


Spiritual Education

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Article Info	ABSTRACT
Keywords: Spiritual Education, Hadith on Spiritual Education.	Education is a part of human life that is very seriously considered, because with this education humans are protected from ignorance in understanding life and distinguishing it from animals, because humans and animals are creatures of God which are only separated by reason because each other has elements that are at least divided into two parts, namely physical and spiritual, researchers often discuss how to care for the physical and sometimes the spiritual is rarely discussed in more depth. In fact, the spiritual must also be taught and educated with a foundation that comes from the Prophet Muhammad SAW.
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INTRODUCTION

Education is part of human life. Education plays a role as a preserver of the social order and values that exist and develop in society as well as an agent of renewal. Education is an important thing in creating a generation of Muslims with noble character. Education in Islam does not only lead to reason, but also to a person's physical and spiritual self. Between physical and spiritual education must be balanced, because education only forms a person's physical and intellectual self, not including self-development, positive attitudes and emotional values (cooperation, solidarity, leadership, steadfastness, patience, and others. (Al-Kiftiyah: 2020)

Education is not only concerned with external matters, but also with internal matters. Therefore, in education, there is a term for three educational domains that must be interrelated; cognitive, affective, and psychomotor. In the context of Islamic education, education also functions not only to form a mature body, but education also influences a person's spiritual aspect. (Dalimunte: 2023)

In Islam, spiritual education is an important part of the formation of a person's character and personality. One important aspect of spiritual education is the ability to manage emotional feelings wisely in accordance with Islamic teachings. The hadith of the Prophet Muhammad SAW provides inspiration and guidance for Muslims in dealing with various aspects of life, including how to manage and manage their feelings. (Nuralim, et al: 2024)

RESEARCH METHODS

This study uses a type of library research in which information is collected from various journals, books or articles which are then processed and analyzed. The data analysis used is

descriptive analysis which provides an explanation of the problems studied so that it has academic value.

RESULTS AND DISCUSSION

Spiritual Education

In the Law on the Education System No. 20 of 2003, it is stated that Education is "a conscious and planned effort to create a learning and teaching atmosphere so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals and skills needed by themselves and society". (Pristiwanti, et al: 2022) Definition from the Indonesian Language Dictionary (KBBI) the word education comes from the word 'didik' and gets the affix 'pe' and the suffix 'an', so this word has the meaning of a method, way or act of guiding. It can be defined that teaching is a way of changing ethics and behavior by individuals or society in an effort to realize independence in order to mature or mature humans through education, learning, guidance and coaching efforts. ((KBBI, sv "Didik", <https://kbbi.web.id/didik>. (accessed on December 12, 2022)).

Education serves as a basis for individual development and societal progress. Its meaning is not only limited to formal processes in schools, it also includes lifelong learning in various environments and contexts¹. Linguistically, the word "rohani" comes from the root word "ruh", which in Arabic is called "ruh", and has a meaning related to the spiritual and non-material aspects of human life. (Nuralim, et al: 2024) While in the KBBI spiritual is something that is closely related to the spirit or from within, and usually spiritual is juxtaposed with physical. ((KBBI, sv "Rohani", <https://kbbi.web.id/rohani> (accessed on December 12, 2022)). The spirit is a place where life flows, movement, efforts to seek goodness, and efforts to avoid evil from within humans. (Zuhri: 2019) The spirit is what is mentioned in the word of Allah SWT:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِّنَّا قَلِيلًا ۝٨٥

Meaning: And they ask you about the soul. Say, "The Spirit is among the affairs of my Lord, and you have not been given knowledge except a little" (QS Al-Israa': 85).

The spirit is invisible and the matter and its workings are unknown, it is a tool for making contact with Allah. In accordance with nature, it is a tool that brings humans to God. It is actually a part of God's spirit which he has given to a lump of earth. The spirit is a subtle body/al jism al-lathifah, originating in the corridors of the bodily heart, circulating through the veins and muscles to all parts of the body, emitting the light of life and feelings. From the word "spirit" the term ruhiyah was then derived. At the end of the word "ruh" there is an affix at the end of ya' nisbah so that it becomes ruhi. Then the word ruhi is given the affix ta' marbutah at the end to become (ruhiyah) to adapt the form muannats (women/female) of the word tarbiyah (education). The word ruhiyah in Indonesian has the meaning spiritual or spiritual which is the opposite of the word maadi or material. The spiritual (spiritual)-psychological aspect is an aspect that is matured and made perfect through education as an element that has positive pretensions in the development of a civilized life. (Zuhri: 2019)

