



Syeikh Al-'Usaimin's Views on the Institution and System of Education

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ABSTRAK

Penelitian ini bertujuan untuk menelaah pemikiran pendidikan Syekh al-'Usaimin terkait lembaga dan sistem pendidikan serta relevansinya terhadap pendidikan Islam kontemporer. Penelitian ini juga penting karena akademisi Islam seperti kekurangan tokoh yang dapat dijadikan panutan. Adapun metode penelitian yang digunakan adalah metode penelitian studi tokoh. Penelitian ini adalah penelitian kepustakaan (library research) dengan jenis kualitatif. Data penelitian diperoleh dari karya-karya Syekh al-'Usaimin dan karya-karya orang lain yang terkait Syekh al-'Usaimin. Dalam menganalisis data yang ada, ditempuh metode interpretasi yaitu upaya untuk mencapai pemahaman yang benar terhadap fakta, data dan gejala. Hasil akhir dari penelitian ini menunjukkan bahwa Syekh mengajukan rumusan pola pendidikan yang baru. Tujuan pendidikan menurut Syekh yaitu untuk menghilangkan kebodohan peserta didik dan masyarakat secara umum serta memperoleh kebahagiaan dunia dan akhirat dan menjaga agama Allah. Adapun pendidik adalah sebuah profesi mulia yang menuntut kompetensi yang baik serta rasa tanggung jawab demi pengembangan potensi para peserta didik. Sementara peserta didik yang sukses adalah yang menghiasi dirinya dengan adab dan akhlak mulia serta konsisten dalam menapaki jalan penuntut ilmu. Adapun metode pendidikan, maka seorang pendidik diharapkan memiliki kreatifitas dalam pengajaran sehingga peserta didik merasa nyaman.

ABSTRACT

This study aims to examine the educational thinking of Sheikh al-'Usaimin related to educational institutions and systems and their relevance to contemporary Islamic education. The research method used is the character study research method. This research is library research with qualitative type. The research data was obtained from the works of Sheikh al-'Usaimin and the works of others related to Sheikh al-'Usaimin. In analyzing the existing data, an interpretation method is adopted, namely an effort to achieve a correct understanding of the facts, data and symptoms. The final result of this research shows that the Sheikh proposed a new educational pattern formulation. The purpose of education according to the Shaykh is to eliminate the ignorance of students and society in general and obtain happiness in the world and the hereafter and maintain the religion of Allah. The educator is a noble profession that demands good competence and a sense of responsibility for the development of the potential of students. Meanwhile, successful students are those who adorn themselves with noble manners and morals and are consistent in treading the path of the claimant of knowledge. As for the method of education, an educator is expected to have creativity in teaching so that students feel comfortable.

KATA KUNCI

Konsep Pendidikan; Institusi dan Sistem Pendidikan; Syeikh Usaimin

KEYWORDS

Concept of Education; Institution and System of Education; Sheikh Al-'Usaimin

A. Introduction

The glory of science is something real, all normal and reasonable people admit it. It can also be proven logically as well as the arguments of the Qur'an and Hadith. Logically, it is clear that people who have knowledge are more important than those who are not knowledgeable, therefore people compete to learn and seek knowledge and sacrifice what they have in order to gain knowledge. Because of the glory of knowledge, a person's social strata are often measured in society.

In addition, the glory of science can also be explained through the texts of the Qur'an and Sunnah as well as the opinions of scholars, including:

Imam Ahmad said that knowledge has virtues that no one can match anything when the intention is straight and sincere.¹ While Imam al-Bukhari has written a chapter in his book, namely the chapter of knowledge before speaking and doing deeds.² Based on this the scholars concluded that Imam al-Bukhari did not make a chapter with that title except because he wanted to show the nobility of knowledge and its superiority over deeds. The same thing was also conveyed by Imam Ghazali who wrote in the book *Ihya Ulumuddin* the virtues of knowledge were very much both from the verses of the Qur'an, hadith and the words of scholars. Some of them are He quoted what was conveyed by Imam 'Ali ibn Abi Talib r.a.³: "*Knowledge is nobler than wealth. That's because knowledge can take care of you, while your wealth will take care of it. Knowledge can grow by spending, while wealth decreases when donated.*" Relate to that Sheikh Khalid ibn Hamid al-Hazimi has explained the greatness of science. He also mentioned that humans agree that ignorance is bad. Here is the review that he conveyed⁴: That a trained dog is then honored with religion and justifies the prey animal. As for those who are not trained, their prey is not lawful to eat. This shows that knowledge is important to be taught to humans, because knowledge is life, while ignorance is darkness and destruction.

In its journey, the world of Islamic education in Indonesia has relatively had quite a lot of problems,⁵ both related to the educational curriculum, finance, facilities and infrastructure, human resources (Human Resources) for both educators and education staff, as well as the output of educational outcomes. Regarding the educational curriculum, we find that the thinking of Islamic education based on Islamic treasures is very limited. For example, that many theories related to Islamic education have been adopted from the west, although there are figures in Islamic education who have their own theories, more or less also adopt from western thought. How much do we see in the literature related to Islamic educational thought that lacks data sources from the Qur'an, Al-hadith and the words of Islamic scholars, in fact, most of them are theories and opinions from western scientists or non-

¹ Bakar ibn Abdullah, *Hilyah Talib al-Ilmi* (Riyad: Muassasah Syekh Muhammad ibn Salih al- 'Uṣaimin, 1434 H), 15

² Muhammad ibn Ismail ibn Ibrahim al-Bukhari, *Sahih al-Bukhari* (Kairo: Maktabah al-Iman, 2003), 30.

³ Muhammad ibn Muhammad al-Gazali, *Ihya Ulum ad-Din* (Beirut: Dar al Ma'rifah, tt), jilid I, 7.

⁴ Khalid ibn Hamid al-Hazimi, *Usul at-Tarbiyah al-Islamiah*, (Madinah al-Munawwarah: Dar az-Zaman, 1433 H), 91.

⁵ Azumardi Azra, *Membebaskan Pendidikan Islam* (Jakarta: Prenada Media Group, 2020), 75.

Muslims. This does not mean that researchers are anti-theories and opinions that come from the west or non-Muslims, but their opinions should be used as comparisons or reinforcements while the basic theory should come from the original Islamic treasures from the Qur'an and Hadith as well as from the words of Islamic scholars.

For Islamic-based educational institutions, the desired output is to give birth to scholars who are inheritors of the Prophets. But going back, we feel we continue to lack scholars. For the scale of North Sumatra, it seems that the numbers can be counted.⁶ This is certainly very ironic, how a large country like Indonesia, which has a Muslim population of more than 200 million, has no ulema except a few. In fact, it is the Ulama who will illuminate the people, provide enlightenment, examples, instructions and motivations for the people to always be istiqamah on the right path. The scarcity of these scholars certainly affects social life in society. The number of violations of the law, criminal acts, violations of religious norms and cultural customs are certainly part of the result of the lack of religious scholars in society.

