

## The Method of Moral Education According to Ibn Hajar in Bulughul Maram

Didik Suyadi, Endin Mujahidin, Anung Al-Hamat

Universitas Ibn Khaldun Bogor

[didiksuyadi@gmail.com](mailto:didiksuyadi@gmail.com)

### Abstract

*Moral decline in millennial generation is the reason for the importance of instilling moral education. Moral education is one of the foundations and principles upon which Islamic education is based. One mandate of the goal national education is to instill noble character for students. This study aims to determine the method of moral education by Ibn Hajar in the book of Jami' Bulughul Maram. Data is collected through document which is then analyzed by content analysis technique. The results showed that according to Ibn Hajar two, namely good morals and bad morals. The method of moral teaching according to Ibn Hajar there are eight, namely targhib wa tarhib, question and answer, repetition, global detail, advice, prayer, talk, and analogy.*

**Keywords:** moral education, ibn hajar, bulughul maram, method teaching

### Abstrak

Kemerosotan moral pada generasi milenial menjadi alasan pentingnya menanamkan pendidikan moral. Pendidikan akhlak merupakan salah satu landasan dan prinsip yang mendasari pendidikan Islam. Salah satu amanat dari tujuan pendidikan nasional adalah menanamkan akhlak mulia bagi peserta didik. Penelitian ini bertujuan untuk mengetahui metode pendidikan moral menurut Ibnu Hajar dalam kitab Jami' Bulughul Maram. Data dikumpulkan melalui dokumen yang kemudian dianalisis dengan teknik analisis isi. Hasil penelitian menunjukkan bahwa menurut Ibnu Hajar ada dua, yaitu akhlak baik dan akhlak buruk. Metode pengajaran akhlak menurut Ibnu Hajar ada delapan yaitu targhib wa tarhib, tanya jawab, ulangan, detil global, nasehat, doa, ceramah, dan analogi.

**Kata kunci:** pendidikan moral, ibn hajar, bulughul maram, metode pengajaran

## Introduction

Abuddin Nata said that the moral crisis that initially only hit a small part of the political elite, now spread to the wider community, including students. The moral crisis that befell the students can be seen from the many complaints of parents, education experts, people working in the religious and social fields regarding the actions of some students who are difficult to control, naughty, stubborn. Frequent confusion, brawl, drunkenness, drug parties, and so forth. (Nata, 2003)

The essence of education in Islam is to instill noble character in a child's soul in its growth and water it with instructions and advice, so that character can permeate in his soul, then the fruit is manifested in virtue, kindness, and love to work to utilize the motherland. (Djamaluddin and Aly, 1998)

Al-Attas stated that the purpose of education according to Islam is not to produce good citizens and workers. On the contrary, the goal of education in Islam is to create good human beings, because good human beings are certainly good citizens, but not vice versa. (Daud, 2003: 172-173)

The word method comes from the Greek *meta* which means through and *hodos* which means way. So that what is meant by the method is the road that will be traversed. (M. Arifin, 1987: 97). According to Hasan Langgulung, what is meant by the method is the way or path taken to achieve the goal. (Langgulung, 1985: 79). The method can also be interpreted as a method used to implement plans that have been prepared in real activities to achieve goals optimally. (Majid, 2014)

This study aims to determine the method of moral education *by Ibn Hajar in the book of Jami' Bulughul Maram*.

Previously there has been research on the book *Bulughul Maram*, but discusses the method of character formation. Fhad al-A'la (2017) research with title Method of Forming Student Character Based on the Book of Bulughul Maram Bab Al-Jami 'and its Implementation in MTs Nurul Islam Bogor. The purpose of this study was to determine the results of the implementation of character learning based on the Bulughul Maram chapter Al-Jami' at MTs Nurul Islam Bogor.

Nurdin (2015) research with title Comparison of Manners Concepts According to Ibn Hajar al-Asqalani and Concepts of Character Education in Indonesia. The purpose of this study was to determine the concept of adab according to Ibn Hajar al-Asqalani and find out the comparison and relevance of the concept of adab to the concept of character education in Indonesia. Research results show that the concept of manners according to Ibn Hajar al-Asqalani has three things: (1) Manners to God, (2) Manners to oneself, and (3) Manners to others.

