

The Concept Of Islamic Education In Achieving Mahabbah Rabi'ah Al-Adawiyah

Andi Hajar¹ , Moh. Natsir Mahmud² , Rahmi Damis³ , Salahuddin⁴ , Lisa Mery⁵

¹ Cand (Dr), Universitas Muhammadiyah Bone, Dirasat Islamiyah, <https://orcid.org/0000-0003-4648-2407>

²Prof, Universitas Islam Negeri Alauddin, Department of Dirasat Islamiyah.

³Dr. Universitas Islam Negeri Alauddin, Department of Dirasat Islamiyah.

⁴Dr. Universitas Islam Negeri Alauddin, Department of Dirasat Islamiyah.

⁵Dr. Universitas Indonesia Timur, Department of Law.

Received: 01.01.2016, Accepted: 01.01.2016

Abstract

The purpose of this study to analyze the role of moral aqidah learning in achieving Mahabbah Rabi'ah Al-Adawiyah. The concept of Islamic education is very important in its position to increase love for Allah SWT. The concept of this achievement can be done through learning morals that can shape the character of students. This research was conducted at a senior high Islamic school in Boné Regency, Indonesia. The research method used is qualitative with the subjects of research are the principal, teachers, parents, and students, totaling 10 people were determined by purposive sampling. The approach method that will be used in this research is the Sufistic approach and the pedagogical approach. The method of data collection in this study is through library research and field research methods. After the data is collected, the next process is data processing activities (data processing). The type of data through this research is qualitative data, where the data analysis technique is carried out through three stages (data reduction, data exposure, and conclusions). The aspect of aqidah contained in the moral aqidah learning material in Islamic education institutions for senior high schools in the district of Boné Indonesia is more focused on understanding the avoidance of shirk and the beauty of al-Asma-al-Husna. The role of these two materials is considered to be able to lead students to achieve mahabbah if the

¹ Cand (Dr), Universitas Muhammadiyah Bone, Dirasat Islamiyah, andihajar@stkipmuhammadiyahbone.ac.id, <https://orcid.org/0000-0003-4648-2407>

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² Prof, Universitas Islam Negeri Alauddin, Department of Dirasat Islamiyah

³ Dr, Universitas Islam Negeri Alauddin, Department of Dirasat Islamiyah

⁴ Dr, Universitas Islam Negeri Alauddin, Department of Dirasat Islamiyah

⁵ Dr, Universitas Indonesia Timur, Department of Law

teacher can provide a clear understanding and carry out the guidance process in the right way through learning methods that are following the learning material.

Keywords: Islamic Education, Akidah Akhlak, Mahabbah Rabi'ah Al-Adawiyah.

1. Introduction

Islam has a relationship with education. Both have a relationship that is organic-functional education which has functioned as a means to realize the goal of Islam. Islam prepares the basics in developing educational thinking, which is expected to give birth to a more advanced and developing education system. Islamic education is an attempt or effort informing the individual muslim, would have to go through a very long process in the sense that the results cannot be detected in a very short time. The role of Islamic education is to achieve harmonious living conditions and safe for human beings, irrespective of enis orientation and religion, and also to achieve balance in life (Syah, 2016).

Islamic education has a scope that covers all areas of human life on earth, where the life of this world should be used as a reward for the afterlife. Therefore, the formation of attitudes and amaliah in the human person will only be effective through the education process. So it can be understood that the science of Islamic education is crucial studied by every muslim who wish or aspire to be an educational system that was organized to run smoothly and achieve goals based on what is already the target, which is essentially Islamic education is an implementation of the love and compassion of Allah SWT, who revealed to His creatures on the surface of the earth, especially in humans. Allah SWT, has given a sense of love to every heart of his servants so comes a love of fellow beings, especially to his wife, children, and a love of possessions. The concept of love only for Allah is (Abitolkha & Muvid, 2021; Masri, 2013).

