Implementation of Islamic Educational Values In The Book of Tarikh Khulafa’

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ABSTRACT

The purpose of this study is to describe the value of education in the story of the role model of the companions of Rasulullah SAW and to grow and strengthen Islamic character values. This research method uses a library research approach; the tools used to collect data are library sources, including: articles published in scientific journals, books, seminar papers and magazines. This study's results indicate strong elements of Islamic education in the book of the Khulafa Date, including moral values towards fellow beings, faith values and the value of piety in worship. This finding shows the importance of the historical stories of the Prophet's companions and pious people as role models in implementing Islamic values and building student character. This research positively impacts generations to know and follow the noble educational values of the Prophet's companions in social life and in improving religious spirit.

Keywords: Islamic Education, Morals, Khulafa' Date
INTRODUCTION

Al-Qur'an and Hadith are the essences of Islamic education; Hadith is the words, deeds, and taqrir of the Prophet. Rasul, as a perfect human being, is a source for Islamic education because the original purpose of education is to educate human attitudes and ethics based on the Quran and Hadith. However, at this time, many human beings are experiencing a moral decline far from Islam’s foundation. Such is the case that has recently become widespread among the Society of young people with a cruel and inhuman psyche toward their parents (Simatupang, 2020).

As educators, parents and teachers should educate children in the right way. Educational objectives can be obtained through the stages of optimal and effective guidance. Includes objectives, materials, strategies, methods, media, and materials (Agustin, 2019; Anshori, 2020). There are 4,444 inventions that can be changed and developed in the learning and education process. All of them can be role models, approaches, methods, teaching arts, media, and teaching materials. One method or way that can be used as an alternative to teaching various noble values in Islamic education is the historical method of good Islamic stories (Soekmawati, 2019).

History is all the events that have or have happened in the past or past, both long ago and recently. Stories have value in the sense of wisdom that can be used as an example. Narrative in the realm of education is also interpreted as a method. The story method tells the contents of a chronological sequence through the occurrence of something that tells the action. According to Sakban, the story method is a way of teaching in Islam through a story of past events to be used as inspiration or role models and practice in everyday life (Putra & Sawarjuwono, 2019; Sakban & Hidayah, 2020).

Stories and stories about the life activities of the prophets, companions, pious people, heroes, and scholars receive the highest place in Islamic education. Their stories can be incorporated into good teachings and guidance to be used as guidance in the realm of life. Stories and stories that deal with cause and effect and contain messages, advice, learning, and wisdom from life experiences that attract the empathy and curiosity of the readers and the hearing when told using simple sentences that are beautiful and easy to understand (Fitriyah & Djazilan, 2020). Human complexity is so
high that it makes its thoughts, so the importance of Islamic Education Elements in educating one's character to be by Islamic teachings (Arifin & Karimah, 2018). Educate in Islamic ways by following the behavior of the Prophet Muhammad as a moral standard. The word of Allah in surat Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْْٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًاۗ

“Indeed, in the messenger of Allah, there is a good example for you, for those who hope in Allah and The Last Day and remember Allah much”.

According to Muslims, the multidimensional crisis experienced by the Indonesian nation, detected at the beginning of 2001, is still ongoing, mainly due to our country’s rampant moral and ethical crisis. So this makes us aware that morals, morals, and ethics are important for the progress of a country (Muslim, 2017). A study conducted by (Hamzah, 2017a) suggests that teachers as educators must adhere to an integrative curriculum. The result of this study is that humans are servants of God who make the caliph of God and can be guided through educational institutions to improve their moral potential. The second study suggests that there are aspects of the curriculum, a methodology that suggests that the encouragement of Islamic education to foster character so that all potential sources of moral glory, including the Companions of the Prophet, can be an example in planting the values of Islamic education (Permana, 2018).

This study aims to examine the points of Islamic education based on The Book of Tarikh Kulafa’ in interpreting the values of Islamic education and human personality into Kamil or perfect and practice all Islamic teachings comprehensively. This study examines various aspects, including Islamic education taught by the Prophet Muhammad and the Companions of the Prophet Muhammad.

