



AL-WIJDÁN: Journal of Islamic Education Studies.
Volume 9, Nomor 4, Oktober 2024, p-ISSN: 2541-2051; online -ISSN: 2541-3961
Available online at <http://ejournal.uniramalang.ac.id/index.php/alwijdan>

Received: Juli 2024

Accepted: September 2024

Published: Oktober 2024

Character Education Values in The Book of Jāmi'ul Ulūm Wal Hikam and Its Relevance to Commendable Morals in Madrasahs

Ridho Ilmiansyach, Mohammad Samsul Ulum

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Universitas Islam Negeri Maulana
Malik Ibrahim Malang

Email: ridhoilmi@gmail.com, samsul@pai.uin-malang.ac.id

Abstract

The hadeeths in the book of Jāmi'ul ulūm wal hikam contain many character values that can be applied to learning commendable morals in the Madrasahs. Studying character values from the hadeeths of the Prophet Muhammad is very important to understand their practical application in learning commendable morals in Madrasahs. This research aims to describe the character values in the hadeeths in the book of jāmi'ul ulūm wal hikam and their relevance to the material of commendable morals in Madrasahs based on KMA No. 183 of 2019. This research aims to identify and describe the character values in the book of Jāmi'ul ulūm wal hikam and its relevance to the material of commendable morals in Madrasahs. This research uses a library research method and qualitative paradigm with a semantic approach to describe the character values in the book of Jāmi'ul ulūm wal hikam. Data collection techniques include reviewing literature, books, notes, and reports on the topics. The analysis technique used in this research is content analysis to describe the character values in the book of Jāmi'ul ulūm wal hikam. Then, the research results are relevant to Madrasahs's moral material. The results show seventeen character values in the book of jāmi'ul ulūm wal hikam. These values are sincerity, wara', affection, restraint of speech, self-control, kindness to animals, humility, shame, istiqāmah, cleanliness, patience, generosity, obedience, zuhud, helpfulness, honesty, and tawakal. The character values of sincerity, obedience, istiqāmah, and patience are relevant to all commendable moral materials in Madrasahss as companion character values in each commendable moral material. Twelve character values apply to the material of commendable morals in the related values: sincerity, affection, restraint of speech, kindness to animals, humility, istiqāmah, cleanliness, patience, obedience, helpfulness, honesty, and tawakal.

Keywords: Character Value, The Book of Jāmi'ul Ulūm Wal Hikam, Moral Materials

Abstrak

Hadis-hadis dalam kitab Jāmi'ul ulūm wal hikam banyak mengungkapkan nilai-nilai karakter yang dapat diterapkan dalam pembelajaran akhlak terpuji di Madrasah. Mempelajari nilai-nilai karakter dari hadits-hadits Nabi Muhammad SAW sangat penting untuk memahami penerapan praktisnya dalam pembelajaran akhlak terpuji di Madrasah. Penelitian ini bertujuan untuk mengetahui dan menguraikan nilai-nilai karakter yang terkandung dalam hadits-hadits yang terdapat dalam kitab jāmi'ul ulūm wal hikam serta relevansinya terhadap materi akhlak terpuji di Madrasah berdasarkan KMA No. 183 Tahun 2019. Penelitian ini merupakan penelitian kepustakaan (*library research*). Penelitian ini berparadigma kualitatif dengan pendekatan semantik untuk mendeskripsikan nilai-nilai karakter dalam kitab Jāmi'ul ulūm wal hikam. Data dikumpulkan dengan menelaah buku-buku, catatan-catatan, dan laporan-laporan yang berkaitan dengan topik tersebut. Analisis yang digunakan dalam penelitian ini adalah analisis isi untuk mendeskripsikan nilai-nilai karakter dalam kitab Jāmi'ul ulūm wal hikam. Hasil penelitian kemudian direlevansikan dengan materi akhlak terpuji di Madrasah. Hasil penelitian ini menunjukkan bahwa teridentifikasi tujuh belas nilai karakter dalam kitab jāmi'ul ulūm wal hikam, yaitu ikhlas, wara', kasih sayang, menjaga lisan, mengendalikan diri, akhlak baik kepada binatang, rendah hati, merasa malu, istiqāmah, menjaga kebersihan, sabar, dermawan, taat, zuhud, suka menolong, tidak berbohong, tawakal. Nilai karakter ikhlas, taat, istiqāmah, dan sabar relevan dengan semua materi akhlak terpuji di Madrasah dalam bentuk nilai karakter pendamping pada setiap materi akhlak terpuji. Terdapat dua belas nilai karakter yang relevan dengan materi akhlak terpuji dalam bentuk padanan konsep nilai yaitu: ikhlas, kasih sayang, menjaga lisan, akhlak baik kepada binatang, rendah hati, istiqāmah, menjaga kebersihan, sabar, taat, suka menolong, tidak berbohong, tawakal.

Kata Kunci: Nilai Karakter, Kitab Jāmi'ul Ulūm Wal Hikam, Materi Akhlak Terpuji

Introduction

Islam prescribes every aspect of a Muslim's life. This includes good and bad behavior. In Islam, every Muslim is required to practice kindness in their behavior. One of the primary objectives of adab in Islam is to train humans to be kind in everything and towards everything.¹ The concept above is relevant to character education, where the process of developing character education aims to improve students' affective attitudes, especially attitudes and values.² In Islam, the source of character values is the Qur'an and hadeeth.³ As a source of value, the Qur'an and Hadeeth contain principles of character values that direct commendable behaviour and refrain from reprehensible actions. Such direction has a good impact on Muslims as long as they uphold the values contained in the Qur'an and hadeeth. Hadeeth texts that emphasize this point:

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

“Yahya related to me from Malik that he heard that the Messenger of Allah, may Allah bless him and grant him peace, said, I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet.” (Recorded by Imam Malik).⁴

