

Reactualization of the Khuluqiyah Education Concept in the Islamic Education of the Mental Revolution

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Abstract

This research aims to deepen the reactualization of the concept of Khuluqiyah education from a Hadith perspective in Islamic education in the era of mental revolution. Considering that in the current era, many students experience degradation in their moral values. This proves that the Khuluqiyah Education concept implemented has not been able to achieve the desired goals. The type of research used is library research. The analytical method used is content analysis by collecting primary data, namely the Rowahu Bukhori hadith in the book of Bukhori and secondary data from articles related to the Tarbiyah Khuluqiyah hadith. The results of this research are that the Hadith of the Prophet Muhammad Saw. has provided enlightenment about khuluqiyah or moral values, namely not being unjust and being devout. Apart from that, in this hadith, the re-actualization of the concept of khuluqiyah education is very important to guide and guide and strengthen the morals of students through education in the era of mental revolution. If in the era of mental revolution we have not succeeded in achieving the goals of khuluqiyah education and only focus on intellectual, cognitive and psychomotor aspects, we will not be able to improve the quality of citizenship of our students, as exemplified by the Prophet Muhammad.

Keywords : Khuluqiyah; Hadith; Mental Revolution

Abstrak

Penelitian ini bertujuan untuk memperdalam reaktualisasi konsep Pendidikan khuluqiyah perspektif Hadis dalam Pendidikan Islam era revolusi mental. Mengingat pada era sekarang ini banyaknya peserta didik yang mengalami degradasi nilai akhlak. Hal ini membuktikan bahwa konsep Pendidikan Khuluqiyah yang dijalankan belum mampu mencapai tujuan yang diinginkan. Jenis penelitian yang digunakan yaitu

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penelitian kepustakaan. Metode analisis yang digunakan adalah analisis isi dengan mengumpulkan data primer yaitu Hadis rowahu Bukhori dalam kitab Bukhori dan data sekunder artikel terkait dengan hadis tarbiyah khuluqiyah. Hasil dari penelitian ini adalah bahwa Hadis Nabi Muhammad Saw. telah memberikan pencerahan tentang nilai-nilai khuluqiyah atau akhlak, yaitu tidak dzolim dan bertakwa. Selain itu dalam hadis ini, reaktualisasi konsep Pendidikan khuluqiyah sangat penting untuk menuntun dan membimbing serta menguatkan akhlak peserta didik melalui pendidikan di era revolusi mental. Jika di era revolusi mental belum berhasil mencapai tujuan pendidikan khuluqiyah dan hanya fokus pada aspek intelektual, kognitif, dan psikomotorik, kita tidak akan mampu meningkatkan kualitas kewarganegaraan peserta didik kita, seperti yang dicontohkan oleh Rasulullah saw.

Kata Kunci : Khuluqiyah; Hadis; Revolusi Mental.

A. Introduction

Reactualization of education is an effort to strengthen educational resilience so that it is able to overcome threats, manage challenges and take advantage of existing opportunities (Sayyidi & Sidiq, 2020). In Islamic education, reactualization is important as an effort to refresh and renew Islamic values in today's life which is facing various challenges in various dimensions of life (Priatna, 2004). Islamic education is a very important foundation and basis for achieving the goals of Islamic education, because with a solid foundation and foundation of Islamic education it will produce good and quality Islamic education goals (Sayuti, 2019). The

objectives of Islamic education can be divided into two, namely general and specific objectives. The general goals of Islamic education are more normative and ideal. Meanwhile, specific objectives are more operational and clearly measurable (Firmansyah, 2021).

The general goal of Islamic education is to achieve happiness in the afterlife (*Ukhrawi*) which is the ultimate goal of human life (Harahap, 2019). Meanwhile, the specific objectives of Islamic education can be defined according to the needs of a particular place and time. Usually this special goal provides benefits for world (secular) life (Nabila, 2021). In the concept of education, there are at least 3 types of

objectives of Islamic education, one of which is khuluqiyah (Rambe et al., 2019).

Khuluqiyah comes from the Arabic “*khuluq*” which means morals. In Islam, morals can be defined as a person's temperament or character. Morals have a very important position in Islam. All actions carried out by humans must be based on morals (Rifa'i, 2019). Therefore, morals are something that must be embedded in every human being.

