

THE URGENCY OF IMPROVING SOCIAL PIETY IN THE PERSPECTIVE OF TARBAWI HADITH (HERMENEUTIC ANALYSIS ABOUT COMMUNITY LIFE)

Khamim*

Abstract

The issues of moral degradation are increasingly widespread. Developments have more or less given their influence on human personality, including Muslims. Tracing back, many hadith have told us about the importance of cultivating superior morals and personality. This article will examine the importance of fostering social piety in the perspective of tarbawi hadith. Hermeneutic analysis using a qualitative approach to literature study becomes a tool for a more comprehensive new synthesis. From the analysis, it can be concluded that moral education is indeed often alluded to in various hadiths of the Prophet. This is not surprising anymore considering the main mission of the Prophet Muhammad sent by Allah SWT to this world is to perfect morals. Moral education certainly comes from strong faith in humans. Strong faith will bring about noble character, which is then called individual piety. Individual piety can be seen from ritual piety and certainly will lead to social piety. Community life is not as easy as imagined, because it requires good interpersonal sensitivity and quality. That is why the Prophet often reminded Muslims to get used to social piety, starting from the ethics of visiting and being able to receive guests, or also the elegant ways of living. Of course social piety can start from small things such as answering greetings, visiting sick people, arranging bodies, fulfilling invitations, or also praying for our brothers who sneeze. Good social piety will certainly strengthen ukhuwah Islamiyah. All of this is expected to create a superior Islamic civilization. Therefore, in tarbawi hadith, social piety is indeed important to be cultivated in daily life.

* Institut Agama Islam Negeri Kediri, Jl. Sunan Ampel No 7, Ngronggo, Kediri, Jawa Timur 64127 Indonesia. Email: khamim.musa@yahoo.com

Keywords: Morals, Social Piety, Hadith

ملخص

تنتشر قضايا التدهور الأخلاقي في المجتمع تزداد على مر الزمان. كيف لا، مراحل تطور العصر أكثر أو أقل تأثيراً على جانب الشخصية الإنسانية، الخطر يستهدف الجميع بما في ذلك المسلمين. ثم إننا إذا نظرنا مرة أخرى في القائمة المذكورة، من الحديث النبوي والذي يتضمن قول الرسول الكريم يدل على أهمية ترقية الأخلاق الحسنة في المجتمع التي سيتم توسيعها في مشارق الأرض. ستدرس هذه المقالة عن أهمية تعزيز الأخلاق الإجتماعية من منظور الحديث التربوي. استخدام هذا التحليل التأويلي النهج نهجاً نوعياً مع نوع البحث الوصفي باستخدام الدراسة المكتنية لجذب توليفة جديدة أكثر شمولاً. من التحليل الذي قام به الباحث، يمكن الاستنتاج به أن كثيراً ما يذكر الحديث في تربية الأخلاق. هذا ليس من المستغرب، بالنظر إلى أن مهمة البعثة الرئيسية لرسول الله ﷺ إلى هذه الدنيا لإتمام مكارم الأخلاق. بالطبع، أن تنمية التربية الأخلاقية في المجتمع التي وردت من الإيمان القوي بالبشر. والإيمان القوي سوف يؤدي إلى الأخلاق الكريمة، والذي سمي بعد ذلك التقوى الشخصي. يمكن رؤية التقوى الشخصية من طقوس التقوى الشخصي في جميع الأماكن، وبالتأكيد سوف تتحول إلى التقوى الاجتماعي. العيش بين يدي المجتمع ليس سهلاً كما يتصور الناس في كثير الأحيان، لأنه يتطلب إلى حساسية وجودة شخصية جيدة. لذلك ذكر ونصح الرسول ﷺ المسلمين في كثير من الأحيان بالاعتناء على التقوى الاجتماعي. بدأ من الأخلاق عند زيارة واستقبال الضيوف وفي الأحياء المجاورة. وبالطبع يمكن بدء التقوى الاجتماعي من الأشياء الصغيرة مثل إلقاء السلام ورد السلام و عيادة المريض و اتباع الجنازة و إجابة الدعوة وتشميت العاطس. التقوى الاجتماعي الجيد سيعزز الأخوة الإسلامية. كل هذا من المتوقع أن يكون قادراً على تحقيق الحضارة الإسلامية المتفوقة. لذلك، في منظور الحديث التربوي، فإن التقوى الاجتماعي مهمة لتزرع ومعتادة في الحياة اليومية.

مفتاح الكلمات: الأخلاق، التقوى الاجتماعي، الحديث التربوي.

Abstrak

Isu-isu degradasi moral semakin hari semakin merebak. Bagaimana tidak, perkembangan zaman sedikit banyak telah memberikan pengaruhnya pada sisi kepribadian manusia, termasuk umat Islam. Apabila kita cermati ulang, dalam hadis telah banyak diriwayatkan mengenai pentingnya memupuk akhlak dan keribadian unggul yang nantinya akan meluas dan membumi. Artikel ini akan mengkaji tentang pentingnya menumbuhkan kesalehan sosial dalam perspektif hadis tarbawi. Analisis hermeneutik menggunakan pendekatan kualitatif berjenis studi kepustakaan menjadi alat untuk menarik sintesa baru yang lebih komprehensif. Dari analisis yang telah dilakukan, dapat disimpulkan bahwa pendidikan akhlak memang sering disinggung dala berbagai hadis Rasulullah. Hal ini tidak mengherankan lagi mengingat misi utama Nabi Muhammad SAW diutus Allah SWT ke dunia ini adalah