Mahabbah understanding of the teachings in the present context is indispensable in enhancing the love of Allah SWT and expect the pleasure of Allah SWT. Mahabbah concept is part of the development of Sufism has a role to perform character education in the present context serves to improve the spiritual and moral spirit of community in the face of the challenges of the ever-changing dynamics of the times (Abdurahman, 2018). Through Islamic education, applying the concept of love to Allah SWT completely can anticipate various abuses that damage human values so that when Allah SWT returns, humans will get true love from Allah SWT. For Rabi'ah, love for Allah SWT is the only driving force in all her activities, no longer because she is afraid of hell's chastisement or heaven's blessings; this is revealed in her minstrelsy. Nothing but everything because it is based on love and affection, which causes longing and obedience to Allah SWT. In his soul, there is no free space remaining to be filled with love for humans and hate against our fellow human beings.

Achievement at level Mahabbah, Rabi'ah take various paths or stages as the Sufis. Dignity has been achieved, not only by imitating or collect science alone but by training and character. According to the Sufis, the process of Rabi'ah al-Adawiyah's spiritual journey has achieved the maqam mahabbah and ma'rifat. However, before getting to the maqam stage. Rabi'ah first goes through other stages, namely, repentance, zuhud, patience, gratitude, wara "and ridha". These stages she exceed as the manifestation of his love for God. Therefore, the concept of Islamic education in achieving mahabbah

Rabi'ah Al-Adawiyah referred this article is an attempt to trace the shape of moral aqidah lesson, its implementation, and its role in achieving mahabbah Rabi'ah Al-Adawiyah.

The study of Islamic education, as conducted by (J. Mark Halstead, 2002) in his research, provides a study of Islamic education based on the concept of Zahra al-Zeera, a perspective on wholeness and holiness. (Mohammad Thalib, 2008) his research discusses the role of Islamic education in combining knowledge, politics, and interacting social networks. The other study (Rafikov et al., 2021) focused on assessing the impact of Islamic education in shaping the character and moral, while research (Ubaidillah et al., 2021) conducted a study of the role of Islamic education in keeping multiculturalism within a nation. This study takes aspects that previous researchers have not studied, which are related to the role of Islamic religious education in achieving Mahabbah Rabi'ah Al-Adawiyah or more to the love of Allah SWT from his servants. The concept of Mahabbah Rabi'ah Al-Adawiyah in the study of Sufism means loving Allah SWT implies obedience to Allah SWT and at the same time hates attitudes that are against Allah SWT. Mahabbah is the highest spiritual level in Islam to understanding the meaning love on life toward love for Allah SWT (Setiawan et al., 2017).

Islamic educational institutions are an appropriate means of teaching the love of God and apply them to life. Students are given doctrine in implementing the love of Allah SWT through observance or other social activities following the teachings of Islam. However, a phenomenon that occurs at this time, there are still many students who do anything that is not following the perspective of Mahabbah, such as pregnant outside of marriage, drunkenness, brawls, demonstrations vandalizing public property, murder, narcotics, and misconduct more. This, of course, causes anxiety for everyone, especially for educators. This shows that the condition of the students currently at the level of the slump in which the educational goals to be achieved are still very far from expectations.

The survey results of 2012 the Central Statistics Agency (BPS) reported that the teenage pregnancy rate in the 15-19 age reached 48 out of 1,000 pregnancies. According to the Demographic and Health Survey (2012), the national average maternal mortality rate (MMR) reached 359 / 100,000 live births. Deaths caused by abortion are recorded at 30%. The Australian Consortium In Country Indonesia Studies (2013) showed that in 10 major cities and 6 districts in Indonesia, there were 43% abortions per 100 live births. These abortions are 78% carried out by women in large urban areas and 40% by women in rural areas. Women who have abortions in large urban areas in Indonesia are generally aged 15 -19 years, and most abortions are done as a result of an accident or unwanted pregnancy.

Based on data from the Association of Indonesian Internet Service Providers in 2017, it is stated that 50% of the Indonesian population is connected to the internet network. Based on these data, the most age group is 19 –34 years old (49.52%), with the highest number of internet user penetration by age is 13-18 years old (75.5%). Monitoring carried out by the Indonesian Child Protection Commission (KPAI) of the 4,500 teenagers who were in 12 major cities found that accessing pornography almost reached 100% never access adult or pornographic content and data from Indonesian child protection commission (KPAI) others cite a survey of 2,812 students get results if 60% of them have ever accessed pornography.