Khuluqiyah/morals education in Islamic education comes from Allah SWT which is contained in the Al Qur'an and Hadith from the Prophet (Subhan, 2019). In Islam, human behavior is something important to discuss. Because the Prophet Muhammad himself was ordered by Allah SWT in order to perfect his morals to avoid disgraceful actions (Ilham et al., 2022).

In implementing the values of khuluqiyah education, there are several priorities that must be considered (Budiya, 2020). Considering the importance of studying morals, efforts must be made to instill the values of moral education in order to minimize immoral behavior in the era of the mental revolution, such as cases of juvenile

delinquency, daring teachers and parents, and so on. Education in the context of morals must have a clear goal of improving students' morals and reducing negative things and education that is in line with what was taught by the Prophet.

Looking at the problems above, we can understand that this research aims to provide an overview of the concept of khuluqiyah education in Islamic education in the era of mental revolution by referring to the hadith of the Prophet Muhammad. With this research, it is hoped that we can express descriptively the concept of khuluqiyah education from a hadith perspective in Islamic education in the era of mental revolution.

B. Research Methods

The research method used in this research is library research. Library research is a series of activities related to library data collection methods (Cahyono, 2021), reading, then taking notes which are then used as research material. This method utilizes library sources and examines them to obtain research data (M. Sari, 2020).

This is in order to search for scientific truth regarding a topic. Data sources in this research are divided into two categories, namely primary data

sources and secondary data sources (Kurniullah et al., 2021). The primary data source in this research is Hadith. Meanwhile, the secondary data source is previous research related to the re-actualization of the concept of khuluqiyah education from the Hadith perspective in Islamic education in the era of the mental revolution which was published both in the national and international domains.

C. Results and Discussion

1. The concept of khuluqiyah education

Morals are actions that are deeply ingrained in an individual. In the Islamic perspective, morals have a high position (Bafadhol, 2017). The position of morals in Islam is so high that the Prophet sallallahu 'alaihi wasallam made it a barometer of faith. (Rifa'i, 2019).

In Islam, morals are closely related to faith and cannot be separated from individuals. The connection between faith and morals is also clearly visible in the Prophet Muhammad's instructions regarding morals. He often linked belief in Allah and the Last Day with morals (Mahmud, 2019). When a person has high orientation and ideals, namely the approval of Allah, then he will naturally

despise anything that is contrary to these ideals, namely all actions or characteristics that are hated by Allah (Mydin et al., 2020).

Ahmad Amin explained that morals are desires that have become habitual. This means that if you are accustomed to something, that habit is categorized as morals (Hafid, 2018). Morals are a human desire that surpasses other desires directly in a row (Mukti, 2018).

From the statement above it can be understood that a person with good morals is a person who can win good will directly in sequence. On the other hand, people with bad morals win bad wills directly in succession (Fuadi et al., 2021). However, actions that occur only once or twice cannot be called morals (Zamroni, 2017).

Morals are attitudes rooted in the soul which can be seen in the form of actions and behavior that remain natural and not engineered (Busthomi, 2020). Natural properties that are done by reflex do not require a thought to do it. Characteristics that are consistent and indicate a person's high character can be called *akhlaqul karimah* (Thaib, 2021). *Akhlaqul karimah* in a person will make that person carry out his obligations and work well and perfectly, so that that person can achieve a happy life (Khoirunni'mah & Wibowo, 2022). On the

other hand, if a person with bad morals is prejudiced against other people, then it will be a sign that that person lives in anxiety until he changes into a good person. These values and attitudes can be seen from his creed which is a representation of what he holds in life and what he believes. (Anwar, 2021).

The characteristics of morals include several things. *First*, morals are something that is hidden in a person's soul and has become his personality. When someone does something good continuously then that is the real him (Pebriansyah, 2020). *Second*, morals are carried out without thinking and are done consciously (Mustofa et al., 2022). *Third*, morals are carried out without any coercion outside oneself, carried out according to one's own will. *Fourth*, a person's good behavior is carried out honestly, not driven by lust or self-interest. *Fifth*, morals emerge from a person based on intentions because of Allah (Iskandar dkk., 2022).

2. Reactualization of the Khuluqiyah Education Concept from a Hadith Perspective in Islamic Education in the Era of Mental Revolution

Basically, the Prophet Muhammad SAW is an example and role model for all Muslims in the context of khuluqiyah.

In the hadith narrated by Bukhori, it is explained that Rasulullah SAW said.

"From Abdullah bin Umar r.a. said the Messenger of Allah said: A good Muslim is one who is safe from other Muslims from being harmed by his words and hands, and a person who emigrates (including the Muhajirin group) is one who abandons what Allah has forbidden." (HR Bukhari).

