



ROOTS OF ISLAMIC PEDAGOGY: INSIGHTS FROM *HAQQUL ISLAM* BY SYEKH HASAN DIMEJO

¹Syahrul Ramadhan*, ²Mufasssirul Alam

¹²Universitas PTIQ Jakarta

*Corresponding Author: syahrulramadhan_21@mhs.ptiq.ac.id

Received: December 19 th , 2024	Reviewed: January-March 2025	Published: April 19 th , 2025
---	---------------------------------	---

ABSTRACT

The study reveals that Sheikh Hasan Dimejo, through his manuscript *Haqqul Islam*, articulates a comprehensive framework of Islamic educational values that are organized into three interconnected domains. First, the domain of faith-based values underscores the importance of adhering to divine commandments and avoiding what is prohibited, cultivating a spirit of *taslim*—complete submission—as a means to reinforce one's faith and commitment to Islam. This also entails maintaining a high level of awareness in steering clear of actions that contradict Islamic teachings and remaining alert to the deceptive influences of Satan. Second, the worship-related values emphasize the primacy of obligatory religious duties over supererogatory acts. Sheikh Hasan advocates for the pursuit of knowledge from scholars who possess a deep and accurate understanding of Islamic jurisprudence. He further encourages the active performance of righteous deeds aimed at serving the wider community and stresses the necessity of seeking a livelihood that is both lawful and beneficial. Lastly, the moral values presented in the text highlight the ethical dimensions of Islamic education. These include fostering a sense of solidarity among individuals, abstaining from acts of injustice, and upholding mutual respect in social interactions. Together, these values reflect a holistic vision of Islamic education that integrates belief, practice, and character development.

Keywords: Islamic Education, Kiai Hasan Dimejo, *Haqqul Islam*.

ABSTRAK

Kemerosotan moral generasi muda akibat perkembangan teknologi dan arus globalisasi menjadi tantangan bagi pendidikan Islam. Pendidikan yang menanamkan nilai akidah, ibadah, dan akhlak diperlukan untuk membangun karakter Muslim yang kuat. Salah satu karya ulama Nusantara yang mengandung nilai-nilai pendidikan Islam adalah *Haqqul Islam* karya Syekh Hasan Dimejo. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis nilai-nilai pendidikan Islam dalam perspektif Syekh Hasan Dimejo yang terkandung dalam manuskrip *Haqqul Islam*. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (*library research*). Data primer diperoleh dari teks asli *Haqqul Islam*, sementara data sekunder berasal dari berbagai literatur terkait. Analisis dilakukan melalui pendekatan interpretatif dan meta-sintesis. Hasil penelitian ini menyimpulkan bahwa nilai-nilai pendidikan Islam dalam perspektif Syekh Hasan Dimejo dalam manuskrip *Haqqul Islam* terdiri dari tiga nilai meliputi, nilai akidah (menjalankan perintah Allah dan menjauhi larangan-Nya, memiliki sikap *taslim* dalam memperkuat iman dan Islam, berhati-hati dalam menjauhi larangan syariat, serta selalu waspada terhadap tipu daya setan), nilai ibadah (mendahulukan kewajiban dibanding amalan sunnah, menuntut ilmu dari guru yang memiliki pemahaman syariat yang benar, memperbanyak amal untuk kepentingan umat, serta mencari rezeki yang halal dan bermanfaat) dan nilai akhlak (solidaritas terhadap sesama, larangan berbuat zalim, dan sikap saling menghormati).

Kata Kunci: Pendidikan Islam, Kiai Hasan Dimejo, *Haqqul Islam*.



INTRODUCTION

In recent years, the moral crisis among younger generations has become a pressing concern for various sectors of society (Putri & Maryana, 2021). Alarming indicators such as moral decay, declining respect for social authorities including teachers and parents, promiscuity, unfiltered consumption of digital information, and a growing detachment from spiritual values all reflect a deepening character crisis (Hudi et al., 2024). The rapid advancement of technology and the accelerating pace of globalization have significantly influenced the mindset and behavior of today's youth, often pushing moral and ethical principles to the margins of daily life (Khoirina & Akhmad, 2021). If left unaddressed, this issue may lead to the erosion of national identity and the loss of the noble values passed down by previous generations.

Several factors can be identified as contributing to this moral decline. Chief among them is the lack of understanding and application of religious values in everyday life (Saffana & Subhi, 2023). An educational model that prioritizes cognitive development while neglecting affective and spiritual dimensions has resulted in students with weak character and ethical foundations (Aryani & Yuliarti, 2023). Furthermore, technological progress without adequate digital literacy has made younger generations vulnerable to negative content that contradicts religious and cultural norms (Dienlin & Johannes, 2020). The absence of exemplary role models—within families, communities, and the media—also plays a crucial role in perpetuating this moral crisis (Shahbazi & Bunker, 2024).

In response to these challenges, Islamic education emerges as a vital solution for nurturing the character and moral integrity of the younger generation (Guna et al., 2024).

Beyond serving as a vehicle for knowledge transmission, Islamic education aims to instill the core values of faith (*aqidah*), worship (*ibadah*), and ethics (*akhlak*) as a moral compass (Habibulloh, UIN Sayyid Ali Rahmatullah Tulungagung, 2024). *Aqidah* fosters unwavering belief in Allah SWT, forming the foundation of all human actions (Nur et al., 2023). *Ibadah* cultivates a sense of spiritual responsibility, encouraging the fulfillment of religious obligations in both ritualistic and social contexts (Beyers, 2021). Meanwhile, *akhlak* plays a central role in shaping individuals who are courteous, virtuous, and ethically conscious in their interactions with others and with Allah SWT (Hasan et al., 2024). By internalizing these values in their daily lives, the youth can develop a solid moral framework to navigate the complexities of the modern world.