These problems should be an essential concern and thought for the world of education because education is an institutional mechanism that will accelerate the moral development of students. Good morals of the quality of human resources (HR) in the era of modernization because the quality of the

character will determine the progress of a nation. The moral factor (morality) is the main thing that must be built first to help an orderly society that is safe and prosperous. Thus, the development of good morals is a fixed price because deviate behavior has become entrenched and can only be eradicated by changing the mindset and understanding the teachings of mahabbah through Islamic education.

2. Literature Review

a. Islamic Education

Education is an essential part of human life which at the same time distinguishes humans from animals. Animals also learn but are more determined by their instincts. Whereas for humans learning means a series of activities towards maturity to achieve a more meaningful life. Therefore, education as an activity that is conscious of purpose occupies a central and strategic position in building a social life and positioning humans in building a social life and positioning humans in the pluralism of their lives appropriately. In addition, through education, the values of Islamic teachings can be realized in all areas of human life called civilization (Jalaluddin, 2016).

Islam gives very significant attention to education. Normatively, this attention can be seen from the content of the Qur'an and hadith about education; there is no doubtful that Islamic teachings are full of educational concepts (Muhaimin, 2010). Islamic education is a form of education in building human civilization (Mindarnengsih et al., 2020). Islamic education cannot be separated from the teachings' values to form character and self-control in achieving increased faith and piety (Sadida & Triman, 2019).

Islamic education cannot be separated from the values of Islam itself. Because in essence, education is an effort that is believed to be the most effective in an attempt to realize the importance of Islamic teachings as a whole and comprehensively. Through education, the values of Islamic teachings can be conveyed, and at the same time, applied in human life, both as individuals, families, communities, and countries.

Islamic education can be understood from two meanings, namely, real meaning and conceptual meaning. In general, the concept of Islamic education is more understood as a form of factual reality than the substantial meaning of its concept. Although conceptually, the science of Islamic education has similarities with the science of education in general, existentially, both have differences. Existentially, the concept of Islamic education leads to an educational institution that is managed for Muslims. Examples of this can be given, for example, Qur'an education parks, ta'lim Council, Islamic Boarding Schools, Integrated Islamic Schools (SIT), Madrasah, and other Islamic institutions such as Islamic Colleges. In a realistic view, Islamic education is an educational system that allows a person to direct his life following Islamic ideals so that he can easily shape his life following Islamic teachings (Mughtarom, 2016).

b. Mahabbah in the Perspective of Rabi'ah al-Adawiyah

The notion of mahabbah (al-Hubb al-Ilahi) was first introduced by Rabi'ah Al-Adawiyah. According to him, al-Hubb is longing and surrender to Allah (SWT). All thoughts and feelings are only to Allah (SWT).

The only realistic goal and deserves to be loved is Allah (SWT) to connect with him. A Sufi must first educate himself to love all the beauty of nature, reflect on it and absorb it deeply because beauty are the characteristics of the Beloved Substance (Hegazy, 2021; Mubassyirah Muhammad Bakry, 2018). Allah (SWT) is the main priority that he loves more than anything, causing deep love. Her story is not like women in general because she has been isolated in a mystical life that is very far from worldly life; she tries to educate humans with good morals and can raise a generation of moslem towards a life that Allah SWT blesses after being in an earthly life that has caused far from Allah SWT because it is too following lust (Al-Haramain, 2011; Umam & Suryadi, 2019).

Rabi'ah's love and passion for Allah were so great that there was no chance to divert her love to anyone other than Allah (SWT). The most essential factor for Rabi'ah is that in her heart, she hopes for the pleasure of Allah (SWT) through worshipping Allah SWT (Syekh Fadlullah Haeri, 1998). The proof of his love is expressed through worshipping Allah SWT because worship is the greatest blessing from Allah (SWT); she enjoys obedience to Allah SWT (Abdul Mu'nim Qandil, 1993, p. 186). Thoughts about the mahabbah and the life biography of the mother of these great Sufis and the queen of Sufi women have been widely studied by poets and Sufis, including Imam al-Qusyairi (al-Risalah), Abu Amr al-Jahizh (Bayan al-Jahiz Tibyan), Ibn Qayyim al-Jauziyyah (Raudhah al-Muhibbin wa Nuzhah Al-Musytaqin), Abdurrahman al-Sulami (Dhikr al-Nishwah al-Mut'abbidat al-Shufiyyat), Sururin (Rabiah al-Adawiyah al-Hubb al-Divine), Maulana Jalaluddin Rumi (Diwan-i Syamsi Tabriz) and many others (Abdul Mu'nim Qandil, 1993).