Furthermore, to understand the teachings of character values contained in the Qur'an and Hadeeth, it is necessary to understand the teaching interactions of the Prophet Muhammad SAW. to the family and friends related to character values. It needs to be emphasized that the Prophet Muhammad's teaching to the believers was not limited to his companions who were around him during his lifetime but was continuous across time and space, teaching the believers in the generations that came after him.⁵ The Qur'anic verse that implies this is Q.S. 2:151:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

“Just as We have sent among you a messenger from yourselves reciting Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.”⁶

In the verse, the word teach uses *fi'il mudhari'*, which indicates the present and the future.⁷

Abuddin Nata stated that the era of the Prophet Muhammad gave birth to a generation that excelled in morals, religious attitudes, personality, and intellectual and social skills.⁸ As an educator, the Prophet Muhammad SAW is called *uswah hasanah*

because he prioritizes noble attitudes and behavior. The verses of the Qur'an that emphasize this include Q.S. 68: 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And indeed, you are of a great moral character.”⁹

Similarly, in Q.S. 33: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”¹⁰

These two verses are the basis for the fact that the Prophet Muhammad is a perfect role model in character. In addition, the Prophet Muhammad also emphasized that the primary purpose of the prophetic mission was to perfect morals. The hadeeth text that implies this:

عَنْ مَالِكٍ أَنَّهُ قَدْ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: «بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ

“From Malik that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, said, “I was sent to perfect good character.”
(Recorded by Imam Malik).¹¹

In practice, the Prophet Muhammad SAW prioritized morals for others and

religiosity (relationship with God). Ridwan Abdullah Sani and Muhammad Kadri quoted Ibn Qayyim's opinion that the character values exemplified by the Prophet Muhammad SAW combine piety to Allah SWT and commendable traits. Piety to Allah SWT. can improve a servant's relationship with his Lord, while noble traits can improve human relations. So, a person's piety will give birth to love for his Lord, while noble traits will attract human love to him.¹² Ahmad Rifa'i's assessment of character values focuses on human values and standards, which emphasize knowing the good, loving the good, and doing the good but eliminating divine belief, underlying this research.¹³ The character values described from Islamic sources not only focus on relationships with fellow humans but also prioritize relationships with Allah SWT.

In this study, the author describes the character values contained in the hadeeths collected in the book of Jāmi'ul ulūm wal hikam. Among the reasons for choosing this book are first, the first forty-two hadeeths are the hadeeths contained in the book of Arba'in Nawawi, which were added to the hadeeths by Ibn Rajab, as well as the syarah (explanation) of the fifty hadeeths. Secondly, Ibn Rajab explains the fifty hadeeths by explaining their meanings, describing similar hadeeths, and explaining

all their contents, including ethics, wisdom, science, and law. Thirdly, there is a description of several wisdoms narrated from the salaf that correlate with the hadeeth being explained.

To be implemented in learning, the character values contained in the book of *Jāmi'ul ulūm wal hikam* will then be relevant to the material of commendable morals in Madrasahs based on KMA No. 183 of 2019. Madrasahs are educational institutions that prioritize character development. Because its characteristics are different from general education institutions, where religious values play a significant role in shaping and developing the student's character.¹⁴ The moral material in KMA No. 183 of 2019 is quite extensive and covers the full scope of moral material. Character and morals have a close relationship. Character education includes value education, moral education, and ethics. Each of these efforts aims to improve students' ability to make decisions, foster positive traits, and encourage the application of ethical principles in everyday life.¹⁵

A Madrasah is an educational institution characterized by Islam. So, it is necessary to study Islamic literature as a source of material taught. One of the literature that can be studied is the hadeeths collected in the book of *jāmi'ul ulūm wal hikam*, hoping that the character values in

the hadeeth can be described. Based on the description of the research context above, the problem formulation is set as follows: What are the character values in the book of *Jāmi'ul ulūm wal hikam*? How is the relevance of character values in the book of *Jāmi'ul ulūm wal hikam* to the material of commendable morals in Madrasahs?

Method

This research is a type of library research, also referred to as secondary data research.¹⁶ This research has a qualitative paradigm with a semantic approach. Semantics is the study of the meaning behind words, phrases, and expressions.¹⁷ This research focuses on the language structure, word unity, and literal meaning contained in the hadeeth text in the book of *jāmi'ul ulūm wal hikam*. The primary data source is the book of *Jāmi'ul ulūm wal hikam*. Secondary data sources are taken from character education books, papers, journals, theses, and dissertations to strengthen arguments and complement research findings. The data collection process using documentation techniques includes editing, organizing, and finding.¹⁸ The analysis used is content analysis, which is a systematic technique for analyzing the content of messages or a tool for observing and analyzing open communication behavior in certain communications.¹⁹ Furthermore, various character education

theories will discuss the research results descriptively.

Results and Discussion

Character Values in the Book of Jāmi'ul Ulūm Wal Hikam

Values are social principles, goals, or standards that are embraced or accepted by individuals, classes, societies, and others. Value and goodness are different because others do not always highly regard something good or vice versa.²⁰ Character is synonymous with morals and universal human values encompassing all human activities, including interactions with God, self, others, and the environment.²¹ A person's character reflects their personality, the way they think, nature, and attitude. Thus, character values are defined as attitudes and behaviors shaped by societal norms and include religious, social, personal, and environmental aspects.

In Islam, the primary reference source for character or morals is the Qur'an and traditions of the Prophet SAW. A person's good and bad personality is judged based on the Qur'an and traditions of the Prophet SAW. Both are the core principles of Islamic teachings.²² So, as a logical consequence, the commandments of goodness set forth by Allah SWT. (in the Qur'an) and the Prophet SAW. (in the hadeeth) should be followed, while the

prohibitions outlined in the Qur'an and hadeeth should be avoided, as they are not by the teachings of Islam.

One of the books that collects hadeeths and describes many character values is the book of jāmi'ul ulūm wal hikam compiled by al-Hafidz Zainuddin Abdurrahman bin Ahmad bin Abdurrahman bin al-Hasan bin Muhammad bin Abu al-Barkat Mas' ud as-Salami al- Baghdadi ad-Dimasyqi al-Hanbali, also known as Ibn Rajab.

