

## **AS-SYEH ABDULLAH AL HARARY IDEAS ON ISLAMIC EDUCATION STUDIES**

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### **Abstract**

This article tries to reveal the concept of Islamic education contained in the book of mukhtasor abdillah al-harari by as-sheikh abdullah al-harari which is one of the books that is masively studied in various institutions and Islamic boarding schools in Indonesia. To reveal this, the researcher utilizes a research and review of literature and other library materials which are relevant to the problem being studied, which includes the materials contained in the book of mukhtasor abdillah al-harari as primary sources, and all articles related to Islamic education are secondary sources. Meanwhile, the data analysis technique was content analysis which was utilized to take conclusions through efforts to discover the characteristics of the message, and multiplied objectively and systematically. After the data is collected, then it is analyzed utilizing the scriptive method of data analysis. The result show that: the first is the concept of Islamic education which includes; its meaning, its kinds, its principles, as well as the purpose of Islamic education itself. The second is Yang kedua yaitu Islamic education in the book of Mukhtasor Abdillah Al-Harari which includes matters that should be studied and carried out by every Muslim, such as prayer, fasting, zakat, haji and soon.

**Keyword: Education, Concept, Islam**

### **Introduction**

The base of education is the process of transferring knowledge and skills from teachers to students in order to students obtain knowledge. Various studies in the Islamic education aspect have been carried out, including educational thoughts and theories that were built and developed from the basic sources of Islamic teachings, namely the Qur'an and al-Hadith by considering the experiences and intellectual treasures of classical scholars and observing the socio-historical and cultural situation of contemporary society, where classical Muslim intellectuals have a giant concern for the Islamic education problems. They try to formulating

Islamic education purpose, curriculum, teacher, learning method, management etcetera.

Islamic educational thought is basically built on various philosophical, ethical, and ideological thoughts derived normatively from the Quran and the As-Sunnah Nabawiyah. The concepts of science, goodness, happiness, human beings (teachers and learners), and Islamic educational purposes are clearly influenced by these philosophical, ethical, and ideological thoughts. This impact will facilitate the search for what schools or currents of thought are developed in Islamic education. Islamic education is recognized for its existence in the education system which is divided into three things. First, Islamic education as an institution that is recognized for its existence clearly and unequivocally. Second, Islamic education as one of the lessons that must be given at the elementary level to college. Third, Islamic education as a value namely the discovery of Islamic values in the education system.<sup>1</sup>

Various studies in the Islamic education have been carried out, such as educational thoughts and theories that are built and developed from the basic sources of Islamic teachings, namely the Qur'an and al-Hadith by considering the experiences and intellectual treasures of classical scholars and observing the socio-historical and cultural situation of contemporary society. The intellectuals of classical Muslims had a giant concern for the issue of Islamic education. They are trying to formulate the objectives of Islamic education, curriculum, teachers, learning methodologies, management, etcetera.

Substantively Islamic education is a strategic education. It means in this era what the community needs is not only general knowledge but also how to keep up with the times with Islamic education. This is what Islamic education has, an education that is strong in spirituality, intelligent in intellectual, and skilled in attitudes.<sup>2</sup> As-sheikh abdullah al-harari is one of the scholars, thinkers and

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<sup>1</sup> Haidar Putra Daulay. *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*. (Jakarta: Kencana Prenada Media Group, 2012), p. 7

<sup>2</sup> Mahsun, Ali (2013). *Pendidikan Islam Dalam Arus Globalisasi Sebuah Kajian Deskriptif Analitis*. Journal of Islamic Science Development. Epistemé, Vol. 8, No. 2

practitioners of education who has great attention to the problems that appear in society including the problem of Islamic education. In this article paper will be discussed about the theory and thought of intellectual education of classical Muslims as-sheikh abdullah al-harari.

## **A. Profile of As-Syekh Abdullah Al-Harari**

### **1. Name and Birth**

He was a great 'alim, a role model for tahqiq experts, a tadqiq expert, a leader of amiline scholars, a Hadith expert, a Linguist, an expert of Ushul, a devout and zuhud, a nobleman and a master of worship, a man endowed by Allah with many skills and privileges, sheikh Abu Abdirrahman Abdullah ibn Muhammad ibn Yusuf ibn Abdullah ibn Jami', asy-Syaibi, al-Abdari, al-Qurasyi (bernasab of Quraysh), al-Harari (come from the Harar Habasyah region), known as al-Habasyi.

