

Islamic education in the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" from Ibn Khaldun's Perspective

Safina Fadlilah*, Fathorrozy

Universitas Islam Negeri Madura, Indonesia

*safinafadlilah996@gmail.com

Abstract

This study aims to determine the values of Islamic education in the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" by Abdul Rochim and Soejitno Irmim and its relevance to the goals of Islamic education from Ibn Khaldun's perspective. This study uses a Library Research method with a sociological approach. The primary/main data source in this study is the motivational book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" and other sources, such as articles, books, or other relevant documents as secondary sources. The data obtained were then analyzed using content analysis techniques. The results of the study show that the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" not only contains motivational sentences in it, but also contains Islamic educational values dominated by three categories: Faith Values, Moral Values, and Worship Values. These Islamic educational values are also in line with Islamic education from Ibn Khaldun's perspective. This is evidenced by the quotations in the book that imply the values of Islamic education in it and are relevant to the goals of Islamic education from Ibn Khaldun's perspective in this article. This research also proves that Islamic education can be learned not only from Islamic religious education textbooks but also through non-formal reading, such as motivational books.

Keywords: Abdul Rochim; Motivational Books; Ibn Khaldun; Islamic Educational Values; Soejitno Irmim; Tersenyumlah Dunia Akan Tersenyum Bersamamu.

Abstrak

Penelitian ini bertujuan untuk mengetahui nilai-nilai pendidikan Islam dalam buku "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" karya Abdul Rochim dan Soejitno Irmim dan relevansinya dengan tujuan pendidikan Islam perspektif Ibnu Khaldun. Penelitian ini menggunakan metode *Library Research* dengan menggunakan pendekatan sosiologis. Sumber data primer/utama dalam penelitian ini adalah buku motivasi "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" dan sumber-sumber lain, seperti artikel, buku, atau dokumen-dokumen lain yang relevan sebagai sumber sekunder. Data yang didapat kemudian dianalisis dengan menggunakan teknik analisis isi (content analysis). Hasil penelitian menunjukkan bahwa buku "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" bukan hanya berisi kalimat-kalimat motivasi di dalamnya, tapi juga berisi nilai-nilai pendidikan Islam yang didominasi oleh tiga

kategori yaitu Nilai Akidah, Nilai Akhlak, dan Nilai Ibadah. Nilai-nilai pendidikan Islam tersebut juga sejalan dengan pendidikan Islam perspektif Ibnu Khaldun. Hal ini dibuktikan dengan kutipan-kutipan kalimat dalam buku yang menyiratkan nilai-nilai pendidikan Islam di dalamnya dan relevan dengan tujuan pendidikan Islam perspektif Ibnu Khaldun yang ada di dalam artikel ini. Penelitian ini juga membuktikan bahwa pendidikan Islam tak hanya bisa dipelajari dari buku pendidikan agama Islam saja. Tapi juga bisa dipelajari lewat bacaan nonformal, seperti buku motivasi.

Kata kunci: Abdul Rochim; Buku Motivasi; Ibnu Khaldun; Nilai Pendidikan Islam; Soejitno Irim; Tersenyumlah Dunia Akan Tersenyum Bersamamu.

Introduction

Education plays a crucial role in all areas of human life. This is because it directly influences the development of a person's overall personality. Education is essentially a process of 'humanizing' humans. Therefore, everyone desperately needs education for their survival (Suryani, 2024). Education empowers people to foresee future possibilities. Knowledge will shape the society of the future. This means that if the power of knowledge is not used properly, communication will be disrupted as society becomes trapped between existing forces. Therefore, education is the key to the future.

Islam, as a religion that brings blessings to the entire universe, emphasizes the importance of education for human life. Education is seen as a step that can bring blessings and numerous benefits to human existence (Awwaliyah & Baharun, 2018). Therefore, Islam places education as a very important aspect for humans. According to the concept contained in the Quran, Islamic education is referred to as da'wah (Islamic da'wah) and defines the character formation of individuals, families, and communities. Its primary goal is to develop noble morals, increase knowledge, and maintain consistency in religious observance. These noble morals encompass the relationship between humans and God and with others, both vertically and horizontally, ultimately shaping a Muslim who, in addition to knowledge, also possesses noble morals (Mappasiara, 2018). Education can be obtained from anywhere, for example, books. Books are widely recognized as one of the primary sources of education. The famous slogan "Reading is a Window to the World" is proof that by reading books, we can see a wider world (Satriawan, 2024).

