

CHARACTER EDUCATION IN THE BOOK OF ADAB AL-MUFRAD CONCERNING CUSTOMS EDUCATION AND THEIR RELEVANCE OF EDUCATION IN INDONESIA

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Abstract

Printing students to be intellectually intelligent and morally good is the goal of Islamic education, so morals and manners are the spirit of education. Such education will give birth to humans who are aware of their responsibilities towards their Lord, understand and carry out their obligations to themselves and others in their society, and strive continuously to develop every aspect of themselves towards advancement as moral human beings. Character education is expected to be able to balance between the fulfillment of cognitive needs with other needs as mandated by the 2003 National Education System Law. Similarly, Islamic education is already familiar with the concept of etiquette. This study aims to determine the concept of civilized education in the book of Adab Al Mufrad and to make it relevant with character education in Indonesia. This study uses descriptive qualitative methods with content analysis tools. Then the results of the study found that the concept of education in the book of Adab Al Mufrad adab includes adab to parents, adab to children, adab to others, adab to Allah, and adab to the prophet Muhammad. The concept of adab covers the five pillars of the value of character education in Indonesia and can be used as a foothold in describing the values of education that are being practiced in Indonesia.

Keywords: Education, Character, Adab.

INTRODUCTION

The purpose of education in the teachings of Islam is not just to print students into intellectually intelligent humans but also aims to print a good generation morally. The commentary states that the purpose of Islamic education according to Muhammad 'Athiya Al Abrasyi is a man of noble character.¹ So every Islamic educational institution must give birth to a moral and civilized generation. To achieve these educational goals, the morals and manners of the spirit of education need to be revived.

¹ Ahmad Tafsir, *Ilmu Pendidikan Islam*, (Bandung: Rosdakarya, 2013), hlm. 16.

Islamic education must also isolate the secular-liberal view of life that exists in every modern scientific discipline. When changes in Islam (in the curriculum, environment, vision, and mission) occur, Islamic education will free people from secular life towards life based on Islamic teachings. From education like that, a good and adapted human will be born. Such individuals are human beings who are aware of their responsibilities towards their Lord, understand and carry out their obligations to themselves and others in their society, and strive continuously to develop every aspect of themselves towards advancement as moral human beings.²

Education in Islam begins with studying etiquette, before studying it itself. Allah Almighty says "O Musa, truly I am your Rabb, so let go of your two worms. Because truly you are in a holy valley, Tuwa."³ After the command to take off footwear to honor the sanctified place of Allah, then the knowledge was conveyed to the prophet Moses. In the next verse, Allah says, "Then listen to what is revealed to you".⁴

This courtesy has been exemplified by the Prophet's companions when receiving knowledge from the Prophet. Abu Sa'id Al Khudri's friend said, "When we were sitting in the mosque, Rasulullah SAW suddenly came out and sat with us. So, as if above our heads there was a bird, so none of us spoke".⁵ Adab in the tradition of the salaf ulama is not just a distraction that is taught several hours a week. The portion of etiquette lessons is even greater than the material learned. Ibn Mubarak said, "We studied the problem of etiquette for 30 years, while we studied science for 20 years". He also said, "Almost there is etiquette to be two-thirds of knowledge".⁶

Once the attention of the scholars of the Salaf towards adab to their springs of knowledge until the Imam Shafi'i student, Ar Rabi 'bin Sulayman, said, "I dared not drink water when Ash Shafi'i saw me because I was reluctant to him ". Imam Adz Dzahabi also mentioned that no one spoke in the assembly of Abdurrahman bin

² Syarif Hidayat, "Pendidikan Berbasis Adab Menurut A. Hassan", Pendidikan Agama Islam, Vol. XV, No. 1, (Juni 2018), hlm. 2.

³ Departemen Agama RI, *Al Qur'an dan Terjemahannya*, (Bandung: Al Mizan Publishing House, 2012), hlm. 312.

⁴ *Ibid*, hlm. 313.

⁵ Abu Abdillah al Bukhari, *Shahih Bukhari*, (Beirut: Dar at Taashil, 2012), Cet. 1. jilid. 8, hlm.10.

⁶ Ibnu al Jauzy, *Shifab Ash Shafwah*, (Beirut: Dar al Ma'rifah, 1985), Cet. 3. jilid 4. hlm 145..

Mahdi, stood up, or sharpened stationery, nor did anyone smile.⁷ The importance of manners also received special attention from KH. Hasyim Asy'ari, founder of Nahdlatul Ulama in his book *Adab Al Alim wal Muta'allim*, is told that one time Imam Shafi'i was once asked by someone, "How much do you pay attention to adab?" one letter, then all organs of my body will come to feel (hear it) as if each organ has a hearing instrument (ear)".⁸

Considering the importance of etiquette for every Muslim person as exemplified by the prophet, friends, and tabi'in, to get the said etiquette it is necessary to explore from the source of the foundation of Islam itself, namely the Qur'an and Hadith.⁹ Especially about the etiquette of a servant to the Creator where this etiquette is the main goal in the life of a Muslim. In Islam, the development of morality or etiquette is an integral part in the world of education because it is the intended goal, namely creating people who are moral, civilized and devoted through science, skills, and behave according to Islamic values.¹⁰

Civilization is a fundamental problem for education in Indonesia. Various problems have arisen lately in our society, be it social, political, economic, or other social problems such as cases of domestic violence, interfaith student relations, corruption, pornography and porno-action, as well as inter-religious violence religion when viewed from an educational point of view shows the need for civilized emphasis in our national education system to form a society that in addition to having intelligence and skills also has spirituality, self-control, personality, and noble character. Indonesia is currently facing a prolonged multidimensional crisis. The multidimensional crisis is essentially rooted in the declining moral quality of the nation. The signs of a decline in moral quality include culture of corruption, frequent conflicts (interethnic, religion, politicians, adolescents, etc.), rising crime rates, and decreased work ethic.¹¹

⁷ *Ibid*, hlm. 3671

⁸ Hasyim Asy'ari, *Adab al' Alim wa al Muta'allim*, (Jombang: Turats al Islamy, 1415 H), hlm. 9.

⁹ Ulil Amri Syafri, *Pendidikan Akhlak dalam Perspektif Al Qur'an*, Jurnal Ta'dibuna, Vol 1 2011, hlm. 163.

¹⁰ Ulil Amri Syafri, *Pendidikan Karakter Berbasis Al Qur'an*, (Jakarta: Rajawali Press, 2012), hlm. 68-69.

¹¹ Ratna Megawangi, *Pendidikan Karakter*, (Jakarta: Star Energy, 2004), hlm. 4.

