The Method of Moral Education According to Ibn Hajar in Bulughul Maram

Didik Suyadi, Endin Mujahidin, Anung Al-Hamat
Universitas Ibn Khaldun Bogor
didiksuyadi@gmail.com

Abstract
Moral decline in millennial generation is the reason for the importance of instilling moral education. Moral education is one of the foundations and principles upon which Islamic education is based. One mandate of the goal national education is to instill noble character for students. This study aims to determine the method of moral education by Ibn Hajar in the book of Jami’ Bulughul Maram. Data is collected through document which is then analyzed by content analysis technique. The results showed that according to Ibn Hajar there are eight, namely good morals and bad morals. The method of moral teaching according to Ibn Hajar there are eight, namely targhib wa tarhib, question and answer, repetition, global detail, advice, prayer, talk, and analogy.

Keywords: moral education, ibn hajar, bulughul maram, method teaching

Abstrak

Kata kunci: pendidikan moral, ibn hajar, bulughul maram, metode pengajaran
Introduction

Abuddin Nata said that the moral crisis that initially only hit a small part of the political elite, now spread to the wider community, including students. The moral crisis that befell the students can be seen from the many complaints of parents, education experts, people working in the religious and social fields regarding the actions of some students who are difficult to control, naughty, stubborn. Frequent confusion, brawl, drunkenness, drug parties, and so forth. (Nata, 2003)

The essence of education in Islam is to instill noble character in a child's soul in its growth and water it with instructions and advice, so that character can permeate in his soul, then the fruit is manifested in virtue, kindness, and love to work to utilize the motherland. (Djamaluddin and Aly, 1998)

Al-Attas stated that the purpose of education according to Islam is not to produce good citizens and workers. On the contrary, the goal of education in Islam is to create good human beings, because good human beings are certainly good citizens, but not vice versa. (Daud, 2003: 172-173)

The word method comes from the Greek meta which means through and hodose which means way. So that what is meant by the method is the road that will be traversed. (M. Arifin, 1987: 97). According to Hasan Langgulung, what is meant by the method is the way or path taken to achieve the goal. (Langgulung, 1985: 79). The method can also be interpreted as a method used to implement plans that have been prepared in real activities to achieve goals optimally. (Majid, 2014)

This study aims to determine the method of moral education by Ibn Hajar in the book of Jami' Bulughul Maram.

Previously there has been research on the book Bulughul Maram, but discusses the method of character formation. Fhad al-'A'la (2017) research with title Method of Forming Student Character Based on the Book of Bulughul Maram Bab Al-Jami' and its Implementation in MTs Nurul Islam Bogor. The purpose of this study was to determine the results of the implementation of character learning based on the Bulughul Maram chapter Al-Jami' at MTs Nurul Islam Bogor.

Nurdin (2015) research with title Comparison of Manners Concepts According to Ibn Hajar al-Asqalani and Concepts of Character Education in Indonesia. The purpose of this study was to determine the concept of adab according to Ibn Hajar al-Asqalani and find out the comparison and relevance of the concept of adab to the concept of character education in Indonesia. Research results show that the concept of manners according to Ibn Hajar al-Asqalani has three things: (1) Manners to God, (2) Manners to oneself, and (3) Manners to others.

The third research is Hanif Zulaiha's research (2018) entitled The Values of Moral Education in the Hadith and its Relevance to the Morals of Children Today (Study of Hadith Analysis on Praying for Sneezing, Eating with Right Hands and Ghibah in the Book of Bulughul Maram).

Method

This type of research including the type of library research. Library research is a series of activities relating to library data collection methods. (Mahmud, 2011: 31). What is meant by data sources in research is the subject from which data is obtained. (Arikunto, 2010: 172). There are two kinds of data sources in this study, namely primary and secondary sources. Primary data, namely data obtained directly from research subjects as a source of information sought. And this is also called first-hand data. (Azwar, 2009: 91). Secondary data, that is data
obtained through other parties, is not directly obtained by researchers from the research subjects. (Azwar, 2009: 91)

The approach in this study is qualitative with the content analysis method. The primary source of the data used is the book of al-Jami’ Bulughul Maram min Adillatil Ahkam dan kitab Minhajul Muslim chapter of Morals. While the secondary data source was taken from Al-Badru at-Tamam Syarhu Bulughul Maram min Adillatil Ahkam, Taudhib al-Abkam min Bulughil Maram, Fathu Dzil Jalal wal Ikram bi Syarbi Bulughil Maram, Minhatul Allam fi Syarbi Bulughil Maram, Tasbih al-Imam bi Fiqhi al-Abadits min Bulughil Maram and the scholars’ books on morality.