Spiritual education is part of an important aspect in Islamic education besides physical education, intellectual education, emotional education, moral education, and social education. (Othman, et al.: 2017). Spiritual education is education that sharpens the mind, heart, and body in exploring experiences as an effort to get closer to God (Marifatullah). Spiritual education is also known as personality education based on emotional and spiritual intelligence (spiritual) which is based on self-problems. (Zuhri: 2019) Spiritual education is the neutralization of the soul or the journey towards Allah SWT. In the process of spiritual education, it is able to guide a person towards a soul that is clean from minds that violate the Shari'a towards minds that are in accordance with the Shari'a and is able to make the heart calm and healthy from spirits that move away from the door of Allah. (Al-Kiftiyah: 2020)

The purpose of this spiritual education is at least as explained by (Nurjaman, 2020: 57) The purpose of spiritual education is to purify the soul so that it always obeys and serves only Allah SWT based on knowledge and guidance and carries out Islamic morality exemplified by the Prophet Muhammad SAW based on the ideal ideals in the Qur'an.102, and (Dinata 2018: 9) wrote in his book that the purpose of spiritual education is to increase the soul from loyalty only to Allah SWT and carry out Islamic morality exemplified by the Prophet Muhammad SAW based on the ideal ideals in the Qur'an (QS Ali Imran: 19) in the form of purifying and purifying humans individually from negetave attitudes (QS Al-Baqarah: 126).

Hadith About Spiritual Education.

The Prophet Muhammad SAW was sent to earth of course to be a role model for all nature, especially humans, where humans at that time experienced face the destruction in the spiritual field of those who are far from human struggle should, then In carrying out the prophethood, the Prophet Muhammad SAW gave many hadiths, both spoken by his noble tongue, carried out by his beautiful deeds and by his determination regarding the problem, therefore there are at least several aspects of the hadiths that explain how the Prophet Muhammad SAW provided spiritual education for the noble companions, namely:

1. Importance Knowledge

In the book of Sunan Ibn Majah , the chain of sanad and matan is as follows:

سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: *God willing God willing غير أهله كعقود الخنازير الجواهر واللؤلؤ*

Meaning: Has told us Hisyam bin Ammar said, has told us Hafsh bin Sulaiman said, has told us Katsir bin Syinzhir from Muhammad bin Sirin from Anas bin Malik he said; Rasulullah shallallahu 'alaihi wasallam said: "Seeking knowledge is an obligation for every Muslim. And a person who places knowledge not in the hands of an expert, is like a person who puts pearls, diamonds and gold around a pig's neck" (HR. Ibnu Majah).

This hadith in a way firm state that demand knowledge is obligation for every muslim. This means that every muslim , good man and also women , required For look for knowledge knowledge , good religious knowledge and knowledge world.Part second from hadith This give warning about danger give knowledge to people who don't competent. Compared with give jewellery valuable to pigs that don't will value its value , then give knowledge to people who don't capable understand it and practice it is futile deeds , as well For get.

2. Devotion to Allah Swt.

رواه الترمذي، وقال: حديث *أَتَى اللَّهَ حَيْثُمَا كُنْتُ، وَأَتَّبِعُ **God willing** بِخُلُقِي حَسَنٍ. قَالَ الرَّحْمَنُ رَسُولِ اللَّهِ ﷺ قَالَ* حسن. وفي بعض النسخ: *حسنٌ صحيح*

Abu Dzar Jundub bin Junādah and Abu 'Abdirrahman Mu'ādz bin Jabal radhiyallahu anhuma narrated that the Messenger of Allah sallallaahu alaihi wasallam said, "Be fearful of Allah wherever you are. Accompany the bad with good, then the good will erase the bad. Associate with people with good morals." (HR. Tirmidhi and he said, "This hadith is hasan." In some texts it is stated, "Hasan is sahih.")

Be Pious Everywhere: We are commanded to always fear Allah wherever we are, whether alone or with others, whether in light or dark. Piety means always trying to stay away from Allah's prohibitions and carrying out His commands. Correct Bad Deeds with Good Deeds: If we make a mistake or sin, then immediately repent and correct ourselves by doing good deeds. Good deeds will erase the sins that have been committed. Have Noble Morals: We are advised to always do good to fellow human beings, with noble morals such as patience, honesty, trustworthiness, and humility.