The third research is Hanif Zulaiha's research (2018) entitled The Values of Moral Education in the Hadith and its Relevance to the Morals of Children Today (Study of Hadith Analysis on Praying for Sneezing, Eating with Right Hands and Ghibah in the Book of *Bulughul Maram*).

## Method

This type of research including the type of library research. Library research is a series of activities relating to library data collection methods. (Mahmud, 2011: 31). What is meant by data sources in research is the subject from which data is obtained. (Arikunto, 2010: 172). There are two kinds of data sources in this study, namely primary and secondary sources. Primary data, namely data obtained directly from research subjects as a source of information sought. And this is also called first-hand data. (Azwar, 2009: 91). Secondary data, that is data

obtained through other parties, is not directly obtained by researchers from the research subjects. (Azwar, 2009: 91)

The approach in this study is qualitative with the content analysis method. The primary source of the data used is the book of *al-Jami' Bulughul Maram min Adillatil Ahkam* dan kitab *Minhajul Muslim* chapter of Morals. While the secondary data source was taken from *Al-Badru at-Tamam Syarhu Bulughul Maram min Adillatil Ahkam*, *Taudhib al-Ahkam min Bulughil Maram*, *Fathu Dzil Jalal wal Ikrām bi Syarhi Bulughil Maram*, *Minbatul Allam fi Syarhi Bulughil Maram*, *Tashil al-Ilmam bi Fiqhi al-Ahadits min Bulughil Maram* and the scholars' books on morality.

Data analysis was carried out by examining each hadith in the book of *Jami' Bulughul Maram* what learning methods it contained.

## Result And Discussion

There are several methods of moral education that can be deduced from the book of *al-Jami' Bulughul Maram* namely:

### A. Targhib wa Tarhib Method

*Targhib* is a promise that comes with persuasion and makes it easier. But the *tarhib* is a threat with torture due to prohibited wrong doing. (Al-Hamat, 2016: 295) Akhmad Alim stated that *targhib* is an education by providing good news, hope to learners through oral and written, so that they are motivated to do charity. While *tarhib* is an education by communicating threats to learners either verbally or in writing so that they can leave evil behind. (Alim, 2017: 171).

This method of *targhib wa tarhib* is the most widely used method of education mentioned by Ibn Hajar in the book of *al-Jami' Bulughul Maram*. Among the hadiths in the book of *al-Jami' Bulughul Maram* explain this method are:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى  
الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيمَانًا وَالْكَذِبُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ  
يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

Be honest because honesty will lead to good and good will lead to heaven. If one is always honest and earnestly honest to be honest he will be written in the presence of God as a very honest person. And stay away from the lie because it leads to evil and it leads to hell. If a person is always lying and sincerely lying, it will be written before God as a liar (HR. Bukhari and Muslim)

Abdullah bin Shalih al-Fauzan in *Minbatul Allam* said,

عِنَايَةُ الدِّينِ الْإِسْلَامِيِّ بِالْحَقِّ عَلَى الصِّدْقِ وَبَيَانِ ثَمَرَتِهِ وَالتَّحْذِيرِ مِنَ الْكَذِبِ وَبَيَانِ عَاقِبَتِهِ

Attention of the Islamic religion in providing motivation to be honest and explain its fruits; and warning of lies and explaining their effects (Abdullah al-Fauzan, 2015: 10/315)

Abdullah bin Abdurrahman al-Bassam in *Taudhib al-Ahkam* said,

وَيَدُلُّ الْحَدِيثُ عَلَى التَّحْذِيرِ مِنَ الْكَذِبِ لِأَنَّ الْكَذِبَ يُؤْصِلُ إِلَى الْفِسْقِ وَالْفُجُورِ

This hadith shows a warning of lies, as it leads to evil and evil deeds. (Abdullah al-Bassam, 2007: 7/529)

From the explanation of the two scholars' it can be concluded that one of the methods used by the Prophet in educating the cause was by the *targhib wa tarhib* method.

## B. Question and Answer Method

Question and answer is a teaching method that allows two-way communication, namely dialogue between the teacher and students. (Majid, 2014: 210). The advantage of this method compared to other methods is that messages can be delivered directly, so that students' responses can be known, can activate the intellect, strengthen preparation for receiving new messages, and foster love for the truth. (Alim, 2017: 174).