There are many types of books available for study. For example, the type of book discussed in this research is motivational books. Motivational books are a type of reading material written with the primary goal of inspiring and uplifting the reader. Through inspiring stories, life perspectives, and various practical strategies, these books serve as companions that encourage us to move forward

and take the courage to take concrete steps to achieve our dreams (Umi, 2023). Like the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu," by Abdul Rochim and Soejitno Irmim, this motivational book leaves readers feeling a sense of positive energy. It can motivate us to face life's challenges in all areas of our lives.

The phrase "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" is a motivational quote that has a tremendous impact on human life. This book contains various motivational quotes that encourage readers to think positively and be grateful. These two things are closely related to individuals who are still in the process of finding their identity and the meaning of their lives. Because its content is inspiring and motivating for many, "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" is a suitable read for anyone (Rochim & Irmim, 2021). In addition to motivational quotes, this book also contains Islamic educational values, such as admonitions to always be grateful, to use faith as a guide, to be tolerant, and so on. Researchers will later relate these Islamic educational values to the goals of Islamic education from Ibn Khaldun's perspective.

A study conducted by Sulistiawati in 2023 with the title of thesis "Kontekstualisasi Nilai-nilai Pendidikan Islam Dalam Novel "Sangkakala di Langit Andalusia" Karya Hanum Salsabiela Rais dan Rangga Almahendra di Keluarga." demonstrates that Islamic educational values can be found in a novel or fiction book. This study focuses on the contextualization of the Islamic educational values contained in the novel within the family. The difference lies in Sulistiawati's research focusing on the relevance of Islamic educational values in the novel and their relevance to the family, while the author's research focuses on Islamic educational values and their relevance to Ibn Khaldun's perspective. (Sulistiawati, 2023)

Furthermore, a study conducted by Abdul Malik and Salmia in 2023 with the title "Nilai-nilai Pendidikan Islam di dalam Buku Beyond the Inspiration Karya Felix Siaw" It was found that the book contains numerous Islamic educational values. This study outlines the various Islamic educational values found in "Beyond the Inspiration" and categorizes them into three categories: moral values, worship values, and faith values. The difference is that the research conducted by Abdul Malik and Salima limited its findings to categorizing Islamic educational values (Malik & Salmia, 2023). Meanwhile, the research that will be carried out by the author will make the values of Islamic education relevant in the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" with the aim of Islamic education from Ibn Khaldun's perspective.

Then, there was a study conducted by Shibghotullah Arjasha et al., in 2025 with the title "Nilai-Nilai Pendidikan Islam dalam Buku Secangkir Kopi Jon

Pakir Karya Emha Ainun Najib” This study was conducted to identify the Islamic values contained within the book. Emha Ainun Najib's book, "Secangkir Kopi Jon Pakir," was chosen because it has a light-hearted story, full of spiritual messages, ethics, and Islamic social practices. This study found that the Islamic educational values in the book encompass three main aspects: *I'tiqodiyah* (faith), *khuluqiyah* (morals), and *amaliyah* (practicing Islamic teachings). The difference with the author's research is that this study only examines and identifies Islamic educational values within a book, without relating them to any topic or theory (Arjasha, Rahman, & Pristiwiyanto, 2025).

The novelty of this research is to examine the values of Islamic education in motivational books “Tersenyumlah, Dunia Akan Tersenyum Bersamamu” by Abdul Rochim and Soejitno Irmim, while also directly linking them to the goals of Islamic education according to Ibn Khaldun. Several research articles mostly use novels as their research objects. This research was conducted with the aim of finding out the values of Islamic education contained in the motivational book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu” and the relevance between these Islamic educational values and the goals of Islamic education from Ibn Khaldun's perspective.