**RESEARCH METHOD**

This study uses the approach of literature. Literature research is research conducted using analysis and perspective to obtain data. The Data presented is not based on valid and credible reference sources but on conceptual and theoretical facts. This study can analyze it using a document in the form of a book that is Tarikh
Khulafa’. This study was conducted by collecting data using materials in the library in documents and books, then studying various reference books and relevant previous research results. Data collection is done by reviewing the literature, books, records, and various reports on the problems to be solved comprehensively. The data collected in this study through (1) documentation studies-Internet Browsing, (2) literature studies, (3) the results of previous research, and other relevant literature sources. Data analysis starts with description, reduction, categorization, interconnection, and interpretation.

The data collected were then analyzed in a meta-analysis and discussed to obtain inputs for improving policies in character education in Indonesia. Analysis of the data used using content analysis (content analysis). Mirzan and Purwoko conveyed several steps, namely: (1) determining the goals to be achieved; (2) defining important terms; (3) determining the units to be analyzed; (4) searching for relevant data; (5) constructing rational or conceptual relationships to explain how the data relate to the goals; (5) planning sampling; (6) formulating category coding (Furqan et al., 2020).

RESULTS & DISCUSSION

The Essence Of Islamic Education

Islamic education is a combination of two words: education and Islam. First, education, according to Frimayanti, is one of the planned steps taken by a teacher to mature intelligent beings or humans through learning, training, and practice (Resky & Suharyat, 2022; Suharyat et al., 2018; Frimayanti, 2017). According to Ahmad Tafsir Hamzah, the word education is a direction carried out consciously by teachers or educators in developing physical and spiritual students to form a good main personality. The second is about Islam; Islam is a religion that comes from God and is conveyed through the messenger of Allah, who has sourced from the Quran and Hadith (Hamzah, 2017b; Putra & Hasbiyah, 2020). Islamic Religious Education is an ideological teaching process from the Quran and Hadith aimed at a learner developing his physical and spiritual personality into a moral and Muslim personality using Islamic methods. Next, Maharani & Putra, (2018); Martono, (2020); Mujib &
Mudzakkir, (2014); Putra et al., (2020) argued that education is contained in the word did, but the word education has the prefix pe and the suffix a, so the word education has the meaning of “attitude or behavior towards a person or group in the process of maturation through teaching, training, or how to educate.” At the same time, all three argue that education is an effort to maintain human nature and provide training to be good. In comparison, keeping and giving lessons needed guidance about morals and responsiveness of mind.

Education is carried out as a process of gaining knowledge. Islamic education experts agree with the statement that is; Islamic Religious Education is an activity or effort to get opportunities for the formation of potential sense into genuine sense or the acquisition of new knowledge. Meanwhile, Hasan in Siska (2018) interprets Islamic education as an activity to prepare generations who take part and add knowledge and Islamic religious values tailored to human purposes, namely to cultivate in the world and reap the results hereafter. Linguistically, Islamic education is At-Tarbiyah Islamiyah, which comes from the word “rab” as seen in the Qur’an:

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبَّنِيْ ارْحَمْهُمَا كَمَا رَبِّيٰنِيْ صَغِيْرًاۗ

“Say, “My Lord, Have mercy on them as they taught me when I was little.” (Al Isra:24)

Rab is a word that corresponds in meaning to preserve or take care of. Another opinion states that Islamic education is also called At-Ta’lim, which is interpreted to be a process aimed at gaining knowledge and thinking skills only related to the Cognitive Realm (Azis, 2019). The concept of education, in general as it is today, did not exist at the time of the Prophet. Nevertheless, all the deeds of the noble Prophet are very pithy about education and teaching, even the Prophet always explained the words he conveyed with real deeds in the formation of Islamic character and the framework of the development of Muslim personality (Hully, 2020). Islamic education is all efforts to guide human behavior and shows potential through intellectual and spiritual processes by using the foundation of religious values to achieve good luck and tranquility in mortal life in the world to the afterlife baqa (Sholikhah, 2019).
Islamic education is an effort to prepare students to be ready to live in an Islamic way. Endeavor is aimed at students who experience a shift in values towards perfection and goodness of self-persona, including the potential for development (Qomaruddin, 2016). Self-improvement of students for the better is also the direction of Islamic education. This means that education requires changes in learners for the better after learning, habituation, mentoring, mentoring, and potential development. An institution is said to fail to provide Islamic education if there is no change or very little change in its students for the better than before. The ultimate goal of Islamic education is to form Muslims to practice, understand, and apply all the teachings of Islam and achieve perfection (Sembiring, 2021).

