexuality problem must be integrative and holistic. In this context, some numerous procedures or remedies need to be made to address the problem of homosexuality in Indonesia. Preventive strategies are one of the approaches to be used in dealing with the problem of homosexuality (A. Z. Sarnoto & Alhan, 2013).

## Conclusion

A sociological approach based on a holistic pattern and a Qur'an-based perspective that is used to solve the problem of homosexuality comprises the integration of complete action systems, social systems, cultural systems, and personality systems in a scheme or framework known as "AGIL" (adaptation, achievement of goals, integration, and maintenance). It manifests itself in the form of four comprehensive strategies implemented by individuals, families, communities, educational institutions, social and community organizations, religious organizations, and governments, which include: promotional strategies, educational strategies, preventive strategies, and curative and rehabilitative strategies. The four strategies are as follows: (1) the promotion of values of faith, morality, law, health, and humanity; (2) the strengthening of religious educational materials (such as teachings of *hidayah*, *fitrah*, *taqwa*, optimism, and *tawakkal*), health, humanity, and awareness and socialization of the various negative effects of homosexuality; and (3) the prevention of homosexuality through the strengthening of religious values in individuals, through families, community environments, print media, and social media; (4) counseling and individual therapy, social therapy, humanitarian therapy as well as recovery and training. The holistic pattern linked with the strategy is an endeavor to protect the nature of humanity (*fitrah*) so that lineage (*hifzh al-nasl*) is preserved through lawful marriage to establish a tranquil family, a magnificent community, and even a *thayyibah* state. According to the Qur'an, the changes is not directly created by God, but rather by the actual action of an individual, family, community, or nation in bringing about change to develop a civilized society.

## Bibliography

- Agama, K. (2019). *Terjemah Al-Qur'an Kemenag*. Jakarta: Kementerian Agama RI.
- Al-Jaziri, A. (1996). *al-Fiqh 'Alâ al-Madzâhib al-Arba'ah*. Beirut : Darul Fikr.
- Al-Mishri, M. bin A. al-K. as-S. (2017). *Tafsîr al-Khatîb as-Syarbanî*. Beirut: Dar al-Kutub al-îlmiyyah.
- Al-Thabari, A. J. M. I. J. (2009). *Tafsir Ath-Thabari*. Jakarta: Pustaka Azzam.
- Az-Zarqany, A. 'Adzim. (1995). *Manahîl al-Irfan fî ulumîl al-Qur'an*. Beirut: Dar al-Kitab al-Araby.
- Batara, R., Ardani, I. G. A. I., Wardani, I. A. K., Windiani, I. G. A. T., Adnyana, I. G. A. N. S., & Setiawati, Y. (2022). Psychogenic dysphagia in children, and the success of family-based treatment: Case report. *International Journal of Health & Medical Sciences*, 5(1), 163-168. <https://doi.org/10.21744/ijhms.v5n1.1894>
- Citrawan, I. W., Widana, I. W., & Suarta, I. M. (2018). Education sector optimization for improving human development index. *International Journal of Social Sciences and Humanities*, 2(1), 117-133. <https://doi.org/10.29332/ijssh.v2n1.102>
- Hamka. (2015). *Tafsir al-Azhar jilid 9 (juz 28, 29, 30) (Cet. 1)*. Jakarta : Gema

