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Research Article

## Educational Values In The 15th Hadith Of The Book Of Al-Arba'in An-Nawawiyah By Imam An-Nawawi

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**Abstract.** Moral education is education that is very important in order to gain progress in living perfection both in relation to God and to fellow human beings. Because in today's era humans are more concerned with brain intelligence without being based on strong morals. Not even a few people who only think about their own benefits without thinking about the feelings of others. This research was made to find out the Values of Moral Education in the 15th Hadith of Al-Arbain An-Nawawi by Imam Nawawi. The type of this research is library research. This research was conducted by collecting data from various sources such as books, books, interpretations, the Koran which were raised and used as material in the research. In this step the author copies from the data books and books written by Imam an-Nawawi or Syarah about the book al-Arbain an-Nawawi and notes from educational experts contained in books, articles, journals, and so on. The conclusion of this study is that the educational values contained in the 15th hadith in the book of ak-Arbain an-Nawawi explain that whoever believes

in Allah and the Last Day, we must always say good, if we cannot say good, then it is better silent, always glorifying neighbors, and always glorifying guests.

Keywords: Moral Education, Arbain Hadith, Islamic Education

## INTRODUCTION

When the Indonesian nation agreed to proclaim Indonesia's independence on August 17, 1945, the nation's founding fathers realized that there were at least three major challenges that had to be faced. *The first* is to establish a united and sovereign nation, the *second* is to build the nation, and the *third* is to build character. These three things are clearly visible in the concept of the nation state and the development of the nation's character. In its implementation, efforts to establish a state are relatively faster than efforts to build character (Muchlas Samani: 2017).

In the era of the industrial revolution 4.0, the key to one's success is not only brain intelligence. In a book entitled *Emotional Intelligence and School Success by Joseph Zins (2001)* it is said that there are a series of risk factors that cause children to fail at school. The characters that help to achieve success are self-confidence, the ability to get along well, a sense of empathy for others and the environment, and the ability to communicate.

As we know that humans are social beings who need each other to meet their needs and improve their standard of living. With the existence of humans as social beings, humans must always establish good relations with other humans, one of which is with greet or glorify one another. Morals are human behavior that is inherent in a person. In this case, Indonesia itself is known as a country that upholds good manners and ethics in its life. where almost every area emphasizes a person to have good morals to those closest to them and to others.

However, in the reality of life, many people think that the current generation does not pay attention to how to implement noble character in daily life. This is triggered by the rapid development of technology and the ease of access to unlimited information. Moral decay is now not only happening among the government bureaucracy and law enforcement officials, but has also poisoned it public. Moral violations spread in various layers of society, including in educational institutions. The biggest problem in the world of education today is the culture of violence that is present and affects the development of one's character.

Personality and morals also greatly affect the degree and position of humans as creatures of Allah SWT. The glory of the people lies in the noble character. As the morals that have been exemplified by the Prophet Muhammad SAW, humans will easily interact with the wider community. Moreover, as we know that humans are social beings who cannot live without other people.

Islamic education can be used as a foundation to stem negative things and improve the moral behavior and character of this nation. In Islamic education it also invites to be patient, trust, love others, love and help each other, as many have explained in the Al-Quran and Hadith as examples for improvement for people who always do bad deeds (Said Aqil: 2013) .

Al-Qur'an revealed to the Prophet Muhammad SAW is one of the gifts revealed by Allah SWT, as a source or reference for Muslims. The Qur'an is also a source of education for mankind. There are verses in it that deal with the relationship between humans and their creators as well as the relationship between humans and other humans. Islam has the same view of its adherents. It doesn't matter whether it's from the upper, middle or lower classes. Allah says: *Meaning "Surely the believers are brothers, so make peace between your two brothers (who are in dispute) and fear Allah so that you may receive mercy. (QS Al-Hujarat: 10).*

To seek deeper knowledge about the values of moral education, the author deliberately took the source of lessons from the book of Hadith Arbain An-Nawawi written by An-Nawawi namely Muhyiddin Abu Zakariya Yahya bin Sayraf bin Mari Al-Khazami Al-Haurani As-Syafe'i . This book contains forty-two selected hadiths that can be used as the basis or foundation in Islam. Some scholars argue that Islamic teachings, or half, or one third are based on the hadiths in this book (Shaykh Abdul Muhsin: 2018). Which the author focuses on research on his 15th hadith only because in the process of compiling it Imam an-Nawawi is committed to including only valid hadiths. Most of which are found in the books of *Sahih al-Bukhari* and *Sahih Muslim* . He did not display his isnad in full, but only mentioned his best friend. This is because it is easy to memorize and more widely used in the midst of the people.