One of the solutions taken by the Indonesian government at the moment is by rolling out character education. Since it was first announced by the Minister of National Education on the commemoration of National Education Day in 2010, character education is expected to be able to balance between meeting cognitive needs with other needs as mandated by the 2003 National Education System Law. There are five main points in organizing character education, namely: 1) Establishing moral Indonesian people, 2) Forming intelligent and rational Indonesian people, 3) Forming innovative and hard working Indonesian people, 4) Forming optimistic and confident Indonesian people, and 5) Forming patriot-minded Indonesian people.¹² Syed Muhammad Naquib Al Attas said that the roots of all the problems or crises that plagued a nation today lead to the loss of adab. Al Attas refers to the loss of body, mind and soul disciplines. Discipline requires recognition and recognition of the right place for someone in relation to themselves, society, and people; recognition and recognition of one's proper place in relation to one's physical, intellectual and spiritual abilities and strength.¹³

Seeing the importance of etiquette that becomes a necessity in social life, and the problems and social inequalities that occur at this time caused by declining morality, and the failure of the national education system in overcoming these problems, then we should refer back to the best generation of this people, namely the generation of friends and *tabi'in* sourced from the Qur'an and Hadith. To focus this research, the writer chooses the book of *Adab Al Mufrad* by Imam Bukhari which contains a collection of traditions of adab (adab to parents, adab to children, adab to others, adab to the prophet, and adab to Allah swt). Imam Bukhari is a Muslim scholar who pays special attention to the problem of hadith. He lived in the year 194-256 H, a famous hadith scholar among hadith experts from the past until now. His hadiths have a high degree, some call it premises *Amir Al-Mukminin fi Al Hadith* (Leader of the believers in the science of hadith).¹⁴

¹² Indra Fajar Nurdin, "Perbandingan Konsep Adab Menurut Ibnu Hajar al Asqalany dengan Konsep Pendidikan Karakter di Indonesia", *Pendidikan Islam*, Vol. IV. No. 1, (Juni 2015), hlm. 159.

¹³ Syed Muhammad Naquib al Attas, *Islam dan Sekularisme*, (Bandung: PIMPIN, 2011), hlm. 129.

¹⁴ Zainal Abidin Ahmad, *Imam Bukhari Pemuncak Ilmu Hadits*, (Jakarta: Bulan Bintang, 1975), Cet. 1. hlm. 99.

Special attention given by Imam Bukhari on the issue of etiquette is to collect the traditions relating to the morals of the Messenger of Allah, amounting to 245 traditions that saw in his monumental work Shahih Al Bukhari. Then Imam Bukhari compiled various narrations about etiquette and noble morals from the Messenger of Allah, the Companions of Radhiyallahu Anhum, and also the scholars of the Tabi'in generation and Atba 'at Tabi'in in the book of Adab Al Mufrad. There are 1322 traditions divided into 643 chapter titles. The number of traditions in each chapter is not the same, some consist of one, two to five traditions. This book discusses about etiquette to both parents, etiquette to children, eternity silaturrahim, neighboring eternity, eternity to orphans, etc.¹⁵

Based on the background stated earlier, the problem is how the concept of character education in the book of Adab Al-Mufrad and the relevance of adab education in Indonesia?.

DISCUSSION AND CONTENT

The Concept of Character Education in the Book of Adab Al Mufrad

Adab education according to Imam Bukhari he did not mention directly in his books. However, we can understand the definition of the etiquette education from his work, namely Sahih Bukhari and Adab Al-Mufrad, which he compiled with his own chapters and classified them in a theme of discussion of etiquette. Ibn Hajar Al-Asqalani explained the education of etiquette in the book of Saheeh Bukhari, adab includes things that are praiseworthy in speech and deeds, has noble character, is consistent with good things, respects the older and affection for the more young.¹⁶

In the book of Adab Al-Mufrad there are many manners that have been lost from human beings, even though it is very important to be practiced in everyday life to become a civilized person. In the Muqaddimah muhaqqiq Adab Al-Mufrad that in this book Islamic Islamic manners are collected which must be possessed by every Muslim person. Like, doing good to both parents, connecting silaturrahim, giving the rights of neighbors, caring for orphans, forgiving and tolerating each other, having

¹⁵ Ihsan Muhidin, dan Ulil Amri Syafri, *Metode Pendidikan Akhlak dalam Kitab Adabul Mufrad Karya Imam Bukhari*, Misykat Al Anwar, Vol. 27. No. 2, 2016, hlm. 3-4.

¹⁶ Ibnu Hajar al Atsqalani, *Fathu Al Baari, Kitab Adab* (Beirut: Dar Al Kutub Al Ilmiyyah, 2003), Juz. 3. hlm. 166.

good morals, visiting each other, visiting sick people, shame, courtesy, praying, honoring guests, asking for etiquette permission, mandate, and other manners that must be considered.¹⁷

Courtesy to parents

Imam Bukhari began the discussion in the book of Adab Al Mufrad with the letter Al Ankabut verse 8 about the command of Allah to do good to both parents.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا

“And we require humans to (do) kindness to their parents.” (QS. Al Ankabut: 8)¹⁸

This verse comes down to the problem of Sa'd bin Abi Waqqash ra, who is known to be devoted to his mother. When he converted to Islam his mother said: "O Sa'ad, what have you done? You must leave your new religion, or I will not eat or drink, and I will not take shelter from the sun until I die. Then Sa'ad's mother endured this situation for several days until people at that time called Sa'ad the killer of her mother. Sa'ad said: "By Allah, O my mother, if she had a hundred lives and went out one by one I would not leave my religion." So this verse comes down, and letter Luqman verse 14, and Surah Al-Ahqaf verse 15. This verse has decided to oblige to do good to both parents and to be obedient to both even though both are infidels, except if both of them order to shirk then it is obligatory to disobeying both.¹⁹

Imam Bukhari mentions the traditions of how a child must interact with his parents. He began with a verse from the Qur'an which says that worshipping parents is the direct command of Allah. How great are the services of both parents to the child, to the extent that in the Qur'an God Almighty commands to give thanks to Him and then follows immediately afterwards to give thanks to both parents. Parental services can never be redeemed by their children. It is said that Ibn Umar was doing tawaf with a young man from Yemen holding his mother, then the young man said to Ibn Umar "O Ibn Umar, if in this way I have returned the favor of my

¹⁷ Husain bin Audah, *Syarab Shabih Adab Al Mufrad*, (Beirut: Maktab al Islamiyah, 2003), Cet. 1. hlm. 6.

¹⁸ Departemen Agama RI, *Al Qur'an dan Terjemahannya..*, hlm. 397.