untuk menyempurnakan akhlak. Pendidikan akhlak tentu saja bersumber dari keimanan yang kuat dalam diri manusia. Iman yang kuat akan memunculkan akhlak mulia, yang kemudian disebut dengan kesalahan individual. Kesalahan individual akan dapat dilihat dari kesalahan ritual dan tentunya akan berdiferensiasi menjadi kesalahan sosial. Hidup bermasyarakat tidak semudah apa yang dibayangkan, karena ia memerlukan kepekaan dan kualitas interpersonal yang baik. Karena itulah Rasulullah sering kali mengingatkan umat Islam untuk membiasakan diri menuju kepada ranah kesalahan sosial. Mulai dari etika bertamu dan adab menerima tamu, atau juga cara-cara hidup bertetangga yang elegan. Tentu saja kesalahan sosial dapat dimulai dari hal-hal kecil seperti menjawab salam, menjenguk orang sakit, menguruskan jenazah, memenuhi undangan, atau juga mendoakan saudara kita yang bersin. Kesalahan sosial yang baik tentu akan mempererat ukhuwah Islamiyah. Semua ini diharapkan akan dapat menciptakan peradaban Islam yang unggul. Oleh karena itu, dalam kacamata hadis tarbawi, kesalahan sosial memang penting untuk ditumbuhkan dan disemaikan dalam kehidupan sehari-hari.

Kata Kunci: Akhlak, Kesalahan Sosial, Hadis.

Introduction

Moral decline is an issue that is always discussed. The moral decline is a result of causes that precede it. Many scientific discussions have been carried out to unravel the problem. The majority of the discussion results lead to concrete solutions in the form of moral education that can lead towards a broader aspect of social piety.

Before discussing about social piety, it should be explained at a glance about moral education which in educational language is better known as character education. In Islam, character education is historically the main content of the preaching of the prophets. The Prophet was sent by God to perfect human morals. This is a strong indication that superior civilization can only be achieved through noble character.¹ Humans are blessed with reason and heart who have the choice and authority to choose their way of life. Therefore, it is necessary to educate the mind and heart so that it leads to superior quality of faith, character, and social piety in order to achieve superior civilization as well.

¹ Bambang Q-Anees and Hambali, *Pendidikan Karakter Berbasis Al-Qur'an* (Bandung: Simbiosis Rekatama Media, 2008), 100.

Social piety originating from moral education is the core of Islamic education, where guidance and direction are religious teachings that are intended for people to wholeheartedly believe in the existence of Allah, obedient and submissive in carrying out His commands both worship and muamalah. In other words, religious education must be based on the philosophy of Islamic teachings, containing teachings that are in accordance with the scope of Islamic law, using methodologies that are in harmony with Islamic teachings and have lifelong education.² Moral education contains the values of the great and noble qualities of goodness so as not to make contempt for the culprit, but Satan always damages his mind and religion, if he cannot fortify himself with revelation (religious knowledge).³

The attention of scholars to Islamic education is very enthusiastic, so that some educational research conducted before, among others, M. Thayyib raised the "Values of Moral Education in the Koran, Reviewing Surat al-Hujurat verses 11-13". The results of his research explained that moral education in the Surah provides Islamic values, namely upholding mutual respect, *zusunuzan*, *taāruf* and egalitarian attitudes in educating so that all can provide a foundation of Islamic education oriented towards the realization of godly human beings, both ritual and social.⁴

As'aril Muhajir in the research "Educational Objectives in the Perspective of the Qur'an" mentions three important things, namely: First, to produce complete human beings in the joints of life; second, to create a comprehensive human being from the dimensions of religion, culture and science; third, to create humans who are aware of their function as servants of God and heirs of the Prophet.⁵ M. Abdillah Subhin in his research "Forming Akhlaqul Karimah in Children in the Perspective of Islamic Education", said that the importance of al-karimah moral education since it finally became a trained person with a starting point in the main teaching sources, namely the Qur'an and Hadith.⁶ The same thing was expressed by Muslima in "Counseling in Human Education According to the Islamic Concept" the results of the study stated that the attention of the Qur'an to

² Moh. Haitami Salim, *Pendidikan Agama dalam Keluarga: Revitalisasi Peran Keluarga dalam Membangun Generasi Bangsa yang Berkarakter* (Jakarta, Ar-Ruzz Media, 2013), 30.

³ Ibnu Taimiyah, *Daqaiq al-Tafsir* (Damshiq: Muassasah Ulum al-Qur'an, 1404), 118.

⁴ M. Thoyyib, "Nilai-nilai Pendidikan Akhlak dalam al-Quran (Telaah Surat al-Hujurat ayat 11-13)", *Al-Hikmah*, Vol.2, No. 2, September 2012, 215.

⁵ As'aril Muhajir, "Tujuan Pendidikan Dalam Perspektif Al-Qur'an," *Al-Tahrir*, Vol.11, No.02 (November 2011), 258.

⁶ M. Abdillah Subhin, "Membentuk Akhlaqul Karimah Pada Anak Dalam Perspektif Pendidikan Islam," *Edukasia* Vol. 5, No. 1 (Juni 2017), 47-48.

Islamic education by providing good development of morals from the family to the community.⁷

Some of these studies have spurred writers to discuss the importance of fostering social piety in the perspective of the prophetic hadith. To explore the discussion in this article, the author uses qualitative methods in the form of library research. The data collection chosen is descriptive interpretative, where the data obtained from several literatures will be analyzed and reinterpreted so that the meaning is comprehensive and representative.⁸ This is, the traditions relevant to the discussion of this article can be interpreted comprehensively, both explicitly and implicitly so that a more concrete and easy to understand synthesis is obtained. The discussion will begin with the forms of social piety exemplified by the Prophet in his traditions, then analyzed and synthesized towards the urgency of social piety.