The existence of ulama in the ummah is a must. When the ummah loses the ulema, then what happens is misguidance and destruction. Rasulullah saw. said:⁷

“Indeed, Allah does not withdraw knowledge by pulling it directly from the chest of His slaves, but Allah withdraws knowledge by killing scholars. So if there are no scholars left, then at that time people will appoint ignorant leaders, who when the leaders are asked something they will give fatwas without knowledge, they are misguided and also misleading.”

This hadith clearly emphasizes how high the virtue of the ulama is. Because without their presence, humans will lose their way, not understanding the path that they should take, namely the path that will lead them to the gates of happiness in this world and the hereafter. Without the existence of scientists, humans will fall into error and end up in destruction and destruction. Therefore, efforts to produce ulama are very important to be considered and improved. Therefore, the presence of scholars is needed to provide enlightenment and help overcome ignorance in science. Modernization ideas in various fields are needed, especially in education, with the modernization idea, ignorance will be overcome so that it will give birth to new scholars.

Article 3 of the Act. no. 20 of 2003 concerning the National Education System states that the goal of national education is to develop the potential of students to become human beings who believe and fear God Almighty. noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.⁸

⁶ In the speech of the Chairperson of the Indonesian Ulama Council of North Sumatra Province (MUI SUMUT), he said that in North Sumatra there was a crisis of ulama, from 2019-2022 many scholars had died. this is our common concern to give birth to new scholars

⁷ Al-Bukhari, Sahih, 37.

⁸ Undang-undang RI Tentang Guru dan Dosen (Bandung: Citra Umbara, 2012), 60.

However, what we see in the field is not as expected. Among the problems that plague our education world are the crisis of worship, the crisis of morals, morals and character in our society, be it in schools or campuses or in society in general. This moral crisis is not only present in some students, but also in educators and education managers or school principals. Zamroni analyzes that our education profession is in the midst of a crisis of trust and legitimacy which is mainly caused by three things, namely: Ineffective teachers, wrong professional steps and teachers getting farther away from professional values and norms. Finally, people are starting to doubt the quality of our education services.⁹ The crisis of values that occurred in ancient times is now repeated in modern times. The higher the level of education possessed by humanity, the higher the value crisis that occurs today. The value crisis of this modern age with:¹⁰ 1) Split personality, 2) Disintegration of knowledge, 3) There is a shallow faith, 4) Misuse of science and technology, 5) Attitude justifies by all means, 6) Materialistic and transactional attitude, 7) Loss of self-esteem, 8) Stress and frustration.

Departing from the description that has been explained above, the author feels it is necessary that we need a charismatic cleric who is not only in the field of fiqh and Sufism but also who concentrates in the field of education. It is hoped that this research will provide information on the existence of new ideas in the world of education, of course very useful for education in Indonesia in particular. According to the author, Sheikh Usaimin wrote many books, including commentary, monotheism, fiqh and hadith. Of course, from the many books he wrote, there might be new ideas related to education. So in this study the author wants to reveal his thoughts in the field of education.

B. Biography Syekh Al- 'Uṣaimin (1347 H – 1421 H)

He was Abu 'Abdillah Muhammad ibn Salih bin Muhammad ibn Sulaiman ibn Abdurrahman ibn 'Uṣman ibn Abdullah ibn Abdurrahman ibn Ahmad ibn Muqbil al-Uṣaimin al-Wuhaibi at-Tamimi. His grandfather named 'Uman (his 4th grandfather) was known as 'Uṣaimin, so his family was named as 'Uṣaimin's family.

Sheikh al-'U'aimin's mother was named Mudawi. She is the daughter of Sheikh Abdurrahman ibn Sulaiman Alu Damagh, one of the Ulama of the city of Unaizah. Sheikh Abdurrahman's family in the community is known as a family who is an expert in the science of the Koran and actively teaches it.

He was born on the twenty-seventh night of the holy month of Ramadan in 1347 H. The night of his birth is probably the night of Lailatul Qadar. That's because in some narrations of the Prophet's Hadith it is emphasized that the possibility of the night of Lailatul Qadar is on the last 10 nights of the month of Ramadan. He was born in the city of Unaizah which is one of the major cities in the Qasim province of Saudi Arabia.

⁹ Tim Nasional Dosen Kependidikan, *Guru Yang Profesional* (Bandung: Alfabeta, 2016), 14-15.

¹⁰ Abuddin Nata. *Pembaharuan.Pendidikan Islam di Indonesia* (Jakarta: Prenadamedia Group, 2019), 221-225.

He grew up in a religious family environment. God gave him the gift of high intelligence, strong memorization, diligently repeating memorization, strong religious spiritual mentality, enthusiasm and perseverance in studying and actively studying the books of scholars. Because of his intelligence and perseverance, he was able to memorize 30 juz of the Koran in just six months. The talent and intelligence of the young al-'U'aimin has been felt by his teacher, namely Sheikh 'Abdurrahman as-Sa'di because he is very affectionate and pays great attention to him.

Sheikh al-'Ušaimin started learning from his teacher at the age of 9 years.¹¹ He studied the Koran from his grandfather (father of his mother) namely Sheikh 'Abdurrahman ibn Sulaiman al-Damagh - may God forgive him -. He then learned to write and count and studied literature. He then enrolled in an elementary school and memorized the Koran at an early age under the guidance of his teacher, Sheikh Ali ibn Abdullah as-Sahyitan.¹² In addition, he also memorized some of the books of Hadith and Fiqh.¹³

At a very young age, he is very diligent in reading religious books and textbooks. In fact, he did not hesitate to ask permission to read the books in the library of Ustadz and scholars as well as big figures.¹⁴ He is indeed different in temperament and nature from children his age. If children his age spend a lot of time playing sports and other games, the young Sheikh al-'Ušaimin is not like that. It is as he told himself to his students.¹⁵

After finishing studying with Sheikh Ali ibn Abdullah as-Sahyitan, then at the direction of his father, the young Sheikh al-'U'aimin then studied with one of the students of Sheikh Abdurrahman ibn Nasir as-Sa'di - may God forgive him -. Sheikh Abdurrahman As-Sa'di has set a rule that his senior students are in charge of teaching junior students. One of his senior students was Sheikh Muhammad ibn 'Abdul 'Aziz Al-Mutawa, -may God have mercy on him -, so since then the young Sheikh 'Ušaimin joined the assembly of Sheikh as-Sa'di students.¹⁶

When the young Sheikh al-'U'aimin had mastered the knowledge taught by Sheikh as-Sa'di's students such as monotheism, fiqh and nahwu, he was allowed to sit in the assembly of Sheikh Abdurrahman ibn Nasir al-Sa'di - may God forgive him -. Since then he has learned directly from the great scholar at that time, namely Sheikh Abdurrahman ibn Nasir al-Sa'di. He immediately learned from his teacher the science of interpretation, monotheism, fiqh, ushul fiqh, faraidh and nahwu, at that time he was about 16 or 17 years old.¹⁷

When Mahad Ilmi High School was opened in Riyad, some of his brothers encouraged him to enroll and study there. He agreed to the idea and finally he asked permission from his professor, namely

¹¹ Al-Muri, *ad-Durru*, 21.

¹² Al-Muri, *ad-Durru*, 24.

