

MODERATION IN ISLAMIC EDUCATION IN LIGHT OF THE PROPHET'S HADITH

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ABSTRACT

Islam is a moderate religion, and its moderation is proven by examining its beliefs, principles, scientific foundations, morals, worship, laws, and rulings represented in an educational process in all aspects of social life through the Prophetic Hadith. Moderation and moderation of the educational process consisting of the following three main elements: Moderation of educational belief; Moderation of worship and rituals; Moderation of morals in the educational process: One of the applications of the educational process in Islam is its moderation and moderation in morals; how to deal with morals and modify their concept among people; For example, the morality of justice, which Islam calls for, includes giving all those who have rights their rights. The morality of patience in Islam comes in the middle between indifference and negligence, and between quick anger and lack of self-control. The morality of generosity comes between extravagance and waste, and between withholding and miserliness. The morality of tolerance comes between the extremes of losing rights and oppressing oneself and allowing others to attack it, and between oppression, transgression and injustice.

Keywords: *moderation, Islamic, education, prophetic hadth, belief*

1.0 INTRODUCTION

Moderation means optimal meaning, justice, and idealism. As God Almighty said in Surah Al-Qalam: 28: (The middle of them said: Did I not tell you why you should not glorify God?) That is: I represent them, I speak more justly, and I am more truthful than them.

His Almighty says: (And thus We have made you a moderate nation).

Any nation is ideal if it follows the law of God Almighty and fulfills its rights. Moderation is moderation in all matters of life, including perceptions, approaches, and positions. It is a continuous definition of what is correct in orientations and choices. Moderation is not merely a position between extremism and dissolution; Rather, it is an intellectual approach and a moral and behavioral position, as mentioned in the Qur'an: (And seek, through what God has given you, the home of the Hereafter, and do not forget your share in this world, and do good as God has done good to you, and do not seek corruption on earth. Indeed, God does not like corruptors). This verse indicates the importance of moderation and achieving balance in life. The reference for moderation is to the Sharia.

Whatever the Sharia agrees with, it is the middle. Strictness in its place is moderation, and gentleness in its place is moderation as well. The mean indicates the meaning of being away from excess and negligence, and increasing what is required in a matter is excessive and decreasing from it is negligence, and both excess and negligence are a tendency away from the right path. It is evil and reprehensible, and the choice is the middle between the two extremes of the matter,

that is, the middle between them. Accordingly, the middle ground is the ideal, the fairest, the most truthful, and the middle between the two extremes.

Islamic education is a process carried out by young Muslims through various social and individual activities in light of Islamic thought, values, ideals and principles to settle and modify their behavior and build their personality to be good collective individuals who are beneficial to their religion, themselves, their homeland, the Islamic nation and all of humanity. Islamic education is an intensive effort to develop the capabilities and preparations of young people through which they can be fit individuals to continue calling to God and elevating His Word. Islamic education, by virtue of its being a moderate, balanced education in all its aspects, because it educates a human being in all his physical, mental, emotional, spiritual, social, economic and political aspects.

2.0 THE PRINCIPLE OF MODERATION IN A BALANCED MANNER IN ISLAMIC EDUCATION

Islamic legislation was able to establish the educational process on a middle principle in a balanced manner, and the Messenger, may God bless him and grant him peace, portrayed this meaning in the most wonderful way in the Hadith of the Ship. On the authority of Al-Numan bin Bashir, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, he said: "The example of one who upholds the limits of God and falls within them is like the example of a people who took arrows on a ship, and some of them struck the top of it and some of the bottom of it, so when those at the bottom of it drew from the water, they passed over those above them and said, 'If only we had breached our portion, and there was no We warn those above us. If they abandon them and what they want, they will all perish, but if they take it at their hands, they will all be saved.

In this hadith, Islamic education is likened to a ship. Just as when a ship's passengers manage it well and steer it carefully, it brings them to a safe shore, so too does the educational process in a way that is committed to its provisions and aware of its purposes and characteristics. It is worth referring to Fathi Al-Darini , who tried to deduce from the aforementioned hadith that the rules of Islamic education relate to the general theory of Islamic law and the concept of education for right, freedom, and justice alike. We summarize it as follows: First: The individual in the hadith disposes of his right due to his saying: "If we had violated our share in a breach," then he is not transgressing or violating the rights of others, but rather acting within the limits of his own share according to the operative part of the hadith.