From the hadith above, we can understand that a good Muslim is someone who makes other people safe with their words and hands (Puniman, 2018). This means that every Muslim is taught to maintain a good relationship with Allah and fellow humans by guarding their words and hands (Mydin dkk., 2020).

It is not permissible to verbally criticize, lie and order someone to do something that violates the law or commits a sin (Waldi, 2019). Meanwhile, sins that can be committed by the hand include signing an agreement that harms another person, hitting, killing, etc. Someone who hurts or harms other people through their words or hands is called a wrongdoer (Azhar, 2022).

Rasulullah SAW was ordered to this earth, one of his missions was to perfect the morals or manners of

mankind, by being good role models, not just by suggestions or orders. (Fatah, 2019). The Prophet Muhammad SAW had and exemplified very commendable morals that were admired by friends and foes alike (Rozi dkk., 2021). A Muslim who has good morals should not be unjust and always be devoted to Allah SWT (Sari & Alfatah, 2021).

a. The Importance of Not Doing Wrongdoing

Terminologically, Zalim is defined as an act that goes beyond the limits of truth and tends towards falsehood. M. Dawam Raharjo further explained that the word Zalim is an aspect or dimension of disbelief or infidelity, in Indonesian the term despot or Zalim contains certain connotations (Raharjo, 2002). Zalim is the same as cruelty, namely an act that is inhumane. In Javanese, zalim is someone who commits cruelty and must think, what if it is imposed on himself, but zalim also means being arbitrary, not following moral norms, legal norms, according to his own will, not considering the rights of other people (Gunakaya, 2017).

Islamic education in the era of the Mental Revolution is a movement effort to galvanize individuals to become new human beings, with clean hearts, strong

wills, high spirits and an unyielding spirit (Rahayu, 2022). because currently there are many deviant actions among society, such as committing injustice, a lot of intolerant behavior, and finally the weakening of the spirit of faith and piety. Dzalim is a disgraceful act that is prohibited by Allah SWT. Explanations about dzalim often lead to actions that are rude, cruel, evil, naughty, despicable, ignorant, and so on. (Kurniawati, 2020). In the Qur'an the word dzalim is mentioned at least 289 times, which means that dzalim is not something trivial and should not be considered trivial. As Muslims we must prevent, be wary of and stay away from unjust behavior or actions (Baihaki, 2020).

An injustice will bring harm and prayers to the perpetrator. There are at least three types of injustice that must be aware of and avoided, namely (1) injustice against Allah SWT, here a Muslim has disbelieved and denied Allah SWT and his Messenger. This injustice cannot be forgiven because it has been denied and is classified as an act of shirk, namely associating partners with Allah SWT. (Mighfaza & Muhlas, 2021). This is in accordance with the

word of Allah in Surah An Nisa' verse 168.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا

Meaning:

"Indeed, those who disbelieve and commit injustice, Allah will not forgive them, nor (nor) will show them (the straight path)" (QS An-Nisa: 168)

(2) The next injustice that Allah really hates is injustice towards fellow humans. Forms of injustice towards fellow humans are criticizing, slandering, torturing, depriving other people of their rights, being cruel and unjust. This injustice is very detrimental to other people. Every Muslim must stay away from this tyrannical nature (Dzulfikar & Romdloni, 2019).

(3) wronging yourself. Apart from being unjust to other people, a person can also do wrong to himself, whether he realizes it or not, intentionally or not. This manifestation of cruelty towards oneself is, for example, polluting one's mind and soul with something that results in sin. Every sinful act is a form of injustice towards oneself (Fadhilah & Deswalantri, 2022).

In society's life in this era of modernization, which is ongoing and growing and the tendency towards

tyranny is increasingly widespread and varied and complicated. Apart from that, the problems of humanity in the dynamics of their lives never end. As is the case with hoaxes which often occur, both directly and indirectly. Unjust or abusive attitudes are caused by several factors, including human actions themselves which are subjects influenced by lust, and spiritual death (Ghufroon, 2016). Apart from that, there are other objects that make humans act unjustly, including the family which plays a big role and has a big influence on the character of someone in the family, the power they use, the whisperings of the devil and so on (Khomaeny & Hamzah, 2019). In all and all unjust acts in the form of oppression and extortion in the material sphere, as well as those in the non-material sphere, efforts must be made to disappear from people's lives (Anwari, 2020).

