

CONCEPT MAP, SOME TERMINOLOGIES OF THE STUDY OF FAITH, AND THE SCOPE OF THE STUDY OF AKIDAH AKHLAK

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ABSTRAC

The purpose of this research is to be able to find out what creed, morals, and creeds are, as well as various creeds and morals, and research using library research that is supported based on book sources, and the results of the research are creed will be formed. if we believe and believe in Allah as the God who has created us, while morals will be formed if we prepare ourselves to do good so that faith and morality are not related to each other if the faith alone is not good then the morals are also not good, then both must be able to be reconciled. together in a balanced manner, namely with a strong creed and good morals.

Keywords: Creed, Morals, and The Scope Of Moral Creed

INTRODUCTION

Islam is a religion that has taught us a lot about faith and morals by Islamic law. As Muslims, we should have a solid faith-based on a firm faith in Allah, then in angels and Allah's books, in the apostles, having faith in the last day, and having faith in qada and qadar. Because this creed is a pillar of the roots of Islam. So, as Muslims, we should be able to have strong faith in Allah, the creator, which Allah has given us in the form of invaluable blessings. Then from this faith, we will also shape ourselves into better Muslims in the future who are obedient to religious teachings which are coated with noble character.

When talking about moral issues, morality is often interpreted as good, bad, or wrong, and right behavior which is judged from the point of view of the Islamic religion. For this reason, the definition of morality comes from a Latin word which means mores which means the plural word of mos, which is a habit that is often done, so that this will be the basis for seeing and judging the person's actions, whether good or bad what he is doing, therefore To assess human behavior, we can also see from his actions whether it is by the rules that are often accepted in the social environment or certain environments. So the definition above all that we can say as a moral act. (Badrudin, 2015)

The benchmark of good faith in everyday life is a gift for us Muslims who are pious, then apart from faith, this character also has a very important role in our lives. For

that in the view of Islamic law on Muslims they will strive to bring Islamic values to the nation's generation, through moral guidance will certainly be able to give birth to a straight action. So that in their education this will be directed at moral development, because morality is a very important thing to be given in teaching in the family, community, and school, both in formal and informal education.

The phenomenon in the life of society, of course, we will often encounter a lack of morals in children. So that their role as parents need moral guidance that must be given to their children to form a good character. Because many life problems occur in children about morals that are not by Islamic law, including the destruction of morals in teenagers, with the actions they often do that are not by the rules that have been determined, such as rampant drugs, alcohol, even children who are pregnant outside of marriage, this is a form of morals that is not by religious teachings and beliefs in Islam.

For this reason, the author tries to explain the concept of aqidah/theology, and the scope of the moral aqidah as this is very necessary for us to study, and not to be taken lightly about the material regarding the study of this moral creed in everyday life, because this is a learning process. which is very useful for us how so that we can become human beings with good character and good faith.

RESEARCH METHODS

This type of research is library research or often referred to as library research which examines library sources related to the issues to be discussed, especially in the concept of philosophy from various existing sources such as from book figures as well as from national and international journals that can provide an argument against the content of the main issues that will be discussed in the writing of this scientific paper. (Burhan Ashafa, 1998: 15)

The approach used is to use a normative approach to the study of philosophy through inductive and deductive analysis. (Lexy J. Moleong, 1989: 206) so that by using this library research method, we can add more insight to our knowledge of the contents of the book that the author will examine to add input to existing sources.

RESULTS AND DISCUSSION

Tribology Study of Faith/Theology

Definition of Faith

The origin of the word aqidah comes from Arabic, which means that aqidah means a bond, it is said to be a bond because it binds the life goals of Muslims with Allah SWT, then with the same root word, namely Qatada, the form of the noun which means iqd is necklace. It is called a necklace because it can tie the neck through the base and the ends which are connected, then with the same word from the noun 'Judah which means a strong bond, with the intention that through a strong bond with Allah from the tip to the base is the when the Muslim is doing an action, the act he does must be done with good intentions and he can also connect with

Allah to seek his pleasure. Because if the act is not associated with God then his actions will be in vain. So that all the bolting and work of Muslims must-have elements that contain the value of worship. (Tafsir of the Koran, 2010)