Secondly: His good intention in this behavior is clear from his saying: "And we did not harm those above us," and this is clear in his lack of intention to harm. However, the good intention here is due to negligence or lack of awareness of the consequences - it seems - which requires supervision and then prevention. Third: His intention was to "reconcile and balance" between his own interest in drawing water and the interest of those on top of the ship - at the same time - by not harming them by passing over them, but rather with the intention of averting harm from them, but he miscalculated due to his lack of insight into the outcome of his disposal of his share and his right accordingly. Face. Fourth: Naive behavior - without

awareness and insight into the consequences and the limits of the right - may lead to general and serious harm as well, as it may relate to fate, and this is forbidden by Sharia even if the disposal of the right - in principle - is permissible and legitimate. In other words: preventing what is permissible so as not to use it to do what is forbidden.

Fifth: The individual should not be stubborn or tyrannical in his opinion resulting from an error in judgment, claiming that he is acting in his right, naively, negligently, and without foresight of the harm that will befall his community, with whom he shares life, just as he shares the unity of destiny: "If they take him by his hand, he will be saved, but if they leave him, he will perish and they will perish." "All of us." Sixth: Restricting the freedom of individuals in their actions regarding their rights is not a usurpation of them, a disgrace to them, or a diminution of their moral personality. Rather, it is a restriction necessitated by the necessity of protecting them first, preserving the entity of their society, and protecting them all from what might lead them to a bad fate. This is what provides strong evidence of the establishment of The closest connection between the individual and his community, life and destiny. Seventh: The noble hadith, in its absolute definition, includes binding interdependence in various aspects of life: social, economic, political, military, and others, as this interdependence was not specified in one aspect rather than another in the launch of the text. It also places earthly and hereafter responsibility on everyone: "If they take it at his hands," it generally includes the entire nation in the hadith: "The Imam is a shepherd and is responsible for his flock", that is, for the nation in general.

Eighth: The hadith made it clear that contradiction must be prevented from occurring by preventing its occurrence, even under the guise of truth, in order to block the pretext. This is a unanimously agreed upon principle because preventing harm before it occurs is more important than removing it and removing it after it occurs, and it may not be possible to remove it in some cases and circumstances. Otherwise, what is the meaning of the hadith: "He perished and they all perished." Ninth: Causation must be prevented, even by force and the authority of the state, and this is learned from the text of the hadith: "Then if they take it by his hands," which is coercive prevention. This wonderful depiction of the educational process from the author of the letter shows the necessity of achieving a balance between the benefits and harms resulting from every legitimate action in order to achieve the prevailing interest. Let us take this as an example to make this great characteristic clear to us.

Islam has forbidden adultery and considered it one of the major sins and imposed a severe punishment for its perpetrator. Among the accuracy of the legislation with regard to this issue is that it has forbidden every path or behavior that leads to it, thus preventing mixing. Recklessness, solitude, and displaying oneself is a matter of turning a blind eye. As in the hadith of Ubadah ibn al-Samit, that the Prophet, peace and blessings be upon him, said: "...and guard your private parts, lower your gaze, and restrain your hands". At the same time, he wanted marriage, made it the law of Islam, and banned monasticism. On the authority of Abdullah bin Masoud, may God bless him and grant him peace, he said: We were with the Prophet, may God bless him and grant him peace, and he said: "Whoever of you is able to do so, let him get married, for it will lower the gaze and protect one's chastity".

Among the hadiths that depict the balance of Islamic education, the moderation of its way of life, and the avoidance of its costs of extremism and extremism are what was narrated by Anas bin Malik, which states: Three men came to the homes of the wives of the Prophet, peace and blessings of God be upon him, asking about the worship of the Prophet, peace and blessings be upon him. When they were informed, it was as if they had said it and they said: Where are we in relation to the Prophet, peace and blessings of God be upon him, for he has forgiven. One of them said: As for me, I will pray all night forever. Another said: I will fast all the time and never break my fast. The other said: I will stay away from women and never marry. So the Messenger of God, peace and blessings be upon him, came and said: "You are the ones who said such and such, but by God, I am the one who fears God." I am the most pious of you, but I fast and break my fast and pray and marry women, so whoever deviates from my Sunnah is not of me.

3.0 THE AVERAGE HUMAN BEING COMPOSED OF MATTER AND SPIRIT

The Prophetic hadith described how God Almighty created man from matter and spirit. On the authority of Abdullah bin Masoud, he said: The Messenger of God, peace and blessings of God be upon him, told us, and he is the truthful and trustworthy, and he said: "One of you gathers his creation in his mother's womb for forty days as a sperm, then he becomes a clot like that, then he is an embryo like that, then he sends an angel and breathes the soul into him...". On the authority of Abu Musa Al-Ash'ari, he said: The Messenger of God, peace and blessings be upon him, said: "Indeed, God Almighty created Adam from a fist that He took from all the earth, so the sons of Adam came according to the size of the earth, and among them came red, white, and black, and in between." And the easy and the sad and the bad and the good".