### **2. Childhood**

He was born in the Harar region in 1910 R-1328 H. grown in a humble family that loved Science and Clerics. He recited the Qur'an with tartil and had memorized it mutqin (strong and meticulously) before the age of 10. Beliau lahir di wilayah Harar pada sekitar tahun 1910 R-1328 H.

Then he studied various sciences, and memorized a *matan* of subjects in various Islamic disciplines. Then he devoted giant attention to the field of Hadith, until he mastered al-Kutub as-Sittah (qira'ah and dirayah) and other hadith books and their sanads. So, he has been given permission and authority (diploma) to benefit and narrate hadith at the age of less than 18 years. The father had recited to him the kitab al-Muqaddimah al-Hadlramiyyah Fi Fiqh as-Sadah Asy-Shafi'iyyah and the kitab al-Mukhtashar ash-Shaghir Fi ma La Budda Li Kulli Muslim Min Ma'rifatih; the book covers the basic sciences of religion that every Muslim must know. Both books are by Sheikh Abdullah Bafadlal al-Hadlrami asy-Shafi'i. He also struggled with various other disciplines. He much learned from the scholars who were in his region, and those outside his adjacent territory. Finally, he memorized countless matan-matan in various disciplines of Shari'a Sciences'.

### 3. Saintific Journey

He did not discover it enough to study with the scholars in his region and some scholars in the neighboring regions of his region so he came to the remote areas of the Habasyah state, entering the interior of Somalia, such as the Herkisa region, in order to seek Knowledge, to achieve it by hearing it directly from his expert scholars. The journeys take very long time and full of obstacles. Yet it all in no way makes it a barrier. In contrast, every time he heard that there was a cleric then he would come to him to learn from him and take advantage of him. This is exactly what it looks like among the qualities of the earlier pious Salaf scholars. His intelligence and miraculous rote power underpinned the fiqh of the Shafi'i madzhab, the foundations of the madzhab, and aspects of dissent among shafi'iyah scholars. Likewise, he studied the fiqh of maliki madzhab, fiqh of Madzhab Hanafi, and fiqh of Madzhab Hanbali.

He also focused on studying hadith science, both historical hadith science, and hadith science dirayah, until he memorized al-Kutub as-Sittah (the main book / standard hadith of the Messenger of Allah, namely; Shahih al-Bukhari, Shahih Muslim, Sunan Abi Dawud, Sunan an-Nasa-i, Sunan at-Tirmidzi, and Sunan Ibn Majah), and others, with his sanad-sanad. Until he had obtained a license (Diploma) to give fatwas and narrate hadith before he was even 18 years old at his age. Therefore, he became one of the intended clerics and became a reference for the study of religious sciences for the people of the Habasyah and Somali regions, until he was actually appointed Mufti in his country; Harar, and the surrounding region. Then, he went out from his country onto Hijaz (Mekah, Madinah and sekitarnya) after many cases of murderer to 'ulama in his country, and the last case was in 1371 H / 1951 R.

In Hijaz, he became acquainted with his scholars, such as Sheikh al-Alim as-Sayyid Alawi al-Maliki, Sheikh as-Sayyid Amin al-Kutubi, Sheikh Muhammad Yasin al-Fadani, Sheikh Hasan Masysyath, and other prominent clerics. Until it was established between him and them a strong cord of friendship. He was also present at the assembly of Sheikh Muhammad al-Arabi at-Tabban. It also had close ties with Sheikh Abdul Ghafur al-Abbasiy al-Madani an-Naqsyabandiy, and drew the Naqsyabandiyyah order from him. Then he traveled to the holy city of Medina. There he gathered with his scholars, such as Sheikh al-Muhaddits Muhammad Ali A'zham ash-Shiddiqiy al-Bakriy al-Hindiy al-Madaniy al-Hanafi (one of the leading scholars of Indian origin), and obtained a diploma from him. Also met with Sheikh al-Muhaddits Ibrahim al-Khatani; –a disciple of Sheikh al-Muhaddits Abdul Qadir Syalabi–, until it happened that the two were very close friendships. In Madinah, Sheikh Abdullah al-Habasyi spent much time in the Arif Hikmat library and the al-Mahmudiyyah library to research, study and deepen manuscripts from various books by valuable scholars. He stayed in Medina for a temporary time.