Methods

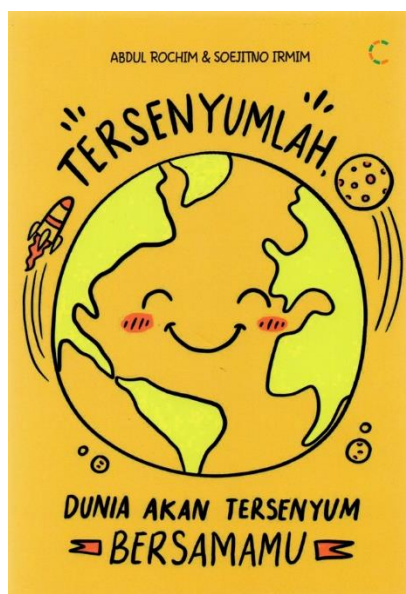
In this study, the researcher applied library research. Library research is a type of research conducted without direct fieldwork. Various written sources, such as books, scientific and non-scientific works, journals, magazines, newspapers, previous research results, encyclopedias, and various other reading materials, both print and digital, that align with the research problem are utilized in this research process (Hasanah, 2023). The approach used in this research is a sociological perspective. This approach defines humans as social beings who are constantly connected and interacting with others. Within science, sociology plays a role in helping understand various social phenomena, studying the emergence of conflict in society, and identifying methods that can be used to resolve these problems (Hamzah, 2020).

There are two data sources used in this study: primary data sources and secondary data sources. Primary data sources serve as the primary reference for this study. Included among these primary data sources is the book "Smile, the World Will Smile with You." Secondary data sources support the primary data. These data were obtained from books, journals, magazines, articles, and other documents related to this research. The data analysis technique used by the author is content analysis. Content analysis is a research methodology that utilizes a set of procedures to draw valid conclusions from a book or document

(Cahyono, 2021; Subagiya, 2023). Because this research is library research, using books as the data source, the author used content analysis as a data analysis technique.

Result and Discussion

The book that became the object of this research is a motivational book by Abdul Rochim and Soejitno Irmim entitled "Tersenyumlah, Dunia Akan Tersenyum Bersamamu." This book was first published in 2019 and has entered its third printing in 2023 with C-Klik Media as the publisher. This motivational book was published in Yogyakarta and has a total of 122 pages. In short, this book provides motivation, inspires positive thinking and instills an attitude of gratitude in facing life's challenges. Furthermore, it contains many motivational sentences written in easy-to-understand language and tends not to be judgmental or coercive. The authors of the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" invite readers to interpret their lives in a more positive way. Then, as the title suggests, this book emphasizes the influence of smiling. That a smile is an instinctive response that can lighten the atmosphere and change the mood for the better.



Picture 1. An image of the cover of the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu"

Motivation Book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" is the research object chosen by the researcher for this article. Of course, this is not without reason. Besides containing numerous motivational quotes, the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" also includes sentences that align with Islamic educational values. The results obtained are the values of

Islamic education implied in several quotations in the book “Tersenyumlah, Dunia Akan Tersenyum Bersamamu”. These quotations were then categorized into three appropriate categories, based on their respective theories: Aqidah Values, Worship Values, and Akhlaq Values. These Islamic educational values will then be relevant to the goals of Islamic education using Ibn Khaldun's theory or perspective. The results and discussion will be presented as follows:

A. Islamic Educational Values in the Book “Tersenyumlah, Dunia Akan Tersenyum Bersamamu”

According to Aji Luqman Panji et al., citing Kaheruddin, from a philosophical perspective, values are closely correlated with ethical issues. Ethics is also often referred to as the philosophy of values, which examines moral values as a benchmark for human actions and behavior in various aspects of life (Panji et al., 2023). In Islam itself, education is not solely aimed at improving intellectual intelligence, but also serves as a step towards developing individuals with good morals, faith, and piety. Islam states that education should be comprehensive, encompassing every aspect of human life—physical and spiritual, both in this world and the afterlife. Therefore, the values of Islamic education are broad and comprehensive, encompassing Aqidah, Akhlaq, and worship values.

1. *Aqidah values*

Aqidah or belief in Allah SWT, is the foundation of Islamic teachings and is a crucial aspect for a Muslim. Faith can be seen in how people live their lives, both individually and in society (Mukarromah, 2024). Aqidah values contained in the book “Tersenyumlah, Dunia Akan Tersenyum Bersamamu” contained in the following paragraph.

“Sebagai orang yang religius, kita harus beriman kepada Tuhan. Beriman berarti percaya bahwa hidup dan mati manusia bergantung kepada-Nya. Konsekuensinya, segala tingkah laku kita, apa pun yang dilakukan, seharusnya selalu disandarkan kepada Tuhan Sang Pencipta.” (page 61).