From this we understand that man's matter originates from dust and then from water, so it is lower, and his spirit is from God Almighty, so his beliefs, morals, and actions are a mixture of both. Man, then, combines in the nature of his formation all the attributes of matter and the attributes of the spirit, between the attributes of animals and the attributes of angels, between the instinctive physical needs and motivations necessary for his life and survival, in which animals participate, and the spiritual needs and motivations for his psychological and spiritual advancement. Accordingly, the educational process for a person must follow a path of moderation that combines material education and spiritual education together, one inseparable from the other, in order to achieve his human perfection, for which he deserved to be favored by God Almighty over the rest of his creatures and to be made a caliph on earth.

In addition, a person is born with the nature that is in line with Islamic values, which are the true religion, the readiness to know God and His monotheism, the inclination toward the truth, the willingness to do good, and the safety of deviations. On the authority of Abu Hurairah, he said: The Messenger of God, peace and blessings of God be upon him, said: "There is no child who is not born according to his natural disposition, and his parents make him Jewish, Christian, or anthropomorphic.". What is the method of mediation and moderation in the

education process?. The answer to this question is to take into account the human being with all its characteristics and energies, including spirit, mind, and innate motivations, or in other words, obligating legislation and the human faculties of mind, conscience, and will.

The explanation for this is that Islam elevates the status of reason as a means to knowledge and access to the truths of things on which true belief is based. The mind is an intrinsic element of the nature of nature, and thus it provides clear evidence of the goodness of this nature. If the goodness of human nature is proven at all, then man has the ability to make wisdom and reason prevail over desires and desires. Islam's reliance on reason and its elevation is evidence of the inherent goodness of human nature, considering reason as one of its intrinsic components and a source of progress. Islam, as a religion and legislation, came to help and guide the mind to straighten its thinking, and wisdom comes from the movement of the mind, which is the purpose of its function of insight and consideration to put things in their proper places.

Anger, for example, is an instinct rooted in nature, but it is something forbidden by law and reason. But the prohibition is not to eradicate it as an instinct, but rather to direct it to higher purposes and lofty values, so that if it is implemented in it, it leads to real vital interests that are considered for the individual and the nation alike. The desired wisdom, then, is the spirit of the action, and its intended goal, not just its material form.

The explanation for this is that anger is forbidden by law and reason if it is for the sake of Satan, falsehood, or inhuman purposes. However, anger in order to triumph for truth and conquer falsehood is obligatory, and therefore directing anger to this direction was one of the virtues of the Prophet, peace and blessings be upon him.

Likewise, condemning desires, legally and rationally, does not mean ignoring them, but rather it means directing them into what is permissible or obligatory according to the law, in the manner prescribed, not in what God has forbidden. What we said about anger and desires, we say about nervousness, Islam has fought against it. On the authority of Abu Hurairah, he said, I heard the Messenger of God, peace and blessings of God be upon him, say: "...and whoever is killed under a blind banner who becomes angry because of fanaticism or fights because of fanaticism or calls for fanaticism, then he is killed by ignorance". Racism is nothing but a form of fanaticism, and it is the root of evil in the world as we know. However, Islam fought fanaticism if it was for falsehood, as was the case in pre-Islamic times. As for fanaticism for the truth, it is a cherished goal.

We understand from this that a person must submit his desires to the law brought by Muhammad, peace and blessings be upon him, so that his desires turn from his previous position of opposition and opposition to favor and support - he must be in harmony with the origin of human nature, otherwise Islam would not then be a religion of nature as it is established. Therefore, man's attempt to overcome his desires and drive them to become accustomed to the restrictions of Sharia law in an effort to achieve his needs has become Spirituality. Abdullah bin Amr bin Al-Aas, may God be pleased with them, says about this. The Prophet, peace and blessings of God be upon him, said: "None of you believes until his desires are in accordance with what I have brought".