- Insani.
- Ismail, R. (2012). Psikologi Agama ( Tinjauan Kematangan Beragama ). *Religi*, VIII(1), 1–12.
- Kartono, K. (1989). *Hygiene Mental Dan Kesehatan Mental Dalam Islam*. Bandung: Mandar Maju.
- Khodayarifard, M., Ghobari-bonab, B., Akbari-zardkhaneh, S., & Zandi, S. (2016). Positive psychology from Islamic perspective. *Int J Behav Sci Vol.10, No.2, Spring 2016, 10(2)*, 77–83.
- Maslahat, M. M. (2020). Citra Dan Kepribadian Manusia Dalam Perspektif Psikologi Barat Dan Psikologi Islam. *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik*, 5, 74–85.
- Nugroho, T., Sarnoto, A. Z., & Ulfa, S. M. (2022). Intelejensi Sosial Dalam Perspektif Quran. *Jurnal Hukum, Pendidikan & Sosial Keagamaan*, 1(1), 61–76.
- Sarnoto, A., Rahmawati, S., & Hidayat, R. (2022). Community Lifestyle and Religious Practices In Post Covid-19 Pandemic. In M. Muhammad Mahsun (Universitas Islam Negeri Walisongo, Indonesia), Endang Supriyadi (Universitas Islam Negeri Walisongo, Indonesia), Akhriyadi Sofian (Universitas Islam Negeri Walisongo, Indonesia), Masrohatun Masrohatun (Universitas Islam Negeri Walisongo, Indonesia), Masrohatun Masrohatun (Universitas Islam Negeri Walisongo, Indonesia), Masrohatun Masrohatun (Universitas Islam Negeri Walisongo, Indonesia), (Ed.), *Proceedings of the First International Conference on Democracy and Social Transformation, ICON-DEMOST 2021, September 15, 2021, Semarang, Indonesia* (pp. 1–5). EAI. <https://doi.org/10.4108/eai.15-9-2021.2315551>
- Sarnoto, A. Z. (2011). Aktualisasi Pemikiran Pendidikan Akhlak Ibnu Maskawaih Dalam Pendidikan. *Statement | Jurnal Media Informasi Sosial Dan Pendidikan*, 1(1), 72–82.
- Sarnoto, A. Z. (2017). Sumber Daya Manusia Dalam Pendidikan Islam. *Madani Institute: Jurnal Politik, Hukum, Pendidikan, Sosial Dan Budaya*, 6(2), 1–10.
- Sarnoto, A. Z. (2021a). *Al-Qur'an kitab pendidikan*. Bekasi: Faza Amanah.
- Sarnoto, A. Z. (2021b). *Meniti kebeningan hati (mekah)* (1st ed.). Bekasi: Faza Amanah.
- Sarnoto, A. Z. (2021c). Enlightening Education on Quranic Perspective. *Nazhruna: Jurnal Pendidikan Islam*, 4(3), 712–719. <https://doi.org/10.31538/nzh.v4i3.1719>
- Sarnoto, A. Z. (2022). Implications of the gratitude concept in the qur'an on learning during the covid-19 pandemic. *MENARA Ilmu*, XVI(02), 1–5.
- Sarnoto, A. Z. (2021d). Resistance of Education Design Based on Islamic Boarding School in the Midst of The Covid-19 Pandemic: Study of Crisis Management. *ICONIS: International Conference on Islamic Studies*, 151–162.
- Sarnoto, A. Z., & Alhan, K. (2013). Kesehatan mental dalam Perspektif Agama Islam. *Statement | Jurnal Media Informasi Sosial Dan Pendidikan*, 3(1), 32–39.
- Sarnoto, A. Z., & Rahmawati, S. T. (2021). Isyarat Kecerdasan Verbal Dalam Al-Qur'an. *Statement*, 11(1), 1–13.
- Sarnoto, A. Z., Rahmawati, S. T., & Hayatina, L. (2021). Education that liberates and educates according to the perspective of the Qur ' an. *Jurnal Konseling Dan Pendidikan*, 9(4), 351–357. <https://doi.org/https://doi.org/10.29210/163200>
- Shihab, M. Q. (2006). *Tafsir Al Misbah: Pesan, Kesan dan Keserasian Al Quran (Volume 15, Juz Amma)* (V). Jakarta: Lentera Hati.
- Shihab, M. Q. (2012). *Al-Lubab: Makna, Tujuan, dan pelajaran dari Surahsurah Al-Qur'an*. Jakarta: Lentera Hati.

- Suriasumantri, J. S. (2013). *Filsafat Ilmu: Sebuah pengantar populer*. Jakarta: Pustaka Sinar Harapan.
- Suryasa, I. W., Rodríguez-Gámez, M., & Koldoris, T. (2021). Get vaccinated when it is your turn and follow the local guidelines. *International Journal of Health Sciences*, 5(3), x-xv. <https://doi.org/10.53730/ijhs.v5n3.2938>
- Sya'rawiy, M. M. (1997). *Tafsîr asy-Sya'rawiy Al-Khawâthir*. Kairo: Mathâbi' Akhbâr al-Yaum.
- Syaikh, A. bin M. bin A. bin I. A. (2017). *Lubabul Tafsir Min Ibni Katsir, Tafsir Ibnu Katsir (edisi terjemah)*. Jakarta: Pustaka Imam Syafi'i.
- Zed, M. (2008). *Metode Penelitian Kepustakaan (Library Research Methods)*. Jakarta: Yayasan Obor Indonesia.