History records that past Islamic scholars (*ulama*) played a pivotal role in Islamic reformism, laying the foundation for societies rooted in Islamic values (Mirshahvalad, 2024). They were not only reservoirs of knowledge and wisdom but also consciously formed a distinct community, expressing their identity through unique social behaviors and religious language. The *ulama* did not limit themselves to the realm of religious instruction; they also provided moral and intellectual guidance in social, political, and cultural spheres (Mastori et al., 2021). Their enduring contribution lies in their efforts to harmonize Islamic teachings with the dynamic realities of society, ensuring the continued relevance of Islam across different contexts and historical periods.

One of the scholars who made significant contributions to Islamic education and thought is *Kiai* Hasan Dimejo, through his work *Haqqul Islam*. This manuscript contains fundamental teachings of Islam, particularly in the realms of spiritual and

moral education. *Haqqul Islam* not only outlines the basic concepts of creed (*aqidah*), worship (*ibadah*), and ethics (*akhlak*), but also provides practical guidance for living a life grounded in Islamic principles. The manuscript stands as a testament to the intellectual legacy of Nusantara scholars who endeavored to localize Islamic teachings within society, while simultaneously reinforcing the foundations of Islamic education.

Kiai Hasan Dimejo was a student of K.H. Ahmad Rifai, a prominent scholar widely recognized as the founder of the *Rifa'iyah* movement (Suryaningsih & Khasanah, 2023). K.H. Ahmad Rifai was an exceptional preacher known for his ability to convey Islamic teachings with remarkable clarity (Keislaman et al., 2022). He presented his teachings through Javanese manuscripts written in *Pegon* Arabic script, composed in poetic form, making them easier to understand and memorize for the Javanese community at that time. This method proved highly effective in disseminating Islamic teachings among a population with limited proficiency in classical Arabic (Ansor et al., 2016). The *Rifa'iyah* movement itself encompassed two main dimensions: a form of social protest against Dutch colonial rule, and a religious organization rooted in *Ahlussunnah wal Jama'ah* traditions, which employed culturally resonant and traditional modes of *da'wah* (Anas, 2023). Historically, the emergence of *Rifa'iyah* can be seen as a form of resistance to colonialism and an expression of Islamic resilience in preserving religious identity amid colonial threats (Rosyid, 2022).

While the works of K.H. Ahmad Rifai have received considerable scholarly attention, the contributions of Kiai Hasan Dimejo remain relatively unexplored. Despite his pivotal role as a disciple of K.H.

Ahmad Rifai, Kiai Hasan Dimejo played a crucial role in disseminating and developing Islamic teachings throughout the archipelago. His manuscript *Haqqul Islam* serves as concrete evidence of his commitment to strengthening Islamic education and the moral character of the Muslim community during his era. Accordingly, this study aims to delve deeper into *Haqqul Islam* and the Islamic educational values embedded within it. Previous research, such as that conducted by Suryaningsih & Khasanah (2023), has identified five thematic dimensions within the text: religious, educational, social, linguistic, and doctrinal. However, their analysis primarily focused on philological and textual aspects, without thoroughly examining the educational values and their relevance to contemporary moral and spiritual development.

Numerous studies have previously investigated Islamic educational values. One such study examined the thought of Shaykh Muḥammad b. Abu Bakr al-Uṣfūrī in his work *al-Mawā'iz al-'Uṣfuriyyah*, which concluded that Islamic educational values encompass three main components: moral values (relations with fellow beings, society, God, and the self), theological values (belief in God and His messengers), and practical worship (non-obligatory acts of devotion) (Muhtarudin & Muhsin, 2019). Meanwhile, al-Zarnūjī in *Ta'lim al-Muta'allim* emphasized educational values in terms of reinforcing faith (belief in God), ethics (particularly towards teachers and students), and both external and internal aspects of worship (Fadlin & Siregar, 2024). Al-Zarnūjī's thought closely aligns with the educational concepts advanced by Imam al-Ghazālī (Syauqy, 2019).

In contrast, this study focuses specifically on *Haqqul Islam*, authored by *Shaykh* Hasan Dimejo, a lesser-known

Nusantara scholar, as an effort to revitalize and reintroduce the rich intellectual heritage of local Islamic scholarship, which has long remained underappreciated. The selection of this manuscript is based on the pressing need to expand access to Nusantara scholars' thoughts through the presentation of readable, translated texts. Furthermore, the study aims to offer a more comprehensive interpretation of the Islamic educational values found in *Haqqul Islam* by applying a contextual approach that is attuned to the socio-religious realities of contemporary Indonesian society.

In contrast to classical scholars such as Imam al-Ghazali and Shaykh al-Zarnuji—who lived and wrote within the socio-cultural context of the Middle East—Shaykh Hasan Dimejo composed his work within the Indonesian milieu, particularly in the Javanese region. This situates the Islamic educational values articulated in the *Haqqul Islam* manuscript within a distinctly local framework, rendering them especially relevant for further scholarly inquiry. Consequently, this study not only complements previous research but also offers a novel perspective on Islamic education from the viewpoint of a local scholar.