Among the hadiths in the book of *al-Jami' Bulughul Maram* describe this method are:

بِوَعْنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (أَتَدْرُونَ مَا أَلْغِيْبُهُ قَالَ: إِنْ بَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ذَكَرَكَ أَحَاكَ بِمَا يَكْرَهُ قِيلَ: أَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ كَانَ فِيهِ مَا تَقُولُ فَقَدْ إِعْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فَقَدْ بَهْتَهُ )

It was from Abu Hurairah that the Messenger of Allah (may peace be upon him) said: "Do you know what a miracle is?" They replied: Allah and His Messenger know best. He said: "You tell your brother what he doesn't like." Some ask: What if what I said really happened to my brother? He replied: "If there is anything you say then you have blasphemed it and if there is none then you have lied to it." (HR. Muslim)

In quoting some of the lessons to be learned from this hadith, Muhammad bin Shalih al-Utsaimin in *Fathul Dzil Jalal wal Ikram* said,

حُسْنُ تَعْلِيمِ الرَّسُولِ حَيْثُ يُلْقَى الْمَسَائِلَ الْحَرِيَّةَ بِصِيغَةِ الاسْتِفْهَامِ مِنْ أَجْلِ اسْتِرْعَاءِ الْإِنْتِبَاهِ

This hadith shows so well the teaching method of the Apostle that he conveyed information by asking for immediate attention (the companions). (Al-Utsaimin, 2014: 15/269)

## C. Repetition Method

The Prophet often repeated his words three times in order to strengthen the weight of the material and strengthen the memory of the person who was spoken to with the material presented. (Al-Hamat, 2016: 325)

وَعَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (الَّذِينَ التَّصِيحَةُ ثَلَاثًا قُلْنَا: لِمَنْ يَا قَالَ: لِلَّهِ وَلِكِتَابِهِ وَرَسُولِهِ وَالْأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ) رَسُولَ اللَّهِ

From Tamim al-Dari the Messenger of Allah said: "Religion is advice. -Then he repeated three times- We ask: Who is the Messenger of Allah? He said: "The advice to do good to Allah is His Book of the Apostles and to the Muslims in general. (HR. Muslim)

Abdullah bin Abdurrahman al-Bassam in *Taudhib al-Abkam* said,

كَرَّرَ هَذِهِ الْجُمْلَةَ الْجَامِعَةَ ثَلَاثَ مَرَّاتٍ لِلْإِهْتِمَامِ بِهَا وَبِالْبَالِغِ الْعِنَايَةِ بِهَا

The Prophet repeated this phrase three times in his aim so that what he was saying could be given more attention. (Abdullah al-Bassam, 2007: 7/557)

Then this hadith shows that among the methods of teaching the Prophet is to repeat his words, so that more can be understood by the listener.

### 1. The Detailing Method After Global (الإيضاح بعد الإبهام)

This method is taken from the hadith:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اتُّمِّنَ خَانَ )

It is from Abu Hurairah that the Messenger of Allah (may peace be upon him) said: "The signs of the hypocrites are three; if he speaks falsely, if he promises to defraud, and if he is trusted to betray. (HR. Bukhari and Muslim)

Abdullah bin Shalih al-Fauzan in *Minbatul Allam* said

فِي الْحَدِيثِ نَوْعٌ مِنْ أَنْوَاعِ طُرُقِ التَّعْلِيمِ وَهُوَ ذِكْرُ الْعَدَدِ قَبْلَ تَفْسِيرِ الْمَعْدُودِ، وَهَذَا عِنْدَ الْبَلَاغِيِّينَ مِنَ الْإِيضَاحِ بَعْدَ الْإِبْهَامِ

In this hadith there is a proposition of one teaching method which is to say numbers before explaining what is said. According to Balaghah experts called the method الإيضاح بعد الإبهام (detailed after global.) (Abdullah al-Fauzan, 2015: 10/215)

### 2. Method of Advice

The Prophet often used this method of advice when passing on lessons to his companions. (Alim, 165) This method will have an extraordinary effect on students if done well. (Alim, 164). This method can be concluded from the hadith,