Subsequently he traveled to Bayt al-Maqdis, which was around 1371 H / 1952 R. From Bayt al-Maqdis he continued his journey to Damascus Syria. There he was warmly welcomed by its inhabitants, especially after the death of Sheikh al-Muhaddits Badruddin al-Hasani. Selanjutnya beliau mengadakan perjalanan menuju Bayt al-Maqdis, yaitu sekitar tahun 1371 H / 1952 R. Dari Bayt al-Maqdis beliau melanjutkan perjalanan menuju Damaskus Siria. Di sana beliau disambut hangat oleh para penduduknya, terutama setelah wafatnya Syekh al-Muhaddits Badruddin al-Hasani. In Damaskus, he stay at Jami' al-Qathath, wilayah al-Qaymariyyah. In this place, his name become popular and many scholar and student came to him for studying.

In Syria, Sheikh Abdullah al-Habasyi became acquainted with many famous scholars, and they took the benefits of knowledge from him, until they recognized his virtues and the breadth of his knowledge. So in the levant (Syria, Jordan, Palestine, and Lebanon) he was popularly known as "Caliph Sheikh Badruddin al-

Hasani", also popular with the nickname "Muhaddits ad-Diyar asy-Shayah" (Muhaddits of the Syam).

Di Siria, Syekh Abdullah al-Habasyi berkenalan dengan banyak para ulama terkemuka, dan mereka mengambil faedah ilmu darinya, hingga mereka mengakui keutamaannya dan keluasan ilmunya. Sehingga di wilayah Syam (Siria, Yordani, Palestina, dan Libanon) beliau populer dengan sebutan “Khalifah Syekh Badruddin al-Hasani”, juga populer dengan julukan “Muhaddits ad-Diyar asy-Syamiyyah” (Muhaddits negeri Syam). In The Syam territory, he moved from place to place, such as; Damascus, Bairut, Hims, Hamah, Halab (Aleppo), and others from the cities of Syria and Lebanon, and finally he settled in Bairut Lebanon.

## **B. As-Syekh Abdullah Al-Harari Thought about Islamic Education**

Human as educational man was born with talent/potential. The potential is rationality combined with spirituality, rationalization that drives spirituality and millions of things that affect life, the potential is developed through the educational process of developing according to socio-cultural changes and the era.<sup>3</sup> The thought of as-sheikh abdullah al-harari in the field of education can be divided into his thoughts in the field of educational philosophy, educational objectives, curriculum, the relationship of education with culture. All his thoughts in the field of education he built on the basis of clear information as contained in the Qur'an and as- Sunnah through a deep, clear and energetic understanding.

His thought in education is a response to several problems in Islamic society. All of that can be briefly put forward as follows:

- a. The existence of Islam depends on religious science, the more people who learn religious knowledge means that Islam will always be maintained. And the blessing of a region is when there are countless of scholars' and students of religious science in the area.

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<sup>3</sup> Aris Try Andreas Putra, *Pemikiran Pendidikan Islam: Tokoh Pemikir Klasik Dan Modern*, (Yogyakarta: Diandra Creative, 2015), p. 99-100.

- b. Abandoning the luxury of the world is a wonderful faidah for the thinking, because the luxury of the world will attract a person to gluttony and increase greed in loving treasures. If a person gets used to the luxury of the world and then the circumstances change then he will do anything in any way to get what he wants, either by the kosher road or the forbidden path, because of his desire to get the luxury of the world.
- c. Helping each other among Muslims. Don't divide each other, hate each other and be hostile to each other because the enemies of religion are really trying hard to destroy religion. Rasulullah sallallahu 'alayhi wasallam said: "It is not perfect the faith of one of you until you love kindness for his brother as he loves goodness for himself."
- d. Desire must be defeated and forced to be islamic. Get along with the wider community by being a good listener to their conversations while always keeping in mind the possibility of mistakes from you or from them. Getting along with society is not easy, because it requires wisdom (wise attitude) and God gives to a gentle attitude what He does not give to a rude attitude.
- e. We shouldn't be abusive people in our every activity. It should not be that the whole problem should be solved with a scream. Because the nature of mutual compassion among others is among the secrets of success. Be kind to others and not accuse before clarifying including the key to the success of the Islamic education process.
- f. For mukallaf moslem Obligated not to plunge into doing anything until he knows the part that god allows and the part that god forbids from something because god has commanded us many things then it is obligatory for us to pay attention to what he commands.<sup>4</sup>