¹⁹ Badru Ad Din, *Umdah Al Qary*, (Beirut: Dar Al Kutub Al Ilmiya, 2001) cet. 1, jilid. 12. hlm. 127.

mother?" Ibn Umar replied, "Not yet, not even not proportional to the one breath he takes when giving birth to you".²⁰

Allah Almighty strongly insists on serving parents. So a child must be careful when interacting with parents, respectful and ta'zhim, and always humble themselves and soften the conversation with them. In the Qur'an God Almighty clearly forbids saying "ah" to parents, let alone to berate parents. Durhaka to parents is a grave sin as the prophet explained in his traditions. The Holy Prophet revealed that the sin of disobedience to parents must be hastened to the torment of the perpetrators in the world and their torments in the afterlife. Prophet Muhammad (PBUH) taught to remain obedient and devoted to parents even though parents often abused their children. Obeying all the commands of both parents is an absolute thing except in immorality and polytheism. Making parents cry is an act of iniquity and belongs to a large group of sins.²¹

Being devoted to both parents can increase longevity, as the prophet said, "Who is filial to both parents, so he is fortunate and God adds his age". Devoting to both parents is one of the keys to entering heaven. People who meet their parents and do not go to heaven because they are not devoted to their parents are very disadvantaged people in this world and the hereafter. Polytheistic parents are still entitled to receive service from their Muslim children, and get good service from their children. However, polytheistic parents cannot be forgiven for the sins of shirking by their Muslim children, according to the word of Allah swt "It is not appropriate for prophets and believers to ask forgiveness (of Allah) for polytheists, even if people it is his relatives, after it is clear to them that the polytheists are dwellers of hell".²² A Muslim child is obliged to pray for his polytheistic parents in order to get guidance to embrace Islam. Abu Hurairah ra has a Christian mother and he wants his mother to convert to Islam. He came to the Prophet and asked his mother to pray for guidance and convert to Islam, then the Prophet prayed for his

²⁰ Abu Abdillah al Bukhari, *Adab Al Mufrad.*, hlm. 12.

²¹ Muhammad Al Khauli, *Al Adab An Nabawi*, (Beirut: Dar Al Ma'rifah, 1423 H), hlm. 44.

²² Departemen Agama RI, *Al Qur'an dan Terjemahannya.*, hlm. 205.

mother. Then Abu Hurairah returned home and found his mother converted to Islam.²³

Devoting to both parents can also be done after they die. There are six ways to be devoted to both parents after they die. First, pray for both. Second, many ask for forgiveness from God for both parents. Third, fulfill their promise after death. Fourth, establishing friendly relations with close relatives of parents who had never been before. Fifth, glorifying his close friends by maintaining friendship with friends of his father and mother. Sixth, bidding on behalf of parents who have died.²⁴

Adab To Children

Imam Bukhari arranged the traditions of etiquette to children by starting from the obligation of parents to meet all the needs of children. The need for shelter, the need for knowledge about religion, the need for love. Love for children can be expressed by holding the child on the shoulder, kissing the child, embracing the child, giving the name of the child, rubbing the child's head, and calling the child with the call "O my son". When the parents have fulfilled all the needs of the child, the parents are entitled to get paradise according to the above hadith.²⁵ Following are the traditions collected by Imam Bukhari about the rights of the child that must be fulfilled by both parents in the form of parent's manners to the child.

Hadith No. 78

حَدَّثَنَا أَبُو التُّعْمَانِ ، قَالَ : حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ ، قَالَ : حَدَّثَنِي عَلِيُّ بْنُ زَيْدٍ ، قَالَ : حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُمْ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ ، يُؤْوِيَهُنَّ ، وَيَكْفِيَهُنَّ ، وَيَرْحَمُهُنَّ ، فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ ، فَقَالَ رَجُلٌ مِنْ بَعْضِ الْقَوْمِ : وَتَيْتَيْنِ ، يَا رَسُولَ اللَّهِ؟ قَالَ : وَتَيْتَيْنِ²⁶

Abu Nu'man told us: Said bin Zaid told us: ali bin Zaid told me: Muhammad bin al-Munkadir told me: that Jabir Ibn Abdullah told them while saying, "Rasulullah sallallahu'alaibi wasallam said," Whoever has three daughters, provide shelter to them, meet their needs, and love them, it is

²³ Yusuf Khatir As Suri, *Asalib Ar Rasul fi Ad Da'wah wa At Tarbiyah*, (Kuwait: Sunduq At Takaful, 2004), hlm. 16.

²⁴ Abdurrahman Asyayi', *Rahasia Dibalik Berbakti Kepada Kedua Orang Tua*, (Jakarta: Dar Al Haq, 2016), hlm. 78.

²⁵ Muhammad ibn Ibrahim, *Bersama Para Pendidik Muslim*, terj. Ahmad Syaikhu, (Jakarta: Dar Al Haq, 2002), hlm. 51.

²⁶ Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 30.

obligatory for him heaven. "Then one of the people said," Also two daughters, O Messenger of Allah? "The Prophet replied," Also two children women. "

Hasan, in the book *At-Ta'liq Ar-Raghibu* (3/85), *Ash-Shahihah* (294, 2492).

This Hadith shows that a person who has three daughters, then he protects, makes ends meet, and loves his children so he gets heaven. Children are the responsibility of parents in raising, feeding, and educating them. In this hadith a daughter is mentioned, because in the days of ignorance when a mother gave birth to a daughter it was considered a burden and a family disgrace. This situation is described by Allah in the Qur'an "And if someone of them is given the news of the birth of a daughter, his face is black and he is very angry. He hid himself from the crowd, because of the bad news conveyed to him. Will he maintain it by enduring humiliation or burying it in the ground (alive). Know how bad they have determined it."²⁷

Hadith No. 90

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ ، قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ هِشَامٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : " جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَتُعَبِّلُونَ صِبْيَانَكُمْ؟ فَمَا نُعَبِّلُهُمْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَوْ أَمْلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ؟²⁸

Muhammad ibn Yusuf told us: Sufyan insulted us: From Hisham: From Urwah: From Ayesha radiallahu'anba, he said: "The Bedouin Arabs came to the Prophet (peace be upon him) and then asked," Do you kiss your children? we did not kiss them! "Then the Prophet (peace be upon him) said:" Do I have the power to hold back for you if Allah draws love from your heart? "

Saheeh (Bukhari, 78- Kitab Al-Adab, 18- Chapter Rahmatul Waladi Taqbiluhu wa Mu'anaqatuhu, Muslim, 43- Kitab Al-Fadha'il hadith 64).

This Hadith explains the importance of kissing children, and correcting mistakes according to place. Kissing children is a form of affection and tenderness and explains the relationship between zahir and one's heart.²⁹ Imam An Nawawi said that kissing the cheek of a small child is mandatory, so is kissing his hand, and for example on the basis of a form of affection and tenderness, and loving the closest

²⁷ Departemen Agama RI, *Al Qur'an dan Terjemahannya..*, hlm. 273.

²⁸ Abu Abdillah al Bukhari, *Adab Al Mufrod..* , hlm. 33.