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَنْ رَجُلًا قَالَ: ( يَا رَسُولَ اللَّهِ! أَوْصِنِي فَقَالَ: لَا تَغْضَبْ فَرَدَّدَ مِرَارًا قَالَ: لَا تَغْضَبْ )

It was from Abu Hurairah that someone said: O Messenger of Allah, give me advice. He said: "Don't be angry." Then the man repeated several times and said: "Do not be angry." (HR. Bukhari)

### 3. Method of Prayer

This method can be concluded from the hadith,

وَعَنْ قُطَيْبَةَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ( اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ )

It is from Quthbah Ibn Malik that the Messenger of Allah said: "Allah save me from the evil deeds of lust and disease. (HR. At-Tirmidzi)

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( اللَّهُمَّ كَمَا أَحْسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي )

It is from Ibn Mas'ud that the Messenger of Allah said: "O Allah as You have magnified my creation, then my beauty is beautiful." (HR. Ahmad)

### 4. Lecture Method

Lecture is a method of learning by speaking. (Majid, 2007: 194) And the lectures conducted by the Prophet are of two forms, namely: first, lectures that are permanent, such

as when Friday sermons and holidays and second, incidental lectures, are carried out spontaneously. (Al-Hamat, 2016: 312).

This method is based on the hadith quoted by Ibn Hajar in the book of *al-Jami' Bulughul Maram*,

وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ وَصَلُّوا الْأَرْحَامَ وَأَطْعَمُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ )

It is from Abdullah Ibn Salam that the Messenger of Allah (may peace be upon him) said: "O people, spread your greetings, connect the kinsmen, give them food. and pray at night when the people are asleep, and you will safely enter heaven. (HR. At-Tirmidzi)

## 5. Analogy Method (Amtsal Method)

This method is intended to facilitate the understanding of a concept, because humans tend to like things that are concrete. Abdul Fattah Abu Guddah in his book of the *Prophet al-Muallim* said,

وَفِي هَذِهِ الطَّرِيقَةِ تَيْسِيرٌ لِلْفَهْمِ عَلَى الْمُتَعَلِّمِ وَاسْتِنْفَاءٌ تَامٌ سَرِيعٌ لِإِضْحَاحِ مَا يُعَلِّمُهُ أَوْ يُحَذِّرُهُ

"The purpose of using this method is to facilitate students' understanding and provide a quick way to explain what will be taught or warned." (Abu Guddah, 1996: 112).

This method is taken from the hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( إِتَاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ )

It was from Abu Hurairah that the Prophet said: "Keep away from evil because it consumes good as fire consumes firewood." (HR. Abu Dawud).

Al-Husain bin Muhammad al-Maghribi in *al-Badru at-Tamam Syabu Bulughul Maram* said,

وَالْحَدِيثُ فِيهِ دَلَالَةٌ عَلَى تَحْرِيمِ الْحَسَدِ وَأَنَّهُ مِنَ الْكِبَائِرِ فَإِنَّهُ إِذَا أَكَلَ الْحَسَنَاتِ فَقَدْ أَحْبَطَهَا وَلَا يَجِبُ إِلَّا الْكَبِيرَةُ

This hadith shows that it is illegal, and includes a great sin. Because malice eats good, it eliminates it, and it is impossible to destroy good unless it is a serious sin.

وَنَسَبَةُ الْأَكْلِ إِلَيْهِ مَجَازٌ وَهُوَ مِنْ بَابِ الاستِعَارَةِ بِالْكِنَايَةِ شَبَّهُهُ الْحَسَدَ بِالْحَيَوَانِ الَّذِي يَأْكُلُ قُوَّتَهُ حَتَّى يُفْنِيَهُ وَلَا يَبْقَى مِنْ صَفْتِهِ الْأُولَى شَيْءٌ

"Depending on eating maladies is a form of majaz, which includes a history of maladaptation that is akin to maladaptation with animals that eat their food to the fullest and never leave it." (Al-Maghribi, 1994: 10/260-261)

From the explanation of the writer al-Badru at-Tamam above shows that among the methods the Prophet did when delivering knowledge was to make an example (the *amtsal* method).

