



Basic concepts of Islamic education: The perspective of Al-Rahiq Al-Makhtum kitab

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Abstract: The basics of Islamic education are used not only as the main pillar but also as a filter when problems arise. In Indonesia, various problems in the field are allegedly a manifestation of the face of national education. One of the best books that can be extracted from it, the basis of Islamic education sourced from the life of the Prophet Muhammad, is the *Kitab* of Al-Rahiq Al-Makhtum. This type of research is qualitative because it aims to explore the basis of Islamic education in related books, with the research method using library research. Primary data in this study are writings extracted from primary sources, namely the *Kitab* of Al-Rahiq Al-Makhtum by Al-Mubarakfuri. The secondary data in this study are writings extracted from supporting sources, books, and related journals. The data analysis technique used in this literature research uses the content analysis method. The results showed that the basis of Islamic education taught directly by the Prophet Muhammad Saw. and contained in the *Kitab* Al-Rahiq Al-Makhtum there are three pillars: The first is monotheism, the second is following the revelation, the third is good character, which includes patience, professionalism, *tawadhu'*, and being able to be a role model. Based on this, every Muslim teacher and educator should realize and even absorb this meaning and try as much as possible to implement it in teaching so that all parties can overcome moral degradation together.

Keywords: Al-Mubarakfury; Al-Rahiq Al-Makhtum; basic of Islamic education.

A. Introduction

Islamic education, like education in general, also has a basis. The basis of education in Indonesia is Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika*, by UUSPN No. 2 of 1989 and National Education System Law No. 20 of 2003 (Kemdikbudristek, 2022). Suppose it is agreed that the ideal basis for Indonesian education is Pancasila. In that case, the constitutional basis is the

1945 Constitution (Santoso & Murod, 2021), while the formal juridical basis is the National Education Law. The operational basis is the National Education Curriculum, which contains religious subjects. Based on the explanation above, the formal juridical basis of Islamic religious education is the basics relating to the Republic of Indonesia, plus the religious basis, namely the Al-Qur'an and Sunnah.

It is hoped that this primary education can provide enlightenment on problems that occur in the field. Nurhuda identified two main problems in the world of education, namely macro and micro. To overcome the various educational problems, among the solutions offered are: a) Making educational equality, b) Improving teacher welfare, c) Improving the quality of education, d) Increasing student learning achievement (Nurhuda, 2022), e) improving the quality of teachers and student achievement (Agustang et al., 2021).

The Qur'an states that the Messenger of Allah. Apart from being His messenger, he is also a role model. It is enshrined in surah Al-Ahzab verse 21, which instructs the people to emulate the figure of the Prophet Muhammad, such as *sidiq*, *amanah*, *fatamah*, and *tablig* (Fatimah & Suparno, 2021), who succeeded in changing human decline from all sides at that time (Al-Mubarakfury, 2013).

One of the best *kitab* that discusses the life of the Prophet Muhammad Saw. is the *Kitab Al-Rahiq Al-Makhtum*, which was present together with hundreds of other *sirah nabawiah* books at the first Islamic Congress in Pakistan 1396 H and has gone through a strict selection of the best *Kitab* from 171 *Kitabs* selected at the *sirah nabawiah* writing competition held by Rabithatul-Alam al-Islamic in 1976 AD in Mecca (Al-Mubarakfury, 2013) as this *kitab* is often used as material for *Kitab* reading competitions held by the Ministry of Religion (Kholik et al., 2021). A study of this *kitab* is certainly needed in various aspects, one related to the basis of Islamic education.

Several studies examine education in Al-Rahiq Al-Makhtum, such as moral education in interactions with Allah, individuals, and the morals of others (Wathoni & Nursyamsu, 2022). Bastoni researched the values of character education in the *Kitab* (Bastoni, 2021). Jannah researched 15 character education values in the *Kitab Al-Rahiq Al-Makhtum* (Jannah, 2021). Although this research comes from the same source, it focuses on a different focus. The novelty of the research is that it does not only examine Islamic education, which is distilled from the daily life of the Prophet Muhammad but maps the

basic concepts of education in Islam. It is hoped that the results of this research can have a positive synergy with the essence of education and map out the "foundations of Islamic education" more thoroughly and not partially.