The etiquette of Visiting and Receiving Guests according to Sunnah

Islam regulates all aspects of life, including the subject of visiting and receiving guests. For this aspect, a hadith that is often referred to is the muttafaq hadith, as the following:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَدْعُورٌ فَقَالَ اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلَاثًا فَلَمْ يُؤْذِنْ لِي فَرَجَعْتُ فَقَالَ مَا مَنَعَكَ قُلْتُ اسْتَأْذَنْتُ ثَلَاثًا فَلَمْ يُؤْذِنْ لِي فَرَجَعْتُ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَأْذَنْتَ أَحَدَكُمْ ثَلَاثًا فَلَمْ يُؤْذِنْ لَكَ فَلْيَرْجِعْ فَقَالَ وَاللَّهِ لَتَقْبِلَنَّ عَلَيْهِ بِنَيْتِهِ أَمِنْكُمْ أَحَدٌ سَمِعَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبِي بْنُ كَعْبٍ وَاللَّهِ لَا يَفُومُ مَعَكَ إِلَّا أَصْعَرَ الْقَوْمَ فَكُنْتُ أَصْعَرَ الْقَوْمَ فَفُومْتُ مَعَهُ فَأَخْبِرْتُ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ قَالَ ابْنُ الْمُبَارَكِ أَخْبَرَنِي ابْنُ عُيَيْنَةَ حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ سَمِعْتُ أَبَا سَعِيدٍ بِهَذَا⁹

(BUKHARI - 5776): Ali bin Abdullah had told us, Sufyan had told us, Yazid bin Khushaifah had told us, from Busr bin Sa'id from Abu Sa'id Al Khudri he said; "I have been in the Majlis, the Ansar people, Abu Musa suddenly came in a frenzy, then said:" I (earlier) asked Umar permission three times, but he did not give me permission, so I would go home, then Umar asks; "What makes you want to go back home?" I replied; "I (earlier) asked for permission three times, but I was not given permission, so I want to go back home,

⁷ Muslima, "Konseling Dalam Pendidikan Manusia Menurut Konsep Islam," *Edukasia* Vol. 1, No. 1 (June 2015), 48.

⁸ Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), 169-170.

⁹ Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ṭūq al-Najāh, 1422), 54. See also Al-Hāfiẓ Abī al-Ḥusain bin Salim bin al-Ḥajāj al-Qusyairi al-Naisāburi, *Ṣaḥīḥ Muslim* (Riyāḍ: Bait al-Afkār al-Dawliyah, 1998), 1694. Similar Hadith could be found in 8 places: Sahih Muslim No. 4006; Sunan Abu Dawud No. 4509; and Musnad Ahmad No. 10605, 10718, 18689, 18786, 18846, and No. 18915.

because the Messenger of Allah 'alaihi wasallam said:" If one of you asks for permission, but is not given permission, he should return home. "Then Umar also said:" By Allah, really you must give me one clear proof, "(said Abu Musa)" Have any of you heard of the Prophet sallallaahu 'alaihi wasallam? "Then Ubay bin Ka'ab spoke up "By Allah, there is no one who will be with you but the youngest of them, whereas I am the youngest." Then I went with him to meet Umar, and I also told Umar that the Prophet sallallaahu 'alaihi wasallam said like that." And Ibn Mubarak said; had told me Ibn Uyainah had told me Yazid ibn Khushaifah from Busr bin Sa'id I heard Abu Sa'id like this.

According to ijma' ulama, asking for the permit is based on the Qur'anic and Sunnah arguments which explain the term. As for the sunnah, if someone said greetings and asked for permission to enter as much as three times then collected between greetings and permits as explained in the Qur'an. But they disagreed, were they given the priority to give a greeting and then asked for permission? Or prioritize permission then the correct greetings in the same way as sunnah. According to the Muhaqqih, there are three things in entering a house that must be considered, namely; first, put the greeting first by saying "Assalamu 'alaikum" and asking if I may enter. Second, ask permission first. Third, the opinion chosen by al-Mawardi and our followers is that if a request for permission has been obtained from the host, then before entering the house, ask permission first and then greet.¹⁰

If someone is a guest from a close or distant relative, near or far neighbor, then he should glorify his guest, as the Prophet Muhammad SAW said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ بِالْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ بِالْآخِرِ فَلْيُكْرِمْ صَبِيَّهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ بِالْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ¹¹

(BUKHARI - 5559): Qutaibah bin Sa'id told us, Abu Al Ahwash told us, from Abu Hashin from Abu Shalih of Abu Hurairah he said; The Prophet

¹⁰ Yahya bin Sharf bin Mari al-Nawawi, *Al-Manhaj Sharh Sahih Muslim al-Nawawi* (Beirut: Dāral-Ihyaal-Turathal-Arabi, 1392), 130.

¹¹ Muhammad bin Ismā'il bin Ibrāhīm bin al-Mughīrah bin al-Bukhārī, *Ṣaḥīḥ al-Bukhārī...*, 11. Lihat juga Ahmad bin Hanbal, *Musnad al-Imām Ahmad bin Hanbal* (Beirut: Muassasah al-Risalah, 1997), 45. Similar Hadith could be found in 31 places: Sahih Bukhari No. 5560, 5670, 5671, 5673, 5994; Sahih Muslim No. 67, 68, 69, 3225; Sunan Abu Dawud No. 3256 dan 4487; Sunan al-Tirmidhi No. 1890 and 2424; Sunan Ibn Majah No. 3662, 3665, dan 3961; Musnad Ahmad No. 6332, 7307, 9223, 9588, 9591, 11301, 15775, 15779, 19403, 22398, 23268, 25906, and 25908; serta Sunan al-Darimi No. 1948 and 1949.

sallallaahu 'alaihi wasallam said: "Whoever is to Allah and the Last Day, do not disturb his neighbors, whoever believes in Allah and the Last Day should glorify his guests and whoever believes in Allah and the Last day should say well or be silent."