RESEARCH METHODS

This study adopts a qualitative library research approach to explore the Islamic educational values embedded in *Haqqul Islam*, a manuscript authored by Shaykh Hasan Dimejo. The research primarily relies on an in-depth analysis of the original manuscript as the main data source, supplemented by secondary sources drawn from relevant literature, including philological studies, Islamic education exegesis, and prior research on Shaykh Hasan Dimejo and

Islamic education in the Indonesian Archipelago.

The research begins by formulating the core problem, which involves identifying and analyzing the Islamic educational values expressed in *Haqqul Islam*, with particular attention to the areas of creed (*aqidah*), worship (*ibadah*), and ethics (*akhlak*). Data collection is conducted through the examination of both primary and secondary sources related to the study's theme. The collected data are then analyzed using interpretative and meta-synthetic approaches, aiming to uncover deeper meanings behind the educational values embedded within the manuscript.

The analysis not only focuses on the content of the text itself but also considers the broader socio-historical context that shaped Shaykh Hasan Dimejo's thought. The outcomes of this analytical process are presented in the form of conclusions that underscore the contemporary relevance of the Islamic educational values conveyed in *Haqqul Islam*.

RESULTS

A Brief Biography of Sheikh Hasan Dimejo

Sheikh Hasan Dimejo was one of the first-generation proponents of the Rifa'iyyah teachings, born in Kepil Village, Wonosobo. His father, Abu Hasan, was also a prominent figure of Rifa'iyyah in the region. According to K.H. Amin Ridlo, his fourth-generation descendant, Sheikh Hasan Dimejo passed away around the 1930s. Throughout his scholarly journey, he was accompanied by his brother in the pursuit and dissemination of Islamic teachings (Suryaningsih & Khasanah, 2023).

Sheikh Hasan Dimejo began his religious education under the tutelage of

Sheikh Murtaqo in Krakal, Karangluhur, Kertek, Wonosobo. During his studies, he received a prophecy that a Javanese scholar would emerge and translate Arabic texts into Javanese—later identified as K.H. Ahmad Rifā'i. Inspired by this message, he and his brother sought out the scholar and eventually became disciples of K.H. Ahmad Rifā'i.

Under the guidance of K.H. Ahmad Rifā'i, Sheikh Hasan Dimejo showed great reverence toward his teacher and studied Islam from its foundational principles, including the declaration of faith (shahāda), the rules of ritual purification, and the pillars of prayer. After completing his intellectual and spiritual odyssey, he returned to Wonosobo, where he spread Islamic teachings through public sermons and community engagement. His da'wah (missionary) activities extended across regions such as Kedu, Mbatok, Wonosobo, Ambarawa, Boyolali, and surrounding areas. He also guided people in embracing Islam through the recitation of the shahāda and encouraged them to study with local scholars.

Sheikh Hasan Dimejo was a prolific scholar whose writings were closely attuned to the sociocultural conditions of Wonosobo during his time. Among his notable works is the *Kitab Ta'lim*, a treatise on education written in *Pegon* script and the Javanese language, although the exact date of its composition remains unknown. Another well-regarded text is *Adab Ziyārah*, which elaborates on the etiquette of pilgrimage from an Islamic perspective. This book, also written in *Pegon* script and Javanese, was completed in the year 1321 Hijri (Laili Noviani et al., 2021).

In addition, Sheikh Hasan Dimejo authored *Wulang Tembang Sinom*, a poetic work composed in the *tembang* (lyric) form, integrating both Javanese and Arabic scripts

and languages. Although the date of its completion is uncertain, the manuscript showcases his mastery of literary and linguistic fusion. Another significant work is *Arkān al-Islām*, which presents a detailed exposition of the five pillars of Islam. Like his other writings, it was composed in *Pegon* script using the Javanese language and was completed in 1331 Hijri (Laili Noviani et al., 2021).

In the field of Islamic theology (*'aqidah*), he compiled *Rawaqat al-Islām*, a comprehensive discourse on the principles of tawhīd (monotheism), complete with authorial annotations. This book, too, was written in *Pegon* Javanese and finalized in 1331 Hijri. His most monumental contribution, however, is arguably *Haqq al-Islām*, a profound exploration of the concept of *ummatan wasaṭan*—the idea of a moderate Muslim community. This work illustrates Sheikh Hasan Dimejo's contextual and balanced understanding of Islam, reflecting his commitment to promoting a moderate and inclusive interpretation of the faith. *Haqq al-Islām* was also written in *Pegon* Javanese and completed in the same year, 1331 Hijri (Laili Noviani et al., 2021).

A Brief Description of the *Haqqul Islam* Manuscript

The *Haqqul Islam* manuscript is part of the collection housed at the Manbaul Anwar Islamic Boarding School, under the leadership of K.H. Amin Ridlo, a descendant of Shaykh Hasan Dimejo. This manuscript was handwritten by Shaykh Hasan Dimejo himself and is publicly accessible in both physical and digital formats, facilitating scholarly research on his works. It has also been cataloged in the Ministry of Religious Affairs' online database of Islamic manuscripts (Lektur Kemenag) under the code LKK_Wonosobo2015_MAR04, as

listed on the opening page (Suryaningsih & Khasanah, 2023).

The final folio contains a colophon indicating the manuscript's completion date: 8 Sha'ban 1331 AH, which corresponds to approximately 1913 CE. Comprising 34 pages, the core content spans from page 11 to page 34. Physically, the manuscript remains in good condition with clearly legible text. It is written in both black and red ink with rubrication. The manuscript measures 22 × 17 cm, while the text block itself is 13 × 8 cm. Each page contains 13 lines of neatly arranged text, written without ruling lines. Chapters are numbered from 1 to 21, and a *catchword* appears at the bottom of each page (Suryaningsih & Khasanah, 2023).