Many scholars have preached the book Arba'in al-Nawawiyah, including the work of Syekh Ibn Daqid al-'Aid, al-Wafi fi Syarh al-arba'in an-Nawawiah by Dr. Mustafa Dieb al-Bugha and Dr. Muhyiddin Mistu, al-Anwar al-Muhammadiyah Syarah al-Arba'in an-Nawawiyah by Sheikh Hisyam al-Kamil and many more. Therefore, after the explanation above, the author is interested in researching more deeply about the 15th hadith in the book Al-Arbain An-Nawawi because in this 15th hadith there are so many educational values that we can apply in our daily lives. Because if we examine it more closely, Islamic Education is included in the clarification of Social Studies and what is in this 15th hadith is closely related to social life, to guide people to live up to Islamic values and be able to practice them in life so that they become good human beings. Muslim personality (Nur Uhbiyati: 2013).

## METHOD

The research method used is research in the form of library research, namely research methods carried out by studying literature and writings that have a close relationship with the problems suggested in this study. Library research is research conducted in libraries where research objects are usually explored through various library information such as books, encyclopedias, scientific journals, newspapers, magazines, and documents (Mestika Zed: 2008). This research was conducted by collecting data from various sources such as books, books, interpretations, the Koran which were raised and used as material in the research. In this step the author copies from the data books and books written by Imam an-Nawawi or Syarah about the book al-Arbain an-Nawawi and notes from educational experts contained in books, articles, journals, and so on

## RESULTS AND DISCUSSION

Imam Nawawi is one of the most famous scholars, many people love and praise him. He has a Zuhud, Wara character, a passion for studying and a brave defender of truth. Imam An-Nawawi's real name is Yahya bin Syaraf bin Muri bin Hasan bin Husain bin Muhammad bin Jumu'ah bin Hijam Al-Hijami Al-Haurani ad-Damasyaqi ash-Shafi'i. He was born in the month of Muharram, 631. He arrived in Damascus Syria in 649. He lived in Rawahiyah, eating school bread. He memorized at-Tanbih within four and a half months, and recited a quarter of al-Muhadzdzab by memorizing the rest of the year before his shaykh, al-Kamal Ishaq bin Ahmad. Then pilgrimage with his father and stay in Medina for a month and a half. He experienced pain throughout the journey (Ahmad Syaikh: 2015).

Known as "Al-Imam an-Nawawi" attributed to Nawa the land of his birth. *Nawa* is the center of the Golan. Part of the Hauran district of Damascus, the current Syrian capital. He did not have any children because he did not marry until the end of his life. He is well-known as Abu Zakariyah who performs his pilgrimage by following the Sunnah (namely it is recommended to give a high name to people who have virtue or high degrees such as Imam An-Nawawi) and also because of the tradition of the Arabs calling the name "Yahya" with "Abu Zakariyah" referring to Prophet Yahya and his father Prophet Zakariya (Nailul huda: 2017).

Among his many works, there is one book that is quite well-known among Indonesian people, especially Islamic boarding school students, because this book was made in his boarding school as one of the materials to deepen the Islamic religion. Because the book is easy to learn, solid, and clear. In fact, many students memorize the hadiths of Arbain Nawawi. The hadiths collected by Imam Nawawi amounted to forty-two hadiths. He gave Arbain mana by rounding it up. This book of An-Nawawi along with the book of *Riyadus Salihin* received a good reception in society. Imam Ibn Rajab has added eight hadiths which include *Jawami'ul Kalim*, bringing a total of fifty hadiths (Abdul Muhsin Al-Badr: 2018).

The Arba'in An-Nawawi book itself consists of forty-two hadiths where each hadith is a rule (foundation). Among the Islamic religious principles declared by the scholars as the axis of Islam or as half part of Islamic teachings, or a third or the other, Arba'in's hadiths are a collection of selected prophetic traditions which have priority in brief, concise and clear discussions related to religious life, worship, muamalah and sharia (Abdullah: 2017).