For this reason, the verse that explains the Islamic faith contained in Qs. Al-A'raf verse 158 which reads:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ
الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Artinya: Say: "O mankind, indeed I am the messenger of Allah to you all, namely Allah who has the kingdom of the heavens and the earth; there is no god (worthy of worship) but Him, Who gives life and causes death, so believe in Allah and His Messenger, the true Prophet who believe in Allah and His words (His books) and follow Him, that you may be guided". (Qs. Al-A'raf: 158)

In general, aqidah is a belief or belief, it can also be a deep faith in a Muslim which can then be realized in the form of behavior. Meanwhile, according to Islam, faith has the meaning of our total trust in Allah because Allah is the one who holds the highest power and who rules over all that is on this earth, so that faith must also be well designed and built first. Why does aqidah have to be firmly established? Because so that the heart of a Muslim is not easily influenced, it is like this creed is like a house being built, so if the building is not built with a strong foundation then the effect of the building can be collapsed. Similarly, a creed that is likened to a building, creed must also be made with the right and perfect belief. This faith can be said as a mission that is mandated by God for all his people throughout the world. Akidah also cannot be changed because of the change of name, or place, and because of differences in opinion of a group. (Dedi Wahyudi, 2017)

Furthermore, another meaning of aqidah is our belief in Allah SWT, which belief includes six beliefs that we often learn at school, namely among them there are six faiths that we must believe in which are often referred to as pillars of faith in the form of belief in the existence of Allah SWT as a God who the creator, belief in angels, and Allah's messengers, and their books, on the last day of the end when the whole earth will be destroyed, and we must believe in qada and qadar. (Dedi Wahyudi, 2017)

Akidah is a matter related to trust and confidence in the heart so that the soul becomes calm because there is no longer any doubt and ambiguity to believe in Allah SWT. Knowing Allah SWT (ma'rifah Allah) is the most important obligation to gain faith so that a person's belief in Allah SWT is always maintained. What is meant by ma'rifah Allah is a firm belief that coincides with true nature and is accompanied by certain arguments. (Rasyidi Wahab, 2013)

Akidah is also often interpreted as faith. Faith is making a vow with the tongue, justifying with the heart, and doing it with deeds (the limbs). Thus the understanding of faith is justified with the heart, then spoken orally and put into practice with action. Whereas in aqidah there is such a thing as the pillars of faith, the pillars of faith are believing or believing in Allah SWT, angels, books, apostles, the last day, and qada and qadar. (Afidah Nur, 2018)

In terms of creed, Imam Al-Shafii has also stated, whose meaning is obtained from a journal, that states that creed is divided into two kinds of components of thought, namely traditional thinking, and rational thinking. For this reason, the meaning of aqidah taken from traditional thinking can be characterized by the freedom to act and will to humans, and through reason, so that in giving power and will it is only absolute to God, and more inclined to interpret the Qur'an only in general and not deepened. While rational creed thinking is the opposite of traditional thinking, which rational thinking gives humans freedom in doing actions and wills, God does not have an absolute will, maximum power on reason, and a tendency to interpret the contents of the Qur'an. (Tamar Jaya, 2013)

We can see in our environment some examples that we can take about someone who has a strong Islamic creed is someone who always carries out his worship sincerely and sincerely without expecting a compliment from others so that he looks like an expert in worship, but someone who had faith, he will remain firm in his stance in carrying out the worship with earnest belief, and he also believes in the pillars of faith, always carrying out Allah's commands and staying away from all prohibitions.

If Muslims already have a strong belief in themselves in the creed they have embraced, then whatever trials are given by Allah, humans will not be easily shaken, therefore the human creed will also radiate through their morals. So to balance the faith, they must be able to maintain their beliefs so that they are not easily influenced or shaken by the lusts of the world, especially when the test comes by involving our faith, we must be able to pass the test by strengthening our hearts with patience and asking for help from others. God so that everything can be facilitated in solving all the problems that are being faced.

From the meaning of the explanation above regarding the meaning of the creed, the writer can conclude that creed is the basis of a belief or belief that exists within an individual Muslim towards his creator, namely Allah. Because this creed is the main root in Islamic teachings if our hearts do not have faith or belief how can we be able to carry out Allah's Shari'a well.