From this it becomes clear to us that when this whole matter takes place between the person and himself, with awareness and reason, it will never spoil the pleasure of enjoying each of his actions. Rather, he creates for himself new pleasures that were not there before. He enjoys pure sensual, nervous, and material pleasure, but he adds to it at the same time. Time is a psychological and spiritual pleasure, to which it adds the feeling of one's humanity, superior to animals, and to it the pleasure of feeling free choice in the face of the impulse of instinct, for this choice makes a person feel his being. It makes him feel that he exists and that he exists as much as he chooses, and adds to it the joy of the soul in the person's feeling that he lives in God's embrace and aspires to His satisfaction.

Thus, in every innate tendency and every type of behavior, a balanced society and a balanced human being emerge, whose energies are balanced and whose spirit, mind, and body all work at the same time. In all of this, the body is respected and recognized for its existence. Based on this, innate human values can be used to derive the method that follows the educational process to achieve a normal, balanced, tolerant human being, for example: forgiveness.

4.0 FORGIVENESS IN ISLAMIC EDUCATION

God created man as an absolutely imperfect creature, because that is one of the attributes of God alone, and this means that man is naturally susceptible to error. It seems that there is a definite need for forgiveness and tolerance as a moral and educational behavior that people are keen to adopt so that happiness overwhelms the tolerant person. On the other hand, tolerance and forgiveness lead to the offending person being absolved of the burden of his action, which he committed because of his weakness and lack of perfection. Tolerance, in this sense, is a mutual behavior required as a realistic morality to rid a person of his suffering arising from his own shortcomings. Because everyone is imperfect, tolerance is everyone's duty.

The following hadiths indicated this: On the authority of Abdullah bin Abbas, he said: It was said to the Messenger of God, peace and blessings of God be upon him, which religion is most beloved to God. He said: "The tolerant Hanifism". The meaning of the noble hadith is that tolerance is a description of Islam, and it means ease of treatment with praiseworthy moderation in what people think is strictness, as it is a medium between strictness and leniency without excess or negligence. On the authority of Jabir bin Abdullah, he said: The Prophet, peace and blessings of God be upon him, said: "...God did not send me to be stubborn or obstinate, but He sent me as a teacher and facilitator". This means that God Almighty did not send His Messenger to be difficult for His servants and to impose stress on them, but rather He sent him to teach them, facilitate their affairs, take them by the hand, guide them to the truth, help them follow it, and keep them away from hardship and following desires.

We will present some examples of the tolerance of the Prophet, may God bless him and grant him peace, to highlight the practical aspect of this Islamic principle by explaining how the Prophet, may God bless him and grant him peace, treated other Quraysh and Bedouin Jews and Christians?

a) His Tolerance for Quraysh

On the authority of Abdullah bin Abbas, he says: When they captured the prisoners - on the day of Badr - the Messenger of God, peace and blessings be upon him, said to Abu Bakr and Omar, "What do you see about these captives?" Abu Bakr said, "O Prophet of God, they are the sons of the uncle and the clan. I think that you take a ransom from them so that we will have power over the infidels." So perhaps God will guide them to Islam. Then the Messenger of God, peace and blessings of God be upon him, said, "What do you see, O Ibn Al-Khattab?" He said, "No, by God, O Messenger of God, I do not see what Abu Bakr saw, but I think that we can So we strike their necks, and Ali manages to defeat Aqeel, so he strikes his neck, and I manages to defeat so-and-so, a relative of Omar, so I strike his neck, for these are the imams of disbelief and its pillars. So the Messenger of God, peace and blessings of God be upon him, liked what Abu Bakr said..."

b) His Tolerance for The Bedouins

On the authority of Abu Hurairah, he said: A Bedouin stood up and urinated in the mosque, so the people took him in, and the Prophet, may God bless him and grant him peace, said to them: "Leave him and throw a log of water or sins of water on his urine, for you were only sent to make things easy, and you were not sent to make things difficult".

c) His Tolerance for The Jews

Sahl bin Hanif and Qais bin Saad were sitting in Al-Qadisiyah, so they passed by a funeral procession, so they stood up, and they were told that it was from the people of the earth, that is, from the people of the Dhimmah. They said: A funeral passed by the Prophet, may God bless him and grant him peace, and it passed in front of him, and he and all of his companions with him, so he was told that it was the funeral of a Jew, so he said: "Isn't it a soul?"

d) His Tolerance for Christians

The Najran delegation came to the Messenger of God, peace and blessings of God be upon him, and they entered his mosque after the afternoon prayer. The time for the delegation's prayer came, so they stood up and prayed in his mosque, but the people wanted to prevent them, so the Messenger of God, peace and blessings be upon him, said: "Call them, so they faced the east and prayed their prayers".