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<sup>4</sup> Ar-Rumthuny and Al-Athrasyy, *Al Qaulul Al-Jaly Penjelasan Ringkas Kitab Muhktasor* (Jakarta: Syahamah Press, 2019), p. 124

Dan According to him, useful science based on the principle of true and primary life is a science that invites a good life that is directed to relate to al-Haq (God) and is connected with the realities of beings and strengthens the sense of humanity. In this case it can be built on three things, its are:

#### 1. Al-Tauhid

God's greatest right over his servant is to Worship God or to believe that he is the only one and not to associate Him with anything, because shirking against god is a great sin committed by a servant and he is a sin that is not forgiven by god as for sins other than syirik will be forgiven for the one who is desired by god, as God said:<sup>5</sup>

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿48﴾

*Indeed, God will not forgive the sins of shirkers, and He forgives all sins that are apart from (syirik), for whom He wills. Whoever fellowships God, indeed, he has committed a great sin. [An Nisa":48]*

Tauhid is believing that god is not like his creatures, does not resemble light, darkness, humans, plants and solid objects such as stars and others and believes that god is not jism (something that has a length, wide and height).<sup>6</sup>

#### 2. Running the role (Taqwa)

After a person has acknowledged, knows and believes wholeheartedly in the oneness of Allah and the prophet Muhammad is a messenger of Allah, then he must carry out what has been commanded in Islam, namely to carry out all that is obligatory and to stay away from everything that is prohibited in religion, this is what is meant of Taqwa to Allah, as He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿102﴾

<sup>5</sup> As-syekh Abdullah Al-Harari, *Ashiroh Al-Mustaqim* (Jakarta: Syahamah Press, 2020), p. 2

<sup>6</sup> As-syekh Abdullah Al-Harari, *Bughyah At-Tholib* (Beirut: Dar Al Masyar', 2012), p. 194



*O believer, be devoted to God as truly devout to Him; and you shall never die but in a state of Moslims. [Ali 'Imran:102]*

### 3. Tawakal

According the language, tawakkal is surrender or surrendering to Allah subhanahu wa ta'ala Tawakkal is relying on oneself and surrendering oneself to Allah, it is obligatory for a servant to surrender to Allah, because Allah created all things, there is no creator but Allah, he said that:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

*and it is to God that the believers should be tawakal.*

[Al Mujadilah:10]

## C. The Purpose of Education

The purpose of education is divided onto three things:

### 1) Personal purpose

In this section the purpose of education is directed at the formation of a good Muslim person, that is, one who thinks, feels and works on various fields of life at all times in line with what the Qur'an and As-Sunnah rule. This kind of person lives in line with his Islamic creed, and dies as the Muslim faith. In this relation as-sheikh abdullah al-harari said one should study in order to seek to understand the purpose of the commandments and prohibitions and all the utterances that come from the Apostle. Furthermore, if a person's heart has believed that what he lived was what the Apostle lived, then do not turn to another path. Dalam hubungan ini as-syekh abdullah al-harari mengatakan hendaknya seseorang menuntut ilmu agar berupaya memahami tujuan perintah dan larangan serta segala ucapan yang datang dari Rasul. Selanjutnya jika hati seseorang telah meyakini bahwa apa yang dijalankannya itu sebagai yang dikendaki Rasul, maka janganlah berpaling kepada jalan yang lain. In another

section, as-sheikh abdullah al-harari says that a good Muslim person is a perfect person whose personality is perfect, that is, the one who is straight in the way of his mind and soul, clean of his beliefs, strong in soul, able to carry out all religious orders clearly and perfectly.

## 2) Social purpose

In this section, as-sheikh abdullah al-harari said that education also should be directed towards the creation of a good society that is in line with the provisions of the Qur'an and as Sunnah. The purpose of education is in line with his opinion that every human being has two sides of life, namely the side of individual life that is related to having faith in God; and the side of social life that relates to society, the place where the human being lives. In this social goal, education is directed in order to be able to produce human beings who can live together with others, help each other, advise, overcome problems, and so on.