Definition of Theology

After discussing the creed, the author will also discuss the meaning of theology, because theology is a science that discusses the facts and symptoms of religion-related to God and humans. Then As for the opinion expressed by Harun Nasution states that theology has a similar meaning even though in certain groups the use is different. While the meaning of Islamic theology in academic circles is

often used for every religious community because theology has its concept. (Iskandar Zulkarnain, 2018)

As stated in a journal about the meaning of theology which states that the meaning is theologically stated about knowledge of God, it mainly focuses on three issues: knowledge of God as an attribute of His essence, God's knowledge of details, knowledge of God as a determining factor of human action. (Binyamin, 2007)

From the above understanding, the author concludes that the meaning of theology is different from creed, because theology is more of a symptom that occurs in each religion adopted, so theology is more general and broad and does not only focus on Islam, so that theology has an understanding of the existence of certain facts or symptoms, all of which have something to do with God (God), if we look at the notion of theology with aqidah, they have different meanings, but there are also similarities in which the meaning also states about divinity or a religious belief that is adhered to.

Scope of Akhlak

In the whole teaching given by Islam, we can see it as a system where each system has two parts that are interconnected with one another which all exist in Islamic teachings, such as aqidah and morals are the parts that are not included in the teachings of Islam. we can separate it because the two have a mutual relationship. For this reason, moral development is something that we need to apply in human life, all of which must be done through a religious approach, so to be able to know the use and role in this faith and morality, there are several scopes that we will discuss faith and morality. including:

Basics of Faith

In the context of creed and morality, one of the things we need to know is about the basics of aqidah, discussing the issue of the basics of this Islamic creed, then the most important basis in the Islamic creed is in the Koran because Allah has explained a lot the verses of the Qur'an about the issue of faith, in which Allah repeatedly in the verse states that humans are commanded to always believe and hold fast to the ropes of Allah's religion, namely Islam. For this reason, there are several verses of the Qur'an that explain faith, which is contained in Surah Luqman verse 13 which reads: **وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ**

Meaning: And (remember) when Lukman said to his son when he taught him a lesson: "O my son, do not associate (Allah) with partnering (Allah) is a great injustice". (Qs. Luqman: 13)

Furthermore, the Qur'anic verses contained in Qs. Al-Baqarah verse 132 which reads::

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ
الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

*Meaning: And Abraham has willed the words to his children, as well as Jacob.
(Ibrahim said): "O my children! Verily Allah has chosen this religion for
you, so do not die except in embracing Islam". (Qs. Al-Baqarah: 132)*

And the Qur'anic verses contained in Qs. An-Nisa verse 136 which reads:
يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

*Allah and His Messenger and to the book which Allah sent down to His
Messenger, and to the book which Allah sent down before. Whoever disbelieves
in Allah, His angels, His books, His messengers, and the Last Day, then indeed
that person has strayed far. (Qs. An-Nisa: 136)*

*From his explanation, we can see that these are some of the basics of faith in
Islam, namely belief based on the Koran, which we both know that the Koran is the
holy book of Muslims and as Muslims, we are obliged to know any interpretations.
The verses contained therein are especially in knowing the issue of the Islamic faith.*

Aim of Faith

After discussing the basics of Islamic creed, then in the creed of course there is a purpose of aqidah, for that as for aqidah put forward by Muhammad Yunus in the field of faith which states that the purpose of a creed is so that people can have a strong faith towards his god, namely Allah, angels, books, messengers, the last day and believe in the existence of qada and qadar, then the goal is also to have faith that is based on science, not just blind followers who cannot see properly. Then so that faith is not easily shaken let alone doubted by those who believe. (Muhammad Yunus, 2013)

So that the explanation of the purpose of this faith is so that we can provide good education in carrying out life, and can cleanse our souls in reaching a higher level, namely ma'rifat. For that, if we conclude the meaning of the goal is to study the religious teachings that have been revealed by Allah SWT to a true belief as a true Muslim.

Definition of morality

After the presentation of the basics and objectives of aqidah, the next discussion will be about the meaning of morality, because this morality is also a very important part of Islam. After all, morality must exist and can be seen in every

Muslim so that a deed is perfect. One's act of worship in carrying out Allah's commands, of course, the teachings of Islam will want all Muslims to be able to have a happy life in this world and in the hereafter, all of which are contained in the Qur'an which Allah revealed to the Prophet Muhammad.