The manuscript employs two languages—Arabic and Javanese—and two scripts—Arabic and *Pegon* (modified Arabic script used for writing Javanese). The main body of each chapter is written in Javanese using the Pegon script, while Qur'anic verses and Hadiths are presented in Arabic using standard Arabic script. The manuscript was written on European paper, which contains neither a watermark nor visible laid or chain lines. The binding uses the same type of paper as the manuscript itself and is still intact.

Haqqul Islam comprises 21 chapters that expound upon the obligations of a *mukallaf* (a person legally accountable under Islamic law) in practicing Islam correctly, encompassing faith (*iman*), worship (*ibadah*), and the avoidance of sin. In the first chapter, the author asserts that every *mukallaf* must obey Allah's commands and refrain from His prohibitions. This duty is grounded in four foundational pillars of Islam: *iman*, *Islam*, *tawhid*, and *ma'rifah* (spiritual insight). The second chapter emphasizes that practicing *haqqul Islam* must be done wholeheartedly,

without compromise, while steering clear of satanic temptations and deceptions.

In the third chapter, Shaykh Hasan Dimejo distills the essence of Islam into two fundamental tenets: obedience to Allah and abstention from sin. These principles are deemed key to achieving salvation in both this world and the hereafter. The fourth chapter highlights the importance of seeking religious knowledge from those who truly understand Islamic teachings—namely, the *ummatan wasatan*, a term that refers to a just and moderate community.

Following this, the fifth chapter stresses that members of *ummatan wasatan* bear the responsibility of disseminating the teachings of *haqqul Islam* to society. Chapter six explains that true Islamic faith does not rely on material wealth but on sincerity of heart, genuine repentance, and devotion in worship.

In the seventh chapter, the author warns against associating with habitual sinners and those who commit major transgressions, as such relationships may erode one's faith. Chapter eight further underscores the virtue of sincerity in religion and the dangers of *riya'* (showing off in worship), which can nullify the reward of good deeds.

Chapter nine explains that acts of worship are only accepted if they conform to the principles of Islamic law. Chapter ten explores the significance of *taqwa* (God-consciousness) and its role in ensuring worldly happiness and eternal salvation. The eleventh chapter delves into the concept of *istiqamah*—steadfastness in practicing Islam—as a manifestation of unwavering faith.

The twelfth chapter focuses on *jihad an-nafs* (the inner struggle against one's ego), which is portrayed as a continuous spiritual battle that every believer must undertake.

Self-improvement is thus presented as a central goal of the faithful. Chapter thirteen offers guidance on the ethics of seeking knowledge and the importance of learning under the tutelage of a righteous and qualified teacher (Laili Noviani et al., 2021).

Chapter fourteen encourages readers not only to seek knowledge but also to put it into practice. Chapter fifteen emphasizes maintaining fraternal bonds through *silaturahmi* (social connection) and strengthening *ukhuwah Islamiyah* (Islamic brotherhood) (Laili Noviani et al., 2021).

Patience in the face of life's trials is discussed in chapter sixteen, while chapter seventeen issues a strong prohibition against committing acts of injustice—be it physical or verbal—toward others. In chapter eighteen, the author highlights the importance of guarding one's tongue, avoiding frivolous speech, and refraining from verbally harming others.

Chapter nineteen centers on a model of *da'wah* (Islamic proselytization) that is grounded in wisdom and compassion, presenting a peaceful method of conveying Islamic teachings (Laili Noviani et al., 2021). Chapter twenty identifies the signs of genuine faith and warns of the severe consequences for those who abandon the path of Islam.

Finally, chapter twenty-one concludes the manuscript's message with a heartfelt appeal for Muslims to adhere firmly to the teachings of the Prophet Muhammad (peace be upon him) and to emulate his life as the ultimate guide for righteous living.

Islamic Educational Values in the Manuscript *Haqqul Islam*

The phrase *Haqqul Islam* originates from Arabic, where *al-haqq* (الحق) encompasses a wide range of meanings including truth, right, reality, justice, the Book of God, religion,

resurrection in the hereafter, recompense for deeds, and words or narratives grounded in truth (Ihda et al., 2024). The term *Islam* is derived from the root word *salima*, which denotes safety, peace, and security. From *salima* is formed *aslama*, *yuslimu*, *islāman*, meaning to surrender, submit, obey, and comply (Rohman & Sungkono, 2022). Thus, *Haqqul Islam* can be interpreted as the truth of Islam, the rightful path within Islam, or the obligation to practice Islam correctly, in accordance with the teachings ordained by Allah and His Messenger.

In his manuscript, Shaykh Hasan Dimejo systematically outlines how Islamic values should be understood and implemented by Muslims. Based on his work *Haqqul Islam*, the educational values presented can be categorized into three fundamental domains: creed (*'aqidah*), worship (*'ibadah*), and ethics (*akhlāq*).

Firstly, Creed (*'Aqidah*)
Shaykh Hasan Dimejo underscores that *'aqidah* is the foundational pillar of religious life. This principle is initially conveyed through the imperative to obey God's commands and abstain from His prohibitions. He explains that the essence of Islam lies in two main principles: devotion to Allah and the renunciation of sinful acts. As he asserts, "One must fulfill the core components of Islam, which are twofold: first, to serve Allah, and second, to avoid sin" (*Haqqul Islam*, p. 3). Hence, adherence to divine law is essential in preserving the purity of one's faith.