### The Values of Moral Education in the 15th Hadith of the Book of Al-Arba'in Al-Nawawiyah by Imam Nawawi

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
 مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ  
 يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
 الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. [رواه البخاري ومسلم]

From Abu Hurairah, that Rasulullah SAW. said, "Whoever believes in Allah and the Last Day, then let him say good or keep silent. Whoever believes in Allah and the Last Day, let him glorify his neighbors. And whoever believes in Allah and the Last Day, let him glorify his guest." (Narrated by al-Bukhari and Muslim).

Among the contents of this hadith are: a). Reminds about doomsday when giving motivation and threat. Because on the Day of Judgment all deeds will be taken into account. b) . It is valid to interpret faith because of its imperfections, based on his words, "Whoever believes in Allah and on the Last Day. Denying the Faith is divided into two kinds: the *first*, *nafy mutlaq* (absolutely denying), by which a person becomes a disbeliever, leaves the religion. And the *second*, *mutlaq nafi* (denying juz'iyah), by which humans become "infidels" in matters related to he neglects this, but he still has the essence of faith. This is what *Ahlus Sunnah Wal Jama'ah* holds, that in humans sometimes the qualities of faith and disbelief accumulate in themselves. c) Motivate to be silent if you don't speak kindness and always keep every word you say. d) . It is obligatory to glorify neighbors by not hurting them and disturbing them. e). Obligated to glorify guests, as well as provide a good banquet. Islam is very concerned about neighbors and guests, this shows that the perfection of Islam and that Islam includes the implementation of the rights of Allah and human rights.

In the 15th hadith of Arba'in An-Nawawi there are three main points ordered to the believers:

### 1. Say good and be silent

Oral is the second most influential member of the human body for humans after the heart, if the heart is the basis for human safety and adversity, then the verbal is the pillar or pillar of salvation and adversity. Many people are crazy because they can't keep their own words. As for the words of the Prophet sallallahu 'alaihi wa Sallam "then he should say good or be silent", indicating that good words are more important than silence, and silence is more important than saying bad. That's because Rasulullah Shallallahu 'alaihi wa Sallam in his words used the words "speak the truth" before the word "silent". Saying good in this Hadith includes conveying the teachings of Allah and His Messenger and giving teachings to Muslims, amar ma'ruf and nahi munkar based on knowledge, reconciling people who are in disagreement, saying good things to others. And the best of all is to speak the truth in the presence of those whose cruelty is feared or whose gifts are expected. Speaking is not something that is commanded

absolute, and silence is also like that, but must speak good or be silent about the bad. The generation of the Salaf often praises the silence of bad speech and useless things because they have a large negative impact, we must try to forge ourselves from useless things (Ibnu Rajab: 2019).

### **b. Honoring Neighbors**

Glorifying neighbors is done by doing good to them and neighbors get comfort without getting disturbed. According to one opinion, there are neighbors who are near and who are far away. Close neighbor is a person who is close to his neighbor and next to his house. Meanwhile, distant neighbors are those far away from their homes (Abdul Muhsin: 2018). Neighbors are divided into three: 1). Neighbors who are Muslims and are relatives. He has three rights: the rights of a neighbour, the rights of a relative and the rights of a fellow Muslim. 2). A Muslim neighbor but not a relative has rights as a neighbor and as a Muslim. 3). A non-Muslim neighbor and not a relative, he only has one right, namely the right as a neighbor. The neighbor who deserves the most goodness is the one closest to his door, because he sees what goes into his neighbor's door and can see his good deeds.

## **CONCLUSION**

After the writer examines and analyzes the values of moral education contained in the 15th hadith in the book al-Arba'in al-Nawawiyah, the writer can conclude that the book contains educational values that can be applied in everyday life, including: 1). Moral Education is an attitude or human will that is based on the Al-Quran and Al-Hadith which is embedded in a person's soul which encourages him to do actions without through preconsideration.

The values of moral education contained in the book of al-Arba'in al-Nawawiyah are broadly divided into two parts, namely: morals to Allah and morals to creatures. a. Morals towards Allah include: monotheism, piety, prayer, shame, and trust. b. Morals towards creatures include: morals towards fellow human beings (saying kindly, being generous, holding back anger, maintaining honor, advising, brotherhood, helping, forgiving), morals towards neighbors and guests.

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