“Bahkan, manusia merupakan makhluk Tuhan yang paling mulia derajatnya. Oleh karena itu, tidak logis apabila meminta pertolongan kepada makhluk lain yang derajatnya sama atau lebih rendah.” (page 79).

“*Innalillahi wa inna ilaihi raji’un*, yang bermakna bahwa segala sesuatu berasal dari Allah Swt. dan akan kembali kepada-Nya. Dengan landasan iman tersebut, manusia mampu menemukan kembali keautentikan hidupnya, sehingga tidak lagi terjebak pada penyimpangan terhadap hal-hal yang tidak esensial dalam kehidupan sehari-hari. Manusia beriman mengemansipasi diri mengatasi semua itu dan mencari eksistensi yang autentik dalam perkenan (ridha) Tuhan, yaitu Wujud Nyata Yang Mutlak. Manusia beriman diliputi kesadaran mendalam bahwa Tuhan-lah asal sekaligus tujuan hidupnya. (page 117-118).

2. *Worship values*

Worship can be defined as a form of human devotion to God, as well as a form of carrying out the duties of His commands (Husna & Arif, 2021). There are two types of worship divided by Fiqh Ulama, namely *mahdhah* worship and *ghairu mahdhah*. Worship practices that have been established by the *shari'ah* and cannot be changed are the definition of *mahdhah* worship. Some examples are prayer, fasting, zakat, and hajj. And worship that does not have procedures regulated by the *shari'a* is *ghairu mahdhah* worship. Examples include earning a living in a halal way, helping each other and serving people (Samin, 2020). Worship values contain in the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" among others as follows.

"Demi harkat dan martabatnya sendiri, manusia harus menghambakan diri hanya kepada Tuhan Yang Maha Esa. Meminjam istilah Cak Nur, dalam gambaran grafisnya, manusia harus melihat ke atas hanya kepada Tuhan Yang Maha Tinggi, Sang Pencipta, sedangkan kepada alam, harus melihat ke bawah." (page 79).

"Risiko minimal dari kebiasaan mengkonsumsi rezeki haram adalah hilangnya keberkahan hidup. Hidupnya menjadi tidak berkah karena Tuhan tidak meridhai rezeki tersebut. Sebab, Tuhan sudah berjanji bahwa setiap yang bernyawa sudah dicukupi rezekinya, bahkan sebelum manusia lahir ke dunia ini. Hal ini juga sejalan dengan firman Allah dalam Surah Ali-Imran ayat 37 (Sungguh, Allah memberi rezeki kepada siapa yang dikehendaki-Nya tanpa batas)." (page 75-76).

"Bertawakkal akan membuat diri kita jauh lebih kuat. Kenapa? Karena kita yakin ada yang menolong kita. Pada saat kita menghadapi persoalan yang teramat berat yang seolah-olah tidak dapat kita atasi, cepat-cepatlah bertawakkal. Dengan bertawakkal, kita akan jauh dari rasa putus asa. Sebab, Tuhan telah memberi kita benteng pertahanan untuk bertahan dari setiap persoalan yang tidak mungkin kita atasi sendiri." (page 107).

3. *Akhlaq values*

The word "*akhlaq*" comes from the Arabic word "*akhlaqa-yukhliq-akhlaqan*," which means character, disposition, disposition, and behavior. The term "*akhlaq*" is also often interpreted as "morals." The term "*akhlaq*" refers to an individual's behavior or actions that are correlated with moral, ethical, and moral values (Sutiono, Riadi, & Wahid, 2017). Primarily, morals focus on guiding humans to develop good personalities and perfect morals. In Islam, this occupies a crucial place after faith and worship, as it is directly related to how humans behave with others as social beings (Hawa, Anggriani, et al., 2023). Akhlaq values contained in the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" among others as follows

“Berpikir positif yang dilandasi semangat kesyukuran akan membuahkan hasil berupa kelegaan dan kebahagiaan hidup, bukan adanya rasa cemas, waswas, khawatir atau buruk sangka kepada orang lain. Semua bisa dinikmati dengan sebaik-sebaiknya. Sehingga, manusia akan senantiasa tersenyum menyikapi hidup dan kehidupannya.” (page 1).