Several groups know the idea of Mahabbah Rabi'ah al-Adawiyah due to its steadfastness. His understanding continues to grow, and his characteristics resemble those of adults; although he does not leave written teachings that can be used as primary references, his teachings are only published in writing through his students after he died and met his lover who throughout his life continued to grow. Fought for without sharing the love with others (Kugle, 2004; Masri, 2013). The level of his love that is so deep has led him to privilege and, in the end, get a great gift of beauty, tranquility, and help from the owner of love.

3. Research Method

a. Methods

The type of research used in this research is qualitative research, and the location of this research is Madrasah Aliyah at the Modern Islamic Boarding School in Bone Indonesia. This Mahabbah focuses on love for the Divine and is not a substance to be feared, but instead must be loved and approached through the efforts of educators in the learning process of moral creed that presents several materials so that students are always closer to Allah SWT, Educators must understanding in the learning process of moral aqidah so that students return to their holy nature because the spirit has a wieldy to him.

The approach method that will be used in this research is the Sufistic approach and the pedagogical approach. Sufism as an approach has characteristics; The themes raised are always related to abstract moral values, related to the human soul, talking about the thoughts of Sufism leaders, and talking about soul-cleansing solutions based on the teachings of the Qur'an and Hadith. Through this study, the author explores several concepts in the perspective of the Sufis related to the discussion to obtain information related to the problems raised. The pedagogical approach is carried out to correlate the

teachings of Mahabbah Rabi'ah Al-Adawiyah with implementing education through the subjects of moral aqidah.

b. Data Collection and Analysis

The method of data collection in this study is through library research and field research methods. After the data is collected, the next process is data processing activities (data processing). The type of data through this research is qualitative data, where data analysis techniques are carried out through three stages (data reduction, data exposure, and conclusions). Data reduction is a process of simplifying data obtained through observation by selecting data according to research needs. Data analysis in this study followed the Miles and Huberman model, where data analysis was carried out during the research and after the completion of data collection within a certain period (Sugiyono, 2013, p. 438).

4. Findings

a. Forms of Learning Moral Aqidah in Islamic Schools

One form of learning morals in this study is the type of curriculum used. The curriculum in the Islamic perspective must always be developed towards the issue of faith, namely, how to monotheism Allah SWT. The importance of monotheism in the curriculum as explained in research (Hadi, 2019; Tayeb, 2018) that monotheism is a fundamental element in forming an Islamic-based education curriculum, can be understood that the principle of monotheism is the core in compiling or developing a curriculum in Islamic education and it is realized that Allah SWT, must seep into every aspect of human life.

Based on the statement above, it can be seen that the Islamic curriculum referred to through this study is the curriculum in Islamic education, so the three aspects that must be developed are the ukhrawi-spiritual-spiritual aspects. This shows that the curriculum that must be developed through learning materials in every Islamic educational institution must be focused on how students do not assume that happiness and enjoyment come from the throne and power, wealth, freedom. This pattern of understanding should not exist in students' minds, and it must be emphasized that the source of happiness is spiritual (not worldly and not sensory) but can be achieved through faith.

The essence of understanding happiness is knowledge and mahabbah (love of Allah), so the researcher explicitly states that what must be strived for in Islamic education through the curriculum is to know about loving God. This is in line with His Word (al-Maidah/5:54), where there will be a human figure who has gentleness of heart, has firmness and violence against unbelievers, always strives in the way of Allah SWT, and does not have the slightest fear of people who like to criticize so that there will be a gift to the human figure that He wills. That is the goal of human life that must be achieved in Islamic education through the design of curriculum development in Islamic educational institutions. The following will present the curriculum developed through the Modern Islamic Boarding School Bone Indonesia.