Jāmi'ul ulūm wal hikam is a commentary on An-Nawawiy's Arba'in. Unlike other commentaries, Ibn Rajab added eight hadeeths to bring the total to fifty hadeeths, covering manners, rulings, and explanations of rulings. Each hadeeth is explained by its chain of transmission. The book also relates the hadeeths to other verses and hadeeths, provides explanations for unfamiliar words, and includes wisdom from the Salaf scholars. Jāmi'ul ulūm wal hikam outlines a great deal of hadeeth content that contains character values as a constructive guide to living a good life.

To describe the character values in the hadeeth, finding the synonym of character is necessary. As Marzuki's opinion explains, the synonym of character is morals, so determining character values in the hadeeth is done by looking for moral

values contained in the hadeeth. The following are the findings of the character values contained in the hadeeths collected in the book of Jāmi'ul ulūm wal hikam.

a. Sincerely

The hadeeth in Jāmi'ul ulūm wal hikam that outlines the value of sincerity is the first hadeeth,

عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال: سمعتُ رسولَ الله صلى الله عليه وسلم يقول: (إنَّما الأعمالُ بالنيَّاتِ، وإنَّما لِكُلِّ امرئٍ ما نوى، فمن كانت هجرتهُ إلى الله ورسوله فهجرتهُ إلى الله ورسوله، ومن كانت هجرتهُ لدنيا يصيبها أو امرأة ينكحها فهجرتهُ إلى ما هاجر إليه). رواه البخاري و مسلم

“On the authority of Ameer ul-mumineen (the commander of the faithful), abu hafs Umar ibn al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, Actions are but by intentions and every man shall have only that which he intended. Thus he whose migration (hijrah from Makkah to Madina) was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.” (Recorded by Bukhari dan Muslim)²³

The hadeeth above emphasizes the importance of sincerity in doing charity and worship to get rewards in the hereafter and blessings in the world. Every good deed accompanied by sincerity and the intention of seeking Allah's pleasure will be worthy of worship.²⁴ So, the expected character value is the attitude to act only expecting Allah's pleasure.

b. Wara'

The hadeeth in Jāmi'ul ulūm wal hikam that elaborates on value is the eleventh hadeeth,

عن أبي مُحَمَّدٍ الحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِثَايَتِهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ). رَوَاهُ التِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ

“On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abee Talib (may Allah be pleased with him), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said: I memorized from the Messenger of Allah (peace and blessings of Allah be upon him): Leave that which makes you doubt for that which does not make you doubt.” (Recorded by at-Tirmidhi and an-Nasai, with at-Tirmidhi saying that it was a good and sound (hasan sahih) hadeeth)²⁵

The hadeeth emphasizes leaving doubt on something that does not cause doubt, known as wara'. People who possess the trait of wara' have a clean and pure heart, avoid unclear actions and haram, and are always ready to accept the truth and face the hereafter fully.²⁶ So, the expected character value of wara' is the attitude and behavior that shows a firm commitment to avoid anything with an unclear halal or haram status.

c. Affection

The hadeeth in Jāmi'ul ulūm wal hikam that is related to the value of compassion is the thirteenth hadeeth,

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ
لِنَفْسِهِ). رواه البخاري ومسلم

“On the authority of Abu Hamzah Anas bin Malik (may Allah be pleased with him) — the servant of the Messenger of Allah (peace and blessings of Allah be upon him) — that the Prophet (peace and blessings of Allah be upon him) said: None of you [truly] believes until he loves for his brother that which he loves for himself.”
(Recorded by Bukhari and Muslim)²⁷

The hadeeth explains that one's faith is not perfect without internalizing the

attitude of loving fellow believers. The pinnacle of love is putting others first, and the highest level is putting Allah and His messenger first, which must also be implemented in relationships with fellow believers.²⁸

Giving gifts and shaking hands can make brothers love each other. A person's faith and Islam are only complete once he loves his brother as he loves himself. This means not hurting him or causing him harm. This attitude is not only for fellow Muslims but also for all people.²⁹ So, the expected character value of compassion is attitudes and behaviours that show love affection, and make others happy.

d. Restraint of speech

The hadeeth in the book of Jāmi'ul ulūm wal hikam that is related to the value of restraint of speech is the fifteenth hadeeth,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: (مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ أَوْ
لِيَصُمْتُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ
جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ
ضَيْفَهُ). رواه البخاري ومسلم

“On the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbor, and let him who believes in Allah and the Last Day be generous to his guest.” (Recorded by Bukhari and Muslim)³⁰

Speaking about something that is not good can cause a loss of reward and prevent entering Paradise. A Muslim is someone who thinks before speaking. If it is good, they speak. If not, they try to refrain. This is better and safer because every word is recorded as good or bad.³¹ So, the expected attitude of the character value of keeping the tongue is to keep/prevent the tongue from saying inadequate or useless words.

e. Self-control

The hadeeth in Jāmi'ul ulūm wal hikam that is related to the value of self-control is the sixteenth hadeeth,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي! قَالَ: (لَا تَغْضَبَ) فَرَدَّدَ مَرَارًا وَقَالَ: (لَا تَغْضَبَ). رواه البخاري

“On the authority of Abu Hurayrah (may Allah be pleased with him): A man said to the Prophet (peace and blessings of Allah be upon him), Counsel me, so he (peace and blessings of Allah be upon him) said: Do not become angry. The man repeated [his request for counsel] several times, and [each

time] he (peace and blessings of Allah be upon him) said: Do not become angry.” (Recorded by Bukhari)³²

The hadeeth above explains that the command to restrain anger means to have noble morals so that controlling anger, or the prohibition to have an angry attitude, can make the angry person do the consequences of the angry attitude.³³

Rasulullah SAW advised his companions not to get angry. This does not mean that humans are forbidden to be angry. However, anger that is prohibited is anger caused by lust. It keeps the culprit from being meek.³⁴ So, the expected attitude and behavior of the character value of self-control is the attitude and behavior that shows the ability to control oneself consciously and behave in a way that does not harm others.