A fundamental element of *'aqidah* is *taslim*—complete surrender and inner acceptance in strengthening one's faith and practice. A true Muslim, in understanding the essence of *'aqidah*, must willingly embrace Islamic teachings with a heart full of submission and conviction. Shaykh Hasan

Dimejo emphasizes, “*Taslim*—the heart’s willingness to accept religious teachings—is integral to *Haqqul Islam*, reinforcing one’s faith, Islam, and worship by adhering to its tenets and conditions” (*Haqqul Islam*, p. 5). This posture of submission is not one of resignation, but of profound confidence in the truth of Islam and a sincere commitment to live by its principles.

Moreover, a firm ‘*aqidah*’ must be accompanied by caution in avoiding the prohibitions of Islamic law. A Muslim who is part of *Haqqul Islam* must remain vigilant to avoid transgressing divine boundaries. As Shaykh Hasan Dimejo states, “Anyone who is part of *Haqqul Islam* must exercise great caution not to violate the prohibitions of the Sharia” (*Haqqul Islam*, p. 14). This reveals that safeguarding oneself from unlawful acts is essential to maintaining the integrity of faith.

Vigilance against the deceptions of Satan is also vital in preserving one’s ‘*aqidah*’. Shaykh Hasan Dimejo warns that Satan may manifest in both human and jinn forms with the intention of leading believers astray. He advises, “Do not follow Satan’s deceit. He may appear as a human or jinn. Truly, Satan is your clear enemy” (*Haqqul Islam*, p. 3). Therefore, Muslims must remain alert and resistant to temptations that could compromise their faith and piety.

Secondly, Worship (‘*Ibādah*’) In *Haqqul Islam*, Shaykh Hasan Dimejo asserts that worship is an inseparable aspect of a Muslim’s life. A central tenet is prioritizing obligatory duties over supererogatory acts. He emphasizes that obligatory worship must take precedence, and in some cases, performing non-obligatory acts while neglecting obligatory ones may even be impermissible. He writes, “If one is obligated to make up for missed zakat and *fidyah* due to abandoning Ramadan

fasting, performing voluntary worship may become forbidden. This is because neglecting obligatory duties like making up for zakat or using unlawfully obtained wealth is impermissible” (*Haqqul Islam*, p. 19). This statement highlights the necessity of balancing worship by fulfilling one’s obligations before engaging in supplementary acts.

Seeking knowledge from qualified scholars is also presented as a vital component of worship. Shaykh Hasan Dimejo stresses the importance of learning from scholars with sound understanding of Islamic law. He writes, “It is obligatory to learn from someone who holds a correct belief according to Sharia, that is, someone described as *ummatah wasaṭah*—a chosen and balanced community” (*Haqqul Islam*, p. 4). This indicates that the pursuit of knowledge must be guided by individuals with religious integrity and deep scholarly insight.

In addition to worship and scholarship, engaging in charitable deeds is highly recommended as an expression of social responsibility and devotion. These deeds extend beyond ritual acts to include social initiatives such as donating wealth, money, and labor for the benefit of the ummah. As he writes, “Muslims are highly encouraged to give in charity, offering their wealth, money, and labor. One form of charity is building spaces that support Islamic practice, such as mosques, prayer halls, and Islamic boarding schools, with sincere intention” (*Haqqul Islam*, p. 18). This underscores that Islamic worship encompasses both personal and communal dimensions.

Furthermore, seeking lawful sustenance is a fundamental aspect of worship. Shaykh Hasan Dimejo highlights the importance of earning a livelihood through permissible means, aligned with Islamic ethics. He states,

“I stress the importance of striving to earn a living. One must provide for oneself and one’s family (children and spouse). It is obligatory to earn through means that cause no harm. For adherents of the Sunni path, we must pursue sustenance in accordance with Sharia, avoiding prohibited occupations. Any work that leads to sin must be abandoned. Work that ensures safety, benefit, and supports obedience to Allah is obligatory” (*Haqqul Islam*, p. 17).

Thirdly, Ethics (Akhlaq) Shaykh Hasan Dimejo places great emphasis on ethics as an essential pillar of Muslim life. Good character is not only a reflection of faith but also a prerequisite for a harmonious society.

One of the key ethical values he advocates is solidarity. Muslims are obligated to maintain positive relations with one another, live in harmony, and cultivate social cohesion. He writes, “All Muslims are obliged to live together peacefully and intimately. Each day we must uphold proper manners in our actions to maintain harmony and closeness. We must guard our behavior and speech, show mutual respect, offer assistance, and abide by collective decisions to do what is right” (*Haqqul Islam*, pp. 9–10). This statement reflects Islam’s emphasis on mutual respect and social harmony.

Shaykh Hasan Dimejo also strongly condemns acts of injustice. He urges Muslims to refrain from violating both Islamic and civil laws that may harm others. He warns, “Anyone who is part of *Haqqul Islam* must be extremely cautious not to transgress Sharia, state, or village laws—especially those laws designed to protect others from harm. This includes lying, gambling, stealing, robbery, fraud, and other acts of injustice that cause suffering to others” (*Haqqul Islam*, p. 14).

Another central ethical value emphasized is mutual respect. Shaykh Hasan Dimejo teaches that in community life, individuals must guard their words, actions, and demeanor to remain courteous and respectful. He reiterates, “Each day we must uphold etiquette in our actions to maintain peaceful and intimate relations. We must also guard our conduct and speech, show respect, provide assistance, and obey collective decisions for the common good” (*Haqqul Islam*, p. 10).