This Hadith provides an explanation for mankind that people who believe in Allah and the final day should glorify their guests. This shows the measure of a Muslim's faith. In other words, the quality of a Muslim can be measured when it can and does not glorify and entertain guests according to the limits imposed. Receiving and entertaining guests is limited to three days and afterwards it is not lawful for him to allow his guests to stay at home until he allows his guests to leave.¹² We can understand this from the following words of the Prophet:

حَدَّثَنَا عَنْدُ اللَّهِ بْنِ يُوسُفَ حَدَّثَنَا اللَّيْثُ قَالَ حَدَّثَنِي سَعِيدُ الْمُقْبَرِيِّ عَنْ أَبِي شَرِيحِ الْعَدَوِيِّ قَالَ سَمِعْتُ
 أُدْنَاهُ وَأَبْصَرْتُ عَيْنَايَ حِينَ تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَنِيفَهُ جَائِزَتَهُ قَالَ وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ
 قَالَ يَوْمٌ وَلَيْلَةٌ وَالصَّنِيفَةُ ثَلَاثَةُ أَيَّامٍ فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ¹³

(BUKHARI - 5560): Abdullah bin Yusuf told us, Al Laits told us, he said, he had told me Sa'id Al Maqburi from Abu Syuraih Al 'Adawi he said; "I have heard with both my ears and seen with my eyes when the Messenger of Allaah alaihi wasallam said his words:" Whoever believes in Allah and the Last Day should glorify his neighbor, and whoever believes in Allah and the Last Day should glorify his guests, and honor him " he asked: "What is meant by watching him O Messenger of Allah? " he replied: "that is at noon and night, visit it three days, more than that is charity for the guest." And he said: "Whoever believes in Allah and the last day, he should say well or be silent."

Ibn al-Jauzi explained that a person's glory is when he glorifies guests by expecting the pleasure of Allah and the dishes served are halal. But if the food is forbidden, he will not get a reward from Allah. Then khamr or something that is not pleaded by God is served to his guests, surely both will come on the Day of Judgment in a state of hanging like this and that and is doomed to this and this. Both of them came walking on shirat and each one of them denounced his brother by saying "Allah has cursed you ...".¹⁴ The

¹² Ibnu Qayyim al-Jauziyah, *Zād al-Ma'ād fī Hadyi Khair al-'Ibād* (Beirūt: Muasasah al-Risālah, 1994), 658.

¹³ Muḥammad bin Ismā'il bin Ibrāhīm bin al-Mughīrah bin al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*..., 100.

¹⁴ Ibnu al-Jauzi, *Bustān al-Wā'izin wa Riyāḍ al-Sāmi'i* (Beirūt: Muasasah al-Kutub al-Thaqāfiyah, 1998), 49.

orders in the hadith made scholars differ in their place, some say farḍu ain and some mean farḍu kifāyah. Apart from all that, glorifying guests includes noble character and the Prophet's Sunnah.¹⁵

From this explanation we can understand that either visiting or glorifying guests is a recommendation that is in accordance with the Sunnah of the Prophet. In addition to the rights and ethics of visiting, there are also obligations and adab in honoring guests. It does not mean that we have to strive for what we do not have just to glorify guests, but the essence is the limits of propriety that guests are the people who are obliged to glorify as best we can. So this is not a matter of quantity, but more towards quality.

Maintaining Harmony among Neighbors

Humans are social beings. Surely they cannot live alone without anyone's help. Thus, it is very natural that the Messenger of Allah gave direction regarding living in harmony with neighbors. Hadith that can be referred to is as follows:

حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ حَدَّثَنَا ابْنُ أَبِي ذُنُبٍ عَنْ سَعِيدٍ عَنْ أَبِي شُرَيْحَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ قَبْلَ وَمَنْ بَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ تَابَعَهُ سَنَابَهُ وَأَسَدُ بْنُ مُوسَى وَقَالَ حُمَيْدُ بْنُ الْأَسْوَدِ وَعُثْمَانُ بْنُ عُمَرَ وَأَبُو بَكْرٍ بْنُ عِيَّاشٍ وَشُعَيْبُ بْنُ إِسْحَاقَ عَنْ ابْنِ أَبِي ذُنُبٍ عَنِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ¹⁶

(BUKHARI - 5557): Ashim bin Ali has told us, Ibn Abu Dzi'ib told us, from Sa'id of Abu Shuraih that the Prophet sallallaahu 'alaihi wasallam said: "By Allah, do not believe, for Allah's sake do not believe , for Allah's sake do not believe. " Asked of him; "Who does not believe, O Messenger of Allah?" he said: "That is a person whose neighbors do not feel safe with the disorder." This history is also confirmed by Syababah and Asad ibn Musa. And said Humaid bin Al Aswad, Uthman ibn Umar, Abu Bakr bin 'Ayyasy and Shu'aib bin Ishaq from Ibn Abu Dzi'b from Al Maqburi from Abu Hurairah. "

In this hadith, the Prophet Muhammad vowed that the believer would not disturb or fret about him because people hurt neighbors were not called believers until he strengthened with oaths and repeated them three times. In other words, someone who interferes with their neighbors does not have the perfect degree of faith so that it should be for every believer to be careful about doing something that makes their neighbors unsafe, leaving

¹⁵ Badruddīn al-'Aini al-Ḥanafī, *Umdat al-Qāri* (Beirut: Dār al-Kutub al-Ilmiyah, 2006), 201.

¹⁶ Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin al-Bukhārī, Ṣaḥīḥ al-Bukhārī..., 10.

acts that are forbidden by God and trying to carry out the deeds that He desires.¹⁷ The act of making a neighbor's insecurity causes him to feel worried about his security, such as cunning, treachery, wrongdoing and hostility towards both speech and deeds.¹⁸ The person who makes his neighbor feel disturbed for the immorality committed by someone who causes him not to go to Heaven, as the Prophet Muhammad SAW said: "People who disturb their neighbors will not enter Heaven."¹⁹

Even in other traditions, the Prophet Muhammad SAW posed a threat that people who tyrannize and deceive their neighbors will not go to heaven. It also shows a deterrent to Muslims not to harm or disturb their neighbors, as stated in the Muslim history with the chapter "Bāb Bayāni taḥrīmi Idha 'al-Jāri".²⁰ The right solution in overcoming and solving the problem, the Messenger of Allah taught his ummah to maintain oral and deeds so that they were safe from actions that disturbed their neighbors who were Muslim. As said by the Prophet Muhammad SAW, which means: "The Muslim who survives is the person who survives the verbal and his hand (his actions) and leaves something that is forbidden by Allah."²¹ In addition, to build and prove a good person is not to silence his neighbor more than three day and solve problems by deliberating so that harmony between neighbors can be established well.