¹³ Turki ibn Abdullah ibn Salih al-Maiman, *aš-šamin min Akhbar asy-Syekh al-'Ušaimin*, cet. I, (Riyad: Islamway, 2019), 10.

¹⁴ Al-Muri, *ad-Durru*, 24.

¹⁵ Turki, *aš-šamin*, 10.

¹⁶ Turki, *Aš-Šamin*, 11.

¹⁷ Turki, *Aš-Šamin*, 11.

Sheikh Abdurrahman al-Sa'di so that he was allowed to study at Mahad Ilmi. His teacher allowed him to study at the campus and began studying in 1372 H.¹⁸ At that time he was about 2 years old. He completed his studies at the campus for 2 years and benefited a lot from the scholars who taught at the campus such as Sheikh Muhammad al-Amin ash-Syinqity and Sheikh 'Abdul 'Aziz ibn Nasir ibn Rashid and Sheikh Abdurrahman al-Afriki and others (hopefully God loves them).

Sheikh al-'Uṣaimin also studied with the noble Sheikh 'Abdul 'Aziz ibn 'Abdullah ibn Baz may Allah have mercy on him. He read Sahih al-Bukhari in the mosque and the books of Sheikh al-Islam ibn Taimiyah. He gained a lot of knowledge from Sheikh ibn Baz, especially in the field of hadith as well as the words/opinions of madhhab scholars and madhhab comparisons. It can be said that Shaykh ibn Baz was the second great teacher to Shaykh al-'Uṣaimin.¹⁹ After completing his studies at the Ma'had Ilmi High School, the young Sheikh al-'Uṣaimin then returned to Unaizah in 1374H. continued his education with his professor Sheikh 'Abdurrahman as-Sa'di while also actively continuing his studies at Imam Muhammad bin Sa'ud Riyadh University with the Far class system. Finally he graduated and received a bachelor's degree from the Imam Muhammad bin Sa'ud Islamic University in Riyadh in 1377 H.²⁰

C. Career of Sheikh Al-Uṣaimin and his legacy

Sheikh al-'U'aimin is a great scholar who is active in various educational and da'wah activities. His time was filled with useful activities ranging from teaching on campus, giving lectures at various mosques, educating students at the boarding schools that he fostered, writing books, answering community questions, attending various seminars and so on.

He started teaching since 1370 H at the Grand Mosque of Unaizah city on a small scale in the era when Sheikh 'Abdurrahman as-Sa'di was still alive and after graduating from Ma'had Ilmi in Riyadh was appointed as a Lecturer at Ma'had Ilmi in Unaiza in 1374 H. And he was a lecturer at the Ma'had Ilmi High School in Unaizah until 1398 H as well as a lecturer and member of the Curriculum Development and Strategic Planning Team at the branch of the Imam Muhammad bin Saud Islamic University in Qasim province from the academic year 1398-1399 until his death. He had written several school education curricula. The students of Sheikh Al-'Uṣaimin by the grace of Allah are very many. Among them there are those who study directly from the Shaykh, either for a long time or only briefly. Some people also become his disciples indirectly, namely through reading and studying the Sheikh's books or listening to lessons from the Sheikh's lectures played on CDs or cassettes. Among others are: 1) Sheikh Salim at-Tawil, 2) Sheikh Uṣman al-Khamis, 3) Dr. Ibrahim ibn 'Ali Al-'Ubaid, 4) Dr. Ahmed ibn Abdurrahman Al-Qadi, 5) Dr. Ahmed ibn Muhammad Al-Khalil, 6) Sheikh Khalid ibn Abdullah Al-Muslih, 7) Dr. Khalid ibn Abdullah Al-Mushaighih, 8) Shaykh Sami ibn Muhammad al-Saqir, 9) Prince Dr.

¹⁸ az-Zahrani, *Ibnu al-'Uṣaimin al-Imam az-Zahid*, 28.

¹⁹ az-Zahrani, *Ibnu al-'Uṣaimin al-Imam az-Zahid*, 29.

²⁰ Turki, *Aṣ-ṣamin*, 12.

Abdul Rahman ibn Saud Al-Kabir Al Saud, 10) Prof. Dr. Abdullah ibn Muhammad At-Tayyar, he was called by His Holiness Imam Abdul Aziz ibn Baz as al-'Allamah (the great scholar), 11) Sheikh Muhammad ibn Suleiman al-Salman, 12) Sheikh Walid ibn Ahmad al-Hussein, 13) Sheikh Salih ibn 'Abdullah ibn 'Abdul Karim Al-Darwish, 14) Dr. Nasir ibn 'Abdullah al-Qaffari, 15) Scientific Works of Sheikh al-'Uṣaimin.

He is one of the productive scholars. Therefore, he has written works of more than 160 titles. Broadly speaking, it can be classified based on the following categories: 1) Interpretation : 39 titles, 2) Hadith: 16 titles, 3) Faith: 25 titles, 4) Fiqh : 58 titles, 5) Usul Fiqh : 15 titles, 6) Nahwu Science: 7 titles, 7) Fatawa : 27 titles, 8) Sermons: 6 titles, 9) General themes: 17 titles, 10) Sirah of the Prophet: 2 titles.²¹

D. Background of Shaykh Al-'Uṣaimin's Thoughts

1. Internal Influence (Family Environment and Education) Sheikh al-'Uṣaimin.

Shaykh's educational thoughts certainly cannot be separated from the influence of the environment and the people around the Sheikh's life which we call the internal and external influences of Sheikh Uṣaimin. As for the internal influences, there are people who influence the thoughts of Sheikh Uṣaimin a lot from the family, his teachers and the environment around him.

a. Family

He was born from a strong religious family, many of whom became scholars, making the environment full of religious and pious atmosphere. His grandfather from his mother's path was a scholar, namely Sheikh Abdurrahman ibn Sulaiman Alu Damagh. He is the high priest and master teacher at the Khuraizah Mosque in the Unaizah region. He was also the first teacher of Sheikh al-'Uṣaimin. From Abdurrahman (grandfather), he got a lot of knowledge of interpretation, hadith, fiqh, tasawuf. However, from the many knowledge that he has received, he is more likely to engage in interpretation.²²

b. Teachers and figures who influenced the thinking of Sheikh al-'Uṣaimin

Among the people who had the greatest influence on the thoughts and personality of Shaykh al-'Uṣaimin were:

1) Sheikh Abdurrahman As-Sa'di (w. 1376 H.)²³

After Sheikh al-'Uṣaimin completed his studies and education from Sheikh Al-Mutawwa' (senior student of Sheikh as-Sa'di), he was allowed to study directly with Sheikh as-Sa'di. At that time, he was about 18 years old. Sheikh al-'Uṣaimin studied with Sheikh as-Sa'di for approximately 11 years, namely from 1365 Hijri to 1376 Hijri. Sheikh As-Sa'di was the teacher who had the most influence on science and also morals as well as the da'wah and teaching of Sheikh al-'Uṣaimin.²⁴

²¹ <https://binothaimeen.net/content/Menu/books?sr=1>, accessed on 6 March 2021.

²² <https://binothaimeen.net/content/Menu/books?sr=1>, 17.