Data analysis was carried out by examining each hadith in the book of Jami’ Bulughul Maram what learning methods it contained.

Result And Discussion

There are several methods of moral education that can be deduced from the book of al-Jami’ Bulughul Maram namely:

A. Targhib wa Tarhib Method

Targhib is a promise that comes with persuasion and makes it easier. But the tarhib is a threat with torture due to prohibited wrong doing. (Al-Hamat, 2016: 295) Akhmad Alim stated that targhib is an education by providing good news, hope to learners through oral and written, so that they are motivated to do charity. While tarhib is an education by communicating threats to learners either verbally or in writing so that they can leave evil behind. (Alim, 2017: 171).

This method of targhib wa tarhib is the most widely used method of education mentioned by Ibn Hajar in the book of al-Jami’ Bulughul Maram. Among the hadiths in the book of al-Jami’ Bulughul Maram explain this method are:

Be honest because honesty will lead to good and good will lead to heaven. If one is always honest and earnestly honest to be honest he will be written in the presence of God as a very honest person. And stay away from the lie because it leads to evil and it leads to hell. If a person is always lying and sincerely lying, it will be written before God as a liar (HR. Bukhari and Muslim).

Abdullah bin Shalih al-Fauzan in Minhajul Allam said,

Attention of the Islamic religion in providing motivation to be honest and explain its fruits; and warning of lies and explaining their effects (Abdullah al-Fauzan, 2015: 10/315)

Abdullah bin Abdurrahman al-Bassam in Taudhib al-Abkam said,

This hadith shows a warning of lies, as it leads to evil and evil deeds. (Abdullah al-Bassam, 2007: 7/529)

From the explanation of the two scholars’ it can be concluded that one of the methods used by the Prophet in educating the cause was by the targhib wa tarhib method.
B. Question and Answer Method

Question and answer is a teaching method that allows two-way communication, namely dialogue between the teacher and students. (Majid, 2014: 210). The advantage of this method compared to other methods is that messages can be delivered directly, so that students' responses can be known, can activate the intellect, strengthen preparation for receiving new messages, and foster love for the truth. (Alim, 2017: 174).

Among the hadiths in the book of al-Jami' Bulughul Maram describe this method are:

وَعَنْ أَبِي هُرَيْرَةَ رَضيَ الله عَنْهُ أَنْ رَسُولَ الله صَلَّى الله عَلَيْهِ وَ سَلَّمَ قَالَ: (أَتَدْرُونَ ما أَلْعِبَةُ؟)
قَالُوا: الله وَرَسُولُهُ أَعْلَمَ قَالَ: ذَكَرِّنَ أَخَاكَ مِنْ يَكْرِهُهُ أَنْ كَانَ كَانَ يَنْبَغِي أَنْ كَانَ كَانَ فِي أَجْيَامِ مَا أَقْلُونَ 
كَانَ فِيهِ مَا تُقُولُنَّ فَتُقُولَنَّ بِهِ وَإِنْ لمْ يُقِلْنَ فَلْيُقِلْنَ بِهِ

It was from Abu Hurairah that the Messenger of Allah (may peace be upon him) said: "Do you know what a miracle is?" They replied: Allah and His Messenger know best. He said: "You tell your brother what he doesn't like." Some ask: What if what I said really happened to my brother? He replied: "If there is anything you say then you have blasphemed it and if there is none then you have lied to it." (HR. Muslim)

In quoting some of the lessons to be learned from this hadith, Muhammad bin Shalih al-Utsaimin in Fatbu Dzil Jalal wal Ikram said,

حُسْنُ تَعْليِم الرسولَ حيث يَلْعَبُ الْمَسَأئالَةَ الخَبَايِةَ بِصيغةِ الاستفهامِ من أجل استَزْعَام اِلْتِبَاءَ

This hadith shows so well the teaching method of the Apostle that he conveyed information by asking for immediate attention (the companions). (Al-Utsaimin, 2014: 15/269)

C. Repetition Method

The Prophet often repeated his words three times in order to strengthen the weight of the material and strengthen the memory of the person who was spoken to with the material presented. (Al-Hamat, 2016: 325)