f. Kindness to animals

The hadeeth in the book of Jāmi'ul ulūm wal hikam related to kindness to animals is the seventeenth hadeeth,

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدْ أَعْنَاضُكُمْ شَفْرَتَهُ، وَلْيُرَخَّ ذَبِيحَتَهُ). رواه مسلم

“On the authority of Abu Ya’la Shaddad bin Aws (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah has prescribed *ibsan* (proficiency, perfection) in all things. So, if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.” (Recorded by Muslim)³⁵

The command to do good here sometimes means that it is obligatory to do good to one's parents and relatives to the extent that one's filial piety and friendship will be rewarded. It may also mean that it is obligatory to do good to one's guests to the extent that one can provide a meal for them, as explained above. The command to do good is sometimes used in Sunnah, such as Sunnah charity.³⁶

Islam teaches Muslims to be kind to animals. This includes not slaughtering animals with blunt knives that could injure them. Muslims should also not cage or beat animals to death. Islam recommends sharpening knives and making animals comfortable before slaughtering them. Also, do not force animals to carry heavy loads, ride them when stopped, or squeeze them unless it is safe for small children.³⁷ So, the expected character value of kindness to animals is behavior that shows they are doing good and not mistreating animals.

g. Humble

The hadeeth in Jāmi'ul ulūm wal hikam that is related to the value of humble is the nineteenth hadeeth,

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ   قَالَ: كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ: (يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ: أَحْفَظْ اللَّهَ يَحْفَظَكَ، أَحْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ) رواه الترمذي وقال: حديث حسن صحيح وفي رواية غير الترمذي : (احفظ الله تجده أمامك، تعرّف إلى الله في الرخاء يعرفك في الشدة، واعلم أن ما أخطأك لم يكن ليصيبك، وما أصابك لم يكن ليخطئك، واعلم أن النصر مع الصبر ، وأن الفرج مع الكرب، وأن مع العسر يسرا)

“On the authority of Abu Abbas Abdullah bin Abbas (may Allah be pleased with him) who said: One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, “O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask,

then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.” (Recorded by at-Tirmidhi, who said it was a good and sound hadeeth). Another narration, other than that of Tirmidhi, reads: *Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease.”*³⁸

The hadeeth above suggest being humble. Since supplication is an act of worship, asking for help is only for Allah and not for others and is a form of carrying out His commands because the request implies humiliation and need for the supplicant and also implies recognition of the party being asked to remove harm, get something sought, bring benefits, and reject harm. Hence, humiliation and neediness should not be shown except to Allah. This is what is meant by a humble attitude in

supplication to Allah. Thus, it is clear that the one who does not want to worship and pray to Allah is called arrogant.

The character expected from the value of humble character is to feel that he has nothing before God and realize that what he has and achieves is a gift and grace from God.

h. Shame

The hadeeth in Jāmi'ul ulūm wal hikam related to the value of shame is the twentieth hadeeth,

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرٍو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ
اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ
مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى إِذَا لَمْ تَسْتَحْيِ
فَاصْنَعْ مَا شِئْتَ). رواه البخاري

“On the authority of Abu Masood Uqbah bin 'Amr al-Ansaree al-Badree (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish.” (Recorded by Bukhari)³⁹

According to Ibn Rajab, shame is divided into two types. The first is innate shame, a noble trait Allah gives. It prevents terrible deeds and encourages noble actions. The second is acquired through recognizing Allah's majesty and care for His servants,

making it the highest faith trait.⁴⁰

Shame becomes blameworthy when applied to good behavior, even though it is not the kind of behavior that causes shame.⁴¹ Moreover, the results of shame are *iffah* (guarding honor) and *wafa* (loyalty).⁴² So, the expected character value of shame is the attitude of feeling very bad (humiliated, low, and so on) for doing something terrible (not correct, not by noble moral values).

i. Istiqāmah

The hadeeth in *Jāmi'ul ulūm wal hikam* related to the value of *istiqāmah* is the twenty-first hadeeth,

عَنِ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؟ قَالَ: (قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَ). رواه مسلم

*“On the authority of Abu 'Amr — and he is also called Abu 'Amrah — Sufyan bin Abdullah athThaqafee (may Allah be pleased with him) who said: I said: O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you. He (peace and blessings of Allah be upon him) said: Say I believe in Allah — and then be Steadfast.” (Recorded by Muslim)*⁴³

According to Ibn Rajab, the essence of *istiqāmah* is to be straight and not deviate.⁴⁴ Therefore, *istiqāmah* means taking the straight path, a straight religion without

veering to the left and right, which includes all forms of physical and mental obedience and abandoning all prohibitions. Thus, this advice gathers all forms of goodness. Thus, the expected attitude is to show firmness and consistency in upholding the principles of Islam, even in the face of various challenges and difficulties.

j. Cleanliness

The hadeeth in the book of *Jāmi'ul ulūm wal hikam* related to the value of cleanliness is the twenty-third hadeeth,

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا). رواه مسلم

“On the authority of Abu Malik al-Harith bin al-Harith al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Purity is half of iman (faith). ‘al-hamdu lillah (praise be to Allah)’ fills the scales, and ‘Subhanallah (how far is Allah from every imperfection) and ‘alhamdulillah (praise be to Allah)’ fill that which is between heaven and earth. And the salah (prayer) is light, and charity is a proof, and patience is

illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." (Recorded by Muslim)⁴⁵

Ibn Rajab quoted the view of the majority of the ulama that what is meant by purification here is wudhu, which is purification from impurity using water.⁴⁶ Wudhu is said to be part of faith because faith is divided into two parts: cleaning the heart (batin) and cleaning the physical (lahir). So, wudhu is an act that can clean the physical (physical).⁴⁷ Al-Ghazali interpreted the word taharah as purifying the heart from envy, spite, revenge, and other diseases of the heart because faith will be perfect with it. In addition, he interpreted it by releasing it from sin and sinfulness.⁴⁸ Therefore, the expected value of keeping clean is the attitude and behavior that shows the efforts and actions taken to keep oneself and the environment clean.