The neighbor is specifically a close relative who lives in the neighborhood, so he has the right to stay. In general, neighbors include Muslims, infidels, slaves, wicked people, people who are honest, hostile, strangers, people who are beneficial or madharat, people whose homes are near or far away. All of them have the right to get awards and good respect.²² If they are relatives and Muslims, then they have neighboring rights, the right to establish kinship, and the rights to Islam. If they are Muslim and there is no relationship between relatives, he has neighboring rights and Islamic rights. If there is no kinship and not a Muslim then he only has the right to neighbor. With these criteria, all Muslims must show good morals to

¹⁷ Ibnu Bāṭal, *Sharḥ Ṣaḥīḥ al-Bukhārī* (Riyāḍ: Maktabah Al-Rusy, 2003), 221.

¹⁸ Muḥammad al-Uthaimin, *Sharḥ Riyāḍ al-Ṣāliḥīn* (Riyāḍ: Madār al-Waṭan, 1426), 364.

¹⁹ Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal...*, 292.

²⁰ Al-Hāfiẓ Abī al-Ḥusain bin Salim bin al-Ḥajāj al-Qusyairi al-Naisāburi, *Ṣaḥīḥ Muslim...*, 50.

²¹ Sulaimān bin al-Asy'ath al-Sijistāni, *Sunan Abū Dāwūd* (Beirūt: Dār al Kutub al-Arabi, t.t.), 312.

²² Khalid bin Jam'ah bin Utsman al-Kharaz, *Mausū'at al-Akhlāq* (Kuwait: Maktabah Ahl al-Athar, 2009), 371-372.

their neighbors both to fellow Muslims and non-Muslims so that harmony in the community remains well established.

Cultivating Social piety

Individual piety or ritual is an obligation of every Muslim. However, sometimes this is not accompanied by social piety which reflects the quality of his faith. That is why the Prophet gave a tutorial on how to foster social piety for his people, as the following hadith:

حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنِ الْأَوْزَاعِيِّ قَالَ أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيطُ الْعَاطِسَاتِ بَعَهُ عَبْدُ الرَّزَّاقِ قَالَ أَخْبَرَنَا مَعْمَرٌ وَرَوَاهُ سَلَامَةُ بْنُ رُوْحٍ عَنْ عُقَيْلٍ²³

(BUKHARI - 1164): Muhammad told us, 'Amru ibn Abu Salamah told us, from Al Awza'iy said, had told me Ibn Shihab said, had told me Sa'id bin Al Musayyab that Abu Hurairah radiallahu 'anhu said; I heard the Prophet sallallaahu 'alaihi wasallam said: "There are five rights Muslims to other Muslims, namely: answering greetings, visiting the sick, accompanying bodies, fulfilling invitations and praying for those who sneeze". This hadith was narrated also by 'Abdur Razaq saying, had preached to us Ma'mar and related to him Salamah ibn Rauh from ' Uqail.

The very concrete training mentioned in the hadith indicates that social piety can start from simple things. The five rights of Muslims over other Muslims will be discussed further in a more comprehensive way as follows:

1. Respond to Greetings

Greetings means prayers. That is to say, when people say salam, in fact he is praying for the person he speaks. So do not be surprised if answering the greeting must be done by a Muslim when other Muslims say salam to him. This is relevant to the verse:

وَإِذَا حَيَّيْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

Meaning: If you were honored with reverence something, then please reply to honor it with the better of him, or get even respect it (with similar). Verily Allah counts everything. (Q.S. al-Nisa (4): 86)

²³Muhammad bin Isma'il bin Ibrahim bin al-Mughīrah bin al-Bukhāri, *Ṣaḥīḥ al Bukhāri* ..., 71. Similar hadith could be found in 2 places: Sunan Ibn Majah No. 1425; and Musnad Ahmad No. 8047.

The Messenger of Allah also gave an assessment of how one should answer the greeting that was said to him through the following hadith:

Imran bin ainusain ra. said, there was a man who came to the Prophet SAW then said: "Assalāmu 'alaikum". So he replied, sitting down and say *ten*, the others came to the Prophet and say "Assalamu 'alaikum Waraḥmatullah" then he answered then sit down and say *twenty*, and others came later to say a complete "Assalamu' alaikum Waraḥmatulhah Wabakātuh" then he answered last sit down and say *thirty*. (HR. Abū Dāwud).²⁴

2. Visiting the sick

Visiting sick people is an act that is stated based on ijma '. Al-Bukhari obliging by creating a sub-chapter "Chapter Wujub" Iyādat al-Marīḍi (Chapter shall visit the sick). Ibn Baṭāl said that the possibility in question was mandatory for kifāyah such as feeding hungry people and releasing prisoners. The possibility of what is meant by the hadith is sunnah based on the provisions of al-Dawadi and Jumhur Ulama.²⁵

3. Accompanying the body

Delivering bodies to the grave is a good deed that every Muslim must do as a form of hablun min al-Nās (good relations with humans). Delivering corpses is a sunnah for those who want to carry it out.²⁶ Also circumsised for the introduction of the corpse to be in front of the body as was done by the Prophet Muhammad, Abū Bakar, Umar and Uthmān.²⁷

4. Attending Invitation

Meeting the invitation is an act that should be fulfilled by every Muslim. The invitation was a marriage and this was strengthened by another hadith Ibn Umar that if you were invited to attend a wedding reception, then go to him. One hadith is diverse so that one another explains to each other.²⁸ As for the commands in the hadith walimah, according to Imam al-Nawawi, there are differences of opinion, whether obligatory or sunnah. The valid opinion according to our school is farḍu ain for everyone who is invited unless there is a reason for the Uthhur

²⁴ Sulaimān bin al-‘Ash’ath, *Sunan Abī Dāwud* (Riyāḍ: Baitul Afkār Al- Dawliyah, t.t), 558.