²³ Sheikh Abdurrahman as-Sa'di is a great scholar, expert in the fields of interpretation, fiqh and creed. His book of commentary is *Taisir al-Karim ar-Rahman fi Tafsir Kalam al-Mannan*.

²⁴ Al-muri, *Ad-Durru*, 30-31.

2) Sheikh 'Abdul 'Aziz ibn Baz (w. 1999 M/1420 H.)²⁵

Shaykh al-'Usaimin also studied with the Honorable Sheikh 'Abdul 'Aziz ibn 'Abdullah ibn Baz may Allah have mercy on him. He read Sahih al-Bukhari in the mosque and the books of Sheikh al-Islam ibn Taimiyah as well as several books of Fiqh under the guidance of Sheikh ibn Baz. Shaykh al-'Usaimin said: "The influence of Sheikh ibn Baz has left a lot of impression on me, especially in terms of attention to the science of Hadith, also in terms of character and personality and in terms of generosity towards others."²⁶ from him, Usaimin got a lot of knowledge of hadith. And this is the forerunner of his scientific background

3) Sheikh asy-Syinqity (w. 1393 H.)²⁷

When Sheikh al-'Usaimin studied at al-Ma'had al-Ilmi, he became a student of Sheikh Syinqity. Sheikh Asy-Syinqity is a great scholar who is a commentator. Sheikh al-'U'aimin took a lot of knowledge from Sheikh Syinqity as well as his morals and manners as well as his zuhud and wara' attitude.²⁸ From this Syanqity he also got a lot of knowledge of interpretation, and this is also the background of his scientific commentary

4) Sheikh Ibnu Taimiyah (w. 728 H.)²⁹

Sheikh U'aimin read and studied the books of Sheikh Ibn Taimiyah a lot. He also summarized some of the books of Ibn Taymiyya. He took a lot of knowledge and benefits from Ibn Taimiyah, such as in terms of istidlal, maqasid ash-syariah, methods of judging arguments and in terms of tarjih..³⁰

5) Ibnul Qayyim³¹

Sheikh al-'U'aimin also said that Ibn al-Qayyim had quite a large influence on the Shaykh, especially in terms of uslub and the method of understanding.³²

²⁵ Sheikh Abdul Aziz bin Abdullah bin Baz is a contemporary scholar who is an expert in the fields of Hadith, Aqidah, and Fiqh. He was born in Riyadh - Saudi Arabia in 1909 AD/1330 H. Sheikh Bin Baz had served as Mufti (Supreme Advisor) of the kingdom of Saudi Arabia. He has also served as Chancellor of the Islamic University of Medina, as well as Chairman of the Hai'ah Kibaril Ulama (a kind of MUI in Saudi Arabia), and General Chair of the Science Research and Fatwa Council (al-Lajnah ad-Daimah lil Buhus al-Ilmiyah wal Ifta'). He died in 1999 AD/1420 H.

²⁶ Az-Zahrani, *Ibnu Usaimin al-Imam az-Zahid*, 29.

²⁷ He is Muhammad al-Amin bin Muhammad al-Mukhtar ash-Syinqity. He died in 1393 H. He was a commentator and linguist. He is the author of the famous commentary "Adwaul Bayan fi Idahil Quran bil Quran".

²⁸ az-Zahrani, *Ibnu Usaimin al-Imam az-Zahid*, 31.

²⁹ He is a great scholar of the Hambali school. Ibnul Wardi said in the date of Ibn Wardi that his essays reached five hundred titles. His famous works are Majmu' Fatawa which contains the issue of fatwas in Islam. He comes from a religious family. His father Syihabuddin bin Taimiyah was a sheikh, judge, and preacher. His grandfather Majduddin Abul Birkan Abdussalam bin Abdullah bin Taimiyah al Harrani was a scholar who mastered fiqh, hadith, interpretation, ushul science and memorized the Qur'an (hafidz). He died on 22 Dzulqadah 728 H (26 September 1328 AD) (https://id.wikipedia.org/wiki/Ibnu_Taimiyah, 4 January 2021).

³⁰ Syekh Sami as-Suqair, <https://www.youtube.com/watch?v=MKwUxkikh2I>, accessed on 11 May 2020.

³¹ He is one of the great scholars, he was born in 1292 in the city of Damascus as well as his death in 1350 AD. He was one of the students of Sheikhul Islam Ibn Taimiyah. A scholar who was loved by the people of his time. Love books very much and write books a lot. Among his works are the book of i'lam Al Muwaqqiin, the book of syifaual Alil, the book of Tuhfah Al maudud, the book of madarijus salikin, the book of zaadul ma'ad, the book of Miftah dar as-Saadah, the book of al answer Al Kafi, and others. (di akses dari <https://app.alreq.com/ar/Authors/Author/404b9aa0-d668-4ebf-f82f-08d7902f2e12>, 6 Maret 2021)

³² Al-muri, *Ad-Durru*, 91.

6) Ibnu Muflih³³

Sheikh al-'U'aimin also said that he was quite influenced by his student Sheikh Ibn Taimiyah, namely Ibn Muflih, especially in the science of Fiqh. That's because his views and directions are very good.³⁴

7) Sheikh Muhammad Rasyid Ridha (w. 1935)

Sheikh al-'U'aimin also benefited a lot from Sheikh Muhammad Rasyid Rida, especially in terms of the tahqiq masail method,³⁵ *ijtihad*, rejecting blind taqlid and in terms of comparative madhhab. The influence of Sheikh Muhammad Rashid Rida's thoughts is very visible in Sheikh al-'U'aimin in terms of *ijtihad* and avoiding blind taqlid. Although Sheikh al-'Uṣaimin in general is a Hambali school, this does not make him follow the Hambali school 100%. Many of his opinions sometimes contradict the Hambali madhab.³⁶

E. Surroundings of the Sheikh's Birth Place

The city of Unaizah is a city where there are many great scholars, so of course it will affect their lives. When he was young, he had many relationships with great scholars and gained knowledge with them. Many scholars who were his teachers when he was a child, including, 1) Sheikh 'Abdullah ibn Ahmad ibn Udaib at-Tamimi (d. 1161 H.), 2) Sheikh 'Abdullah ibn 'Abdurrahman ibn Aba Bittin (d. 1282 H.), 3) Sheikh Muhammad ibn 'Abdul Karim ibn Syabil (d. 1343 H.), 4) Sheikh Salih ibn 'Uṣman al-Qadhi (d. 1351 H.), 5) Sheikh Muhammad ibn 'Abdul 'Aziz ibn Mani ' (d. 1385 H.).³⁷

a. Factors of Saudi Arabia's Socio-Political and Economic Conditions

Sheikh Muhammad ibn Salih al-'Usaimin grew up at the beginning of the conducive condition of the Arabian Peninsula. At that time Saudi Arabia was under the leadership of King 'Abdul 'Aziz precisely in 1351 Hijriyah and Sheikh al-'U'aimin was about 5 years old. Since then the economic conditions in

³³ His name is Abu Ishaq Burhanudin Ibrahim bin Muhammad bin Abdullah Muhammad bin Muflih Al Maqdisi Al Hambali. Born in 1413 AD in Damascus and died in 1479 AD. He is one of the great scholars in the Hanbali school. Among his works are the book *syarhul Muqni* ', the book *al-adab ash-syariyyah* and others. (cited from https://ar.wikipedia.org/wiki/%D8%A7%D8%A8%D9%86_%D8%A7%D9%84%D9%85%D9%81%D9%84%D8%AD on 6 March 2021).