B. Method

This type of research is qualitative because it aims to explore the basis of Islamic education. This method uses library research by examining and observing trusted sources from books, journals, and the like appropriate to the discussion.

The primary data in this research are writings extracted from primary sources, namely *Kitab Al-Rahiq Al-Makhtum* by Al-Mubarakfuri. The secondary data for this research are writings extracted from supporting sources, both from books and journals related to the theme. This literature research uses the content analysis method. Analysis was conducted using research planning, data collection, and presentation (Rukmana et al., 2021). The initial stage in this research is to examine the stories of the Prophet Muhammad, then select the parts that are by the basics of Islamic education, then examine each piece of the story and see its existence in the world of Islamic education today. The final step is presenting the results as "Basics of Islamic Education" contained in the Prophet's Sirah in the *Kitab* of Al-Rahiq Al-Makhtum.

C. Result and Discussion

The basis of Islamic education is the main element contained in Islam itself. The basis of Islamic education is contained in *Kitab Al-Rahiq Al-Makhtum* taught by the Prophet Muhammad Saw. in the form of monotheism, revelation (Al-Qur'an and Hadith), and noble morals with the specifications of patience, professionalism, humility, and being able to be a role model.

1. Tawhid

Tawhid means making one (Azhar, 2022). In sharia, *tawhid* means making Allah the only one adequately worshiped in terms of *asma wa sifat*, *uluhiyah*, and *rububiyyah* (Hambal, 2020). This excerpt from monotheism education is clearly explained when the Imam explains the interpretation of al-Mudatsir: 1-7.

The sound of the verse (Wake up! Then give a warning) means to give people a warning about the punishment of Allah if they do not turn away from any violation, error, worship of other than Allah, and associating partners with Allah in substance, nature, rights, and deeds (Al-Mubarakfury, 2013).

Reflection on *tawhid* is not only limited to confession but needs to be carried out physically and spiritually (Suryani et al., 2021). This educational basis should continue to be carried forward from the early childhood education level (Astuti & Munastiwi, 2018; Nurjanah, 2019) to higher education, such as the integration of science and learning (Kurnia, 2019). *Tawhid* must also be maintained in any curriculum, including the Merdeka Curriculum. Prasetyo's research on the Merdeka Curriculum shows a positive relationship with Ismail Raji Al-Faruqi's thoughts based on the spirit of *tawhid* that radiates from the Pancasila student profile and the concept of independent learning. *Tawhid* has implications for all elements of life. Meanwhile, independent learning can allow educators to teach, strengthening faith (Prasetyo et al., 2022). The urgency of *tawhid* is still reliable as the main foundation of Islamic education; apart from being in line with Pancasila (Safitri et al., 2022), it is also an effort to create a dignified nation through the role of holistic education and Islamic characteristics (Samad, 2021).

2. Based on revelation (Al-Qur'an and Hadith)

Revelation can be understood as messages or teachings about religion conveyed to the prophets and apostles from Allah Swt., either directly or through intermediaries (Nujaima et al., 2023), although linguistically, it means signal, guidance, prompt, and hidden (Bestari, 2020). Among the discussions in the *Kitab Al-Rahiq Al-Makhtum* which shows that revelation is the basis of education, namely when the Imam explains the interpretation of al-Mumtahanah verses 10-12,

So, none of the women agreed. So Allah revealed the verse regarding that incident (O believers, if believing women come to you, test their faith), up to the part (on marriages with unbeliever women) [Q.S. Mumtahanah: 10] then the Messenger of Allah tested it with the word of Allah Swt. (and if there come to you believing women who pledge allegiance to you that they will not associate partners with Allah with anything) until the end (Al-Mubarakfury, 2013).

The Prophet's actions above reflect that revelation is a priority in children's education, apart from the hadith of the Prophet Muhammad (Khair, 2022). The Al-Qur'an and Hadith are sources of mental, intellectual, and spiritual maturity (Anam, 2021). For

this reason, it is the foundation of every branch of science, including earth sciences (Q.S. Al-Mu'min: 64), medical (Q.S. al-Mu'minun: 14) (Fitriani et al., 2021; Zaini et al., 2020).