This is the work of the Messenger, may God bless him and grant him peace, throughout his honorable life, to spread the values of goodness, peace, and the ethics of civilized interaction, to root the culture of tolerance among Muslims, and to instill noble values, which allowed the building of a civilization. A pioneering Islamic movement that relies on reason, is based on diligence, and rejects all forms of fanaticism, extremism, fossilization, and isolationism. What is the truth about the moderation of Islamic education in human life? The reality of the moderation of Islamic education in human life is reflected in the permanent link between the human heart and Allah.

The permanent link between the human heart and Allah

There is no guarantee of true good in this earth except by establishing the living link between the human heart and God. There is no guarantee for the establishment of truth and justice except when all human beings meet with their Creator and thus sense the true human bond that binds everyone, because the permanent connection with the one and only God, his monotheism and worship strengthens the spiritual aspect of man, and releases in him enormous spiritual energies that affect all human physical and psychological functions. The extent of the influence of spiritual power on the body can be inferred from what the hadith books narrated about the Prophet (peace and blessings of Allah be upon him) that he used to continue his fasting but forbade his companions to pray. It was narrated from 'Aisha (may Allah be pleased with her) that the Messenger of Allah (peace and blessings of Allah be upon him) forbade Hasriani B1: Al-Wesal is a mercy to them, and they said that you are continuing, and he said, "I am not like you, for my Lord feeds me and waters me".

Ibn Qayyim al-Jawziyyah says in his commentary on this hadith: It is known that this food and drink is not the food that a person eats with his mouth, otherwise, he was not continuous and the difference was not achieved, but he was not fasting... Also, he differentiated between him and them in the same connection, and that he is able to do what they cannot afford, so if he ate and drank with his mouth, he did not say: "I am not like you." It is understood from this hadith that the Prophet (Allah peace and blessings of Allah be upon him) used to receive spiritual food from Allah Almighty that provided him with a miraculous strength that made him endure hunger and thirst for a few days, without weakening his body or getting sick. This is a clear indication of the influence of spiritual power on the body.

The great function of the soul is to communicate with God at every moment, but the mercy of Allah is vast and mankind does not want the impossible, knowing that the release of the full permanent spiritual energy for humans is impossible, the grip of mud is heavy, the impulse of lust has power, and matter has heavy presses. Concerning Handala Al-Asidi, he said: So Abu Bakr and I set out until we entered upon the Messenger of Allah (peace and blessings of Allah be upon him) and I said, "O Messenger of Allah the Messenger of Allah, Allah peace be upon him, said, "What is that? I said, O Messenger of Allah, we will be with you, reminding us of Hell and Paradise, even as I am the opinion of an eye, and if we go out from you, husbands, children and farms have forgotten a lot. The Messenger of Allah (peace and blessings of Allah be upon him) said: "By whose hand I am breathing, if you continue to do what you are with me and in remembrance, the angels will shake hands with you on your mattresses and in your ways, but O Handala, an hour and an hour three times." We understand from this hadith that getting closer to Allah and the permanent connection with it is the reality of moderation in Islam because it creates in man a state of serenity and transparency and frees his spiritual energy from physical and material constraints.

So, where does man begin to educate and reform himself?

It was narrated that al-Nu'man ibn Bashir said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: If the whole body is repaired, and if

it is corrupted, the whole body is corrupted, which is the heart." This hadith indicates that reforming a person begins with reforming the soul from within, which is the heart, through communication with God and drawing closer to Him. If a person's heart is reformed and filled with faith in his Lord, the person will be reformed, his behavior will be upright, his character will be good, and he will become a normal human being with a complete personality.

From here we understand that mental health depends mainly on adhering to the nature of God Almighty with which He created people, which is the doctrine of monotheism, constant connection with God, and following the approach that He has established for man in life. As long as a person's heart is based on common sense, complemented by the revealed Sharia, a person will be healthy and mentally healthy. On the authority of Hudhayfah bin Al-Yaman, he said: I heard the Messenger of God, peace and blessings of God be upon him, say: "Trials spread over hearts like mats, stick after stick, so any heart that drinks it will have a black spot marked on it, and any heart that hates it, a white spot will be marked on it." Until it becomes two hearts, one is white like Safa, and no temptation will harm him as long as the heavens and the earth exist, and the other is black and dusty like a jug, and he does not know what is right nor does he deny what is wrong except what he drinks from his desires.

A normal, mentally healthy person is a person with a healthy white heart who has not been affected by temptations, while a psychologically ill person is a person with a black heart who has been affected by temptations and has deviated from common sense.