²⁵ Asy-Syaukani, *Nailal-Authar* (Riyad: Bait al-Afkar al-Dawliyah, t.t) juz 4,42.

²⁶ AbūIshāq al-Syirāzi, *al-Muhadhab* (Beirūt: Dār al-Kalām, 1992), 136.

²⁷ Al-Amir ‘Alaudīn Ali bin Balbān al-Fārisi, *ṢaḥīḥIbniHibbān* (Beirūt:Muasasah al-Risālah, 1993), 320.

²⁸ Aḥmad bin Ali bin Ḥajar al-Asqalāni, *Fathu al-Bāri* (Beirūt: DāralMa“rifah,t.t),246.

while other than walimah is a sunnah, and this is also confirmed by Jumhur Ulama and Mālik.²⁹

5. Pray for People Who Sneeze

Ibn Mufliḥ al-Maqḍisi by quoting the opinion of Ibn Athīr in the book of al-Nihāyah said that praying for people to sneeze is a kindness and blessing.³⁰ Some scholars say, praying for a person who sneezes is fardhu ain based on the words of Prophet Muhammad SAW "If one of you sneezes, please say al-Ḥamdulillah then it becomes an obligation for every Muslim who hears it to answer "Yarḥamukallah".³¹ Even reinforced by other traditions, "those who hear" Yarḥamukallah "should say" Yahdikumullah wa Yuṣliḥu Balakum "as the words of Prophet Muhammad SAW:

"From Abū Hurairah ra. from the Prophet SAW said "If one of you sneezes then let him say" Al-Ḥamdulillah "and let the brother or friend (who hears) say" Yarḥamukallah "and if someone sneezes to hear the answer let him say Yahdikumullah wa Yuṣliḥu Balakum".³²

Raising the Islamic Brotherhood

Islamic brotherhood is the goal of social piety discussed throughout this article. The noble goal of the unity of Muslims is the core of social life, where later it is hoped that there will be no more things that make life uncomfortable. Rasulullah's Hadith concerning the importance of maintaining Islamic brotherhood can be observed in the following Sahih Bukhari:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْبٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ³³

²⁹ Abū Ṭib Muḥammad Shams al-Haq al-Aẓīm Abādi, *Aun al-Ma'būd* (Beirūt: Dar al-Kutub al-Ilmiyyah, 1415), 145.

³⁰ Ibnu Mufliḥ al-Maqḍisi, *Adab al-Shar'iyyah* (Beirūt: Al-Muassasah al-Risālah, 1999), 452.

³¹ Muḥammad bin Aḥmad Salim al-Safārini al-Ḥanbali, *Ghida' al-Bāb Sharḥ Manzumat al-Adab* (Beirūt: Dār al-Kutub al-Ilmiyyah, 1996), 342.

³² Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*..., 49.

³³ Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah bin al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*..., 164. Hadis yang semakna sekaligus penguat hadis ini dapat ditemui di 16 tempat, yaitu: Sahih Bukhari No. 6437; Sahih Muslim No. 4677; Sunan Abu Dawud

(BUKHARI - 2262): Yahya bin Bukair has told us Al Laits of 'Uqail from Ibn Shihab that Salim reported that 'Abdullah bin 'Umar radiallahu' anhum told him that the Messenger of Allaah alaihi wasallam said: "A Muslim is brother to other Muslims, he does not judge him and does not allow him to be hurt. Who helps his brother's needs, Allah will help his needs. Who removes a Muslim's troubles, then Allah removes one tribulation for him from the tribulations of the day of qiyamat And who covers (disgrace) a Muslim then Allah will close his shame on the day of the qiyamat".

This Hadith comes in connection with Suwaid bin Ḥanḍ who came out with Wā'il bin Ḥajr and was about to meet the Messenger of Allāh, then in the middle of the journey he (Wā'il) was intercepted by the enemy who wanted to torture him so that people found it difficult to finish until he swore, then I (Ḥanḍalah) swore that this was my brother, then they gave a way through. The incident was conveyed to the Messenger of Allāh, then he said: "Have you done good and honest with them?" Answered ḍanḍalah, yes, O Apostle. Then he said: "Muslims are brothers to other Muslims."

The Hadith explains the relationship of brotherhood between Muslims is a strong relationship between the two, as well as a strong relationship because of the nasab (descent) relationship which gives rise to al-Maḥabbah (feeling of love) and al-Mawaddah (affection), helping each other, helping, bringing every good or benefit and reject any ugliness or madarat. Brotherhood relations can also bring goodness so that they do not torment each other and do not allow one another among Muslims. Because tyranny can reduce the truth, his property, and his honor both good and wicked. Injustice in general is an act that is forbidden and the Qur'an has forbidden in many verses and letters.³⁴ Therefore, the Prophet always reminded his people as stated in his words: "From Abdillah bin Umar, from the Prophet SAW said: Injustice is a darkness on the Day of Judgment".³⁵

The Hadith also speaks of encouragement to help each other when there are Muslim brothers who need help. Because people are helping others, Allah will provide enough in their life needs. Even in another hadith it says "Allah will help his servant as long as his servant still helps his brother".³⁶ The Hadith further clarifies that Islamic brotherhood is indeed an obligation

No. 2834 dan 4248; Sunan al-Tirmidhi No. 1346; serta Musnad Ahmad No. 5103, 5388, 7756, 16029, 16047, 19397, 19405, 19767, 19768, 22129, dan 22145.