“Toleransi, saling pengertian, atau *tepa selira* adalah menempatkan orang lain pada posisi kita sendiri. Artinya, jika kita memiliki tujuan dan kepentingan, maka orang lain pun sama.” (page 67).

“Etika pergaulan yang baik adalah menempatkan kepentingan orang lain di atas kepentingan diri sendiri, apalagi jika orang lain itu juga memiliki pendapat atau ide, gagasan seperti kita, maka seyogianya kita berusaha mendengarkan dahulu orang lain berbicara, barulah kemudian kita.” (page 67).

B. The relevance of Islamic educational values in the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" to the goals of Islamic education from Ibn Khaldun's perspective

Abdurrahman Zaid Waliuddin bin Khaldun, the full name of Ibn Khaldun, was born on 1 Ramadan 732 H (May 27, 1332 AD) in Tunisia and is known as Ibn Khaldun (Sya'rani, 2021). Thanks to his contributions to history, sociology, economics, and political science, Ibn Khaldun has gained widespread recognition. This also makes him one of the greatest thinkers in Islamic civilization. Ibn Khaldun was born into a family close to the ruling class. His father, Muhammad ibn Khaldun al-Hadrami, was a jurist and minister in the court of the ruler of Tunis. Ibn Khaldun grew up in an environment steeped in scholarly and religious traditions from childhood. He also valued a thorough formal education, encompassing religious studies, Islamic law, and Arabic literature (Erliana & Normawati Irma, 2024).

Ibn Khaldun did not explicitly state the goals of Islamic education in his work, the *Muqaddimah*. However, Muhammad Kosim formulated the goals of Islamic education according to Ibn Khaldun from three perspectives:

1. In terms of personality, the aim of Islamic education is to develop physical and spiritual potential (intellect, *nafs* and spirit) optimally so that human existence becomes perfect.
2. In terms of nature or character as social beings, the aim of Islamic education is to educate humans to live well in society so that they are able to build a society with an advanced civilization by utilizing the knowledge and abilities they possess.
3. In terms of its function and role as a servant of Allah and His caliph on earth, the aim of Islamic education is to educate humans to be able to carry out activities that have the value of worship and at the same time be able to carry

out their duties as *khalifah fi al-ardhi* in maintaining this universe (Nurandriani & Alghazal, 2022).

According to Ibn Khaldun, the goals of Islamic education align with the basic principles of Islamic education, particularly the principles of balance and universality. Education must develop all human potential in a balanced manner—from intellectual, spiritual, emotional, to social aspects. Therefore, education should not emphasize only one aspect but must address all dimensions of personality. With this comprehensive approach, it is hoped that a person will not only be able to build good social relationships with others but also fulfill his role as a servant of God and his caliph on earth (Kosim, 2015). The Islamic educational values contained in the book "Tersenyumlah, Dunia Akan Tersenyum Bersamamu" are relevant to the goals of Islamic education from Ibn Khaldun's perspective. This relevance is as follows:

Table 1. First Relevance

The Goals of Islamic Education	Relevant Islamic educational values
In terms of personality, the aim of Islamic education is to develop physical and spiritual potential (intellect, <i>nafs</i> and spirit) optimally so that human existence becomes perfect.	<p>"Sebagai orang yang religius, kita harus beriman kepada Tuhan. Beriman artinya percaya bahwa hidup dan mati manusia tergantung kepada-Nya. Konsekuensinya, segala tingkah laku kita, apa pun yang kita lakukan, seharusnya selalu disandarkan kepada Tuhan Sang Pencipta". (page 61)</p> <p>"Bahkan, manusia adalah makhluk Tuhan yang paling mulia derajatnya. Oleh karena itu, sangat tidak logis apabila meminta pertolongan kepada makhluk lain yang derajatnya sama atau lebih rendah". (page 79)</p> <p><i>"Innalillahi wa inna ilaihi rojiun</i> (Sesungguhnya segala sesuatu berasal dari Allah Swt. dan akan kembali kepada-Nya). Oleh karena itu, dengan iman, manusia akan memiliki kembali hidupnya yang autentik. Manusia tidak lagi mengalami penyimpangan akan hal-hal yang tidak esensial dalam lingkaran hidup sehari-hari. Manusia beriman mengemansipasi diri mengatasi semua itu dan mencari eksistensi yang autentik dalam perkenan (ridha) Tuhan, yaitu Wujud Nyata Yang Mutlak. Manusia beriman diliputi kesadaran mendalam bahwa Tuhan-lah asal sekaligus tujuan hidupnya". (page 117-118)</p>