وَعَنْ نَفْحَ المُبَارَيْنِ رَضيَ الله عَنْهُما قَالَ: قَالَ صَلَّى الله عَلَيْهِ وَ سَلَّمُ الَّذينَ النَّعْحَةِ ثَلَاثَ مَرَاتَ فَلَنَا لَنْ يَقْلُنَّ قَالَ: الله وَلِكُلِّ كُلِّ مَيْتٍ وَلِكُلِّ مُلِكِهِ وَلِكُلِّ مُلَكٍ أَنْ تُقُولُنَّ بِهِ "وَعَنْ نَفْحَ المُبَارَيْنِ رَضيَ الله عَنْهُما قَالَ: قَالَ صَلَّى الله عَلَيْهِ وَ سَلَّمُ الَّذينَ النَّعْحَةِ ثَلَاثَ مَرَاتَ فَلَنَا لَنْ يَقْلُنَّ قَالَ: الله وَلِكُلِّ كُلِّ مَيْتٍ وَلِكُلِّ مُلِكِهِ وَلِكُلِّ مُلَكٍ أَنْ تُقُولُنَّ بِهِ"

From Tamim al-Dari the Messenger of Allah said: “Religion is advice. - Then he repeated three times– We ask: Who is the Messenger of Allah? He said: "The advice to do good to Allah is His Book of the Apostles and to the Muslims in general. (HR. Muslim)

Abdullah bin Abdurrahman al-Bassam in Taudhih al-Ahkam said,

كَرَّرَ هَذِهِ الْجُلَمَةَ الْجَامِعَةَ ثَلَاثَ مَرَاتٍ لِلإِسْتِفْهَامِ بِهَا وَلِلْعَلَّةِ الْعَتَايَةِ بِهَا

The Prophet repeated this phrase three times in his aim so that what he was saying could be given more attention. (Abdullah al-Bassam, 2007: 7/557)

Then this hadith shows that among the methods of teaching the Prophet is to repeat his words, so that more can be understood by the listener.
1. **The Detailing Method After Global** (الإيضاح بعد الإبهام)

   This method is taken from the hadith:

   وَعَنْ أَبِيْ هُرَيْرَةَ رَضِي الله عَنْهُ قَالَ: قَالَ رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ: (أَيْنَ أَنْبِيَاءُ ثَلَاثُ: إِذَا خَذَلُت كَذَبَ إِذَا أَخْلَفَ إِذَا اتَّخَذَ حَنَّ) (HR. Bukhari and Muslim)

   It is from Abu Hurairah that the Messenger of Allah (may peace be upon him) said: "The signs of the hypocrites are three; if he speaks falsely, if he promises to defraud, and if he is trusted to betray." (HR. Bukhari and Muslim)

   Abdullah bin Shalih al-Fauzan in *Minhatul Allam* said

   

   In this hadith there is a proposition of one teaching method which is to say numbers before explaining what is said. According to Balaghah experts called the method (detailed after global.) (Abdullah al-Fauzan, 2015: 10/215)

2. **Method of Advice**

   The Prophet often used this method of advice when passing on lessons to his companions. (Alim, 165) This method will have an extraordinary effect on students if done well. (Alim, 164). This method can be concluded from the hadith,

   وَعَنْ أَبِيْ هُرَيْرَةَ رَضِي الله عَنْهُ قَالَ: "إِنْ أَرْوَاحُ الرَّجُلْ طَيَّبَةَ يَسْتَغْلِبُهَا الرَّجُلُ لَيْلَةً وَلَيْلَةً فَيُقْلِدُهَا، وَإِذَا خَذَلَهَا لَيْلَةً وَلَيْلَةً فَلْيُقْلِدُهَا، وَإِذَا أَخْلَفَهَا لَيْلَةً وَلَيْلَةً فَلْيُقْلِدُهَا، وَإِذَا اتَّخَذَهَا لَيْلَةً وَلَيْلَةً فَلْيُقْلِدُهَا." (HR. Bukhari)

   It was from Abu Hurairah that someone said: O Messenger of Allah, give me advice. He said: "Don’t be angry." Then the man repeated several times and said: "Do not be angry." (HR. Bukhari)

3. **Method of Prayer**

   This method can be concluded from the hadith,

   وَعَنْ قُثَبَةَ بْنِ مَلِكِ رَضِي الله عَنْهُ قَالَ: " Cain رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يَقُولُ: (أَلِهَمُ خَلْقِي) مَنْ كَأَسَبَلَتْ ذَلِكَ، وَالَّذِي كَأَخْلَصَتْ ذَلِكَ أَخْلَصَتْ خَلْقِي." (HR. At-Tirmidzi)

   It is from Quthbah Ibn Malik that the Messenger of Allah said: "Allah save me from the evil deeds of lust and disease." (HR. At-Tirmidzi)

   وَعَنْ بْنِ مَسْعُودٍ رَضِي الله عَنْهُ قَالَ: " Cain رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ (أَلِهَمُ خَلْقِي) كَأَخْلَصَتْ خَلْقِي." (HR. Ahmad)

   It is from Ibn Mas’ud that the Messenger of Allah said: "O Allah as You have magnified my creation, then my beauty is beautiful." (HR. Ahmad)

4. **Lecture Method**

   Lecture is a method of learning by speaking. (Majid, 2007: 194) And the lectures conducted by the Prophet are of two forms, namely: first, lectures that are permanent, such
as when Friday sermons and holidays and second, incidental lectures, are carried out spontaneously. (Al-Hamat, 2016: 312).