³⁴ Muḥammad Abdul Azīz al-Khulī, *Al-Adab al-Nabawi* (Beirūt: Dār al-Fikr, t.t), 53.

³⁵ Muḥammad bin Ismā'il bin Ibrāhīm bin al-Mughīrah bin al-Bukhāri, *Ṣaḥīḥ al-Bukhāri...*, 29.

³⁶ Al-Amir 'Alaudīn Ali bin Balbān al-Fārisi, *Ṣaḥīḥ Ibni Ḥibbān* (Beirūt: Muasasah al-Risālah, 1993), 292.

that must be emphasized. Especially if we live in a very pluralistic country, even religious issues that are *furu'iyah* can threaten national unity. Therefore, Islamic brotherhood must be enforced whenever and wherever.

Urgency and Implications of Social Piety in Community

The Prophet Muhammad SAW was an *uswatun hasanah* for the people since he became a Prophet until he became an Apostle as a messenger who gave good news to the Muslims and gave warnings or threats to polytheists. The good news and warning was conveyed by the Prophet to his people in the form of *aqidah*, worship, morals, and *muamalah*. Social piety in the form of moral education has been conveyed by the Prophet through his words, so that his people imitate and carry out something exemplified by the Prophet in all activities of community life. Moral education in the community is closely related to the element of faith that is in a person. In a number of hadiths, the Prophet said that morality in the life of his people must be linked to aspects of faith. Perfect faith will be able to encourage someone to do good deeds and on the other hand prioritize love for Allah in the form of worship. As He said: "The most perfect believer is the best person."³⁷

This makes us understand why faith and morals are related. Even both of them are often stated with an expression that believers must be noble and people of noble character must have faith. On the contrary, people who do not believe must be morally wrong and people with bad morals must not believe. Asmara has a similar view on this matter that morality is a manifestation of faith. Because faith is the foundation of religion, it must take precedence before the others. Faith must be possessed before carrying out religious teachings. That is why Prophet Muhammad SAW in carrying out his preaching always prioritized the creed before the others.³⁸

Morals are not only the character of Islam, but also include all the existence of Islam in all its teachings. Even to *aqidah*, worship and *muamalah* such as politics, economics, in conditions of peace and war, all must be based on Islamic morality.³⁹ Therefore, in the context of *muamalah*, morality is indispensable for establishing human relations with other human beings. In this, the role of social piety is needed, because morality is the ultimate mission of the message of Islam, human helper on the scale of goodness on the Day of Judgment, a measure of one's quality in good terms and bad,

³⁷ Sulaimān bin al-Asy'ath al-Sijistāni, *Sunan Abū Dāwud...*, 345.

³⁸ Asmara, *Pengantar Studi Akhlak* (Jakarta: Raja Grafindo Persada, 2004), 95.

³⁹ Yusuf al-Qardhawi, *Pengantar Kajian Islam*, Terj. Setiawan Budi Utomo (Jakarta: Pustaka al-Kautsar, 2010), 103.

evidence and fruit of worship to Allah SWT, the main behavior that the Prophet often asked Allah SWT, and often mentioned in the Qur'an.

The context education about social piety and morality in society or muamalah in the hadith spoken by the Prophet Muhammad SAW is very influential on human life. Without good moral education, humans will tend to do things that are forbidden by religion. Good moral education can have implications for every human being while forming a discipline embedded in the soul that relies on the Qur'an and hadith in every step, and also creates emotional and spiritual intelligence in humans.⁴⁰

Moral education in society can lead them to the essential happiness, which is a perfect human being as a philosopher who has attained high levels of enlightenment. In addition, it can form human beings who are full of wisdom, brave and 'iffah (self-control) and apply justice (al-'Adalah). This can be formed if the moral education is implemented early through the process of formal and non-formal education in the form of learning.⁴¹ From this description, it can be said that the aspect of social piety which is the embodiment of one's faith has indeed been a priority for the Messenger of Allah to deliver the message of Islam to mankind.

Conclusion

The Messenger of Allah was sent to this world to perfect the morals of mankind. This shows how important the quality of faith is in every Muslim. Because it might be that when faith in someone is of superior quality, individual piety will be improved. The social piety of the community as a tangible manifestation of noble character and manifestation of one's faith in the earth will also be achieved. As we can understand from a number of hadith concerning important aspects of social piety, that the ideal social life is the key to Islamic brotherhood and the unity of humanity. So that if a person's social piety is good, then the life of the nation and state will also be better.

Community moral education in the view of hadith can provide inspiration and motivation in creating a life full of noble character. The teachings of moral education lead to social piety as the words of the Prophet in the life of society from education with a narrow scope to broad education.

⁴⁰ Andika Saputra, *Konsep Pendidikan Akhlak dan Implikasinya dalam Pendidikan Islam (Studi atas Pemikiran Syed Muhammad Naquib Al-Attas dan Ibnu Miskawaih)* (Yogyakarta: UIN-SUKA, 2014), 108.

⁴¹ Zainal Abidin, "Konsep Pendidikan Karakter Islam Menurut Ibnu Mas kawaih dan Implikasinya bagi Pendidikan Karakter Indonesia," *Jurnal TAPIS*, Vol. 14, No. 02 Juli-Desember 2014, 288.

Community education taught by the Prophet includes: visiting and receiving guests, maintaining good relations with neighbors, building social piety and building Islamic ukhuwah. Education is of course relevant and very important to be implemented in today's life. The more advanced science and technology is more or less increasingly distancing humans from noble character. Therefore, moral education in the community has implications for all the existence of Islam in all its teachings, both regarding faith, worship and muamalah such as politics, economics and others. In addition, forming a disciplined human, creates emotional intelligence and is spiritual, wise, brave, self-protecting and fair.