³⁴ Al-muri, *Ad-Durru*, 92.

³⁵ Al-muri, *Ad-Durru*, 92.

³⁶ His full name is Muhammad Rashid ibn Ali Rida ibn Syamsuddin bin Baha'uddin Al-Qalmuni Al-Husaini, born in Ottoman Syria, 23 September 1865 or 18 October 1865 – died in Egypt, 22 August 1935 known as Rashid Rida. He is a Muslim intellectual from Syria who developed the idea of Islamic modernism which was originally initiated by Jamaluddin al-Afghani and Muhammad Abduh. Rida studied the weaknesses of the Muslim community at that time, compared to the Western colonialist society, and concluded that these weaknesses included the tendency of the people to follow tradition blindly (taqlid), excessive interest in the Sufi world and the stagnation of the ulama's thinking which resulted in failure to achieve progress. in the field of science and technology. He argues that this weakness can be overcome by returning to the basic principles of Islam and practicing *ijtihad* in the face of modern realities ([https://id.wikipedia.org/wiki/Rasyid_Ridha#:~:text=Muhhammad%20Rasyid%20bin%20Ali%20Ridha,Ridha\)%20adalah%20seorang%20intelektual%20muslim](https://id.wikipedia.org/wiki/Rasyid_Ridha#:~:text=Muhhammad%20Rasyid%20bin%20Ali%20Ridha,Ridha)%20adalah%20seorang%20intelektual%20muslim), 4 January 2021).

³⁷ Walid, *Al-Jami*', 46.

Saudi Arabia have grown and developed, especially since the discovery of oil fields in 1357 Hijriyah. Sheikh al-'U'aimin at that time was about 10 years old and he had started to actively study.³⁸

The conducive socio-political and economic situation of Saudi Arabia greatly helped the success of the young Sheikh al-'U'aimin in completing his studies well. Because if the situation is chaotic, or the situation is in a state of war, of course it will more or less disrupt learning activities and also affect the quality and quality of learning.

On September 23, 1932, 'Abdul 'Aziz ibn 'Abdurrahman al-Saud also known as Ibn Sa'ud proclaimed the establishment of the kingdom of Saudi Arabia or Saudi Arabia (al-Mamlakah Arabiyah al-Su'udiyah) by uniting the territory of Riyadh, Najd (Nejed), Hail, Asir, and Hijaz. 'Abdul 'Aziz later became the first king of the kingdom..³⁹ King 'Abdul 'Aziz is known as the father of the kings of Saudi Arabia. This is because many of his children become kings.

King 'Abdul 'Aziz was known for his strong religion and followed the da'wah delivered by Muhammad ibn Abdul Wahhab.⁴⁰ Not only following, he even like his predecessors, namely his father and grandfather became a helper and collaborated in the spread of Muhammad ibn Abdul Wahhab's da'wah.⁴¹ This is also followed by his children as his successors in ruling the kingdom of Saudi Arabia. Therefore, it is undeniable that there was an influence of Muhammad ibn Abdul Wahhab's thoughts on the people of the kingdom of Saudi Arabia in general, including Sheikh al-'Usaimin.

b. Factors of the Intellectual Condition of Saudi Arabia's Education

The king of the kingdom of Saudi Arabia, King Abdul Aziz as the founder of the kingdom of Saudi Arabia who is now a person who has great attention to the field of education. Because of that he founded many schools ranging from basic education to higher education.⁴² The schools that were established aim to build Muslim individuals on the basis of the straight teachings of Islam. The majority of subject matter is religious subjects such as the Koran, monotheism, fiqh, Arabic. General subjects such as health sciences and mathematics are also taught in schools.⁴³

³⁸ Al-Muri, *Ad-Durru as-Samin*, 21.

³⁹ Jurnal, St Aisyah Abbas Dosen Universitas Islam Negeri Alauddin Makassar DPK Universitas Islam Makassar (UIM), <https://journal-uim-makassar.ac.id/index.php/ASH/article/view/191/153>

⁴⁰ Muhammad ibn Abdul Wahhab was a great scholar who taught monotheism and purification of the creed. He was born in 1703 AD in the area of 'Uyainah near the city of Riyadh. He was born from a family of scholars, because his father and grandfather and brothers were scholars. Memorizing the Koran and mastering the science of jurisprudence under the guidance of Sheikh Abdul Wahhab, namely his own father. Among his teachers were Shaykh Abdullah ibn Ibrahim ibn Saif, Shaykh Muhammad ibn Hayat as-Sindi, Shaykh Abdullah ibn Muhammad ibn Abdullatif (Abdullah ibn Sa'ad ar-Ruwaishid, *Haqiqatu da'wah al-Imam ash-Shaykh Muhammad ibn Abdil Wahhab as-Salafiyah* (Kairo: Rabitah al-Adab al-Hadis, tt.), 15.

⁴¹ Salih ibn Abdullah al-'Abud, *'Aqidah Muhammad ibn Abdul Wahhab as-Salafiyah wa Asaruha fi al-'Alam al-Islami*, cet.II (Madinah: 'Imadah al-Bahs al-Ilm, 2004), jilid 2, 941.

⁴² Amongst the established universities were Universitas Islam Imam Muhammad ibn Saud Riyadh tahun 1373 H./ 1953 M.; Universitas Raja Saud Riyad tahun 1377 H. / 1957 M.; Universitas Islam Medinah tahun 1381 H./ 1961 M. (Salih ibn Abdilllah al-Abud, *'Aqidah Muhammad ibn 'Abdul Wahhab*, 1.015.

⁴³ Abdullatif ibn Duhaisy, *Kumpulan Makalah Sejarah Raja Abdul Aziz* (Riyad: Universitas Imam Muhammad ibn Saud, 1999), 266.

The schools he founded were not only free, even books and stationery were distributed free of charge. In order to spur the enthusiasm of its citizens to study, the government also provides pocket money to high school students and college students.⁴⁴ The kingdom also gives honorariums to scholars, teachers, lecturers and mentors. This program produces intellectuals who arm themselves with knowledge, faith and the true Islamic creed.⁴⁵

The existence of free schools plus pocket money for students and honorariums for scholars and teachers certainly raises the spirit of studying for students and enthusiasm for teaching for teachers. This is not only for domestic students, but also for foreign students who come to Saudi Arabia. We can see this until now, students in Saudi Arabia, both local residents and immigrants, will receive educational allowances from the government such as books, pocket money and annual transportation fees.