In conclusion, the ethical values in *Haqqul Islam* revolve around three core principles: solidarity, the prohibition of injustice, and mutual respect. These values serve as the foundation for building a civilized and harmonious society, in alignment with Islam’s broader moral teachings on human interaction.

DISCUSSION

The values of worship and morality, as taught by Shaykh Hasan Dimejo in *Haqqul Islam*, hold profound relevance in the context of Islamic education. Islamic education does not merely aim to produce intellectually capable individuals but also seeks to cultivate strong spiritual and moral character. One of the key principles emphasized by Shaykh Hasan is the precedence of obligatory acts over supererogatory ones. This aligns with the concept of *fiqh al-awlawiyyāt* (jurisprudence of priorities) introduced by Yusuf al-Qaradawi, which asserts that one must understand the hierarchy of obligations in worship to avoid becoming entangled in formalities that overlook more fundamental religious duties (Hidayat & Rosele, 2024). Within Islamic educational settings, this principle encourages students to develop a deep understanding of the essence of worship, rather than merely performing it as a meaningless routine.

Furthermore, Shaykh Hasan Dimejo underscores the importance of seeking knowledge from teachers who possess sound understanding of the Sharia. This reflects classical Islamic teachings which maintain that knowledge must be acquired from trustworthy sources with a clear scholarly lineage (*sanad*). Imam al-Ghazali, in his *Ihya' Ulum al-Din*, asserts that knowledge acquired without the guidance of a qualified teacher can lead one astray, for knowledge is not merely an accumulation of facts, but requires wisdom and moral direction (Mubarok, 2020). Thus, in Islamic education, a teacher is not only a transmitter of knowledge but also a spiritual guide responsible for shaping the character and values of the learner.

The social dimension of worship is also a central concern in Shaykh Hasan Dimejo's teachings. He emphasizes that worship is not limited to personal rituals but also encompasses social engagement, such as contributing one's wealth and energy for the benefit of the community. This notion resonates with Ibn Khaldun's thought in *al-Muqaddimah*, where he argues that a strong society is built upon high levels of social solidarity (*ʿaṣabiyyah*) (Saumantri et al., 2020). In this regard, Islamic educational institutions bear the responsibility not only to produce pious individuals but also to nurture socially conscious generations (Sanaya et al., 2024).

Moreover, earning a lawful livelihood is considered an integral part of worship that must not be neglected. Shaykh Hasan Dimejo's perspective is consistent with the concept of *kaṣb al-ḥalāl* advocated by classical scholars such as Imam al-Shafi'i, who maintained that working to earn a lawful income is a religious obligation on par with ritual acts of worship (Zali et al., 2024). Hence, Islamic education should instill in students the understanding that work is not

merely a worldly endeavor, but also a form of religious responsibility. This highlights the need to integrate religious instruction with vocational training in Islamic curricula, thereby preparing students for real-world challenges while nurturing their spiritual development.

On another front, the moral values emphasized in *Haqqul Islam* constitute a vital component of Islamic education. Solidarity with others, for instance, is a key element of *ukhuwah Islamiyyah* (Islamic brotherhood). Shaykh Hasan Dimejo affirms that every Muslim must live harmoniously and maintain good relations with others. This is in line with the views of Ibn Miskawayh in *Tahdhib al-Akhlāq*, who asserts that human perfection lies in moral virtue, and one manifestation of such perfection is social solidarity (Dan Nur Aisyah et al., 2022). Therefore, character education in Islamic schools must integrate the value of solidarity so that students not only exhibit personal piety but also demonstrate tangible social responsibility.

In addition to solidarity, Shaykh Hasan Dimejo firmly prohibits acts of injustice. This reflects a foundational Islamic principle that oppression, in any form—be it social injustice or criminal behavior—must be avoided. Ibn Taymiyyah, in *al-Siyāsah al-Shar'iyyah*, stresses that no society can attain justice if acts of oppression persist within it (Suharti, 2015). Accordingly, Islamic education should prioritize character-building initiatives that inculcate values of justice and anti-corruption from an early age, ensuring that the younger generation does not fall into behaviors that harm others.

Moreover, mutual respect in social interactions is a key value in Shaykh Hasan Dimejo's teachings. This value is highly pertinent to Islamic education, where manners (*adab*) and ethics in interpersonal

interactions are essential elements of learning. Imam Nawawi highlights that maintaining proper decorum in speech and behavior is a hallmark of one's faith (Munirah & Suherman, 2024). Therefore, Islamic education should place a stronger emphasis on the cultivation of students' character, both in peer relationships and in interactions with teachers and the broader community.

In conclusion, the values of worship and morality conveyed in *Haqqul Islam* are highly relevant to Islamic education. The principle of prioritizing obligatory acts teaches students the importance of setting life priorities. The emphasis on seeking knowledge from qualified teachers underscores the value of scholarly integrity. The social aspects of worship signal that Islamic education should produce not only personally devout individuals but also those committed to social responsibility. Moral values such as solidarity, justice, and mutual respect form the pillars for shaping the ideal Muslim character. Hence, Islamic education must continue to evolve by adopting a holistic approach that balances spirituality, intellectual growth, and moral development.