There are things that an individual can do to avoid wrongdoing, including: (1) Be devoted to Allah SWT, with piety a person will be able to refrain from violating what Allah SWT has prohibited. (Miskahuddin, 2022). (2) Humility is a medicine for injustice, while arrogance is the cause of injustice.

You need practice and habituation to always be humble. (3) Motivate yourself. and (4) *Tawadhu'*/ humility, is the cure for injustice, while arrogance is the cause. You really need to practice and force yourself, so that you can be *Tawadhu'*. (Lailiyah, 2018).

b. The Importance of Someone Must Be Faithful

Taqwa comes from the words *waqa*, *yaqi* and *wiqayah* which means fear, guard, nurture and protect (Briliansyah dkk., 2021). Therefore, piety can be interpreted as an attitude of holding faith expressed in the experience of Islamic teachings (Nata, 2020). Taqwa literally means guarding/ protection that strengthens people from things that frighten and worry them (Widya & Fitriah, 2021). Therefore, a pious person is a person who trusts Allah based on his conscience, obeys all commands and shuns all Allah's prohibitions (Qomari, 2022).

Taqwa is the mental attitude of a person who always remembers and is aware of something to protect himself from blemishes and sins, always tries to do good and right actions, does not commit crimes and does not harm other people, himself and his environment

(Notowidakdo, 2016). Umar bin Abdul Aziz Rahimahullah stated that "The essence of piety is not busying oneself with things that are sunnah and ignoring things that are obligatory." However, the essence of being devoted to Allah is carrying out all His commands and abandoning all His prohibitions (Aeni dkk., 2022). Whoever can carry it out is grouped into the group of good people.

A pious person is a person who consistently maintains himself to always do good (Rohman dkk., 2021). The characteristics of a pious person are (1) Generous, namely a person who always makes peace in all circumstances. Behavior like this is a form of social concern between people. (2) Patience, namely someone who always endures all tests. (3) Trustworthiness, that is, people can be trusted with all their words and actions. (4) Easy to forgive, namely someone who can sincerely forgive people who have hurt him, and (5) People who always keep their night prayers and *istigfar*.

A pious person is a person who always remembers that after life there is death, therefore believers always do these five things to increase their devotion to Allah SWT. (1) Contemplate the matters

of this world and the hereafter and compare the value levels of the two. (2) Be serious about obeying Allah SWT. (3) Increase fasting. (4) Have good morals, and (5) Adhere to the instructions of the Prophet Muhammad saw (Setiawan dkk., 2021).

Because piety is so important in our lives, we must try as much as possible to become pious people, even though we know that becoming a pious person is not an easy thing, because you have to go through 5 levels: The first level as a Muslim, where a person A person just needs to say two sentences of the shahada, even though they have not carried out the obligations of prayer, fasting, zakat and hajj, they can be categorized as a Muslim. The second level as a believer, namely a person who has believed and has carried out the pillars of Islam such as prayer, fasting, zakat and hajj as obligations that must be carried out, but still commits sinful and immoral acts. The third level as a muhsin, namely a believer who always feels watched by Allah SWT, so he is afraid to commit disobedience to Allah SWT, but in worship he still wants a reward from Allah SWT. The fourth level as a mukhlis, namely a sincere muhsin,

who does not expect anything, but is not creative in doing something to be pleased with Allah SWT. The final level, as a muttaqin, is a person who serves Allah and fights in His path, solely to gain approval from Allah SWT (Nurjaman, 2020).

So, in this life every individual must always instill piety within himself. In this way, the law will be enforced fairly and by implementing the law in accordance with the applicable rules based on the principle of justice, people will live in an atmosphere of security, peace and full of prosperity.

D. Conclusion

Khuluqiyah education is an effort to learn about good things and bad things, which involve daily behavior and actions so that they remain within the corridors of human nature as they should be (*Fitrah*). In the hadith above there are 2 things that must be obeyed as a Muslim, namely not being wronged and having to be devout. Not being unjust is an attitude where a Muslim does not use his words to criticize or hurt other people. Meanwhile, piety is a condition where a Muslim always carries out what Allah SWT commands and stays away from everything that He has prohibited.

The two things above must be done by generation after generation in the era of mental revolution. If in the era of mental revolution we have not succeeded in achieving the goal of khuluqiyah education and only focus on intellectual/cognitive and psychomotor aspects, then it will not be enough to build good national character in students as exemplified by the Prophet Muhammad.

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