k. Patience

The hadeeth in Jāmi'ul ulūm wal Hikam related to the value of patience is the twenty-third hadeeth, which is found in the hadeeth snippet "patience is light." Ibn Rajab quoted Yazid ar-Raqashi as saying that faith is divided into two parts, half of which is in patience and half in gratitude. Patience is a tough act because it requires the sincerity of the soul to carry it out.⁴⁹

The definition of patience is restraint or self-control by what reason and shari'ah want, as well as curbing and refraining from what reason and shari'ah command to restrain.⁵⁰ This means that patience is refraining from what is forbidden and controlling oneself with what is required to be done. So, the expected character value of patience is a calm, unyielding, and resilient attitude, characterized by sincerity and fortitude, to bravely face and conquer all challenges.

l. Generosity

The hadeeth in Jāmi'ul ulūm wal hikam that is related to the value of generosity is the twenty-fifth hadeeth,

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضاً أَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: (أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بُضْعٍ أَحَدِكُمْ صَدَقَةً) قَالُوا: يَا رَسُولَ اللَّهِ أَيَّانِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: (أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ). رَوَاهُ

“Also on the authority of Abu Dharr (may Allah be pleased with him): Some people from amongst the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) said to the Prophet (peace and blessings of Allah be upon him), O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by their wealth. He (peace and blessings of Allah be upon him) said, ‘Has not Allah made things for you to give in charity? Truly every tasbeehah [saying: ‘Subhanallah’] is a charity, and every takbeerah [saying: ‘Allahu akbar’] is a charity, and every tahmeedah [saying: ‘al-hamdu lillah’] is a charity, and every tableelah [saying: ‘la ilaha illallah’] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud’i [sexual act] of each one of you there is a charity. They said, O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that? He (peace and blessings of Allah be upon him) said, Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it lawfully then he would be deserving of a reward.” (Recorded by Muslim)

In explaining the twenty-fifth hadeeth, Ibn Rajab explained that Sadaqah connotes all good deeds and virtues; even the gifts that Allah gives to His servants are a form of Sadaqah to His servants.⁵¹

This generous nature has also been exemplified by the companions of the Prophet, who donated large sums of money to construct mosques, madrasas, and hospitals. In addition, they built places that benefit the community and help people experiencing poverty, orphans, and difficulties.⁵² So, the expected generous character is the attitude and behavior of sincerely giving (either in the form of alms, infaq, or charity) to others.

m. Obedience

The hadeeth in Jāmi'ul ulūm wal hikam related to the value of obedience is the twenty-eighth hadeeth,

عَنْ أَبِي نَجِيحٍ الْعَرِبَاذِ بْنِ سَارِيَةَ ۖ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّمَا مَوْعِظَةٌ مُؤَدَّعٍ فَأَوْصِنَا، قَالَ: (أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشُ مِنْكُمْ بِعِدِّي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنِّي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ عَصُوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ) رواه أبو داود والترمذي وقال

حديث حسن صحيح

“On the authority of Abu Najeeh al-Irbaad ibn Saariyah (may Allah be pleased with him) who

said: *The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said: O Messenger of Allah! It is as though this is a farewell sermon, so counsel us. He (peace and blessings of Allah be upon him) said, "I counsel you to have taqwa (fear) of Allah and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance."* (Recorded by Abu Dawud and at-Tirmidhi, who said that it was a good and sound hadeeth)

Obedience in the hadeeth above is divided into three types of obedience. He was first, obeying Allah by continually fearing Him. Ibn Rajab explained that the essence of piety is that a servant seeks a protector between himself and something he fears and worries about. So, a person's piety towards his Lord is a servant's effort to find a protector between himself and what he fears from his Lord, namely His anger and punishment, a protector that protects him from it all. The protector is doing obedience and avoiding disobedience.⁵³

Second, the value of obedience to the Prophet. It is implemented by following

his sunnah (ittiba'). Sunnah is the path traveled, including holding fast to the beliefs, words, and deeds of the Prophet and Khulafaur raiding. This is called the full sunnah.⁵⁴

Third, the value of obedience to leaders. The command to listen to and obey the leaders implies that there is no obligation to obey the leaders except in obedience to Allah, as reported in a saheeh narration of the Prophet saying: "Verily, obedience is only to the good."⁵⁵

n. Zuhud

The hadeeth in Jāmi'ul ulūm wal hikam related to the value of zuhud is the thirty-first hadeeth,

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؟ فَقَالَ: (ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ). حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَةَ وَغَيْرُهُ بِأَسَانِيدٍ حَسَنَةٍ

"On the authority of Abu al-'Abbas Sahl bin Sa'ad as-Sa'idee (may Allah be pleased with him) who said: A man came to the Prophet (peace and blessings of Allah be upon him) and said, O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people to

love me. So he (peace and blessings of Allah be upon him) said, Renounce the world and Allah will love you, and renounce what the people possess and the people will love you. (A hasan hadeeth Recorded by Ibn Majah and others with good chains of authority)⁵⁶

According to Ibn Rajab, zuhud is turning away from something because he considers it small and low, so he does not want it.⁵⁷ Zuhud to Allah to earn His love is by being zuhud of the prohibitions of Allah, and this is an obligatory matter. Being zuhud of what is in man's hands is a manifestation of the attitude of qana'ah. The way to achieve zuhud is by remembering the hereafter, fostering a sense that the world can turn the heart away from Allah swt, and building awareness that pursuing the world is a despicable job.⁵⁸ So, the expected character value of shed is the attitude and behavior of refraining from worldly ambitions, training oneself to be grateful for every gift, and avoiding what Allah prohibits.

o. Helpfulness

The hadeeth in Jāmi'ul ulūm wal hikam that is related to the value of helpfulness is the thirty-sixth hadeeth,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ

اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتُهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ). رواه مسلم بهذا اللفظ

“On the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said: Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that *sakeenah* (tranquility) descends upon them, mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.” (Recorded by Muslim in these words)⁵⁹