The objectives of Islamic education emphasize that it aims to optimally develop human physical and spiritual potential (intellect, *nafs*, and spirit) so that human existence is perfected, or so that humans can develop a complete and mature personality. The value of Islamic education emphasizes that the foundation for developing this physical and spiritual potential is faith in God. Without a foundation of faith, human potential will not be properly directed. Faith enables a person to use their reason wisely, control their desires, and foster a human attitude that always remembers God.

It also discusses the fact that humans are the highest-ranking creatures before God. This explains that humans are given a gift, namely reason, to be used to their fullest potential. Therefore, it would be illogical for a rational human to seek help from another creature, even though they have a God in whom they believe.

Table 2. Second Relevance

The Goals of Islamic Education	Relevant Islamic educational values
<p>In terms of nature or character as social beings, the aim of Islamic education is to educate humans to live well in society so that they are able to build a society with an advanced civilization by utilizing the knowledge and abilities they possess.</p>	<p>“Berpikir positif yang dilandasi semangat kesyukuran akan membuahakan hasil berupa kelegaan dan kebahagiaan hidup, bukan adanya rasa cemas, waswas, khawatir atau buruk sangka kepada orang lain. Semua bisa dinikmati dengan sebaik-sebaiknya. Sehingga, manusia akan senantiasa tersenyum menyikapi hidup dan kehidupannya.” (page 1)</p> <p>“Toleransi, saling pengertian, atau <i>tepa selira</i> adalah menempatkan orang lain pada posisi kita sendiri. Artinya, jika kita memiliki tujuan dan kepentingan, maka orang lain pun sama.” (page 67)</p> <p>“Etika pergaulan yang baik adalah menempatkan kepentingan orang lain di atas kepentingan diri sendiri, apalagi jika orang lain itu juga memiliki pendapat atau ide, gagasan seperti kita, maka seyogianya kita berusaha mendengarkan dahulu orang lain berbicara, barulah kemudian kita.” (page 67)</p>

The second goal of Islamic education, according to Ibn Khaldun, focuses on how Islamic education can educate humans to live well in society, in accordance with their nature as social beings. The values of Islamic education mentioned above exemplify how humans should behave towards others around them. First, strive to always think positively and avoid prejudice. This aims to make human life more relaxed, lighter, and easier to smile without provoking unnecessary conflict. Second, tolerance, or mutual respect, is essential. We must recognize that

we are not the only ones with interests; others are too. Therefore, as rational beings, respecting and tolerating others should not be difficult. Third, observe good social etiquette. This means putting the interests of others above personal gain. Everyone has the right to express their ideas. We have an obligation to listen without interrupting or belittling their opinions.

Table 3. Third Relevance

The Goals of Islamic Education	Relevant Islamic educational values
<p>In terms of its function and role as a servant of Allah and His caliph on earth, the aim of Islamic education is to educate humans to be able to carry out activities that have the value of worship and at the same time be able to carry out their duties as <i>khalifah fi al-ardhi</i> in maintaining this universe.</p>	<p>“Demi harkat dan martabatnya sendiri, manusia harus menghambakan diri hanya kepada Tuhan Yang Maha Esa. Meminjam istilah Cak Nur, dalam gambaran grafisnya, manusia harus melihat ke atas hanya kepada Tuhan Yang Maha Tinggi, Sang Pencipta, sedangkan kepada alam, harus melihat ke bawah.” (page 79)</p> <p>“Risiko minimal dari kebiasaan mengkonsumsi rezeki haram adalah hilangnya keberkahan hidup. Hidupnya menjadi tidak berkah karena Tuhan tidak meridhai rezeki tersebut. Sebab, Tuhan sudah berjanji bahwa setiap yang bernyawa sudah dicukupi rezekinya, bahkan sebelum manusia lahir ke dunia ini. Hal ini juga sejalan dengan firman Allah dalam Surah Ali-Imran ayat 37 (<i>Sungguh, Allah memberi rezeki kepada siapa yang dikehendaki-Nya tanpa batas</i>)” (page 75-76)</p> <p>“Bertawakkal akan membuat diri kita jauh lebih kuat. Kenapa? Karena kita yakin ada yang menolong kita. Pada saat kita menghadapi persoalan yang teramat berat yang seolah-olah tidak dapat kita atasi, cepat-cepatlah bertawakkal. Dengan bertawakkal, kita akan jauh dari rasa putus asa. Sebab, Tuhan telah memberi kita benteng pertahanan untuk bertahan dari setiap persoalan yang tidak mungkin kita atasi sendiri” (page 107)</p>