Based on an interview with Mrs. Marwah said that:

"In this Islamic boarding school, there are three curricula that are applied to realize educational goals. The curriculum in question is the Ministry of Religion, the General Curriculum, and the Islamic

Boarding School curriculum. The Ministry of Religion curriculum consists of; subjects of aqidah morals, Arabic language, Al-Quran Hadith, fiqh, and the history of Islamic culture. Meanwhile, the pesantren curriculum consists of; study of ulumul hadith, ulumul Qur'an, mahfudzah, nahusharaf, ushul fiqh, Qur'an hifdan, calligraphy. Then the general curriculum consists of subjects; PKN, history, Indonesian language, English, Sociology, Biology, Mathematics, Economics and other general subjects (Marwah, Personal Interview, April 16 2020) ".

Based on this statement, it can be understood that the type of curriculum for learning morals at the Modern Islamic Boarding School refers to the curriculum of the Ministry of Religion. Substantially, the subjects of moral aqidah in MA at the Modern Islamic boarding school contribute so that the students have high spirits in learning and practicing the positive things that are contained in every subject matter taught by the eye teacher, morals lessons.

Based on an interview with this moral aqidah subject teacher, She said that:

This subject is a continuation of the deepening of the subject matter from the topics of the students at Madrasah Tsanawiyah. The subject matters provided are expected to grow and develop issues of faith, especially how to believe in Allah SWT, believe in the angels, believe in the books of Allah SWT, believe in the apostles, believe in the hereafter and believe in qadha and qadar. Hopefully, this understanding will be implemented by students in real life (daily) as a form of their love for the Divine (mahabbah) (St. Aminah, Personal Interview, March 20 2020). She continued, it was said that faith in Allah SWT, is the main and most important thing that is ranked first to present other points of faith as I have mentioned (St. Aminah, Personal Interview, March 25 2020).

The statement above provides an understanding that the teaching of faith in Allah SWT, is the first thing that must be introduced to students in Islamic educational institutions. Humans must give acknowledgment in the form of words, hearts, and deeds about the unity of Allah SWT. The sentence *la ilaha illallah* must continue to sound outwardly and inwardly (verbal and heart) as a form of acknowledgment and love for Him. No one deserves to be loved other than Him because, in essence, humans are divine beings who need shelter as informed by God through His Word (Surah Yunus/10:12).

Information from the Qur'an states, humans are divine creatures, humans with all the privileges they have, of course, do not come by themselves without anyone holding or creating Him. So the author can say that, of course, the curriculum that must be developed in the implementation of Islamic education is faith centered on the issue of mahabbah to deepen the emotional and spiritual level (spirit development) of the students so that they always love of Allah SWT, in every situation (lying, sitting and standing). The following will be stated regarding the objectives of the moral aqidah subjects at Madrasah Aliyah Modern Islamic Boarding School Bone Regency.

Mrs. St. Aminah explained that "the purpose of learning the morals, of course, is how a teacher/educator is given the task and responsibility to grow and increase faith and piety towards the students of this boarding school so that through this effort they will present knowledge and appreciation of God and practice worship according to the guidance of the Qur'an and Hadith (St. Aminah, Personal Interview, April 14 2020)."

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A statement from supports this. Moh. Amir is an teacher Boarding School in Bone Regency. He revealed that;

Moral aqidah learning certainly has goals that must be achieved, including the moral aqidah learning presented at Madrasah Aliyah. So the purpose of learning the moral aqidah to be performed at Madrasah Aliyah must be understood that it is a development of the learning objectives of the moral creed presented at Madrasah Aliyah. This moral aqidah learning is considered a science that will lead the students to have faith in the existence of God and free from skepticism. In addition, of course, through this learning, it will guide the students, especially those in the environment of this Islamic boarding school, how to behave towards all things that exist in this life, in particular also how to realize good attitudes as an expression of His love of being towards God includes loving his parents, teachers, colleagues, animals, the environment, respecting adherents of other religions or other things that are all because of Allah SWT (St. Aminah, Personal Interview, April 11 2020).