Ibn Rajab explained that there are two kinds of help: alleviating or removing the difficulty.⁶⁰ Helping each other is essential in building society and people's lives. It is also a special deed in the sight of Allah that earns rewards, such as prayer, fasting, charity, and other acts of worship. So there is no doubt that the great benefit that can be achieved by a believer who helps his brother is help and assistance from Allah. Moreover, Allah always helps His servant as long as he helps his brother.⁶¹

p. Honesty

The hadeeth in Jāmi'ul ulūm wal hikam related to the value of honesty is the forty-eighth hadeeth,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ). خَرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ

“On the authority of Abdullah bin 'Amr bin Al-'Ash (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said, Whosoever possesses these four characteristics is a sheer hypocrite and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up: When he talks, he tells a lie; when he makes a covenant, he acts treacherously; when he makes a

promise, he breaks it; and when he quarrels, he deviates from the Truth (he begins to abuse it).” (Recorded by Bukhari and Muslim)⁶²

Ibn Rajab mentioned that lying is one cause of faq.⁶³ According to al-Hasan, faq is the difference between the heart and the tongue, what is hidden and what is seen, what goes in and what comes out. Some salafs said that the khuskhus of faq is when the body appears to be khuskhus, but the heart is not.⁶⁴

An intelligent person can distinguish between what is true and what is false in a word. The truth is assured by the peace and tranquillity of the heart, and if the character of the person speaking is known for honesty, then its words can be taken. So, the expected character value of honesty/not lying is behavior that centers on a consistently trustworthy attitude in words, actions, and work.

q. Tawakal

The hadeeth in Jāmi'ul ulūm wal hikam that is related to the value of tawakal is the forty-ninth hadeeth,

عَنْ عَمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرْجُو بَطَانًا). رَوَاهُ الْإِمَامُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَابْنُ

حَبَّانَ وَالْحَاكِمُ، وَقَالَ التِّرْمِذِيُّ: حَسَنٌ صَحِيحٌ

“On the authority of Umar bin Khatthab (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said: If you all put your trust in Allāh with due reliance, He will certainly give you provision as He supplies provisions to birds who get up hungry in the morning and return with full belly at dusk.” (Recorded by Imam Ahmad, At-Tirmidhy, An-Nasa’i, Ibn Majah, Ibn Hibban, and Al-Hakim. At-Tirmidhy said that it is an authentic hadeeth)⁶⁵

According to Ibn Rajab, the meaning of tawakal is as follows: First, tawakal is an honest dependence on Allah to bring benefit and reject harm from all affairs of the world and the hereafter. Second, being awake also means submitting all problems to Allah. Therefore, awake is the realization of faith that no one can give, withhold gifts, cause harm, or bring benefits except Allah.⁶⁶

Tawakal does not mean total surrender without doing anything because the attitude of tawakal does not contradict the efforts to seek the causes destined by Allah and are His provisions for His creatures. Ibn Rajab quoted Sahl at-Tatsuri as saying that whoever criticizes effort/work has indeed criticized the sunnah. Whoever criticizes Tawakal has criticized faith.⁶⁷ From the above, it can be understood that trusting

in Allah has two very important phases. The first is the phase of effort or work, which must follow the mechanisms of nature (sunnatullah). The second phase is waiting for results. This is where we must surrender wholeheartedly to Allah and believe that whatever we do will not be separated from the guidance and will of Allah.⁶⁸ So, the expected character value of tawakal is the attitude and behavior of surrendering to Allah's decree and wholeheartedly trusting His decision.

The Relevance of Character Values in the Book of Jāmi'ul Ulūm Wal Hikam to the Material of Commendable Morals in Madrasahs

The Big Indonesian Dictionary defines “relevance” as directly related or valuable.⁶⁹ In education, relevance is divided into external and internal relevance. External relevance is conformity with the needs and progress of society, while internal relevance is consistency between elements such as objectives, content, delivery, and evaluation.⁷⁰ Based on the relevance theory above, it can be said that the relevance of character values in the book of Jāmi'ul ulūm wal hikam to the commendable moral material in Madrasahs is included in the form of internal relevance. The focus is on the relevance of the content of the material. The material of commendable morals in Madrasahs is elaborated in KMA No. 183 of

2019 concerning the Islamic Religious Education and Arabic Language Curriculum.⁷¹

Based on the author's analysis, two relevances exist between the character values in the book of *Jāmi'ul ulūm wal hikam* and the material of commendable morals in madrasas based on KMA No. 183 of 2019. The first relevance is the character value in the book of *Jāmi'ul ulūm wal hikam*, which has a relationship and is inseparable and relevant to all commendable moral materials in Madrasah. The character values are sincerity, obedience, *istiqāmah*, and patience as a companion character in every commendable moral material.

In the author's analysis, when teaching commendable moral material, teachers build the values of sincerity, obedience, *istiqāmah*, and patience by giving students an understanding that commendable morals are a form of obedience to Allah based on sincerity, carried out *istiqāmah*, and full of patience.

The above analysis is based on Ridwan Abdullah Sani and Muhammad Kadri's opinion that what needs to be considered in character building is helping students understand why to do good. So that students are not only taught to do good but also must know why it is necessary to do good deeds. Then, the reasons for doing

good deeds can be related to religious teachings, benefits, and the impact of these good deeds on oneself, society, and the surrounding nature.⁷² To clarify the above analysis, consider the following chart,

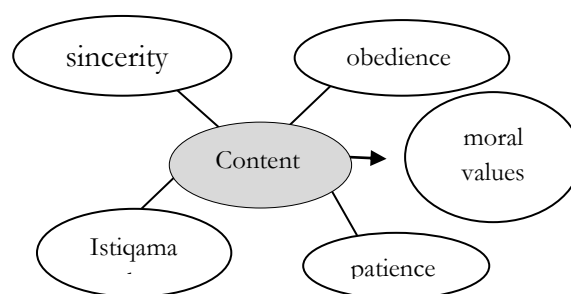


Figure 1. Linkage of commendable moral material with character values of sincerity, obedience, *istiqāmah*, and patience.