From here we understand that mental health depends mainly on adhering to the instinct of the Almighty Allah, which is the doctrine of monotheism, constant contact with God and following the approach He set for man in life. As long as the human heart is on common sense complemented by the revealed law, man will be together and enjoy mental health. It was narrated that Hudhayfah ibn al-Yaman said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Temptations are offered to hearts like mats, so any heart that I drink is a black joke and any heart that we hate is a white joke until it becomes on two hearts, white like Safa, so do not be harmed by fitna as long as the heavens and the earth and the other is black and marbada like a cob is a mukhkh.

A healthy person who enjoys mental health is a person with a healthy white heart who has not been affected by temptation, while a mentally ill person is a person with a black heart who was affected by temptation and tended to be from common sense. Thus, we realize that contact with God leads to integrity in behavior and includes prevention and treatment of deviation and mental illness. It was narrated from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The adulterer does not commit adultery when he commits adultery while he is a believer, and the thief does not steal when he steals while he is a believer, and he does not drink alcohol when he drinks it while he is a believer.

Thus, contacting God by performing duties makes him win his love and satisfaction, and if Allah Almighty loves a slave, he surrounds him with his care and care and is a help to him in all his affairs. Abu Hurayrah reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The Allah said who is hostile to me as a guardian, I have given him permission to go to war, and my

servant has not approached me with something that is more beloved to me than I assumed it, and my servant is still approaching me with naafil so that I love him. If I loved him, I was his hearing that hears him, and his sight that he sees, and his hand that he beats, and his foot that he walks with, and if he asks me, I will give him, and if he asks me to excuse him, and I did not hesitate about something that I am doing, my hesitation about the same believer hates death and I hate His evening.

If so, then the servant fears only Allah alone and asks only Allah, as is evident from the directives of the Prophet Allah (peace and blessings of Allah be upon him) to Ibn 'Abbas, where he said: "O boy, I teach you the words of memorize Allah protect you, keep Allah you find towards you. If you ask, ask Allah and if you seek help, seek the help of Allah, and know that if the ummah gathered to benefit you with something, they would not benefit you except with something that Allah has written for you." If they had come together to harm you with something, they would not harm you except with something that had been written Allah against you, the pens would have been lifted and the newspapers dried."

5.0 CONCLUSION

We note, therefore, that the Islamic approach is a method of worship and Islam makes this worship the great rule and derives from it the whole system of life. The individual in his solitude and the people in their gathering at the time of work and at the time of dealing in trade, industry, politics, war or peace, and in the time of affection and rivalry.

At each of these moments, Islam educates the individual to have a relationship with God, his dealings with Allah, his fear of Allah, his love for God and his return to the Allah method, because that is the root of all goodness. What I have already mentioned and talked about can be stood before for a long time to extract the sermon from it in order to understand the process of communication of this spirit with the Creator, which is the focus of the entire Islamic faith and the axis of its entire educational curriculum, from which all legislation branches.

By recognizing this fact, we can obtain the following practical results at the level of belief and practice:

- i. Recognizing that only Allah is the owner of power and squint, and the owner of power and authority, so that people do not look to anyone else and do not worship anyone else, and then their hearts and souls are liberated and they go lightly to Allah.
- ii. Guided by the guidance of Allah and follow his path and refrain from following another approach or submitting to another force of the earth because they are all weak and lean all lost waste all ephemeral mortal and the real power is the power of Allah and the real authority is his authority and the right approach is his approach and then their souls are reformed and their lives on earth are reformed.
- iii. Guided by the guidance of Allah and follow his path and refrain from following another approach or submitting to another force of the earth

forces because they are all weak and weak all lost waste all ephemeral mortal and the real power is the power of Allah and the real authority is his authority and the right approach is his methodology and then their souls are reformed and their lives on earth are fixed.

- iv. The sense that Allah is the originator and destiny to him all originated from his capable ability and all of them became to him and therefore look to him alone in every matter and no one else resorts to him.
- v. The sense of participation in humanity, they all came from the will of Allah and then they were all created from one soul. And then the souls of each other are reconciled towards each other and bonds are established between them.

Author Contribution

Arsyad, Y. M., Subaedah, Ahmad Bazit, Anwar, Y. and Abdul Karim, B., focused on the writing process involved the introduction, discussion on idea organization, language style review, and final draft editing, all of which were collectively carried out and completed by all parties involved.

Conflict of Interest

This manuscript has not been published elsewhere, and all authors have agreed to its submission and declare no conflict of interest regarding the manuscript.

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