F. Educational Thoughts of Sheikh Al-'Uṣaimin

a. Definition of Education

In discussing the meaning of education, we can examine the language used by the Sheikh. At least the Sheikh uses three terms related to the term education, namely: *at-tarbiyah* (التربية), *at-ta'lim* (التعليم) dan *at-ta'dib* (التأديب). But of the three, he used the word *at-tarbiyah* the most, then *at-ta'lim* and the least with the word *at-ta'dib*. To show Islamic education that is carried out perfectly, the term used by the Sheikh is *at-tarbiyah*. The following is an example of the Sheikh's words regarding the three:

ينبغي لنا في هذه المراكز الصيفية أن نستغل وجود الشباب بحيث نمرهم على إحسان الخلق لتكون هذه المراكز مراكز تعليم وتربية؛ لأن العلم ولهذا قال الله تعالى: (مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ بَدُونَ تَرْبِيَةٍ قَدْ يَكُونُ ضَرَرُهُ أَكْثَرَ مِنْ نَفْعِهِ. لَكِنْ مَعَ التَّرْبِيَةِ يَكُونُ الْعِلْمُ مُؤَدِّياً لِنَتِيجَتِهِ الْمَقْصُودَةِ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَاداً لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ)

"It is appropriate that we optimize the presence of young people at holiday events by training them to love Allah's creatures. So that the events carried out really become the center of teaching and education. Indeed, just having knowledge without *tarbiyah* can be dangerous and the harm is greater than the benefits. But with *tarbiyah*, knowledge will bring its owner to the expected result. Therefore Allah says: It is impossible for a person who has been given a book by Allah, as well as wisdom and prophethood, then he says to people, "Be ye worshipers of me, not worshipers of Allah," but (he said), "Be ye servants of Allah, because you teach the book and because you study it."

While the term *at-ta'dib* he mentioned for example:⁴⁶

⁴⁴ Abdullatif ibn Duhaissy, *Kumpulan Makalah Sejarah Raja Abdul Aziz*, 290.

⁴⁵ Abdullatif ibn Duhaissy, *Kumpulan Makalah Sejarah Raja Abdul Aziz*, 256.

⁴⁶ Muhammad ibn Salih al-'Uṣaimin, *Syarh Riyad as-Salihin*, jilid III (Riyad: Dar al-Watan, 1426 H.), 174.

لَا بُدَّ أَنْ يَكُونَ الضَّرْبُ لِلتَّأْدِيبِ لَا لِلْإِطْلَامِ وَالْإِجْتِاعِ [Should hit the student (if you have to do it then it is permissible for that long) to educate the student, not just to hurt the student].

From what the Sheikh said, the researcher analyzed that according to the Sheikh the three meanings were to educate and teach, but each has its own special emphasis. *At-Ta'lim*: *Ta'lim* the emphasis is on the delivery of knowledge appropriately. The *ta'lim* activity is more about the aspects of knowledge and skills that a person needs in his life and good behavior guidelines. *Ta'lim* can also teach knowledge that is forbidden by sharia, as Allah says about the devil who teaches magic.⁴⁷ *At-Tarbiyah*: While in *tarbiyah*, the emphasis is focused on guiding children so that they are highly competitive (develop their potential perfectly). So that *tarbiyah* means the development of self-potential in students with good guidance to instill useful knowledge so as to give birth to humans who are straight in their faith, good in worship, noble in character, beneficial for religion, society and the nation. This activity is accompanied by love for students, tenderness and full attention and a sense of responsibility. *At-Ta'dib*: As for *ta'dib*, the focal point is the moral and personality aspects of students. *Ta'dib* is done so that students have good morals, good manners, can be disciplined and do not violate the rules.

The three terms, namely *ta'lim*, *tarbiyah* and *ta'dib* both teach and educate. All three must run simultaneously. Because *ta'lim* is not accompanied by *tarbiyah* and *ta'dib*, students are less than perfect in morals and character.

1. The virtue of knowledge

Sheikh Muhammad bin Salih al-'Usaimin mentioned several virtues of knowledge, including:⁴⁸

- 1) That knowledge is the inheritance of the Prophet,
- 2) That knowledge is better than wealth because knowledge is more lasting than wealth, wealth decreases when it is given to charity, while knowledge increases when it is given to charity,
- 3) That knowledge is better than wealth because knowledge does not need to be guarded as property needs strict guarding,
- 4) That the expert in knowledge is one of the leaders whom we are commanded to obey as the word of Allah swt.: "O you who believe! Obey Allah and obey the Messenger (Muhammad), and Ulil Amri (the holder of power) among you. Then, if you disagree about something, then return it to Allah (the Qur'an) and the Messenger (his sunnah), if you believe in Allah and the Last Day,
- 5) That the Messenger of Allah happy with science. So he asked Allah to increase his knowledge,
- 6) That knowledge is the way to heaven. This is as stated in the hadith of the Prophet,
- 7) That knowledge is the light and lamp of life,
- 8) Indeed, Allah honors those who are knowledgeable in this world and in the hereafter,
- 8) That the expert of science is a lamp in the life of society.

2. Law Seeks Knowledge

⁴⁷ QS. Albaqarah/ 2: 102.

⁴⁸ Muhammad ibn Salih al-'Usaimin, *Kitab al-Ilmi*, (Riyad: Dar as-Surayya, 2002), 15-22.

In general, he has divided the law of seeking knowledge by considering the types and needs of the knowledge itself, namely: **First:** Knowledge that every Muslim must know and practice, such as correct faith, obligatory worship such as prayer, zakat, fasting and pilgrimage for those who will carry it out. The law of learning it is fardu ain which is obligatory on every Muslim. **Second:** Knowledge is important for Muslims because it involves the lives of the people. However, if there are already some who carry it out, then they can meet the needs of others, such as studying Nahwu,⁴⁹ Mathematic,⁵⁰ medical science, industrial science, and others. The law of learning it is fardu kifayah. **Third:** Knowledge that is not part of syar'i science but has benefits such as learning English and the like. The sheikh is of the opinion that English is a means to an end (learning English is not a goal). Therefore, if the goal is good, such as to preach to westerners, then the law is allowed.⁵¹ **Fourth:** Illegal knowledge. There are two types of forbidden knowledge, namely knowledge that is not useful and knowledge that can harm mankind. As for knowledge that has no benefit, it is not permissible to study it because there is an element of evil in it. While harmful knowledge is also haram because in Islam everything that is harmful is not allowed or prohibited, so doing what is prohibited is haram.⁵²

From this it can be said that he views that not all syar'i knowledge must be studied by all Muslims and not all non-syar'i sciences are not required to be studied. This can be seen from the benefits and benefits of the knowledge and its urgency for each individual. This is certainly very logical and in line with the principles of Islam. In Islam, everything that contains mafsadat is haraam. As for those that contain benefits, then the law depends on the level of urgency in human life. The higher the urgency, the law is mandatory.

The government and society, especially academics and education managers, need to understand the classification of the legal division of studying and this type of knowledge. This is so that in compiling educational curricula, both macro and micro levels can prioritize the sciences that must be studied and then those that are permissible or permissible and do not include knowledge that is forbidden.

3. Educational principles

He views that the implementation of education has several basic principles that must be a concern and foundation for academics and education managers. Some of these principles are: **First Principle,** Education is held on the basis of sincerity, hoping for the pleasure of Allah swt.

Syekh Muhammad bin Salih al-'Uṣaimin said:⁵³ *"Indeed, an educator must be devoted to Allah swt. in terms of his personal affairs and in matters entrusted to him, namely his students whom he must educate. He also said: "It is important for a teacher to have good intentions and be sincere in teaching,*

⁴⁹ Al-'Uṣaimin, Syarh al-Ajrummyyah, 9-10.