This method is based on the hadith quoted by Ibn Hajar in the book of al-Jami’ Bulughul Maram,

وَعَنْ عَبْدِ اللَّهِ نَبِيَّ رَحْمَةَ اللَّهِ عَلَيْهِ وَ سَلَّمَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم (ِّبِيَانَةُ النَّاسِ)

Aḥfuz al-Salām and al-ʿArāysh and they gave them food. And the youth of al-Salām and al-ʿArāysh entered the ajāḥa. (Salām)

It is from Abdullah Ibn Salam that the Messenger of Allah (may peace be upon him) said: “O people, spread your greetings, connect the kinsmen, give them food, and pray at night when the people are asleep, and you will safely enter heaven. (HR. At-Tirmidzi)

5. **Analogy Method (Amtsal Method)**

This method is intended to facilitate the understanding of a concept, because humans tend to like things that are concrete. Abdul Fattah Abu Guddah in his book of the Prophet al-Muallim said,

وفي هذه الطريقة تسير للفهم على المفعول، واستنباطهم تأسيس، للإنساح ما يعلمه أو يدركه.

"The purpose of using this method is to facilitate students' understanding and provide a quick way to explain what will be taught or warned." (Abu Guddah, 1996: 112).

This method is taken from the hadith:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم (ِّبِيَانَةُ النَّاسِ)

 بالأحساد كما تأكل النار الخطب.

It was from Abu Hurairah that the Prophet said: "Keep away from evil because it consumes good as fire consumes wood." (HR. Abu Dawud).

Al-Husain bin Muhammad al-Maghribi in al-Badru al-Tamam Syahu Bulughul Maram said,

والحدث فيه دلالة على خروج الحسد والله من الكبائر فإذًا أكل الحساسات فقد أخطتها ولاء

وقدالط أدالة الكبيرة

This hadith shows that it is illegal, and includes a great sin. Because malice eats good, it eliminates it, and it is impossible to destroy good unless it is a serious sin.

وَنْسَبَهُ الأَكْلُ إِلَيْهِ مَجَازٌ وَهُوَ مِن بَابِ الاِسْتِغْتِرَاذٍ بِالْكِتَابَةِ شَيْبَةُ الْحَسَدِ بِالْحَيْوَانَ الَّذِي يَأْكُلُ فُوَةً

"Depending on eating maladies is a form of majaz, which includes a history of maladaptation that is akin to maladaptation with animals that eat their food to the fullest and never leave it." (Al-Maghribi, 1994: 10/260-261)

From the explanation of the writer al-Badru al-Tamam above shows that among the methods the Prophet did when delivering knowledge was to make an example (the amtsal method).

Another hadith is the word of the Prophet:

قال رسول الله صلى الله عليه وسلم (ِّبِيَانَةُ النَّاسِ) وَعَنْ أبي هريرة رضي الله عنه قال:

Vol. 13, No. 2, 2020, pp. 182-188 | 187
It was from Abu Hurairah that the Prophet said: "A believer is another believer." (HR. Abu Dawud).

Abdullah bin Abdurrahman al-Bassam in Taudhih al-Ahkam said,

في الحديث الشريف وضف على نبي الله محمد نبأ نموذج الأخ المسلم من أخيه وتحدد مسؤولته تجاهه وأنه كعنصر الصوفي إلى غاية علامة حقائق وعلما ما فيها

In this noble hadith there is an appropriate gift from the Prophet and a similar likeness to explain the attitude and responsibility of a Muslim towards other Muslim brothers, that is like a clean mirror that can be used as a tool to show the reality and what is in a Muslim brother the other (Abdullah al-Bassam, 2007: 7/564)

His explanation shows that one of the methods exemplified by the Prophet in teaching was to provide parables so that his companions could easily understand.

Conclusions

Based on the above study, there are eight methods of moral education according to Ibn Hajar, there are: Targhib wa Tarhib method, question and answer method, repetition method, the detailing method after global, method of advice, method of prayer, lecture method and analogy method.

References