Furthermore, applying Islamic education based on the Al-Qur'an and Hadith is not only for oneself but also for society because of the Al-Qur'an *rahmatan lil alamin* (Rahmawati, 2022). Today's foundation needs to be actualized in life and explored so that the Al-Qur'an is implemented in every generation. Even though the world is without formal religious education in schools or official institutions, if Islamic teachings have become a living culture, then Islamic teachings will come true (Soekmawati, 2019).

3. Akhlak karimah (good morals)

Morals linguistically means character, character, and behavior (Rahmah, 2021). The term *akhlak karimah* means commendable actions of an individual or group and reflects the perfection of faith (Umam et al., 2022). Based on this, it is natural for some to categorize morals as the second basis after faith (Fitriana et al., 2020). How to instill morals from an early age by cleansing oneself of despicable behavior and then filling it with commendable morals (Qodim, 2022), with the principles of *'adl* (justice), *hikmah* (wisdom), *'iffah* (self-preservation), and *asy syaja'ah*.

Morals not instilled from an early age will easily deviate, such as the Islamic boarding school in Surabaya involving 13 students (Rahmansyah et al., 2022). It is contrary to Law of the Republic of Indonesia No. 20 of 2003, Article 3, which mandates that national education educates the character and civilization of a nation that is dignified and devoted to God Almighty (Sugianto & Djamaluddin, 2021). The result of noble character returns to the individual and animates heterogeneous civilizations. Among the noble morals as the basis of Islamic education contained in this book include:

a. patience

Linguistically, patience means holding back, blocking, or preventing (Jaya et al., 2021). The term patience refers to one's ability to refrain from emotions that can disturb one's peace and from disturbing other people (Khoerurotussaadah et al., 2022), being patient in piety, avoiding what is forbidden, and being patient with the destiny of Allah Swt. (Amrullah, 2021).

Various events show the Patience of the Prophet in the *Kitab Al-Rahiq Al-Makhtum*. One of them is the story of the preaching of the Prophet Muhammad Saw. to

Taif, 60 miles from the city of Makkah, only on foot, and returned home without anyone receiving the message and the body of the Prophet Muhammad. which was covered in wounds. Jibril, the guardian of the mountain to the Prophet Muhammad Saw. The mountain guard angel said, "O Muhammad, that is up to you. If you wish, I will throw two hills upon them." So the Prophet Muhammad Saw. Said:

بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ عَزَّ وَجَلَّ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ عَزَّ وَجَلَّ وَحْدَهُ لَا شَرِيكَ بِهِ شَيْئًا

I hope that Allah Azza wa Jalla will bring out from their descendants people who worship Allah Azza wa Jalla only and do not associate anything with him (Al-Mubarakfury, 2013).

The patient behavior of the Prophet Muhammad Saw. shows that the position of morals is critical. In the world of education, patience in seeking knowledge takes the form of 1) Patience in acquiring knowledge and studying it and 2) patience in practicing and spreading it (Jafar, 2019). Based on the explanation above, it can be understood that patience is included among the commendable traits required by students and teachers simultaneously. Patience and other noble morals build an affective element that includes the development of faith, morals, and *iradah* (will) and must not be separated from education (Makmudi et al., 2019). Based on this, Muslim education practitioners always pay attention to this in their golden works, including Ibn Qayyim, as early as possible, along with other aspects, namely mental-spiritual, moral, physical, social, and intellectual aspects (Rosidi, 2019).

b. Professional

Professional linguistically means showing the highest job standards (Summer, 2000). Professionalism is an attitude, direction, and value regarding the quality of expertise of a person's work that is constantly being developed (Hamid, 2020). Prophet Muhammad Saw. has high professionalism. During the period of preaching in Mecca, the Prophet Muhammad Saw did not immediately destroy the idols of the Quraysh but waited until they had a conducive opportunity, namely when the city of Mecca was liberated.