²⁹ *Ibid*, hlm. 119.

family is the sunnah just as male or female. As for kissing with lust, the law is haram according to all opinions of scholars, just the same as kissing a child or an adult. However, the mandatory shari'ah laws, sunnah, there must be an argument, while An Nawawi does not bring any of these propositions.³⁰

Hadith No. 367

حَدَّثَنَا أَبُو نُعَيْمٍ ، قَالَ : حَدَّثَنَا يَحْيَى بْنُ أَبِي الْهَيْثَمِ الْعَطَّارُ ، قَالَ : حَدَّثَنِي يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ ، قَالَ : سَمَّيَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوسُفَ ، وَأَقْعَدَنِي عَلَى حِجْرِهِ ، وَمَسَحَ عَلَيَّ رَأْسِي³¹

Abu Nuaim told us: Yahya ibn Abu Al-Haitsam Al-Athar told us: Yusuf ibn Salam told me: he said, "Rasulullah sallallahu alaihi wasallam gave me the name Yusuf, sat me on his lap, and rubbed my head. "

Sahih, his sanad. (Musnad Ahmad juz 7 p.6, cet. First).

This hadith explains that it was enacted by someone of knowledge or pious person to wipe the heads of children and give them names, as implied by Imam Bukhari in writing the chapter rubbing the heads of children. Besides stroking and naming the baby, the Prophet also stroked and prayed for the baby. Stroking the head is one way to show inner closeness to the child so that the child feels protected and affection from parents. This is very meaningful for their encouragement and is far more expensive than giving wealth with a rigid and uncaring attitude.³²

Manners To Others

Civilization for others has a very broad scope. Therefore, most of the traditions collected by Imam Bukhari in the book of Adab Al-Mufrad contain adab to others. Of the total number of 1322 traditions contained in the book of Adab Al-Mufrad, there are 1129 traditions, or 549 chapters of 643 chapters discussing adab to others. The following is a form of adab to others that is emphasized by Imam Bukhari, maintaining silaturrahim with family, relatives, and brothers, doing good to neighbors and giving neighboring rights, doing good to slaves, forgiving each other, sharing, forbidding each other and praise because both cause destruction to those

³⁰ Fadhlullah Al Jilany, *Fadhlullah Ash Shamad fi Taudhih Adab Al Mufrad*, (Kairo: Maktabah As Salfiyah, 1378 H), hlm. 175.

³¹ Abu Abdillah al Bukhari, *Adabul Mufrad*, (Kairo: Dar as Salafiyah, 1375 H), hlm. 95.

³² Husain bin Audah, *Syarab Shabih Adab Al Mufrad*,.. Cet. 1. hlm. 485.

who are insulted or praised, glorify the older and love the younger. Also included in the etiquette of fellow creatures is loving animals, visiting sick people, respecting guests and giving guest rights, speaking in kind words, optimistic in life, greeting, and other manners that need attention.

Hadith No. 52

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ ، قَالَ : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ ، عَنِ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : " أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ ، إِنَّ لِي قَرَابَةً أَصْلُهُمْ وَيَقْطَعُونَ ، وَأُحْسِنُ إِلَيْهِمْ وَيُؤْسِفُونَ إِلَيَّ ، وَيَجْهَلُونَ عَلَيَّ وَأَخْلُمُ عَنْهُمْ ، قَالَ : لَئِنْ كَانَ كَمَا تَقُولُ كَأَنَّمَا تُسْفِهُمُ الْمَاءَ ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ³³

Muhammad bin Ubaidillah told us: Ibn Abi Hazim told us: From Al-Ala From his father: From Abu Hurairah radhiallahu'anhu, he said, "Someone came to the Prophet sallallaahu 'alaih wasallam then said," O Messenger of Allah! I have relatives that I have kept in my relationship with them, but they broke with me, I did good to them, but they did evil to me. They hurt me, but I replied gently. "The Prophet replied," If it happened like what you said, then you give them embers, while God's help is always with you for them as long as you behave like that. "

Saheeh, in the As-Genealogy of Ash-Saheeh (2597): (Muslim, 45- Kitab Al Birru wash-Shilatu wal Adab, hadith 22).

This Hadith explains how our etiquette should be for relatives who break the relationship with us, and do evil when we do good to them. It is said that a friend complained to Rasulullah SAW about his relatives who decided to silaturrahim with him, and avenged his goodness with evil, then Rasulullah said if it was true as you said then it was as if you gave them a meal with embers. Imam An Nawawi explained that this parable made his relatives feel pain because those who do good will not suffer losses. But it is the relatives who decide that the friendship will get the loss for having done evil and decide the friendship with him.³⁴

Hadith No. 101

³³ Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 24.

³⁴ Imam An Nawawi, *Syarab Shahib Muslim..*, cet 2. Jilid 7. hlm. 96.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ، قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، قَالَ : أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَا زَالَ جِبْرَائِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِينِي بِالْجَارِ ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُنِي "

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Ismail bin abu uwais told us: Malik told me, from Yahya bin Said: Abu Bakr ibn Muhammad reported to me, from Amrah, From Aisyah radbiallahu 'anba, from the Prophet sallallaahu 'alaihi wasallam said, "Gabriel did not stop making a will to me so that (doing good) to the neighbor, so I thought that he would pass down the neighbor. "

Saheeh, in the book of Al-Irwa (891). (Bukhari, 78, Kitab Al Adab, 28-Chapter Al Wishatu Bil Jari. Muslim, 45- Kitab Al Birru wash-Shilatu wal Adab, hadith 140).

Ibn Hajar Al-Asqalany explained that the neighbor is a person who is close to his house with us which causes him to be like a brother, and almost get the right to our property. that causes the neighbor there are two things, al mulashaqah (adjacent to the house) and al mukhalatah (mixed), such as a mosque, a school, a market or something like that. Neighbors include Muslims, infidels, diligent worshipers, wicked people, honest people, enemies, strangers, locals, members of the benefits, members of the mudharat, people who are near his home or far away. Then the responsibility to call on God and patience will multiply when our neighbors are infidels. And the story of Abdullah bin Umar who gave a goat to his Jewish neighbors reinforced this opinion.³⁶

Hadith No. 353

حَدَّثَنَا أَحْمَدُ بْنُ عِمْسَى ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ ، عَنْ أَبِي صَخْرٍ ، عَنْ ابْنِ قُسَيْطٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَنْ لَمْ يَرْحَمْ صَغِيرَنَا ، وَيَعْرِفْ حَقَّ كَبِيرَنَا ، فَلَيْسَ مِنَّا "

Abmad bin Isa told us: Abdullah bin Wabb told us: from Abu Shakhri, from Ibn Qusaith, from Abu Hurairah, from the Prophet sallallaahu 'alaihi wasallam said, "Anyone who does not love children and does not know the rights of adults, then he not from our group. "

Saheeh, in the Saheeh-Targhib (1/117/97)).

There are two things that are very considered in Islam. First, love and love children because they are still weak, and have not done bad deeds, and because they

³⁵ Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 35.