CONCLUSION

The findings of this study conclude that the Islamic educational values articulated by Sheikh Hasan Dimejo in the *Haqqul Islam* manuscript encompass three core dimensions: faith ('aqidah), worship ('ibadah), and morality (akhlāq). The values of 'aqidah include fulfilling divine commands and avoiding prohibitions, demonstrating *taslim* (complete submission) to strengthen one's faith and adherence to Islam, exercising caution in avoiding transgressions of Islamic law, and maintaining vigilance against satanic deception. The values of 'ibadah emphasize prioritizing obligatory acts over supererogatory ones, seeking knowledge

from scholars well-grounded in Islamic jurisprudence, engaging in deeds that benefit the broader Muslim community, and striving to earn a lawful and beneficial livelihood. The values of *akhlāq* are reflected in social solidarity, the prohibition of injustice, and the cultivation of mutual respect. Taken as a whole, the *Haqqul Islam* manuscript offers a systematic framework for comprehending and practicing Islam holistically, in alignment with the classical Islamic scholars' emphasis on the integration of faith, ritual practice, and ethical conduct in everyday life.

REFERENCES

- Anas. (2023). Aktualisasi Dakwah Agama Islam Rifa'iyah. *Al-Miskawaih*, 4(2). <https://doi.org/10.58410/V4I2.677>
- Ansor, M., Yamaguchi, M., Rizky, A., & Umar, M. (2016). Al-Ṭarīqah wa al-ḥarakah al-iḥtijājīyah al-ijtimā'iyah bi Jawa fī al-qarn al-tāsi' 'ashar: Al-Shaykh Aḥmad al-Rifā'ī Kalisalak Namūdhajan. *Studia Islamika*, 23(3), 517–560. <https://doi.org/10.15408/SDI.V23I3.3716>
- Aryani, I. K., & Yuliarti, Y. (2023). 21st Century Learning Values, Character and Moral Education in An Effort to Overcome Student's Moral Decadence. *Proceedings Series on Social Sciences & Humanities*, 8, 72–84. <https://doi.org/10.30595/PSSH.V8I.609>
- Beyers, J. (2021). The role of religion and spirituality in transforming society. *Acta Theologica*, 41, 52–69. <https://doi.org/10.18820/23099089/ACTA.T.SUP32.5>
- Dan Nur Aisyah, R., Pendidikan Akhlak Pemikiran Ibnu Miskawaih Dalam Kitab Tahdzib Al-Akhlak, K., & Nur Aisyah, dan. (2022). Konsep Pendidikan Akhlak Pemikiran Ibnu Miskawaih dalam Kitab Tahdzib Al-Akhlak. *Jurnal Ilmiah Bashrah*, 2(1), 68–85.

<https://doi.org/10.58410/BASHRAH.V2I1.445>

Dienlin, T., & Johannes, N. (2020). The impact of digital technology use on adolescent well-being. *Dialogues in Clinical Neuroscience*, 22(2), 135–142. <https://doi.org/10.31887/DCNS.2020.22.2/TDIENLIN>

Fadlin, I., & Siregar, M. (2024). Pemikiran Imam Al-Zarnuji Tentang Pendidikan Islam dan Relevansinya dengan Pendidikan Islam Kontemporer. *Jurnal Seumubenet: Jurnal Pendidikan Islam*, 3(1), 47–59.

Guna, B. W. K., Yuwantiningrum, S. E., Firmansyah, S, Muh. D. A., & Aslan. (2024). Building Morality and Ethics Through Islamic Religious Education in Schools. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 14–24. <https://doi.org/10.37567/IJGIE.V5I1.2685>

Habibulloh UIN Sayyid Ali Rahmatullah Tulungagung, M. (2024). The Role of Islamic Education in Building Interreligious Tolerance in Indonesia. *IJEMR: International Journal of Education Management and Religion*, 1(2), 63–82. <https://journal.as-salafiyah.id/index.php/ijemr/article/view/103>

Hasan, K., Abdullah, & Ahyar. (2024). Islamic Communication Ethics; Concepts and Applications in the Digital Era. *Jurnal Al-Fikrah*, 13(1), 97–111. <https://doi.org/10.54621/JIAF.V13I1.734>

Hidayat, M., & Rosele, M. I. bin. (2024). MODERNIZATION OF FIQH IN CONTEMPORARY ERA: A Study of Yusuf Al-Qardhawi's Fiqh Thought. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 48(1), 73–87. <https://doi.org/10.30821/MIQOT.V48I1.1124>

Hudi, I., Purwanto, H., Miftahurrahmi, A., Marsyanda, F., Rahma, G., Aini, A. N., & Rahmawati, A. (2024). Krisis Moral dan Etika

Pada Generasi Muda Indonesia. *Jurnal Ilmu Pendidikan Dan Psikologi*, 1(2), 233–241. <https://doi.org/10.53947/PERSPEKT.V1I2.47>

Ihda, S., Wardani, L., Syarif, F. A., & Salminawati. (2024). Menyingkap Arti Kebenaran (Al-Haq) dalam Alquran. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 10(4), 1675–1684. https://doi.org/10.31943/JURNAL_RISALAH.V10I4.1236

Keislaman, J. P., Padli, E., & Amrulloh, Z. (2022). Sejarah Gerakan Sosial Islam Syekh Ahmad Rifa'i di Indonesia Adab Ke-19. *JURNAL PENELITIAN KEISLAMAN*, 18(2), 133–142. <https://doi.org/10.20414/JPK.V18I2.4232>

Khoirina, R., & Akhmad, F. (2021). Pendidikan Karakter Sebagai Upaya Mengatasi Degradasi Moral Remaja Di Era Globalisasi. *Eminar Nasional Hasil Pelaksanaan Program Pengenalan Lapangan Persekolahan*, 250–255.