For this reason, we need to know what morality is, the original meaning of the word morality is as a temperament. while the meaning has a deeper meaning because this character has become the nature and character possessed by a person. So that the nature and character that has been embedded in oneself will turn into a personality. Therefore we can say that this temperament is a trait and character, which are all innate in a person. With morals can form good or bad deeds, all of which can be formed by factors from within humans and external factors, namely the environment, including those in it. There is a family because the family is the most important environment and is very close to someone, through the approach of the family, a personality can be formed. So that the behavior in its application may be able to highlight a more positive or negative assessment and it all depends on the behavior of the person doing it. (Badrudin, 2015)

While the meaning of *aqidah* in the plural form comes from the word *khilqun* or *khuluqun* which word is interpreted as a character, then also referred to as the temperament, behavior, and character that exists within the individual. The notion of morality also has the word in common with ethics and morals, because ethics and morals come from the Latin word *ethos*, which means a habit. Furthermore, there are *mores* interpreted as a habit. So from these meanings, the word morality is a verb from *khalaqa*, which is to create. And *Khaliq* is defined as the creator and *makeup* which means created, while *Khaliq* means creation. Therefore, this understanding of morality is very broad if it is interpreted in depth because this morality is interpreted by a rule or habit of personality and behavior that regulates the relationship between fellow human beings, and also the relationship between humans and their creator, namely God.

From the above understanding that has been conveyed from these figures, it can be understood that morality is a character or behavior of a person that gives birth to a person's good or bad deeds without the need for thought and consideration.

An example that we can take from this moral act is that there is someone whose habit or behavior is always speaking rudely, it can be said to like to speak impolitely, such as talking dirty to other people, but some say that what is said is not the same as what is in his heart, even though speech that has become a habit is a form of morals, because he is used to bad speech, basically we need to know that morality is a habit that arises from the heart of someone who he deliberately says. So if someone says that he is a good person not what he says that is a wrong statement. Because the more a person gets used to doing a bad deed it will lead to bad morals. But if his heart is accustomed to good sentences or good deeds, of course, that person has good morals too.

Morals are the most expensive crown that a person has, because, without morals, humans are no different from animals, by the mission of the Prophet Muhammad to mankind, namely to perfect good morals. Islamic figures include:

a. Imam Ghazali

He stated that morality is a trait that exists in the human soul or heart that can give birth to actions easily without any thought or consideration. So the meaning described by Imam al-Ghazali is that morality is an action without any thought, so all actions taken are absolute.

b. Ibn Maskawaih

Meanwhile, Ibn Maskawaih's character is a mover of the soul that can encourage humans towards actions that do not require thought and consideration. So the meaning he finds is almost the same as that described by Alghazali.

c. According to Ahmad Amin

Furthermore, the meaning of morality is explained by Ahmad Amin, who stated that morality is something that gets used to the will. (Badrudin, 2015)

which is written in his saying: From the above understanding that has been conveyed from these figures, it can be understood that morality is a character or behavior of a person that gives birth to a person's good or bad deeds without the need for thought and consideration.

An example that we can take from this moral act is that there is someone whose habit or behavior is always speaking rudely, it can be said to like to speak impolitely, such as talking dirty to other people, but some say that what is said is not the same as what is in his heart, even though speech that has become a habit is a form of morals, because he is used to bad speech, basically we need to know that morality is a habit that arises from the heart of someone who he deliberately says. So if someone says that he is a good person not what he says that is a wrong statement. Because the more a person gets used to doing a bad deed it will lead to bad morals. But if his heart is accustomed to good sentences or good deeds, of course, that person has good morals too.

Morals are the most expensive crown that a person has, because, without morals, humans are no different from animals, by the mission of the prophet Muhammad SAW to mankind, namely to perfect good morals as written in his saying:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent to the perfect noble character."

Because the perfection of one's faith is determined by the nobility of one's morals. Al qurthubi said that morality is human nature in association with fellow human beings, some are good and some are bad. With good morals, we can make ourselves and other people, namely humans, must be able to be tolerant, soften their speech, be able to endure patiently, be polite, and have compassion for others.