⁵⁰ Al-'Uṣaimin, *Kitab al-Ilmi*, 143.

⁵¹ Al-'Uṣaimin, *Kitab al-Ilmi*, 120.

⁵² Al-'Uṣaimin, *Kitab al-Ilmi*, 123.

⁵³ Al-'Uṣaimin, *Majmu' Fatawa*, 456.

he intends in teaching to do good to his students and guide them to something that is beneficial to them for the life of this world and the hereafter."⁵⁴

Sincerity is the main principle in education. Because with sincerity all parties will carry out their duties to the best of their ability. On the other hand, without sincerity the teacher will often be late, teach half-heartedly, lack discipline and others. Likewise, the students, because they imitate their teacher a lot. They will be lazy to study, lazy to do assignments, like to fight the teacher and so on. That's why the Messenger of Allah. reminded the importance of sincerity in the implementation of education as narrated by Muslim from Abu Hurairah r.a., He said that the Prophet SAW said: "Indeed the first person who will be decided on the Day of Resurrection will be a martyr. So, he was brought before Allah and reminded him of the favors that had been given to him, and he acknowledged it. Then Allah was asked, "Then, what is your practice in that favor?" He replied, "I fought for You until you were martyred." Then Allah said: "You lie, but you fight to be known as a hero who valiant." Then he was dragged by an angel and ordered to be thrown into hell. The second faced with Allah are people who study religion and teach it, and are good at reading the Koran. Then it was reported about the blessings that he had obtained and he acknowledged them. Then he was asked: "Then, what are your deeds in it?"

The man replied: "I have learned knowledge for you and taught it, and read the Koran for you." Allah said: "You lie, but you study knowledge to get the title of pious, read the Koran to get the title reciter, and you have enjoyed it in this world." Then the angel was ordered to throw him into hell.

The third person who is brought before Allah is the one whose sustenance is expanded and Allah has given various wealth. So it was reported to him about the favor that Allah had bestowed upon him, and he acknowledged it. Then he was asked: "Then, what are your deeds in it?" The man replied: "There is no way in which you command to give away the treasure in it, except that I have donated the treasure in it to you." Allah replied: " "You lie, but you donated the treasure to be called a benefactor, and have been known that way in the world." So Allah then ordered his angel to throw that person into hell."⁵⁵

This hadith and the like give us an important lesson about the importance of sincerity in doing good deeds, including in seeking knowledge and teaching it. Without sincerity, our practice will be lost, useless and even later it will become a disaster and a threat of a painful torment from Allah swt. **Second Principle**, Education is conducted in a democratic and fair manner and is not discriminatory by upholding human rights.

He is a teacher who is close to his students. He taught teachers to love and be able to joke with their students. He also taught that teachers should not discriminate between their fellow students, do not like to impose their will on students, and not become the authoritarian type of teacher. He also gave an example to his students not to go crazy for office, not to seek flattery. He is happy when his students are successful. He does not prevent any of his students who want to continue their studies to a higher

⁵⁴ Al- 'Ušaimin, *Majmu' Fatawa*, 455.

⁵⁵ Muslim ibn Hajjaj al-Qusyairi, *Al-Musnad as-Sahih*, j. 3 (Beirut: Dar Ihya at-Turas al- 'Arabi, t.t.), 1.513.

level, in fact he actively motivates them in this regard. He also believes that men and women have the same rights in terms of getting an education. This is because women are brothers and sisters of men as emphasized by the Prophet Muhammad SAW.⁵⁶ **Third Principle**, Education is held as a lifelong process of empowering learners.

He did not limit the age of learning, as long as life is still in the body, then learning the knowledge that must be known and practiced by a Muslim is obligatory. The education that he applies is education that is oriented to the empowerment of students. He actively repeats the lessons that have been taught, he also often gives assignments to his students to hone their knowledge and knowledge. The Sheikh sacrificed a lot for the sake of his students, many educational facilities and the daily needs of students were borne by him. He does not get tired of educating, directing, fostering, giving advice and direction to his students. Relationships with students are not limited when they are in a formal room. The alumni still get attention from him. Relations with alumni are still well established. **Fourth Principle**, Education is held by setting an example, building the will, and developing the creativity of students.

He always reminded educators of the virtue of giving an exemplary attitude. Likewise, students of knowledge so that they can become role models in society. Syekh Muhammad bin Salih al-'Uṣaimin said:⁵⁷ *"In fact, if an educator orders something to his students, and then they find that his teacher does something different from what he was told, his students will certainly wonder about the integrity of the teacher. How could he order something that he himself violated? So don't you, O teacher, underestimate this in front of your students even though they are still young, because their observation of the teacher's actions is very careful."*

On another occasion he also said: *"A teacher should have a good appearance in front of his students, namely noble character that comes from the Qur'an and as-Sunnah and can be a good role model for his students in terms of studying and practicing it. How many students have changed their attitudes and personality because of the influence of good morals that are exemplified by their teachers? Really education with a good example (qudwah hasanah) is much more useful than just education by word of mouth"*.⁵⁸

Fifth Principle, Education is organized by developing a culture of reading, writing and analyzing. He emphasized the importance of memorizing subject matter, especially Islamic books and scientific principles. What has been memorized will *always* be repeated so as not to be forgotten. The Sheikh also cultivates the habit of repeating the lessons that have been studied previously. The Shaykh often gave assignments to his students. The task is to discuss some of the problems asked by the Sheikh a kind of mini research. The mini research task is related to the concept of fiqh problems, or mentakhrij prophetic

⁵⁶ Muhammad bin Salih al-'Uṣaimin, *Fatawa Nur Ala ad-Darb* (Riyad: Muassasah Syekh Muhammad bin Salih al-'Uṣaimin al-Khairiyah, 1434 H.), j. 24, 2.

⁵⁷ Al-'Uṣaimin, *Majmu' Fatawa*, 456.

⁵⁸ Al-'Uṣaimin, *Majmu' Fatawa*, 454.

traditions, or issues of aqidah, nahwu and so on.⁵⁹ With all of this, it is hoped that students will actively read, memorize, study books, get used to writing and critically analyze a problem.

He also taught to *leave* the culture of taqlid to his students. He actively teaches the culture of ijtihad and critical and tabayyun does not just accept from others before checking its validity.⁶⁰ Even though he is a servant of the mazhab, the Shaykh does not take 100% of what is in his school of thought. That's because actually the priests of the four schools of thought did not teach them taqlid. The four Imams are the ones who teach to prioritize the Qur'an and the Sunnah over other than the two. In addition, the Sheikh was also inspired by many scholars such as Sheikh Ahmad ibn Halim ibn Taimiyah, Sheikh Muhammad ibn Abdul Wahhab and Sheikh Rashid Rida in terms of ijtihad and leaving taqlid.