³⁶ Husain bin Audah, *Syarab Shabih Adab Al Mufrad..* Cet. 1. hlm. 129.

³⁷ Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 92.

are still young so they are stupid, or negligent then they are loved by teaching science. Second, respect for elders. Al-Hakim explained that glorifying the elder because of the right of his age who had worshiped Allah for a long time, and loved the small because he was not burdened with the obligation to worship.³⁸ So these two things are very important. When the small one is given the right in the form of love and tenderness, the old one is also given the right in the form of glory and honor.

Hadith No. 521

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ ، قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ ، قَالَ : حَدَّثَنَا غَاصِمٌ ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَاءِيِّ ، عَنْ أَبِي أَسْمَاءَ ، قَالَ : " مَنْ عَادَ أَخَاهُ كَانَ فِي خُرْفَةِ الْجَنَّةِ ، فُلْتُ لِأَبِي قِلَابَةَ : مَا خُرْفَةُ الْجَنَّةِ؟ قَالَ : جَنَاهَا ، فُلْتُ لِأَبِي قِلَابَةَ : عَنْ مَنْ حَدَّثَهُ أَبُو أَسْمَاءَ؟ قَالَ : عَنْ ثَوْبَانَ ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ³⁹

Musa bin Ismail told us: Abdul Wahid told us: Ashim told us: from Abu Qilabah, from Abul Asy'ats Ash-Shan'ani, From Abu Asma 'said, "Whoever visits his brother, he is in the Khurafah heaven. "I said to Abu Qilabah," What is Khurfatul-Jannah? "Abu Qilabah answered," Fruits picked "I said to Abu Qilabah," From whom did Abu Asma narrate his hadith? "Abu Qilabah replied," From Tsauban , from the Prophet sallallaahu 'alaihi wasallam. "

This Hadith explains the virtue of visiting sick people. Visiting and visiting sick people is an obligation for every Muslim, especially those who have a relationship with him, such as close relatives, neighbors. Similar siblings, friends and so on. Visiting the sick is the most important deeds, which can draw us closer to Allah, to His mercy, mercy, and heaven. Visiting the sick is a noble deed, and there is a great virtue, and a very great reward, and is one of every Muslim's right to other Muslims. When visiting our sick brother, there are some etiquettes taught by the Prophet Muhammad as praying for him with prayers that have been taught by him, praying, and other manners.

Hadith No. 741

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ، قَالَ : حَدَّثَنَا اللَّيْثُ ، قَالَ : حَدَّثَنِي سَعِيدُ الْمُقْبِرِيُّ ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ ، قَالَ : سَمِعْتُ أُذُنَايَ ، وَأَبْصَرْتُ عَيْنَايَ ، حِينَ تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ

³⁸ Al Hakim, *Al Mustadrak Ala Shahib Baina fi Al Hadits*, (Beirut: Dar Al Fikr, 1397), juz 2. hlm. 41.

³⁹ Abu Abdillah al Bukhari, *Adab Al Mufrad.* , hlm. 130.

بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ حَائِزْتَهُ، قَالَ : وَمَا حَائِزْتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ : يَوْمٌ وَلَيْلَةٌ، وَالضَّيْفَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُتَمَنَّ خَيْرًا أَوْ لِيَصْمُتْ⁴⁰

Abdullah bin Yusuf told us: Laits told us: Said Al-Maqburi told me: Abu Syuraih Al Adami said, I heard with my two ears, and saw with my two eyes, the Prophet said: "Whosoever believes in Allah Subhanahu wa Ta Ta 'ala and the last day, then respect his neighbor, and whosoever believes in Allah and the last day he should honor his guest by giving a gift. "The Prophet was asked, what is the gift? , the rest is sadaqah, and whosoever believes in Allah and the last day must say well or be quiet. "

Saheeh, in the book of Al Irwa (8/162/2523). (Bukhari, 78-Kitab Adab, 31-chapter Man kaana yu'minu billah. Muslim, 1- Book of Faith, hadith 77).

This Hadith explains adab in glorifying guests. Guests in Islam have a very respectable position. Muslims are instructed to glorify guests so that they become guidance and noble character. Imam Al-Qadhi Iyadh in interpreting the hadith above explained that when people try to carry out Islamic sharia, it is obligatory for him to glorify neighbors and guests, and do good to both.⁴¹ In this hadith it is also related to glorifying guests with the perfection of faith in Allah and the end-day. This is an effort to complete faith, remembering that faith in Allah and the hereafter is part of the six pillars of faith that must be believed by all people

Hadith No. 980

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، قَالَ : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْقَعْنَبِيُّ ، عَنْ عَبْدِ الْعَزِيزِ ، عَنِ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلَا أُذَلِّكُمْ عَلَى مَا تَحَابُّونَ بِهِ؟ " ، قَالُوا : بَلَى، يَا رَسُولَ اللَّهِ، قَالَ : " أَفْشُوا السَّلَامَ بَيْنَكُمْ⁴²

Muhammad bin Abdullah told us: Ibn Abu Hazim and Al-Qa'nabi told us, from Abdul Azziz, from Al-ala, from his Father: From Abu Hurairah radhiallahu 'anhu, from the Prophet sallallahu 'alaihi wasallam said, "You are not will go to heaven so that you believe, and not you believe unless you love one another. Will you show me something that can make you love each other? "They answered," Yes, O Messenger of Allah! "He said," Spread greetings among you. "

⁴⁰ Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 182.

⁴¹ Al Qadhi Iyadh, *Al Ikmal fi Syarbi Shahib Muslim*, (Kairo: Dar Al Wafa', 1998), jilid 3. hlm.

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⁴² Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 239.

Saheeh, in the book of Al-Irwa' (Muslim, 1- Kitab Al Iman, hadith 93).

In this hadith the Prophet gave great attention to the practice of greetings, he motivated his people to always instill and practice greetings in everyday life. Ath-Thiby said greeting each other is the cause of love for each other, and love is the cause of perfect faith and elevates the word Islam, while mutual greeting does not occur, deciding silaturrahim there is a split between Muslims that causes low religion, and humiliation in Islam, and makes people infidels are taller.⁴³

Hadith No. 1056

حَدَّثَنَا إِسْحَاقُ ، قَالَ : حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ ، قَالَ : حَدَّثَنِي أَبِي ، عَنْ يَزِيدَ النَّحْوِيِّ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ : " لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ، وَاسْتَشَى مِنْ ذَلِكَ ، فَقَالَ : لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ إِلَى قَوْلِهِ : تَكْتُمُونَ"⁴⁴

Ishaq told us: Ali bin Husayn told us: My father told me: from Yazid An-Nahwi, from Ikrimah From Ibn Abbas he read "(Laa Tadkbuluu Buyuutan Ghaira Buyuutikum Hatta Taasta'nisuu wa Tusallimuu' alaa Ahlibaa) "[Qs. An-Nuur (24): 28], and he excluded from this, then read, "(Laisa 'Alaikum Junaahun An Tadkculuu Buyuutan Ghaira Maskunnatin fihaa Mataa'un Lakum wallaahu Ya'lamu Maa Tubduuna wa Maa Taktumuun)" [An- Nuur (24): 29].