Another hadith is the word of the Prophet:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ ) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ



It was from Abu Hurairah that the Prophet said: "A believer is another believer." (HR. Abu Dawud).

Abdullah bin Abdurrahman al-Bassam in *Taudhib al-Abkam* said,

فِي الْحَدِيثِ الشَّرِيفِ وَصَفَ نَبِيُّ بَدِيعٍ وَنَشِيئِهِ بَلِيغٌ يُبَيِّنُ مَوْقِفَ الْأَخِ الْمُسْلِمِ مِنْ أَخِيهِ وَيُجَدِّدُ  
مَسْئُولِيَّتَهُ تُجَاهَهُ وَأَنَّهُ كَالْمِرْآةِ الصَّقِيلَةِ الَّتِي تُرِيهِ عَلَى حَقِيقَتِهَا وَعَلَى مَا فِيهَا

In this noble hadith there is an appropriate gift from the Prophet and a similar likeness to explain the attitude and responsibility of a Muslim towards other Muslim brothers, that is like a clean mirror that can be used as a tool to show the reality and what is in a Muslim brother the other (Abdullah al-Bassam, 2007: 7/564)

His explanation shows that one of the methods exemplified by the Prophet in teaching was to provide parables so that his companions could easily understand.

## Conclusions

Based on the above study, there are eight methods of moral education according to Ibn Hajar, there are: *Tarhib wa Tarhib* method, question and answer method, repetition method, the detailing method after global, method of advice, method of prayer, lecture method and analogy method.

## References

- Al-A'la, F. (2019). METODE PEMBENTUKAN KARAKTER SISWA BERBASIS KAN KITAB BULUGHUL MARAM BAB AL-JAMI DAN IMPLEMENTASINYA DI MTS NURUL ISLAM BOGOR. *Tawazun: Jurnal Pendidikan Islam*, 10(2), 263–294. doi: 10.32832/tawazun.v10i2.1163
- Al-Bassam, A.b.A.b.S. (2007), *Taudhib al-Abkam min Bulughil Maram*, Riyadh: Darul Maiman.
- Al-Fauzan, A.b.S. (2015). *Minhatul Allam fi Syarhi Bulughil Maram*, KSA: Dar Ibnul Jauzi.
- Al-Hamat, A. (2016), *Tarbiyah Jihadiyah Imam Bukhari*, Jakarta Timur: Ummul Qura.
- Alim, A. (2017), *Islamization of Education*, Bogor: UIKA Press.
- Al-Maghribi, A.b.M. (2007). *al-Badru at-Tamam Syarhu Bulughul Maram*, Dar Hajr.
- Al-Utsaimin, M.b.S. (2014), *Fathu Dzil Jalal wal Ikeram bi Syarhi Bulughil Maram*, Riyadh: Madarul Wathan.
- Arikunto, S. (2010). *Research Procedure A Practical Approach*, Jakarta: PT. Rineka Cipta.
- Azwar, S. (2009). *Research Methods*, Yogyakarta: Pustaka Pelajar.
- Dawud, W.M.N.W. (2003), *Philosophy and Practice of Islamic Education Syed M. Naquib Al-Attas*, Bandung: Mizan.
- Djamiluddin dan Aly, A. (1998), *Capita Seleka Islamic Education*, Bandung: Pustaka Setia.
- Ghuddah, A.F.A. (1996), *Ar-Rasul al-Muallim wa Asalib fi at-Ta'lim*, Beirut, Darul Basyair al-Islamiyyah.
- Langgulong, H. (1987), *The Basics of Islamic Education*, Jakarta: Pustaka al-Husna.
- Mahmud, (2011). *Educational Research Methods*, Bandung: Pustaka Setia.
- Majid, A. (2007). *Learning Planning*, Bandung: PT. Remaja Rosdakarya.
- Nurdin, I.F. (2015). Comparison of Manners Concepts According to Ibn Hajar Al-Asqalany and Concepts of Character Education, *Journal of Islamic Education*, Vol. 4, Yogyakarta: UIN-Suka.
- Zulaiha, H. (2018). *Values of Moral Education in Hadith and its Relevance to the Morals of Children Today*, Thesis in Muhammadiyah University Yogyakarta: Departement of Tarbiyah.