Seeking and finding the truth is the essence of seeking knowledge. The truth according to him is in accordance with the Qur'an and the sunnah of the Prophet. Humans can be right and can be wrong, whoever it is including the *scholars* and high priests. Therefore, humans need a standard that can be used as a benchmark for truth and in Islam the standard that becomes a measure of truth is the Qur'an and the Sunnah of the Prophet. So if there is a disagreement, then the judge is the Qur'an and the sunnah. This is in accordance with the word of Allah swt. which means: "If you disagree about something, then return it to Allah (the Quran) and the Messenger (his sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and better as a result."⁶¹

Sixth Principle, Education is carried out in stages and systematically. Science cannot be learned all at once but requires time and a gradual process. This is because of the limited human ability to catch and understand a problem. Unlike the machine or robot. Therefore, he has classified the materials or curriculum lessons that he will convey to his students. He emphasized the importance of implementing education in stages as when he explained the hadith of the Prophet when he sent Mu'adz ibn Jabal to Yemen, he said: There is a sign reminding of the importance of teaching which is done gradually.⁶²

The principle of gradual education is not only in accordance with human nature, it is also an educational practice carried out by the Koran. The Qur'an as a guide to life contains important lessons for mankind. In the process of the revelation of the Qur'an to the Prophet Muhammad, it has taught us that education that aims to change human character takes time and a gradual process. Scholars have explained the wisdom and benefits of the gradual revelation of the Qur'an, including: 1) To strengthen the heart and faith of the Prophet Muhammad. and Muslims, 2) As an education of the people which is carried out in stages, both aspects of faith, morals and muamalah; 3) Adapting to the conditions and needs of mankind at the time of its descent; 4) To glorify the Qur'an and glorify the Prophet Muhammad.; 5) Make it easy for the companions of the Prophet to learn it; 6) The proof of the miracles

⁵⁹ Al- 'Ušaimin, *Majmu' Fatawa*, 75.

⁶⁰ Al-Ušaimin, *Kitab al-Ilmi*, 32.

⁶¹ QS. an-Nisa, 4: 59.

⁶² Al- 'Ušaimin, *Majmu' Fatawa*, Jilid 9, 131.

of the Qur'an and the refutation of the disbelievers; 7) Proof that the Qur'an is the revelation of Allah swt.

To get optimal results, education needs to be carried out systematically and professionally. Systematic is orderly according to the system or in a well-regulated manner. While professional means that it requires special skills to run it. Prosecutors need to take the path of seeking knowledge in a professional manner. Because of that, he has compiled an educational curriculum, made signs so that academics go on track and don't get off the rails. Educators are always reminded of the need for professionalism when teaching and educating students. It is for the optimization of its duties and functions. He said on one occasion: *"The most important thing for a teacher is that a teacher really masters the knowledge that will be taught before he appears in front of his students so that there is no confusion for students when getting answers to students' questions from the teacher or when there is a discussion with the students. Because in fact what makes a student most respectful and submissive to his teacher is the strength and depth of knowledge possessed by the teacher and the ability to pay attention and understand the attitude of his students. A teacher who is weak in knowledge will lose his authority in front of his students, and if a teacher is wrong in giving answers to his students' questions then his students will no longer trust his teacher. Therefore, a teacher must have sufficient preparation before teaching."*⁶³

A good system will produce good quality. Therefore, education requires a good, measurable, systematic, easy, simple and quality system. Work that is not managed properly and is not systemized will only waste time, energy and money. Our religion certainly teaches its people order, discipline, professionalism and integrity, not chaos, carelessness and violations.

In order to realize a systematic education, the government has formulated various policies and stipulates them to ensure the implementation of education in a good, professional and standardized manner. These policies include the ratification of the National Education Standards and specifically for higher education, namely the National Higher Education Standards. It includes the standards of educators and education personnel as well as graduate competency standards. While related to the curriculum, the government has also set general guidelines, namely the Indonesian National Qualifications Framework.

From the notion of education raised by Sheikh al-'Uṣaimin and the educational principles he holds, we can conclude that he offers a concept of education. This concept has proven to be successful in producing great figures, namely that education is an activity to educate students with the pattern of 3K+3P= Sincerity=> Exemplary => Closeness => Understanding => Habituation => Discipline. The explanation is: **Sincerity**: Educators and students must have sincerity in educating and in studying. He always reminded the importance of maintaining good intentions as educators and students of

⁶³ Al-'Uṣaimin, *Majmu' Fatawa*, 454.

knowledge. This sincerity is the main key to the virtues that arise from an educator to his students. **Exemplary:** Educators must have exemplary behavior and speech. Exemplary is education indirectly. he strongly emphasizes the importance of exemplary played by an educator. Because without an example, the authority of the teacher will be lost in the eyes of the students. **Proximity:** There must be a close and close relationship between educators and students. Without closeness, communication will be difficult which results in distance from one another. He has shown how he is very close to his students, he is a teacher who jokes with his students a lot, smiles a lot, he also gives a lot of attention to his students and even provides many facilities that help the needs of his students. His students loved and respected him very much. Although he joked a lot, his jokes did not make him lose his authority in the eyes of his students. This is because the jokes are jokes and jokes that are justified by the Shari'a, namely honest jokes, there are no lies and violations of the Shari'a in them. **Understanding:** Educators must understand students regarding their rights and obligations as well as motivation and prohibition signs in studying. This was done by a teacher who had exemplified him with patience and not getting bored. A good understanding of a student will make him ready to do whatever is his obligation as a student of knowledge. **Habituation:** Humans need habituation so that they can do positive things voluntarily without any coercion. He has instilled in his students' good habits through an educational curriculum that he constantly monitors. Including those who are accustomed to students are habituation of worship, remembrance, reading the Koran, repeating lessons, researching and discussing legal issues and others. **Discipline:** The last step of education is the disciplinary step. This is done by monitoring and providing rewards and punishments. The educational curriculum, advice and lessons that have been delivered are controlled and supervised to ensure that students are disciplined in carrying out the assigned tasks and obligations. He is a person who is famous for his discipline. He also teaches discipline, obeying the leadership and being consistent with the rules.

G. Conclusion

Sheikh al-'U'aimin's success in the world of education and da'wah can be seen from many things such as the number of scientific works he produced and the number of his students who became scholars and community leaders. With all the advantages that the Sheikh has, he remains humble, patient in teaching and guiding his students. The character of Sheikh al-'U'aimin certainly did not happen suddenly, he had gone through a long process, namely the journey of a student of knowledge from a young age to become a great charismatic scholar. Many factors have contributed to his journey to become a professor, including his family, environment and country situation, which is quite conducive and of course his own personal factors, which he was active and diligent in reading from a young age. As for the results of this study, the general conclusions are:

According to the Sheikh, education is the development of the potential of students through good and sustainable development by instilling useful knowledge so as to give birth to people whose faith,

worship and morals are true and beneficial for religion, society and the nation. The education is carried out with a 3K + 3P pattern, namely: sincerity, exemplary, closeness, understanding, habituation and discipline.

An educator is someone who has a noble profession but must be accompanied by good competence, sincerity, full responsibility and full dedication. As for students, the biggest factor of success is determined by the students themselves, because of that the Shaykh gives a lot of direction and advice to students of knowledge. His directives are mainly related to morals towards oneself, morals towards teachers, morals towards friends, morals in social life and morality in interacting with books and textbooks.

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