State regulations regulate professionalism itself. According to PP No. 19 of 2005, teachers must have four main competencies, one of which is professional (Anwar & Mubin, 2020). Professional teachers as evaluators, educators, counselors, leaders,

technical administrators, supervisors, creative learning practitioners, motivators, and facilitators (Syamsi, 2021), including during the digital era (Saerang et al., 2023). One proof of teacher professionalism is that they don't just focus on books (Aziz, 2019). School principals are also expected to participate in innovation in developing teachers' professional competencies by becoming reliable managers, motivators, and administrators (Zaka & Mustofa, 2023). The capacity of professional teachers can improve student achievement and overall educational success (Kasmawati, 2020).

c. *Tawadu*

Linguistically, *tawadu* means not arrogant or humble (Segati, 2022). In other words, it can mean "viewing others as better than oneself" and "submitting, obeying, and serving oneself to Allah alone and recognizing all of Allah's power" (Nurlaeli, 2022). Prophet Muhammad Saw. has a high level of humility. Prophet Saw. never boasted or was arbitrary among the Muslims because of the position of the Prophet. as a prophet and apostle of Allah Swt. The Imam wrote that Aisyah r.a. reported,

Prophet Saw. (Prophet Muhammad Saw.) used to mend his sandals, sew his clothes, and work with the Prophet Muhammad's hands. Himself, as one of you does in his house. Prophet Muhammad Saw. Like an ordinary human being, washing his clothes, milking his sheep, and meeting his needs (Al-Mubarakfury, 2013).

Educators must adorn themselves with *tawadu* to feel like true learners (Ramli & Sayuti, 2022). Cultivating this humble nature is one of the character education that needs to continue to be fostered, even in the era of the digital revolution (Kulsum & Muhid, 2022), from this age as possible (Hidaya & Yasipin, 2020) and across religions as in wisdom-based Christian character education local (Nugroho & Sari, 2020).

d. Able to be a role model

Linguistically, an example means something worthy of imitation. Prophet Muhammad Saw. has such beautiful morals. It makes the Prophet Saw. an ideal role model for friends and foes. The Imam said:

In general, the Prophet has perfect qualities that always amaze him. Allah guides him and makes His guidance suitable. Until Allah told the Prophet Saw. (and indeed you -Muhammad- truly have noble morals), and it is these perfect qualities that humans approach the Prophet Saw. and make them careful to love the Prophet Saw. (with Allah's permission), made the Prophet Saw. a leader who

became the focus of the heart and softened the hard hearts of his people after their rejection until they flocked to enter the religion of Allah (Al-Mubarakfury, 2013).

The attitude exemplified by the Messenger of Allah. It is Ki Hajar Dewantara's motto (Fawaid et al., 2021). A role model for students because teachers who amaze their students indirectly motivate them (Zaini, 2019; Lubis, 2020). For this reason, an educator must be able to be a role model (Prasetyo et al., 2019) and a motivator, as well as nine other mandatory teacher characteristics (Zulkifli et al., 2021), especially in the era of society 5.0, which can turn off empathy (Nita et al., 2023; Husma et al., 2023).

D. Conclusion

There are three pillars of Islamic education contained in the Kitab Al-Rahiq Al-Makhtum taught directly by the Prophet Muhammad Saw. First, tawhid, even as the main foundation of the Islamic religion itself. Second, following revelation, the revelation referred to here is the Al-Qur'an and hadith. The three character traits include patience, professionalism, humility, and being able to be a role model.

Guided by the basics of Islamic education contained in *Kitab Al-Rahiq Al-Makhtum*, a Muslim teacher and educator should be aware of and even absorb this meaning and make every effort to implement it in teaching so that all parties can overcome moral degradation. This research is, of course, still very limited in taking ibrah from the history of the Prophet Muhammad. in *Kitab Al-Rahiq Al-Makhtum*. Because there are still many other educational values that have not been explored from the life of the Prophet Muhammad. The researcher hopes that other researchers will study the life journey of the Prophet Muhammad. which is extracted from other trusted sources because it contains noble values and mature methods and strategies of da'wah, to be collaborated into a more complete map, related to the basics of Islamic education.

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