The statement from the respondent above shows that learning this moral aqidah must be achieved by trying to practice worship according to the knowledge and appreciation that has been given as a manifestation of the attitude of each person who shows love for Allah SWT. Through learning the moral creed, teachers must strive consciously and accompanied by good planning to prepare students to recognize, appreciate, understand, and believe in Allah SWT. In addition, teachers must provide guidance, teaching, training, and providing experience, example, and habituation so that in the lives of students, the noble character is seen.

b. Implementation of Moral Aqidah Learning in Islamic Schools

Along with the times, something that cannot be denied is that it appears very complex, including the presence of the covid-19 pandemic that can damage faith or a person. For this reason, it is hoped that humans are sensitive to reading the signs of the times and participate and become part of the solution provider in responding to the challenges of life which are increasingly complicated. Syirik behavior is a parasite that is considered very dangerous because this action is part of a very big sin, the person will never be forgiven unless he immediately repents. According to Ibn Manzur, the word Syirik comes from the fi'il madhi sentence, namely syaraka, which means joining two people, for example someone says *للهُ أشرك* meaning that he is equal to Allah SWT (Ibnu Manzur, n.d., pp. 2248–2249).

According to Muhammad bin Ibrahim bin Abdullah At-Tuwaijiri, Syirik is cursing Allah SWT, in His rububiyah (assuming that the universe occurs by itself without anyone creating it, believing that there is an essence other than Him who can provide benefits and protect humans from harm even think there is something that can release from difficulties in life), His uluhiyyah (praying prayers and prostration to Him, believing that amulets will prevent and reject disasters), Asma was shift (belief in the existence of creatures who have certain qualities). Attributes as possessed by Him, making one or some of the names of Allah SWT, to be above the name of something else), or one of them. If a servant believes that there is a Creator or a Helper other than Allah, he is considered a polytheist. If there is a

belief that there is a God other than Allah SWT, who has the right to be worshiped, believes that there is someone who resembles Allah SWT, in His names and attributes, then it is said to be a polytheist (Syaikh Muhammad bin Ibrahim bin Abdullah at-Tuwaijiri, 2013, p. 75). Substantially, the emphasis of this Syirik concept, along with its examples, can be said that there have been many false gods that live and reside within humans themselves, namely greed, and arrogance that have the potential to destroy the entire social order massively.

There are several forms of Syirik, one of which is Syirik mahabbah, where this Syirik means comparison Allah (SWT) with something else in terms of love. Some people also understand that Syirik means only prostrating to statues or believing that there is a ruler other than Allah, who controls the universe. For example, loving a creature or object is the same as loving Allah SWT; they think there is a comparison between Allah SWT with something else, and this happens in the reality of life. Allah SWT is a substance that glorifies and humiliates, prioritizes and ends, benefits and harms, and grants sustenance and prevents it. Meanwhile, other than Allah SWT, are poor and need mercy and grace from Him, are in eternity while their creatures are mortal. So the love of Allah SWT. must be the greatest so that every love for each human being follows Him, which in the end, all love leads to Mahabbatullah. The following will explain how the teacher of moral aqidah in teaching material about "We Should Avoid Syirik".

Through learning this subject matter, I explain the core subject matter related to how students should avoid Syirik; I do this by explaining the meaning of Syirik, the types of shirk, examples of behavior that commit Syirik, the dangers of Syirik, and how to avoid Syirik. Through this lesson, I direct them to discuss with their friends and then prepare themselves to present in front of the class. Through the deepening of character, it is emphasized to the students to have a strong creed and faith Allah SWT monotheism, be sincere in doing good solely for the sake of Allah SWT and avoid things that can associate partners with God. After the learning process took place, I directed the students to practice by answering the exercises in the package book, assigning them to look for some verses of the Qur'an related to Syirik, observing Syirik behavior through statements, and then the students gave comments.