While the despicable act is the opposite of the above-mentioned nature. (Ahmad Mu'az, 2003)

Kinds of Morals

After discussing the meaning of morality, then there is a division of morality based on its nature, which is divided into two parts, namely *mahmudah* morality (commendable character) and second, *mazmumah* morality (disgraceful character).

a. Simple morality

Maheasy's character is a commendable behavior that signifies the perfection of one's faith in Allah. This simple morality was born based on commendable traits. Someone who has a commendable nature will be able to get along with the wider community because they can form the nature to help each other among fellow believers and instill an attitude of mutual respect, good morals also come from all actions that have been ordered in Islamic teachings. Therefore, there are some examples of the nature of being easy, of course, which we often take in daily life, including the nature of *husnudzon*, gratitude, *ukhuwah*, optimism, patience, and good deeds. (Afidah Nur, 2018)

From the above statement regarding various kinds of good morals (commendable morals), it can be concluded that there are many good deeds that we can do to become God's creatures who have good personalities that we can apply in our daily lives. As in the Qur'an, Allah has said about an act of morality in Qs. As-Shura verse 37 reads:

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

Meaning: and (for) those who stay away from major sins and heinous deeds, and when they are angry they forgive. (Qs. Ash-Shura: 42: 37)

b. *mazmumah*

mazmumah morals are bad morals that are not good to do or we often say as bad morals, including this despicable character, which is like the nature of *kufr*, the word a *kufr* is an act that we must avoid and we stay away from because *kufr* itself has the meaning of covering up. something that the person cannot know because only he and Allah can know, it is said to be *kufr* means a person who does not believe in Allah SWT. (Afidah Nur, 2018)

In this bad character, there are several kinds of despicable traits that we must stay away from, including miserliness, envy, sadness, hypocrisy, prejudice towards others, show-offs. From these various characteristics, examples that we can take in our daily lives are like when someone who has received sustenance from Allah is then visited by a beggar who asks for help or alms, but he is reluctant to give some of his sustenance to people who are in trouble, even though no matter how much sustenance we give, one day Allah will replace it by multiplying. Then other examples such as someone who is used to speaking harshly to his parents or fighting, yelling, whose nature is to hurt his parents are all a form of despicable

morals and does not deserve to be imitated. As Muslims, we avoid despicable traits or morals because this is very disliked by Allah SWT.

Thus, the commendable character is a behavior that shows a good personality in a person, be it from behavior, speech, or actions as exemplified by the prophet Muhammad SAW. Therefore, a person's character will determine how high a human being is in the eyes of Allah. So what we need to avoid in ourselves is to stay away from mazmumah morals, because someone who has a despicable character will live far from Allah SWT.

From the explanation above, which has been explained, the author will also provide examples of cases that often occur in our environment, specifically those that occur in the author's environment regarding the morals of a teenager, which in this author's environment, morals in adolescents often become a serious problem that needs to be addressed. We pay attention because adolescence is a time when they are looking for their identity and they also don't want to be regulated by other people, so many cases occur as a result of the actions of teenagers, especially in the application of good morals. They are more dominant to despicable morals by making a lot of noise in the community, for example, the prevalence of drugs, alcohol, even children who are still teenagers who are pregnant outside of marriage, this thief is also often done by naughty teenagers.

These cases are very concerning for us, of course, we often ask where is the role of parents in fostering good morals for their children? Of course, this is also not the only parents who are wrong in guiding their children, but factors from the environment are also very influential, from their peers, but in Islam, the role of parents is the most prioritized in forming good morals in children. So it's not only morals that we have to foster but also by providing strengthening of faith, if our children's faith is strong, of course, it will give birth to a good moral act as well. Because people who have strong faith, will not be tempted by the lust of the world, let alone persecute other people. For that, let us as educators pay more attention to our environment, our brothers and sisters whom we need to bombard to become better selves.

CONCLUSION

After describing several explanations regarding the meaning of aqidah, understanding morality, and the scope of aqidah and morals above, the author concludes that of the two between aqidah and morals, what we must instill in the heart of a Muslim is a commendable character, because Allah loves those who have good deeds, and we try to avoid doing despicable morals because they are satanic deeds. And bad deeds are certainly very displeasing to Allah. So that in studying creed and morality, these two are very closely related, a strong creed will be reflected in the commendable morals we have, and vice versa, in the Islamic concept, moral aqidah is not only a medium that includes human relations with Allah SWT but also the existence of the relationship between fellow human beings

and the natural surroundings, because Islam is a religion for all nature, if the relationship between the two can be applied as well as possible, then that is the true moral aqidah in the life of this world and the hereafter.

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