The third aim of Islamic education explains that Islamic education has the aim of educating humans to be aware of their function as caliphs on earth, namely worshiping Allah and carrying out their responsibilities as caliphs. The first value of Islamic education emphasizes that humans must depend only on Allah by worshiping and praying only to Allah. This attitude is the essence of human duties as servants of God. This value of servitude is in line with the aim of Islamic

education to form humans who always make Allah the center of their life orientation. The second value is an example of the implementation of *ghiru muhsan* worship, namely seeking halal sustenance, whether for oneself or for the family. Fortune must be obtained in halal, honest and responsible ways. The third value of Islamic education emphasizes the importance of trust, namely surrendering oneself to Allah after making efforts and praying. *Tawakkal* strengthens the human mentality and prevents humans from despair and encourages them to continue making efforts.

When compared with previous studies, the results of this study indicate a degree of agreement, although they also have some differences in focus. This research reinforces the finding that educational values are not only found in religious textbooks or religious reading materials. They can also be found in novels and motivational books. This proves that Islamic education can be learned from anywhere. For example, in this study, motivational books served as a medium to examine how Islamic educational values are present in non-formal reading materials.

Conclusion

“Tersenyumlah, Dunia Akan Tersenyum Bersamamu” is a motivational book by Abdul Rochim and Soejitno Irmim. This book invites readers to take a moment to enjoy life and not take life's problems too seriously. In addition to motivational sentences, this book also contains Islamic educational values. The Islamic educational values found are dominated by three categories: morals, faith, and worship. These Islamic educational values are also in line with the goals of Islamic education from Ibn Khaldun's perspective. This is evidenced by the Islamic educational values implied in the quotations in the book and are relevant to the goals of Islamic education from Ibn Khaldun's perspective, as the researcher has outlined above. This research shows that Islamic education can be found in non-formal reading media such as motivational books. This adds insight into the fact that Islamic teachings can be conveyed in many ways, one of which is through reading books.

Bibliography

- Arjasha, S., Rahman, R., & Pristiwiyanto. (2025). Nilai-Nilai Pendidikan Islam Dalam Buku Secangkir Kopi Jon Pakir Karya Emha Ainun Nadjib. *FATAWA: Jurnal Pendidikan Agama Islam*, 5(2), <https://doi.org/10.37812/fatawa.v5i2.2021>
- Awwaliyah, R., & Baharun, H. (2018). Pendidikan Islam Dalam Sistem Pendidikan Nasional. *Jurnal Ilmiah DIDAKTIKA*, 19(1). <https://doi.org/10.21154/cendekia.v12i1.370>