Related to the interview results, it can be said that the teacher of the moral aqidah subject has tried to provide an understanding to the students regarding how Syirik should be avoided and gave the task to measure the level of knowledge of the students. Through the Qur'an, it has been explained that one of the sins that will not be forgiven is the act of Syirik because this act is a very big sin. When this Syirik is related to the issue of mahabbah, it can be said that there are two divisions of mahabbah, namely, First, love of worship, namely love that has consequences for the love of humility and exaltation. The human heart will glorify the beloved and cause it to obey all His commands and stay away from His prohibitions (especially on Divine love). Anyone who loves worship to Allah (SWT), as well as to others, is categorized as Syirik. Second, general love means including the love that is not included in matters of worship, and this consists of four kinds (love lillah was fillah, love isyfaq was rahmah, love ijlal was tad'zim, love thabi'ah).

Love lillah wa fillah means what can bring Love to Allah SWT. For example: loving humans, prophets, apostles, pious people, or other good deeds. Love isyfaq wa rahmah means to love and compassion. For example, Love for a sick friend, love for the oppressed, love for small children. Love ijlal wa ta'dzim which is not worship but as a form of respect and appreciation. For example, Love for parents,

teachers, and senior brothers at the cottage who always do good. Tabi'ah love which is human nature, for example: love for a sick friend, love for the oppressed, love for small children. This issue, of course, will fall into the category of Syirik if you try to love Allah and, at the same time, equate your Love with something else.

So it can be said that the process of Islamic education through learning the moral aqidah (we should avoid Syirik) greatly contributes to bringing students to achieve Mahabbah Rabi'ah al-Adawiyah. The indicators are if the students do not think that there is a God other than Allah SWT, do not consider there is a god besides Him, do not consider God to have children or deny His omnipotence, do not assume that anyone is providing help other than Him, do not perform worship because they want to be praised by friends or coaches/teachers or even willing to sacrifice for his girlfriend by saying I can't live without you, of course, this goes to the highest level of lovesickness (al-Isyq), namely al-Mahabbatul Murdan (Love that reaches the level of becoming a servant to love), so it can be said that the student has reached the Mahabbah Rabi'ah al-Adawiyah.

5. Discussion and Conclusion

In general, the objectives of learning moral aqidah in Madrasah Aliyah at Pesantren Al-Junaidiyah Bonè Indonesia; First, bringing students to have knowledge, appreciation, and correct belief in things that must be believed so that in and behave in daily life must be based on the Qur'an and the hadith of the Prophet Muhammad. Second, Delivering the knowledge of students to have, appreciation and a strong desire to practice commendable behavior and strive as much as possible in despicable behavior, both related to Allah SWT, both related to oneself, between fellow humans as well as morals towards the environment (nature around). The purpose of learning this moral aqidah must be achieved by practicing worship following the knowledge and appreciation given as a form of attitude from each person who shows love for Allah SWT. In learning morals, teachers must try consciously and accompanied by good planning to prepare students to recognize, appreciate, understand, and believe in Allah SWT., as the Most Compassionate and Merciful who loves the servants who hope in Him. In addition, teachers must provide guidance, teaching, training, and offer experience, example, and habituation so that in students' lives, the noble character is seen.

Aspects of aqidah contained in the teaching material of moral aqidah Even semester at Madrasah Aliyah at the modern Islamic boarding school Bones Regency emphasize the understanding of avoiding shirk and the beauty of al-Asma-al-Husna. The role of these two materials is considered to lead students to achieve mahabbah if the teacher can provide a clear understanding and carry out the guidance process in the right way through methods that are following the learning material. The indicator of the material "Avoiding Syirik " is if the student does not think that there is a God other than Allah SWT, does not consider there is a god besides Him, does not consider God to have children or does not deny His omnipotence, does not consider that there is someone who provides help other than Him. That's him, not doing worship because his friends or teachers want him or even being willing to sacrifice for his girlfriend by saying I can't live without you; of course, this goes to the highest level of love-sickness (al-Isyq), namely al-mahabbatul Murdan (a sense of love that reaches the status of being a servant to love). So it can be said that these students have been called Mahabbah Rabi'ah al-Adawiyah. Furthermore, it is said that the process of Islamic education through learning aqidah morals

(Beautiful Asmaul Husna) significantly contributes to bringing students to reach mahabbah Rabi'ah al-Adawiyah. The indicator is if students continue to live up to the values contained in Asma'ul Husna, get used to emulate the nature of Asmaul Husna, and always beg him by mentioning his name.