Sahih sanadnya.

This Hadith explains about asking permission and saying hello when we want to enter someone else's house. The house is essentially a hijab for someone because in it someone used to open genitals. There were also cases where he was embarrassed when others saw him. Therefore the Prophet taught us to ask permission before entering someone else's home or entering a room in a small scope. Islamic Shariah is universal sharia. There is no single case that brings benefit to human life unless Islam commands it. And none of the things that can bring harm to human life unless Islam forbids it. No exception in matters of adab asking permission or called isti'dzan. Asking for permission is different from greeting, some people think if the greeting has been answered means they can enter the house without having to ask permission. This is a false assumption because in the above hadith distinguish between greetings

⁴³ Fathi bin Abdul Aziz, *Ensiklopedi Adab Islam Menurut Al Qur'an dan As Sunnah*, terjemahan Abu Ihsan Al Atsary, (Jakarta: Pustaka Imam As Syafi'i, 2007), hlm 207.

⁴⁴ Abu Abdillah al Bukhari, *Adab Al Mufrad.* , hlm. 257.

and asking permission. Thus, a person who has answered his greetings must ask permission before entering the house. And this is the etiquette that has been exemplified by Rasulullah SAW.⁴⁵

Adab To Allah Almighty

Adab to God is the highest goal in adab education. When someone is very concerned about his manners to the Khaliq, then that person must be very civilized to His creatures. Conversely, when someone does not pay attention to his manners to God, then certainly his manners in daily life are very lacking and almost certainly do not exist because the main adab he does not pay attention. Imam Bukhari explained the manners of praying to Allah, including praying with a solemn heart, starting prayers by praising Allah and praying to the Prophet, praying with confidence that Allah will grant every prayer of his servant, raising his hands when praying, do not pray by relating it to the iradat of God such as saying "if you want", and praying at times and places of worship.⁴⁶ The following traditions were collected by Imam Bukhari about manners to pray to Allah.

Hadith No. 606

حَدَّثَنَا عُمَرُ بْنُ خَفْصٍ ، قَالَ : حَدَّثَنَا أَبِي ، قَالَ : حَدَّثَنَا الْأَعْمَشُ ، قَالَ : حَدَّثَنِي مَالِكُ بْنُ الْحَارِثِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ، قَالَ : كَانَ الرَّبِيعُ يَأْتِي عَلْقَمَةَ يَوْمَ الْجُمُعَةِ ، فَإِذَا لَمْ أَكُنْ نَمَّهَ أَرْسَلُوا إِلَيَّ ، فَجَاءَ مَرَّةً وَلَسْتُ نَمَّهَ ، فَلَقِيَنِي عَلْقَمَةُ ، وَقَالَ لِي : " أَلَمْ تَرَ مَا جَاءَ بِهِ الرَّبِيعُ؟ قَالَ : أَلَمْ تَرَ أَكْثَرَ مَا يَدْعُو النَّاسَ ، وَمَا أَقَلَّ إِيَابَتَهُمْ؟ وَذَلِكَ أَنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ إِلَّا النَّاجِلَةَ مِنَ الدُّعَاءِ ، فُلْتُ : أَوْ لَيْسَ قَدْ قَالَ ذَلِكَ عَبْدُ اللَّهِ؟ قَالَ : وَمَا قَالَ؟ قَالَ : قَالَ عَبْدُ اللَّهِ لَا يَسْمَعُ اللَّهُ مِنْ مُسْمِعٍ ، وَلَا مُرَاءٍ ، وَلَا لَاعِبٍ ، إِلَّا دَاعٍ دَعَا يَنْبُتُ مِنْ قَلْبِهِ ، قَالَ : فَذَكَرَ عَلْقَمَةَ؟ قَالَ : نَعَمْ⁴⁷

Umar bin Hafz told us: My father told me: Al-Amasy told me: Malik bin Harith told me: from Abdur rahman ibn Yazid said, "Ar-Rabi" came to Alqamah on Friday. If I am not there, they send (messengers) to me. One time the envoy came, while I was not there. Then Alqamah came to me and said, "Do you not see what Ar-Rabi has brought?" Alqamah said, "Do you not see as many things (expected) of people in prayer, and very few of them are granted (their prayers))? That is

⁴⁵ Hasan Ayyub, *Etika Islam (Menuju Kehidupan yang Hakiki)*, terjemahan. Tarmana Ahmad Qasim, Sofyan, (Bandung: Trigenda Karya, 1994), hlm. 56.

⁴⁶ Husain bin Audah, *Syarah Shahib Adab Al Mufrad..* jilid 2. hlm. 253.

⁴⁷ Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 151.

because Allah Azza wa Jalla will not accept prayer except sincere prayer. "I said," Didn't Abdullah say that? "Alqamah said," What did Abdullah say? "Abdur rahman ibn Yazid said," Abdullah said, " Allah will not bear (prayers) from people who want to be praised by others, nor from people who are riya ", nor from people who are playing games, but (only accepting prayers) from people who pray with determination. "Abdurrahman bin Yazid said," Then the Alqamah remembered and said, Yes. "

Sahih, his sanad.

In this hadith, it is explained about the courtesy of praying to Allah. Here it is mentioned that God does not listen to the prayers of the sum'ah, that is, those who perform a worship service to be heard by humans and then he is famous for the worship. Allah also does not accept the prayers of riya people, those who display their good deeds to humans so that they look great in the eyes of men. Allah only accepts prayers from people who pray with determination, as the prophet said "Pray to God with the confidence that God will grant your prayers, and know that God will not answer the prayers of those who are careless and careless."⁴⁸

Imam Bukhari in Adab Al Mufrad narrated a hadith which requires prayer in earnest. Rasulullah SAW said "If one of you pray, then he should be serious in his request to Allah and do not say" O Allah, if you are willing then grant my prayer because there is really no compulsion of Allah".⁴⁹ The purpose of being serious in praying is to continually ask and ask Allah Almighty and this certainly does not escape from the kind thought to God that Allah must grant his prayers and not associate them with God's will. Ibn Hajar commented that what is meant by associating prayer with God's will is that it does not appear to force God to grant his prayer. And the person who is praying means that he does not ask for anything except hoping for the pleasure of Allah, whereas Allah knows very well what is in his heart, then there is no benefit to linking it.⁵⁰

Raising hands while praying is also a way of praying to Allah Almighty and is a shari'ah in Islam. Actions are the etiquette of prayer and also added value that supports the fulfillment of prayer. Imam Bukhari in the book of Adab Al Mufrad

⁴⁸ Badru Ad Din, *Umdah Al Qary..*, cet. 1, jilid. 14. hlm. 120.