- Dwi Cahyono, A. (2021). (Library Research) Peranan Pengembangan Manajemen Kinerja Tenaga Administrasi Kesehatan Terhadap Peningkatan Mutu Pelayanan Kesehatan Di Puskesmas. *Jurnal Ilmiah Paminang JIP*, 3(2). <https://doi.org/10.53599/jip.v3i2.81>
- Erliana, L., & Normawati Irma, Y. (2024). Pemikiran Ibnu Khaldun Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Islam Kontemporer. *MAURIDUNA: Journal of Islamic Studies*, 5(1). <https://doi.org/10.53649/taujih.v5i1.674>
- Hamzah, A. (2020). *Metode Penelitian Kepustakaan (Library Research)*. Malang: Literasi Nusantara.
- Hasanah, N. (2023). *Metode Penelitian Kepustakaan*. Malang: PT. Literasi Nusantara Abadi Grup.
- Hawa, A. A., Anggriani, A. I., Devi, A. N., & ... (2023). Akhlak Dalam Perspektif Pendidikan Agama Islam. *AL Anbiya: Jurnal Pendidikan Dan Studi Islam*, 1(November). Retrieved from <http://journals.umkaba.ac.id/index.php/ajpsi/article/view/352>
- Husna, K., & Arif, M. (2021). Ibadah Dan Praktiknya Dalam Masyarakat. *TA'LIM : Jurnal Studi Pendidikan Islam*, 4(2). <https://doi.org/10.52166/talim.v4i2.2505>
- Kosim, M. (2015). Pemikiran Pendidikan Islam Ibn Khaldun Dan Relevansinya Dengan Sisdiknas. *Jurnal Tarbiyah*, 22(2). <http://dx.doi.org/10.30829/tar.v22i2.33>
- Malik, A., & Salmia. (2023). Nilai- Nilai Pendidikan Agama Islam Dalam Buku Beyond. *Saraweta: Jurnal Pendidikan Dan Keguruan*, 1(02), <https://ejournal.staiddimaros.ac.id/index.php/saraweta/article/view/72>
- Mappasiara. (2018). PENDIDIKAN ISLAM (Pengertian, Ruang Lingkup dan Epistemologinya). *Inspiratif Pendidikan*, 7(1). <https://doi.org/10.24252/ip.v7i1.4940>
- Mukarromah. (2024). Komponen Nilai Pendidikan Agama Islam : Analisis Nilai Aqidah, Ibadah, dan Akhlak. *JEC: Journal of Education and Culture*, 4(3). <https://doi.org/10.58707/jec.v4i3.1004>
- Panji, A. L., Afendi, A. R., Ramli, A., Sudadi, S., & Mubarak, A. (2023). Pendidikan Islam Dengan Penanaman Nilai Budaya Islami. *Jurnal Pendidikan Islam Al-Ilmi*, 6(1). <https://doi.org/10.32529/al-ilm.v6i1.2155>
- Riri Nurandriani, & Sobar Alghazal. (2022). Konsep Pendidikan Islam Menurut Ibnu Khaldun dan Relevansinya dengan Sistem Pendidikan Nasional. *Jurnal Riset Pendidikan Agama Islam*, 2(1). <https://doi.org/10.29313/jrpai.v2i1.731>
- Rochim, A., & Irmim, S. (2021). *Tersenyumlah, Dunia Akan Tersenyum Bersamamu*. (Dyas, Ed.). Tasikmalaya: C-Klik Media.
- Samin. (2020). *Fiqh Ibadah*. Kerinci: IAIN Kerinci.
- Satriawan, D. (2024). Makna Ungkapan Buku Adalah Jendela Dunia. Retrieved from <https://rri.co.id/iptek/1127479/makna-ungkapan-buku-adalah-jendela-dunia>
- Subagiya, B. (2023). Eksplorasi penelitian Pendidikan Agama Islam melalui kajian literatur: Pemahaman konseptual dan aplikasi praktis . *Ta'dibuna: Jurnal Pendidikan Islam*, 12(3), 304–318. <https://doi.org/10.32832/tadibuna.v12i3.14113>
- Sulistiwati. (2023). *Kontekstualisasi Nilai-nilai Pendidikan Islam Dalam Novel "Sangkakala di Langit Andalusia" Karya Hanum Salsabiela Rais dan Rangga Almahendra Di Keluarga*.

Pamekasan.

- Suryani, M. (2024). Hakekat Pendidikan dalam Kehidupan Manusia. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 3(03), 540. <https://doi.org/10.47709/educendikia.v3i03.3397>
- Sutiono, R., Riadi, H., & Wahid, A. (2017). Akhlak Dalam Perspektif Al-Qur'an. *AKADEMIKA*, 13(2). <https://ejournal.kampusmelayu.ac.id>.
- Sya'rani, M. (2021). Konsep Pendidikan Dalam Pemikiran Ibnu Khaldun. *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial*, 6(1), 68–76. <https://doi.org/10.37216/tarbawi.v6i1.402>
- Umi. (2023). Buku Motivasi: Pengertian, Jenis-jenis, dan Cara Membuatnya. Retrieved from <https://kumparan.com/berita-terkini/buku-motivasi-pengertian-jenis-jenis-dan-cara-membuatnya-20TnadVBLS1>