The second relevance, twelve character values are relevant to the material of commendable morals in Madrasahs in the form of equivalent value concepts, namely sincerity, affection, restraint of speech, kindness to animals, humility, *istiqāmah*, cleanliness, patience, obedience, helpfulness, honesty, and *tawakal*. The relevance of these character values is presented and correlated to each KD in the material of commendable morals based on KMA No. 183 of 2019. The research results are presented in the table below.

Table 1. Relevance of Character Values in The Book of Jāmi'ul Ulūm Wal Hikam to the Material of Commendable Morals in Madrasahs

No	character values	Class	KD
1	Sincerity	Class VII MTs	KD 1.3
2	Affection	Class I MI	KD 1.10
		Class XII MA	KD 1.2
3	Restraint of speech	Class I MI	KD 1.11
4	Kindness to animals	Class VI MI	KD 1.8
5	Humble	Class II MI	KD1.3
6	Istiḳāmah	Class VII MTs	KD 1.3
7	Cleanliness	Class I MI	KD 1.4
8	Patience	Class VIII MTs	KD 1.3
		Class VIII MTs	KD 1.7
9	Obedience	Class III MI	KD 1.4
		Class VII MTs	KD 1.3
10	Helpfulness	Class III MI	KD 1.8
11	Honesty	Class I MI	KD 1.11
		Class IV MI	KD 1.4
12	Tawakal	Class VIII MTs	KD 1.3

In the implementation process, the two relevances are integrated into the subject of commendable morals. It should focus on the development of appreciation and practice of religion, which can be seen from the practice of faith, piety, and noble morals, namely belief in God, which is accompanied by submission, obedience, submission, and sincerity, implementing religious teachings, and from this practice a pious personal attitude is born. This

individual piety then gives birth to an attitude of social piety such as sympathy, empathy, helping, willingness to fight, defending the right, and preventing the wrong and others.⁷³

Conclusion

The character values in the book of Jāmi'ul ulūm wal Hikam are sincerity, wara', affection, restraint of speech, self-control, kindness to animals, humility, shame, istiḳāmah, cleanliness, patience, generosity, obedience, zuhud, helpfulness, honesty, and tawakal. The character values of sincerity, obedience, istiḳāmah, and patience are relevant to all commendable moral materials in Madrasahs as companion character values in each commendable moral material. Twelve character values are relevant to the material of commendable morals in the related values: sincerity, affection, restraint of speech, kindness to animals, humility, istiḳāmah, cleanliness, patience, obedience, helpfulness, honesty, and tawakal.

References

- Al-Bugha, Musthafa Dieb, and Muhyiddin Mistu. *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*. Jakarta: Qisthi Press, 2014.
- Al-Kaysi, Marwan Ibrahim. *Morals and Manners in Islam: A Guide to Islamic Adab*. Islamic Foundation, 1986.

- Fitri, Agus Zaenul. *Pendidikan karakter Berbasis Nilai dan Etika di Sekolah*. Yogyakarta: Ar Ruzz Media, 2014.
- Husaini. *Pembelajaran Materi Pendidikan Akhlak*. Medan: Cv. Pusdikra Mitra Jaya, 2021.
- Jalwis, Jalwis, and Nicolas Habibie. "Telaah Karakter Pendidikan Multikultural Dalam Al-Qur'an (Studi Terhadap Surat Al-Hujarat Ayat 13)." *Prosiding Fakultas Ushulludin Adab Dan Dakwah* 1 (2023): 100–110.
- Kementrian Agama. *Al-Qur'an Dan Terjemahannya Edisi Penyempurnaan*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019.
- . "Keputusan Menteri Agama No. 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Di Madrasah." Jakarta: Direktorat KSKK Madrasah, 2019.
- Mahmud. *Metode Penelitian Pendidikan*. Bandung: Pustaka Setia, 2011.
- Malik, Imam. *Al-Muwatba'*. Vol. 2. Libanon: Darul Ihya at-Turats al-Arabi, 1985.
- Malkawi, Fathi Hasan. *Al-Fikru At-Tarbanii Al-Islamii Al-Mu'ashira*. USA: The International Institute of Islamic Thought, 2020.
- Marzuki. *Pendidikan Karakter Islam*. Jakarta: Amzah, 2015.
- . *Prinsip Dasar Akhlak Mulia, Pengantar Studi Konsep-Konsep Dasar Etika Dalam Islam*. Yogyakarta: Debut Wahana Press, 2009.
- Moleong, Lexy J. *Metodologi penelitian kualitatif*. Jakarta: Remadja Karya, 2016.
- Nasarudin, Muhirdan, Abdul Wahab, and Husnan. *Pendidikan Karakter Dalam Hadis Nabawi Perspektif Semantik & Pragmatik*. Yogyakarta: Deepublish, 2018.
- Nata, Abuddin. *Pendidikan Dalam Perspektif Hadis*. Jakarta: UIN Jakarta Press, 2005.
- Nata, Abuddin, and Aminudin Yakub. *Metodologi Pembelajaran Pendidikan Agama Islam*. Jakarta: Prenada Media, 2023.
- Rajab, Ibnu. *Jāmi'ul Ulūm Wal Hikam Fī Sharhi Khamsina Haditsan Min Jawāmil Kalim*. Beirut: Dār Al-Kotob Al-Ilmiyah, 2015.
- Riadi, Akhmad. "PENDIDIKAN KARAKTER DI MADRASAH/SEKOLAH." *ITTIHAD* 14, no. 26 (December 29, 2016). <https://doi.org/10.18592/ittihad.v14i2.6.868>.

Rifai, Ahmad. "PENDIDIKAN KARAKTER DAN PENDIDIKAN AKHLAK." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, October 18, 2018. <https://doi.org/10.35931/aq.v0i0.55>.

Sani, Ridwan Abdullah, and Muhammad Kadri. *Pendidikan Karakter: Mengembangkan Karakter Anak yang Islami*. Jakarta: Bumi Aksara, 2016.