The aspect of commendable morals in the teaching material of aqidah morals in even semesters at Madrasah Aliyah at the Modern Islamic Boarding School Bone Indonesia emphasizes understanding the various kinds of commendable morals, commendable morals in adolescent association, the introduction of Sufism in Islam. Based on this research, it can be said that the process of Islamic education through learning aqidah morals familiarizes with commendable morals, commendable morals in adolescent associations, the introduction of Sufism in Islam significantly contributes in delivering students to achieve mahabbah Rabi'ah al-Adawiyah. The indicators are (accustoming to commendable morals) if students are always kind to anything before the case becomes clear, always rely on Him in any case, always ask for forgiveness from Him, always compete in terms of goodness, be optimistic, be dynamic, and innovative to continue to do good and avoid bad, then be creative that always creates new realities in life even in any situation and with all limitations will still make various things including success and happiness in navigating this ocean of life and which is no less important is having an attachment to Allah SWT., which is one place to depend and hope. Then (commendable morals in adolescent association), the indicator is that students always build ukhuwah, develop scientific insight and respect and appreciate fellow human beings. Furthermore (the introduction of Sufism in Islam), of course, the indicator is if students already have obedience to Him, always remember Him and leave everything to Him.

A disgraceful character is a bad act that every human being must avoid because it brings harm to the personal and others. Through this study, it was stated that there are several learning subject matter for aqidah morals seen from the aspect of despicable morals that must be avoided to be able to lead students to achieve mahabbah, namely isyraf, tabdzir, hunches, slippery, greedy, unjust, discriminatory, slanderous, namimah, and backbiting. This research states that there are several learning subject matter of moral aqidah seen from the aspect of adab that can lead students to reach the mahabbah level. The indicators for the organizer of the Mahabbah Rabi'ah al-Adawiyah through this subject matter are; First, (the etiquette of visiting the sick), when students can accept with patience, fortitude, and sincerity in accepting all trials including pain as a form of test from Him (rule of takziah), when students can feel the care and pain experienced by their his brother, they can face all the disaster from Allah SWT Inflict on humans, are happy and sincere in accepting everything that Allah SWT has destined. Third, (rule of reading the Qur'an and praying), when students read the Koran every day and pray to Allah SWT as a medium to convey what has felt both joy and sorrow as a form of submission that humans are helpless and He is God is almighty over all things as well as a form of measurement because he is given various favors.

Stories can be understood as past events. For students, levels about the Apostles Ulul Azmi and figures who are considered to provide examples will increase their love for Allah SWT. The indicators for achieving Mahabbah Rabi'ah al-Adawiyah through this material are; First, (the good story of the Apostle Ulul Azmi), when students are always patient to continue carrying out orders from Allah SWT., even in any condition or as difficult as the story that was passed by the Apostles who received the title Ulul Azmi because they were able to face trials from their people including relatives or family. Second,

(according to the story of Aburrahman bin Auf and Abu Dzar al-Ghifari), if students dare to uphold the truth, have a simple life spirit, have a sense of concern for others who are in dire need, including the poor, and never give up and don't give up easily. face every challenge in life. Third, (according to Ibn Rushd and Muh. Iqbal), if students have an unyielding nature, have high motivation and enthusiasm, work hard and love science.

6. Suggestions

The introduction of the teachings of mahabbah, which was popularized by the Sufi woman Rabi'ah al-Adawiyah is essential to improve the aspects of aqidah and morals of students is facing a new era. For this reason, Islamic educational institutions should pay attention to the curriculum that will be implemented through subject matter that will be taught to students starting from learning objectives, content or learning subject matter, methods applied, and how to evaluate students. Every goal to be achieved must deliver students who have intellectual and psychomotor abilities and are no less important to carry out spiritual development that will lead them to be able to reach the level of mahabbah to Allah SWT so that spiritual aridity does not occur. Certainly, this is in line with National educational goals. The subject matter presented through Islamic educational institutions should be able to be integrated with the concept of mahabbah through the Sufistic learning method so that they can achieve the desired results, namely creating a generation of mahabbah who always orients all their lives only to Allah SWT, without having to isolate themselves from the life of the world.

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