## 3) The purpose of Da'wah

The third goal to be achieved by education according to as-sheikh abdullah al-harari is to direct the ummah to be ready and able to carry the task of Islamic proselytizing throughout the world. His view was based on his opinion that Allah had sent messengers as givers of glad tidings and gave warnings, so that all men followed Only Allah and His Messenger:

*you are the best ummah born to man, to tell the ma'ruf and prevent from the crime, and have faith in Allah, (Q.S. Ali Imran: 110)*

to explain the ayat as-sheikh abdullah al-harari quoted the opinion of Abu Hurairah who said that the presence of human beings who come to other human beings with da'wah is to seek to release the shackles and chains of stupidity so that they can go to heaven. The kind of this person is willing to sacrifice his property and soul in the fight for human expediency. This person who belongs to the good ummah.

#### D. Curriculum

The curriculum of as-sheikh abdullah al-harari in educating qualified students in accordance with the manhaj of the Messenger of Allah and the companions consist of:

*First, to make short the speaking except with regard to goodness, the poet says: "you must increase the silence of the sensible person # in order to we safe in the world and in the hereafter". Second, leave the angry. One of the noble morals of a person is when he is not irritable and quick and gives forgiveness. Third, be humble. Indeed, the servants of god whose choice they chose did not like luxury and pleasure. Fourth, qona'ah is sincere towards the less rizki. Indeed, qona'ah is an inexhaustible treasure. One of the scholars said: "I know that my rezki is not eaten by others so calm my heart".<sup>7</sup> Fifth, tawadu' is down to earth. It is mentioned in a hadith that the mukmin is like a tame camel, if he is led he obeys and if commanded to sit on a rock then he sits. Sixth, tathowu' is that everyone should adapt his brother and not be arrogant and not be suspicious of him. If his opinion is contrary to his brother's, he puts his brother's opinion first and says silently: "it could be that my brother's opinion is better". And if he is convinced that his brother's opinion is wrong he reprimands him tactfully.<sup>8</sup>*

#### E. Theacher and student ethics

a. Characteristics of the ideal teacher:

- 1) The first obligation of the teacher to his students is to teach them the basics of aqidah so that they do not fall into kufur because of their stupidity of aqidah.<sup>9</sup>
- 2) An 'alim should be a role model for his students in aspect of honesty, clinging to noble morals and upholding Islamic law.
- 3) An alim should share his knowledge without being playful or reckless. Because doing negligence in teaching knowledge is considered negligent in jihad.

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<sup>7</sup> As-Syekh Abdullah Al-Harari, *As-Syarh Al-Qawim* (Beirut: Dar Al Masyari', 2013), p. 614

<sup>8</sup> *Ibid*, p. 615

<sup>9</sup> As-Syekh Abdullah Al-Harari, *As-Shirot Al-Mustaqim* (Beirut: Dar Al Masyari', 2015), p.172

- 4) An alim must get used to memorizing and enhancing knowledge and not forgetting it. The main point is: emphasizing the importance of good example in the person of the educator, where every behavior must reflect that he is warisatul anbiya'
- b. Characteristics of the ideal student:
- 1) A student should have a good intention in studying, which is to expect the pleasure of God.
  - 2) A student should know about ways of glorifying his teacher and thank him.
  - 3) When a student is trusted that his teacher made a mistake he should remind his teacher, if the teacher accepts then that is the real teacher. And if he refuses, the disciple should abandon his words and obey the sharia.<sup>10</sup>

## F. Conclusion

Islamic education is an effort to form students with Islamic personalities. Islamic education is also an effort to develop a person's outlook on life into a Muslim who develops through Islamic education and in his life attitude can be realized in the skills of daily life. As-syekh abdullah al-harari sees education as a medium to hone the mind and heart of man to be able to further analyze and choose which are best and the bad for himself. As-sheikh abdullah al-harari memandang the purpose of education is not only limited to the development of the individual, but the creation of harmonious social conditions with islamic values in it is also the purpose of education. Therefore, Saleh in social aspect also needs to be instilled in each individual in the educational process. As-sheikh abdullah al-harari strongly emphasized the importance of upright intentions, respect for the teacher. The purpose of education is the formation of students with Islamic personalities who must begin with the right intention in studying is the main foundation. This condition suitable with hadith of Rasulullah “*Innamal a'malu binniyaat*”. Science includes the sciences contained in the qauliyah verses and the knowledge resulting from the research of the kauniyah verses. A claimant of knowledge should have

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<sup>10</sup> As-Syekh Abdullah Al-Harari, *Jami'ul Khoirot* (Beirut: Dar Al Masyari', 2017), p. 133

good morals especially to the teacher who gives knowledge to him. A teacher should be an example for his students, especially about attitude.

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