⁴⁹ Abu Abdillah al Bukhari, *Adab Al Mufrad..*, hlm. 451.

⁵⁰ Ibnu Hajar al Atsqalani, *Fathul Baari, Kitab Adab* (Beirut: Dar al Kutubil Ilmiyyah, 2003), Juz. 7. hlm. 291.

narrated a hadith from Aisha who saw the Prophet raising both hands and praying "Verily I am nothing but a human being, so thou shalt not torture me, and anyone of the believers whom I hurt or I berate, then do not torment me for it".

Manners To the Prophet Muhammad

The Prophet Muhammad (PBUH) was the one who taught adab to Muslims and was the first person to practice it in his own life. As a Muslim who believes in Allah and His Messenger, of course, very concerned about the etiquette of those who have taught it etiquette itself. Imam Bukhari began the discussion of manners to the prophet Muhammad PBUH with a hadith that explains the obligation to pray to the prophet when he is mentioned by name. The obligation to be civilized to the prophet Muhammad was due to several factors that have been explained in the Qur'an. First, in the Surah Al Hujarat verse 1 Allah has obliged every male and female Muslim to be civilized to the Prophet Muhammad. Secondly, in Muhammad's verse verse 3 Allah has obliged the believers to obey and love His Messenger. Third, in the An-Nisa verse verse 105 Allah has made the prophet Muhammad as a judge in adjudicating matters that occur between humans.⁵¹ In Adab Al-Mufrad Imam Bukhari only explains about the obligations and virtues of praying to the prophet Muhammad in two chapters consisting of nine traditions:

Hadith No. 644

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ ، قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ ، عَنْ عَصَمِ بْنِ زَيْدٍ ، وَأَنَّى عَلَيْهِ ابْنُ شَيْبَةَ خَيْرًا ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، " أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَى الْغُنْبِرَ ، فَلَمَّا رَفَى الدَّرَجَةَ الْأُولَى ، قَالَ : آمِينَ ، ثُمَّ رَفَى الثَّانِيَةَ ، فَقَالَ : آمِينَ ، ثُمَّ رَفَى الثَّلَاثَةَ ، فَقَالَ : آمِينَ ، فَقَالُوا : يَا رَسُولَ اللَّهِ ، سَمِعْنَاكَ تَقُولُ : آمِينَ ثَلَاثَ مَرَّاتٍ ؟ قَالَ : لَمَّا رَفَيْتُ الدَّرَجَةَ الْأُولَى جَاءَنِي جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : شَقِيَّ عَبْدُكَ رَمَضَانَ ، فَأَنْسَلِحْ مِنْهُ وَلَمْ يُعْفَرْ لَهُ ، فَقُلْتُ : آمِينَ ، ثُمَّ قَالَ : شَقِيَّ عَبْدُكَ وَالِدِيهِ أَوْ أَحَدَهُمَا فَلَمْ يُدْجِلَاهُ الْجَنَّةَ ، فَقُلْتُ : آمِينَ ، ثُمَّ قَالَ : شَقِيَّ عَبْدُكَ دُكِرَتْ عِنْدَهُ وَلَمْ يُصَلِّ عَلَيْكَ ، فَقُلْتُ :

آمِينَ⁵²

⁵¹ Al Qurthubi, *Al Jami'li Ahkam Al Qur'an*, (Kairo: Dar Al Kutub Al Masriyyah, 1964), jilid 8. hlm. 237.

⁵² Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 159.

Abdrurahman bin Syaibah told us: Abdullah bin Nafi 'Ash-shaigh reported to me: from Isham bin Zaid, from Muhammad bin al-Munkadir, From Jabir bin Abdullah, Indeed the Prophet sallallaahu' alaihi wasallam had climbed the pulpit, then when going up the stairs first he said, "Aamiin". Then when he climbed the second ladder he said, "Aamiin", then when he climbed the third ladder he said, "Aamiin", then they said, "O Messenger of Allah! We have heard you say, "Aamiin" three times. "The Prophet said," When I climbed the first ladder, Jibril 'alaihissallam came and said, "Woe to a servant who gets the month of Ramadan and then he left while he did not beg for mercy" then I said, "Aamiin." Then (Gabriel) said, "Woe to a servant who found his parents or one of them (in an old state), but could not enter heaven (because of not worshipping)." Then I said, "Aamiin. "Then he (Gabriel) said," Woe to a servant whose name is mentioned on his side but he does not recite prayers to you. "Then I said," Aamiin. "

Sahih lighairihi in the book At-Ta'liq Ar Raghibu (2/283).

This Hadith explains one of our manners to the Messenger of Allah (saw), which is to pray when we hear his name. Husayn ibn Audah explained that this hadith is one of the propositions that oblige to pray to the prophet Muhammad when we hear his name. And giving alms to the prophet can bring happiness because people who are doing alms in bringing Allah SWT and following the Prophet as well as possible.⁵³

Verily, giving to Allah has been ordered by Allah Almighty in the Surah Al-Ahzab verse 56: "O you who believe, pay tribute to the Prophet, and say hello with full respect to him". In this verse it is also mentioned that Allah and his angels also paid tribute to the prophet Muhammad. Besides being a form of adab to the Messenger of Allah when we hear his name, giving to Allah also has many virtues, including getting ten praises from Allah, this is in accordance with the hadith narrated by Abu Hurairah ra, Rasulullah said, "Who said the blessings to me one times, then Allah says blessings to him ten times ". The purpose of Allah, the recipient of the servant of Allah, is that Allah will praise the servant in front of his angels ten times as much praise.⁵⁴

⁵³ Husain bin Audah, *Syarah Shabih Adab Al Mufrad*,.. jilid 2. hlm. 301.

⁵⁴ Ibnu Katsir, *Tafsir Al Qur'an Al Azhim*, (Beirut: Dar Al Kutub Al Ilmiyah, 1419 H). jilid 5. hlm. 94.

The Relevance of Character Education in the Book of Adab Al Mufrad Against Education in Indonesia

From the description of the hadith above, it can be seen that Imam Bukhari's thoughts about adab include adab to parents, adab to children, adab to others, praying to God Almighty, and adab to the prophet Muhammad. These customs have a relationship with the pillars of the value of character education in Indonesia. Based on the study of religious values, social norms, regulations / laws, academic ethics, and human rights principles, 80 items of character values have been identified which are grouped into five, namely; (1) the values of human behavior in relation to God Almighty, (2) the values of human behavior in relation to himself, (3) the values of human behavior in relation to fellow human beings, and (4) the values of the value of human behavior in relation to the environment, and (5) the values of human behavior in relation to nationality. The concept of Imam Bukhari's etiquette education in the Adab Al-Mufrad book has several links with the value pillars of character education in Indonesia. The following is the description:

Value of character towards God Almighty

The Ministry of National Education links the values of human character in relation to God Almighty in the thoughts, words, and actions of a person who is pursued always based on divine values and / their religious teachings.⁵⁵ For a Muslim, the basis and basis for him in thinking, speaking and acting is the Qur'an and Hadith. So when we pay attention to the concept of Imam Bukhari's eternal education, it is always based on the word of Allah and the words of the Prophet Muhammad. The concept of doing good and being civilized to parents comes from the command of Allah who obliges to serve both parents.