3. Loving the Prophet

خَدَّثَنَا مُحَمَّدٌ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ النَّاسُ أَجْمَعِينَ

Meaning: Has told us [Muhammad bin al-Mutsanna] and [Ibn Basysyar] both said, has told us [Muhammad bin Ja'far] has told us [Syu'bah] he said, I heard [Qatadah] tell hadith from [Anas bin Malik] he said, "The Messenger of Allah sallallaahu 'alaihi wasallam said: "None of you believes until I am loved more than his children, his parents and all humans."

The Highest Level of Love This hadith places love for the Prophet Muhammad SAW at a very high level. This shows that love for the Messenger of Allah SAW is an integral part of a Muslim's faith. Not Reducing Love: This hadith does not mean that we should hate our family. In fact, love for the Messenger of Allah SAW will encourage us to love our family more because we follow his example of loving his family. Motivation to Follow the Sunnah of love for the Messenger of Allah SAW will encourage us to always try to follow his sunnah in all things. Because by following his sunnah, it means that we have shown our love for him. Signs of Perfect Faith This hadith shows that love for the Messenger of Allah SAW is a sign of the perfection of a person's faith. The greater a person's love for the Messenger of Allah SAW, the stronger their faith.

4. Noble Morals

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ « [حسن] - [رواه أبو داود والترمذي وأحمد] - [سنن الترمذي: ١٦٦٢]

Abu Hurairah -raḍiyallāhu 'anhu- narrated: Rasulullah ﷺ said, "The believer with the most perfect faith is the one with the best morals, while the best of you is the one who is kindest to the women who are his dependents." [Hasan] - [HR. Abu Daud, Tirmizi, and Ahmad] - [Sunan Tirmizi - 1162].

The Prophet ﷺ reported that the person with the most perfect faith is the one with the best morals; that is, always cheerful, pouring out kindness, speaking kindly and not hurting. While the best believer is the one who is the best to the women who are his responsibilities such as his wife, his children, his sisters and his female relatives because they are the most deserving of good morals.

5. Dhikr to Allah

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - ، قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((إِنَّ لِلَّهِ تَعَالَى

وَجَلَّ - ، Words God willing رَبُّهُمْ - وَهُوَ أَعْلَمُ - : مَا يَقُولُ عِبَادِي ؟ قَالَ : يَقُولُونَ : يُسَبِّحُونَكَ ، وَيُكَبِّرُونَكَ ، وَيُحَمِّدُونَكَ ، وَيُؤَمِّدُونَكَ ، فَيَقُولُ : هَلْ رَأَوْنِي ؟ فَيَقُولُونَ : لَا وَاللَّهِ مَا رَأَوْكَ . فَيَقُولُ : كَيْفَ لَوْ رَأَوْنِي ؟! قَالَ : يَقُولُونَ : لَوْ God willing تَمَجِّدًا ، وَأَكْثَرَ لَكَ تَسْبِيحًا . فَيَقُولُ : فَمَاذَا يَسْأَلُونَ ؟ قَالَ : يَقُولُونَ : يَسْأَلُونَكَ الْجَنَّةَ . قَالَ : يَقُولُ : وَهَلْ رَأَوْهَا ؟ قَالَ : يَقُولُونَ : لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا . قَالَ : يَقُولُ : فَكَيْفَ لَوْ رَأَوْهَا ؟ name عَلَيْهِمْ جِزْصًا ، وَأَشَدَّ لَهَا طَلِبًا ، وَأَعْظَمَ فِيهَا رَغْبَةً . قَالَ : فَمِمَّ يَتَعَوَّدُونَ ؟ قَالَ : يَقُولُونَ : يَتَعَوَّدُونَ مِنَ النَّارِ ؛ قَالَ : فَيَقُولُ : وَهَلْ رَأَوْهَا ؟ قَالَ : يَقُولُونَ : لَا وَاللَّهِ مَا رَأَوْهَا . فَيَقُولُ : كَيْفَ لَوْ رَأَوْهَا ؟! قَالَ : يَقُولُونَ : لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا ، وَأَشَدَّ لَهَا مَخَافَةً . website name prayer لَيْسَ لَهُمْ جَلِيسُهُمْ .)) مُتَّفَقٌ عَلَيْهِ

Meaning: From Abu Hurairah Ra, the Messenger of Allah SAW said, "Indeed Allah has angels who go around the streets looking for people of dhikr. If they (angels) find a group of people who are remembering Allah, they call out, 'Come to your needs.' The Messenger of Allah shallallahu 'alaihi wa sallam said, "Then the angels surround them with their wings until the sky of the world."