According to Imam Hasan Al-Banna in Halim (2019), understanding Islamic education is a process of developing the real potential of human beings; the foundation of Islamic education comes from the Qur'an and Hadith, which aims at upholding sincerity in the face of life because the highest goal of human life is a sincere life. Islamic educational materials include two important things, namely tauhid, and universality, that are integral to the needs of society through educational methods that are in harmony with the concept of man as the caliph of Allah by relying on the Qur'an approach.

According to Lubis, Islamic education can be defined as all means or processes undertaken to develop human personality, grow and determine potential through intellectual and spiritual processes based on Islamic values to achieve the goals of the welfare of this world and the hereafter (Lubis, 2017). Islamic education is also defined as an effort to “humanize man” as a physical and spiritual Kamil human being to obtain a degree of goodness following the teachings of Allah and the Sunnah of the Prophet. Education is important in shaping the social order and forming (El Iq Bali & Fadli, 2019; Fitriani & Saumi, 2018). Allah has given Man the ability to choose between good and evil. Education, in general, aims to strengthen the faith, interpretation, excavation, and student experience of Islamic beliefs as a consequence of being Muslims who believe and fear Allah SWT. Good morals in personal life, society, and land and state must be implemented as a proof of faith (Ekasari et al., 2021). While
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Yovita Dyah Permatasari, quoted by the opinion of Hasan Langgulung, essentially, the purpose of Islamic education itself is the purpose of the creation of man himself, namely obeying and worshiping the Khaliq (Permatasari, 2017).

The era of globalization, shown by technological advances, led to many changes in society, from the pattern of life, how to dress, how to think, and how to talk, and lost morals and manners of learners (Saisa, 2022). This causes anxiety because, in the end, times like this should be as a servant of God, getting closer to God by prioritizing morals. Morals are very important or can be called the core of Muslims because good morals will show that the person is good and that his religion is good (Jacobus, 2017).

**Exemplary Story**

According to Muhammad Anshori (2018), the word tale comes from the word al-qasasu which means to seek or follow a trail. Nugroho (2021), states that a story is about an incident or narration in someone’s life. Stories or stories usually describe historical events with Abraham or the so-called ethical, social, and spiritual values for all people or people in various places and times. The story is divided into two parts: a good story that brings good results and a story that leads to harm. Teachers in schools also use many methods of telling stories or storytelling as a consequence of the story. This method is very accurate, especially for the historical material of Islamic culture and culture. Through hearing or telling a story, the sensibility of the soul and feelings of students or listeners can be moved or inspired to follow the protagonist and beneficial in the growth of his life, as well as dislike for the antagonist in a story or story. It can be learned that the story can be used as a suitable, accurate, and appropriate method to tell the message and the main values of education.

Some learners or listeners have some specific way of understanding the lesson, such as understanding the lessons of Islamic Religious Education, which is usually only in the same way as using lecture techniques or only limited to listening. Usually, learners need help to grasp or understand what the instructor conveys, specifically on complex subjects such as jurisprudence and long and boring lessons such as Islamic history and Islam (Kurniadi et al., 2018). Finding the right method to instill an attitude in learners is necessary. The method of lectures usually used by Islamic teachers must
be varied with the method of telling stories (storytelling). Yaumi (2016) said attitude or morality is a solid pillar to establishing a good relationship with God and fellow human beings. However, good morals certainly do not appear suddenly, nor are they born based on heredity, but they require a long and lengthy process (Mahali, 1984). The way there are many examples of moral education, reading positive stories or stories such as the stories of prophets, or imitating the qualities of pious people, and returning to the main teachings of religion, namely the Quran and Hadith, which are interpreted by salaf scholars (Achmad, 2021; Rahmawati & Nurhidayah, 2023).

The Value of Education in the Book of Dates Khulafa’

Values are the criteria by which we judge not only the presence or absence of characteristics but also the degree of right and wrong, good and bad, and admiration and contempt (Rahim & Setiawan, 2019). According to Windrati, values are immeasurable and abstract and include the value of justice, respect, freedom, peace, and equality. Values are rooted in religious and human traditions. Value is a standard that underlies patterns of life and behavior. Therefore, the value of Islamic education becomes characteristic related to Islamic education. It is a foundation for every human being to serve Allah SWT through the intermediary of Murshid teachers to get closer to Allah and the Rasulullah (Yasin, 2020). Religious values must be formed and instilled in children since they are young. The life story of the Companions of the Prophet reflects the character of the Prophet as a person who practices the teachings of the Prophet by following his very noble, special, and perfect personal character. The most visible moral heights of the Companions of the Prophet are commendable moral values. Here are some of the Prophet's praiseworthy attitudes that we can follow:

Hard worker

The Companions of the Prophet are people who have a hardworking nature in working because they follow the footsteps of the Prophet. Umar bin Khatab was a hardworking friend of the Prophet Muhammad. When the Prophet and the other companions migrated from Mecca to Yathrib in secret, Umar did it openly. He challenged the unbelieving Quraysh, who dared to hinder his migration. At that time, Umar said; “O you whose face does not shine (i.e., disbelievers), whoever wants the
mother to lose her child, or her child to be an orphan, or his wife to be a widow, then face me behind the Valley.” However, none of the Quraysh disbelievers dared to confront him. They were afraid to face the mighty Umar.”

*Fair*

Justice can be defined as an impartial attitude that protects a person in a proper way in determining decisions. According to Imam Nawawi in Imam Syuyuthi, the story of the Companions of the Prophet to Sayyidina Umar, who showed that he was a man of integrity in the Book of Tadjibnya that Umar was the first to use the whip to sanction a violator of the law. Ibn Sa’ad also mentions it in his book Ath-Thabaqot (Syuyuthi, 2017). The Prophet (peace and blessings of Allah be upon him) used to pray when the people of Mecca were renovating the Ka’bah. When the construction work reached the black stone, they raced to a standstill to see who received the honor of placing the slab in its original position. The argument escalated and almost led to bloodshed. The Prophet (peace and blessings of Allah be upon him) prevented this, so he needed a shawl to put the black stone on it and ordered each of the tribal leaders to hold the ends of the cloth and lift them together. A right attitude can overcome divisions and calamities. If the Prophet (peace and blessings of Allah be upon him) were unjust, the two tribes would go to war because they could not find a solution that would satisfy all parties. The Prophet (peace and blessings of Allah be upon him) believed in the oneness of Allah. This story teaches Muslims a lesson about justice in anyone. Pious behavior brings benefits and prevents disasters. A righteous leader will bring peace to his people. Listening to educators tell or read these stories themselves; takes the value of justice that can be instilled in the hearts of students so that when they graduate school, they can become fair people.”

*Philanthropy*

Charity is an attitude of giving for good. Narrated by Abu Sa’id ibn Arabi who narrated from Ibn ’Umar that,

"At the time of conversion to Islam, Abu Bakr had a fortune of 40 thousand dirhams in his house; then he went to the city of Medina to migrate and distribute his property to free the slaves and help the interests of Islam." Imam Syuyuthi explains that
the personalities of the Companions of the Prophet Muhammad, among them Sayyidina Abu Bakr and Sayyidina Umar, follow the morals of the Rasulullah SAW (Syuyuthi, 2017). Allah is the creator of all creation.”

**Honesty**

Honesty is generally understood as a true statement consistent with what the speaker reviews between his heart and speech, which contain similarities. The Prophet is known as a human being who always speaks as he is; even his honest nature can be recognized by people who are not Muslims. Those who do not believe in the teachings brought by the Prophet but recognize the honest and trustworthy nature of the Prophet. Imam Syuyuthi (2017), the honest nature implemented by Abu Bakr when asked about the story of the jahiliyyah period. Ibn Asakir narrated from Abu al-Aliyah ar-Rayahi, he said:

"While among the Companions of the messenger of Allah, Abu Bakr was asked: 'Have You Ever Drunk liquor in the days of jahiliyyah? he said: 'I seek refuge in Allah from this! It is asked: why do you not want to do it? he replied: 'I Guard my honour and my personality, for a drunkard is one who wastes his honour and his personality'. "Ar-Rawhi relates that the word reached the ears of the Prophet, and the Prophet said, “True words of Abu Bakr. Abu Bakr was right.”

**CONCLUSION**

The life stories of the Companions of the Prophet contain many noble educational values that can be considered by educators in learning interactions. The values of Islamic education embodied in the stories of the Companions of the Prophet in the Book of Tarikh Khulafa’ include; hard work, justice, generosity, honesty, and other noble qualities such as courage to defend the truth, patience, humility, and trustworthiness. All of these values are very important and owned by generations of nations. The delivery of messages or values of Islamic education through the story of a role model is more memorable and interesting for students than just a lecture. The story method can be used as a variation in instilling noble character in learners.
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