Laili Noviani, N., Lukluil Maknun, M., Iswanto, A., Bisri Ruchani Balai Penelitian dan Pengembangan Agama Semarang, dan, & Agama, K. (2021). Naskah-Naskah Karya K.H. Ahmad Rifa'i Kalisalak di Kabupaten Wonosobo. *Jumantara: Jurnal Manuskrip Nusantara*, 12(2). <https://doi.org/10.37014/JUMANTARA.V12I2.1258>

Mastori, M., Arifin, Z., & Iman, S. B. (2021). Historical Review of Ulama and Umara Relations and Its Implications for Islamic Da'wah. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 15(1), 103–126. <https://doi.org/10.15575/IDAJHS.V15I1.9824>

Mirshahvalad, M. (2024). Islamic reform with or without Ulama? A comparative study between al-Kawakibi and Naini. *British Journal of Middle Eastern Studies*.

<https://doi.org/10.1080/13530194.2024.2373986>

Mubarak, M. F. (2020). Ilmu dalam Perspektif Imam Al-Ghazali. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 08(1), 22–38.

Muhtarudin, H., & Muhsin, A. (2019). Nilai-Nilai Pendidikan Islam dalam Kitab al-Mawā'iz al-'Ufūriyyah. *Jurnal Pendidikan Islam*, 3(2), 311–330. <https://journal.unipdu.ac.id/index.php/jpi/article/view/2004>

Munirah, & Suherman, L. O. A. (2024). Relevansi Nilai Hadis Tentang Menjaga Lisan Dan Tangan di Era Digital. *POROS ONIM: Jurnal Sosial Keagamaan*, 5(1), 30–40. <https://doi.org/10.53491/POROSONIM.V5I1.1312>

Nur, R. A., Da'i, R., & Rosanti, D. E. (2023). The Values of Islamic Religious Education and their Relation to Religious Harmony (Study on QS. Al-Kafirun the Perspective of Tafsir Al-Azhar Buya Hamka). *Proceeding International Conference on Religion, Science and Education*, 2, 1053–1060. <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1027>

Putri, K., & Maryana, M. E. (2021). Problematika Moral Bangsa Terhadap Etika Masyarakat. *Jurnal Rechts: Riset Hukum Dan Hak Asasi Manusia*, 3(3), 17–27.

Rohman, M. A. A., & Sungkono. (2022). Konsep Arti Islam Dalam Al-Qur'an. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora*, 2(2), 50–64.

Rosyid, M. (2022). Rifa'iyah Islamic Community's Accommodative Politics in Kudus. *Jurnal Politik Profetik*, 10(2), 99–122. <https://doi.org/10.24252/PROFETIK.V10I2A1>

Saffana, N. K., & Subhi, M. R. (2023). Degradasi Moral Ditinjau dari Perspektif Pendidikan Agama Islam. *Muaddib: Jurnal Pendidikan Agama Islam*, 1(02), 65–73.

<https://ejournal.insuriponorogo.ac.id/index.php/muaddib/article/view/4180>

Sanaya, K., Dewantara, A., & Nasution, H. S. (2024). The Role of Social Studies Learning in Forming Character and Social Skills at Primary School Students. In *Asian Journal of Multidisciplinary Research and Analysis* (Vol. 2, Issue 1, pp. 176–180). <https://journal.berpusi.co.id/index.php/Ajomra/article/view/920>

Saumantri, T., Ushuluddin, F., Nurjati, S., Abdillah, C., Sunan, U., & Djati Bandung, G. (2020). Teori Ashabiyah Ibnu Khaldun Sebagai Model Perkembangan Peradaban Manusia. *Jurnal Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam*, 8(1). <https://doi.org/10.24235/TAMADDUN.V8I1.6326>

Shahbazi, M., & Bunker, D. (2024). Social media trust: Fighting misinformation in the time of crisis. *International Journal of Information Management*, 77, 1–13. <https://doi.org/10.1016/J.IJINFOMGT.2024.102780>

Suharti. (2015). Al-Siyasah al-Syar'iyah 'Inda Ibn Taimiyah (Politik Islam Ibnu Taimiyah). *Al-Ittibad: Jurnal Pemikiran Dan Hukum Islam*, 1(2), 24–43. <https://doi.org/10.61817/ITTIHAD.V1I2.9>

Suryaningsih, I., & Khasanah, D. A. (2023). Muslim Mukalaf Menurut Kiai Hasan Dimejo (Analisis Pragmatik pada Manuskrip Haqqul Islam). *Jumantara: Jurnal Manuskrip Nusantara*, 14(2), 175–186. <https://doi.org/10.37014/JUMANTARA.V14I2.3519>

Syaugy, A. (2019). *Pemikiran al-Ghazali tentang Pendidikan Islam dan Relevansinya terhadap Pendidikan Islam di Madrasah*. UIN Syarif Hidayatullah.

Zali, M., Septia, K., Fitriani, Y., Winanda, C., Audina, F., Kesehatan, F., Uin, M., & Medan, S. U. (2024). Analisis Hukum Islam:

Kewajiban Nafkah Suami dan Solusi bagi istri yang Terpaksa Bekerja. *Journal of Gender and Social Inclusion in Muslim Societies*, 5(1), 25–38.
<https://doi.org/10.30829/JGSIMS.V5I1.20>
716