Sukmadinata, Nana Syaodih. *Pengembangan Kurikulum: Teori Dan Praktek*. Bandung: Remaja Rosdakarya, 2007.

Supriyanto. *Tawakal Bukan Pasrah*. Jakarta: Qultum Media, 2010.

Susanto, Didi, and Nurmiati. *Strategi Pembelajaran Karakter*. Pasaman Barat: Cv. Azka Pustaka, 2023.

Sutiah. *Pengembangan Pembelajaran Hybrid Learning Implementasi Pendidikan Karakter Berbasis Ulul Albab*. Sidoarjo: Nazamia Learning Center, 2019.

Tim Penyusun. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2008.

Yaniawati, R. Poppy. "Penelitian Studi Kepustakaan (Library Research)." In *Disajikan Pada Acara "Penyamaan Persepsi Penelitian Studi Kepustakaan" Di Lingkungan Dosen FKIP Unpas, 14 April 2020*, 2020.

Zuchdi, Darmiyati. *Pendidikan Karakter Dengan Pendekatan Komprehensif*. Yogyakarta: UNY Press, 2010.

Endnotes

¹ Al-Kaysi, *Morals, and Manners in Islam: A Guide to Islamic Adab*, 23.

² Susanto and Nurmiati, *Strategi Pembelajaran Karakter*, 10.

³ Sutiah, *Pengembangan Pembelajaran Hybrid Learning Implementasi Pendidikan Karakter Berbasis Ulul Albab*, 70.

⁴ Malik, *Al-Muwatha'*, 2:899.

⁵ Malkawi, *Al-Fikru At-Tarbawii Al-Islāmii Al-Mu'āshira*, 250.

⁶ Nasarudin et al., *Pendidikan Karakter Dalam Hadis Nabawi Perspektif Semantik & Pragmatik*, 5.

⁷ Malkawi, *Al-Fikru At-Tarbawii Al-Islāmii Al-Mu'āshira*, 250.

⁸ Nata, *Pendidikan Dalam Perspektif Hadis*, 17.

⁹ Kementrian Agama, *Al-Qur'an Dan Terjemahannya Edisi Penyempurnaan*, 833.

¹⁰ Kementrian Agama, 904.

¹¹ Malik, *Al-Muwatha'*, 2:904.

¹² Sani and Kadri, *Pendidikan Karakter*, 67.

¹³ Rifai, "PENDIDIKAN KARAKTER DAN PENDIDIKAN AKHLAK."

¹⁴ Riadi, "PENDIDIKAN KARAKTER DI MADRASAH/SEKOLAH."

¹⁵ Zuchdi, *Pendidikan Karakter Dengan Pendekatan Komprehensif*, 3.

¹⁶ Moleong, *Metodologi penelitian kualitatif*, 6.

¹⁷ Nasarudin et al., *Pendidikan Karakter Dalam Hadis Nabawi Perspektif Semantik & Pragmatik*, 5.

¹⁸ Yaniawati, "Penelitian Studi Kepustakaan (Library Research)."

¹⁹ Mahmud, *Metode Penelitian Pendidikan*, 104.

²⁰ Fitri, Pendidikan karakter berbasis nilai dan etika, 87.

²¹ Marzuki, Pendidikan Karakter Islam, 21.

²² Jalwis and Habibie, “Telaah Karakter Pendidikan Multikultural Dalam Al-Qur’an (Studi Terhadap Surat Al-Hujarat Ayat 13.”

²³ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 15.

²⁴ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 12.

²⁵ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 124.

²⁶ Marzuki, *Prinsip Dasar Akhlak Mulia, Pengantar Studi Konsep-Konsep Dasar Etika Dalam Islam*, 71.

²⁷ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 134.

²⁸ Rajab, 42.

²⁹ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 302–6.

³⁰ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 148.

³¹ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 105.

³² Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 160.

³³ Rajab, 162.

³⁴ Husaini, *Pembelajaran Materi Pendidikan Akhlak*, 187.

³⁵ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 168.

³⁶ Rajab, 169.

³⁷ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 120–21.

³⁸ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 205.

³⁹ Rajab, 221.

⁴⁰ Rajab, 222–23.

⁴¹ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 155.

⁴² Al-Bugha and Mistu, 157.

⁴³ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 266.

⁴⁴ Rajab, 266.

⁴⁵ Rajab, 236.

⁴⁶ Rajab, 238.

⁴⁷ Rajab, 240.

⁴⁸ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 177–80.

⁴⁹ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 239.

⁵⁰ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 143.

⁵¹ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 263.

⁵² Marzuki, *Prinsip Dasar Akhlak Mulia, Pengantar Studi Konsep-Konsep Dasar Etika Dalam Islam*, 273.

⁵³ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 176.

⁵⁴ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 295.

⁵⁵ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 295.

⁵⁶ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 322.

⁵⁷ Rajab, 325.

⁵⁸ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 243.

⁵⁹ Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 379.

⁶⁰ Rajab, 380.

⁶¹ Al-Bugha and Mistu, *Al-Wafi: Syarah Hadits Arbain Imam An-Nawawi*, 323.

⁶² Rajab, *Jāmi’ul Ulūm Wal Hikam Fī Sharhi Khamsīna Haditsan Mīn Jawāmil Kalim*, 479.

⁶³ Rajab, 480.

⁶⁴ Rajab, 484.

⁶⁵ Rajab, 487.

⁶⁶ Rajab, 488.

⁶⁷ Rajab, 488.

⁶⁸ Supriyanto, Tawakal Bukan Pasrah, 11.

⁶⁹ Tim Penyusun, Kamus Besar Bahasa Indonesia, 1186.

⁷⁰ Sukmadinata, Pengembangan Kurikulum: Teori Dan Praktek, 150–51.

⁷¹ Kementrian Agama, “Keputusan Menteri Agama No. 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Di Madrasah.”

⁷² Sani and Kadri, Pendidikan Karakter, 26–27.

⁷³ Nata and Yakub, Metodologi Pembelajaran Pendidikan Agama Islam, 71.