Similarly, doing good to children who also come from the words of the prophet who ordered to fulfill the rights and needs of children for shelter, clothing and science. Then connecting silaturrahim, doing good to neighbors, visiting the sick, and respecting guests also comes from the command of the prophet and he practiced directly in his own life. Likewise, manners pray to Allah with a solemn, sincere heart, raise both hands, and believe that Allah Almighty hears the prayers of His servants.⁵⁶

⁵⁵ *Ibid*, hlm. 33.

⁵⁶ Abu Abdillah al Bukhari, *Adab Al Mufrad.* , hlm. 151.

From this we can see that every thought, word, and deed in the concept of education of Imam Bukhari's manners must be based on the command of Allah Almighty.

Value character with yourself

Character values in relation to oneself include honest attitude, which is an effort to make himself as a person who can always be trusted in the words, actions, and work both towards oneself and others. Responsible, carrying out duties and obligations as they should, towards themselves, society, the environment, the State, and God Almighty. Have a healthy lifestyle by applying good habits in creating a healthy life and avoiding bad habits that can interfere with health. Discipline, orderly and obey various rules and regulations. Hard work by showing earnest effort in overcoming various obstacles in order to solve the problem as well as possible. Confidence with your own ability to achieve every desire. Entrepreneurial, logical thinking, critical, creative, and innovative. Independent, namely attitudes and behaviors that are not easily dependent on others in solving problems. Curious and love knowledge, always striving to find out deeper and broader than what has been learned, seen, and heard.⁵⁷

Broadly speaking, it is almost impossible to see the connection between the concept of Imam Bukhari's education and the character's value to oneself. But Allah says in the letter Al Isra 'verse 7: "If you do good (meaning) you do good for yourself. And if you do evil, then (loss of evil) is for yourself".⁵⁸ From this verse, we can understand that Imam Bukhari's civilized education has a close relationship with the pillars of the value of character education in Indonesia. When someone is doing good to parents, doing good to children, and doing good to others then when he is also doing good to himself.

Value of character with each other

Character values in relation to others include awareness of the rights and obligations of self and others, and carrying out what belongs to oneself and others' rights and duties / obligations of self and others. Then adhere to social rules relating

⁵⁷ *Loc. Cit.*

⁵⁸ Departemen Agama RI, *Al Qur'an dan Terjemahannya*., hlm. 282.

to society and the public interest. Appreciating the work and achievements of others with the aim to encourage themselves in producing something that is useful for the community. Courteous, refined and good from the point of view of grammar and behavior for everyone. Finally, democratic thinking and acting by equalizing rights and obligations like others.⁵⁹

The concept of adab education to others according to Imam Bukhari has similarities with the pillars of character values to others. Adab to others according to Imam Bukhari is adab to fellow creatures, both fellow humans, animals, plants, and the environment. There are several points of adab to fellow creatures that must be considered. Among them, maintaining silaturahmi, doing good to neighbors, doing good to slaves, forgiving each other, sharing with each other, glorifying the old and loving the younger, loving animals, visiting the sick, glorifying guests and giving their rights, talking with words that are good, optimistic in life, greeting each other, asking permission to enter the house or room, and many other manners towards others.⁶⁰

From adab education to others according to Imam Bukhari, maintaining silaturahmi, doing good to neighbors, sharing and forgiving, optimism in life, greeting one another, and respecting the elderly who love the young therein is in the value of character to God Almighty because all are civilized to others based on his command. Then there is also the development of generous character, please help, respect respect, tolerance for justice, peace and unity which is a form of etiquette to others. According to Imam Bukhari, adab to others must be done from the nearest environment such as parents, children, neighbors, or closest friends, then to the wider community.

Character values with the environment

Character values in relation to the environment are attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that have already occurred and always want to provide assistance to people and people in need.⁶¹

⁵⁹ Heri Gunawan, *Pendidikan Karakter, Konsep dan Implementasi*,.. hlm. 33.

⁶⁰ Husain bin Audah, *Syarab Shabih Adab Al Mufrad*,.. jilid 1. hlm. 9.

⁶¹ *Loc. Cit.*

In the book of *Adab Al-Mufrad* Imam Bukhari explains about doing good to animals, caring for and caring for plants and buildings. In a hadith it is said that a young man who entered heaven because he had been drinking a thirsty dog.⁶² Then also the hadith which tells about the Messenger of Allah who was repairing the wall and rebuilding it.⁶³ Then we can see that Imam Bukhari's education is related to the character of the environment that is very concerned about the environment.

Value of character with nationality

The value of character in relation to nationality is by thinking and acting by placing the interests of the nation and the state above self and group interests. This includes nationalist attitudes of thinking and acting that show loyalty, care and high respect for the language, physical environment, social, cultural, economic and political nature of the nation. Then respect diversity, provide respect and respect for various kinds of things in the form of physical, nature, customs, culture, ethnicity, and religion.⁶⁴

To form a national character, then what must be considered in advance according to Imam Bukhari is the education of etiquette in the family, adab of children to parents, and etiquette of parents to children, as well as adab to others. Because to create a nation of character must be improved from the smallest component of a nation, namely the family. With the formation of character families, a character society will be formed, and with the formation of a character society, a nation that is developed, strong, and characterized will form.

CONCLUSION

Through the study and research of the book of *Adab Al Mufrad* by Imam Bukhari and its relevance to character education in Indonesia, the conclusion can be drawn that adab education according to Imam Bukhari is a civilized person to parents, to children, and to others according to Allah's commands and according with what has been exemplified by the Messenger of Allah. Then someone is

⁶² Abu Abdillah al Bukhari, *Adab Al Mufrad..* , hlm. 97.

⁶³ *Ibid*, hlm. 113.

⁶⁴ Heri Gunawan, *Pendidikan Karakter, Konsep dan Implementasi,..* hlm. 33.

civilized when praying to Allah swt with a sincere and solemn heart and full of confidence that God will grant his prayer. And from the form of etiquette to the prophet Muhammad PBUH is to pray to him, when mentioned by name.

The relevance of adab education according to Imam Bukhari with character education in Indonesia that character education carried out in Indonesia is developed from the values that prevail in society, one of which is the values derived from religious teachings. Adab education according to Imam Bukhari sourced from the traditions of the Messenger of Allah and atsar-atsar from friends and tabi'in will be very relevant to be used as a basis for strengthening character education in Indonesia.

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