REFERENCES

- Abādi, Abū Ṭib Muḥammad Shams al-Haq al-Azīm. *Aun al-Ma'būd*. Beirut: Dar al-Kutub al-Ilmiyyah, 1415.
- Al-'Ash'ath, Sulaimān bin. *Sunan Abī Dāwud*. Riyāḍ: Baitul Afkār Al-Dawliyah, t.t.
- Al-Asqalāni, Aḥmad bin Ali bin Ḥajar. *Fathu al-Bāri*. Beirut: Dār alMa'rifah, t.t.
- Al-Bukhāri, Muḥammad bin Ismā'il bin Ibrāhīm bin al-Mughīrah bin. *Ṣaḥīḥ al-Bukhāri*. Beirut: Dār al-Ṭūq al-Najāh, 1422.
- Al-Fārisi, Al-Amir 'Alaudīn Ali bin Balbān. *Ṣaḥīḥ Ibnī Ḥibbān*. Beirut: Muasasah al-Risālah, 1993.
- Al-Ḥanafi, Badruddīn al-'Aini. *Umdat al-Qāri*. Beirut: Dār al-Kutub al-Ilmiyah, 2006.
- Al-Jauzi, Ibnu. *Bustān al-Wā'izin wa Riyāḍ al-Sāmi'i*. Beirut: Muasasah al-Kutub al-Thaqāfiyah, 1998.
- Al-Jauziyah, Ibnu Qayyim. *Zād al-Ma'ād fī Hadyi Khair al-'Ibād*. Beirut: Muasasah al-Risālah, 1994.
- Al-Kharaz, Khalid bin Jam'ah bin Utsman. *Mausū'at al-Akhlāq*. Kuwait: Maktabah Ahl al-Athar, 2009.

- Al-Naisāburi, Al-Hāfiẓ Abī al-Ḥusain bin Salim bin al-Ḥajāj al-Qusyairi. *Ṣaḥiḥ Muslim*. Riyāḍ: Bait al-Afkār al-Dawliyah, 1998.
- Al-Sijistāni, Sulaimān bin al-Asy'ath. *Sunan Abū Dāwūd*. Beirut: Dār al Kutub al-Arabi, t.t.
- Al-Syirāzi, AbūIshāq.*al-Muhadhab*. Beirut: Dār al-Kalām, 1992.
- Al-Uthaimin, Muḥammad. *Sharḥ Riyāḍ al-Ṣālihīn*. Riyāḍ: Madār al-Waṭan, 1426.
- Al-Maqḍisi, Ibnu Mufliḥ. *Adab al-Shar'iyyah*. Beirut: Al-Muassasah al-Risālah, 1999.
- Al-Hanbali, Muḥammad bin Aḥmad Salim al-Safārini. *Ghida' al-Bāb Sharḥ Manzumat al-Adab*. Beirut: Dār al-Kutub al-Ilmiyyah, 1996.
- Al-Khuli, Muḥammad Abdul Azīz. *Al-Adab al-Nabawi*. Beirut: Dār al-Fikr, t.t.
- Al-Qardhawi, Yusuf. *Pengantar Kajian Islam*, Terj. Setiawan Budi Utomo. Jakarta: Pustaka al-Kautsar, 2010.
- Asmara. *Pengantar Studi Akhlak*. Jakarta: RajaGrafindoPersada, 2004.
- Asy-Syaukani. *Nailal-Authar*. Riyad: Bait al-Afkar al-Dawliyah, t.t.
- Baṭal, Ibnu. *Sharḥ Ṣaḥiḥ al-Bukhāri*. Riyāḍ: Maktabah Al-Rusy, 2003.
- Ḥanbal, Aḥmad bin. *Musnad al-Imām Aḥmad bin Ḥanbal*. Beirut: Muassasah al-Risālah, 1997.
- Kaelan. *Metode Penelitian Agama Kualitatif Interdisipliner*. Yogyakarta: Paradigma, 2010.
- Muhajir,As'aril. "Tujuan Pendidikan Dalam Perspektif Al-Qur'an," *Al-Tahrir*, Vol.11, No.02 (November 2011).
- Muslima. "Konseling Dalam Pendidikan Manusia Menurut KonsepIslam," *Edukasia* Vol. 1, No. 1 (June 2015).

Q-Anees, Bambang dan Adang Hambali. *Pendidikan Karakter Berbasis Al-Qur'an*. Bandung: Simbiosis Rekatama Media, 2008.

Salim, Moh. Haitami. *Pendidikan Agama dalam Keluarga: Revitalisasi Peran Keluarga dalam Membangun Generasi Bangsa yang Berkarakter*. Jakarta, Ar-Ruzz Media, 2013.

Saputra, Andika. *Konsep Pendidikan Akhlak dan Implikasinya dalam Pendidikan Islam (Studi atas Pemikiran Syed Muhammad Naquib Al-Attas dan Ibnu Miskawaih)*. Yogyakarta: UIN-SUKA, 2014.

Subhin, M. Abdillah. "Membentuk Akhlaqul Karimah Pada Anak Dalam Perspektif Pendidikan Islam," *Edukasia* Vol. 5, No. 1 (Juni 2017).

Taimiyah, Ibnu. *Daqaiq al-Tafsir*. Damshiq: Muassasah Ulum al-Qur'an, 1404.
Thoyyib, M. "Nilai-nilai Pendidikan Akhlak dalam al-Quran (Telaah Surat al-Hujurat ayat 11-13)", *Al-Hikmah*, Vol.2, No. 2, September 2012.

Yahya bin Sharf bin Mari al-Nawawi, *Al-Manhaj Sharh Sahih Muslim al-Nawawi* (Beirut: Dar al-Ihya al-Turath al-Arabi, 1392), 130.

Zainal Abidin, "Konsep Pendidikan Karakter Islam Menurut Ibnu Maskawaih dan Implikasinya bagi Pendidikan Karakter Indonesia," *Jurnal TAPIS*, Vol. 14, No. 02 Juli-Desember 2014.