Rasulullah shallallahu 'alaihi wa sallam continued, "Then their Rabb asked them,—and even though He knew better than them—, 'What did My servants say?' They (the angels) answered, 'They (the servants) glorify You, perform takbir glorifying You, perform tahmid in praising You, and glorify You.' Then Allah said, 'Did they see Me?' They answered, 'No, by Allah, they did not see You.' Allah said, 'What if they saw Me?' They answered, 'If they had seen You, they would have worshiped You very earnestly, glorified You very earnestly, and glorified You more.'"

Rasulullah shallallahu 'alaihi wa sallam continued, "Allah said, 'Then what do they ask Me?' They answered, 'They ask You for heaven.' Allah said, 'Did they see heaven?' They answered, "No, by Allah, O Rabb, they did not see it." Allah said, 'What if they saw it?' They answered, 'If they had seen it, they would have been very eager to get it, very earnestly asked for it, and very much desired it.'"

Rasulullah shallallahu 'alaihi wa sallam said, "Allah said, 'Then from what do they seek protection?' They answered, 'From the fire of hell.' Allah said, 'Did they see it?' They answered, 'No, by Allah, they did not see it.' Allah said, 'What if they saw it?' They answered, 'If they had seen him, they would have very earnestly fled from him and would have been very afraid of him.'"

He continued, "Allah said, 'Then I testify to you that I have indeed forgiven them.' One of the angels said, 'However, among them there is so and so and he is not one of them. He only came because there was a need.' Allah answered, 'They are all sitting companions, and no one suffers from those who sit in assembly with them.'" (Muttafaquun 'alaih) (HR. Bukhari, no. 6408 and Muslim, no. 2689)

The hadith above tells about angels whose job is to look for people who always pray to Allah. When they find a group doing dhikr, angels will surround them and ask Allah to give them various good things. Allah then asked the angels about what His servants were doing and what they wanted. The answers of the angels show that Allah's servants who perform dhikr always praise Allah, ask for heaven and seek refuge from hell. Hearing this, Allah forgave their sins.

6. Gratitude & Patience to Allah

From Abu Yahya Suhaib bin Sinan, may Allah be pleased with him, he said: Rasûlullâh sallallaahu 'alaihi wa sallam said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ may Allah bless him and give him peace of mind God

bless you

Meaning: How amazing are the affairs of a believer. Indeed all his affairs are good, and this is not possessed by anyone except the believer, that is, if he experiences happiness, he is grateful and that is good for him. And if he experiences hardship, he is patient and that too is a good thing for him.

Absolute Goodness: This hadith emphasizes that every event experienced by a believer, be it happiness or hardship, will ultimately bring goodness to him. This shows that Allah SWT always arranges everything for the good of His faithful servants. Gratitude for blessings when a believer receives blessings, he is grateful to Allah SWT. This attitude of gratitude will increase the blessings of Allah SWT and keep him away from His punishment. Patience in Trials when faced with trials, a believer will be patient and remain confident that Allah SWT will give the best. This patience will elevate his status in the sight of Allah SWT. Especially for believers, this absolute goodness only applies to those who believe. Those who do not believe, may feel that hardship is a bad thing.

CONCLUSION

Spiritual Education is an education that sharpens the mind, heart, and body in treading experiences as an effort to get closer to God (Marifatullah). Spiritual Education is also known as personality education that is based on emotional and spiritual intelligence (ruhaniah) that is based on self-problems. And the goal of spiritual education is to purify the soul so that it always obeys and serves only Allah SWT based on knowledge and guidance and carries out Islamic morality as exemplified by the Prophet Muhammad SAW based on the ideal ideals in the Al-Qur'an.102. So the Prophet Muhammad in his hadith explained that there are several hadiths which explain that there are several steps in spiritual education, namely:

1. Studying
2. Devotion to Allah
3. Loving the Prophet
4. Noble Morals
5. Dhikr to Allah
6. Gratitude & Patience to Allah.

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