INTERNALIZATION OF MORAL VALUES IN THE BOOK RASYSY AL-BARAD BY MUḤAMMAD LUQMĀN: A STUDY OF CLASSICAL TEXT-BASED INFORMATION LITERACY

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Abstract
This study explores the internalization of moral values contained in Rasysy al-Barad, a classical commentary (syarḥ) on Al-Adab al-Mufrad by Imam al-Bukhārī, through the lens of classical text-based information literacy. The urgency of this research stems from the declining moral behavior among students in Islamic educational institutions, prompting the need to return to foundational ethical texts rooted in prophetic traditions. Using a qualitative descriptive approach with a hermeneutic method, this study analyzes the contents of Rasysy al-Barad and examines the stages of value internalization aligned with the framework of information literacy: accessing, evaluating, and integrating information. The findings reveal that the book emphasizes values such as honesty, trustworthiness, respect, patience, modesty, and compassion. These values are interpreted in relation to contemporary social contexts, reflecting not only textual fidelity but also moral relevance. The study concludes that classical Islamic texts like Rasysy al-Barad function not only as religious knowledge resources but also as character-building tools within Islamic education. It recommends incorporating such texts into values-based curricula to foster moral sensitivity and critical religious thinking (tafaqquh fī ad-dīn), ultimately producing intellectually and ethically grounded individuals.

Keywords: *Moral Values, Rasysy al-Barad, Information Literacy, Classical Islamic Texts, Islamic Education, Character Education*

INTRODUCTION

In the ever-evolving landscape of education and digital communication, the erosion of moral values especially among the younger generation has emerged as a critical concern across the globe. Moral education, once deeply embedded within social and religious frameworks, is increasingly challenged by a digital age that often prioritizes speed of information over ethical reflection. Within this context, Islamic education emphasizes the importance of akhlaq (morality) as the foundation of human interaction and personal integrity. As asserted by

classical scholars such as Hamka and al-Attas, akhlaq is inseparable from faith and represents the highest manifestation of religious understanding in everyday life (Sikumbang et al.2024).

The Prophet Muhammad SAW himself epitomized noble character, with his actions serving as a moral compass for Muslims across generations. His sayings (Hadiths), as compiled in foundational texts like al-Adab al-Mufrad by Imām al-Bukhārī, offer timeless ethical guidelines. These teachings were further elucidated by scholars, one of whom is Muḥammad Luqmān, who authored Rasysy al-Barad, a commentary (syarḥ) on al-Adab al-Mufrad. This classical work is rich with interpretations that emphasize the internalization of moral behavior through daily practice.

While modern education increasingly adopts frameworks such as critical literacy and digital literacy, there is a pressing need to explore and revitalize classical information literacy, particularly the type that is rooted in religious texts and traditional commentaries. Classical text-based information literacy not only provides factual knowledge but also shapes character and ethical reasoning. The book Rasysy al-Barad is not merely a textual artifact; it functions as a medium of ethical transmission that engages readers in reflective reading and moral application. In this light, studying its content offers a relevant approach to reintroducing values-based education in the modern context (Fatimah, 2024).

The urgency of this study is reinforced by recent findings highlighting the decline in moral behavior among students in Islamic educational institutions. Several studies report a lack of discipline, verbal misconduct, and diminished respect for teachers and elders. These symptoms of moral degradation necessitate a return to foundational ethical teachings. Rasysy al-Barad, being grounded in Hadith-based moral values, offers a potential framework for reestablishing moral consciousness in educational settings (Dalimunthe et al., 2024).

This trend of moral decline has been observed across various Islamic schools (madrasah and pesantren), where educators express concern about the weakening of students' internal values such as humility, honesty, respect, and social responsibility (Azra, 2021; Nata, 2020). Studies show that despite the integration of religious curriculum, many learners struggle to translate knowledge into ethical practice (Rohmana & Hasan, 2022). Factors contributing to this include the influence of digital media, weakening of family moral authority, and lack of deep engagement with classical moral texts that were once central to character formation in traditional Islamic education (Syam et al., 2024).

In this context, Rasysy al-Barad, as a commentary rooted in al-Adab al-Mufrad, reopens a valuable interpretative path toward adab-based pedagogy. The book emphasizes not just doctrinal understanding but moral cultivation (tazkiyah al-nafs) through the emulation of the Prophet's behavior. As a classical resource, it guides learners to internalize ethics not as abstract norms but as lived values to be practiced daily especially in how one speaks, interacts with parents and teachers, and engages in community.

Rasysy al-Barad promotes information literacy in a traditional sense by training the reader to interpret, verify, reflect, and act upon the Prophet's sayings with moral consciousness. This mode of textual engagement nurtures both intellectual discipline and ethical refinement, making it highly relevant to contemporary Islamic schooling, which increasingly seeks a balance between academic achievement and spiritual integrity.

Revisiting and recontextualizing Rasysy al-Barad is not merely a philological exercise, but a response to the contemporary crisis of moral identity among Muslim youth. Its structured approach to transmitting akhlaq through verified narrations and commentary can serve as a

transformative medium in reestablishing ethical behavior and restoring the moral compass within Islamic educational settings (Santoso et al., 2023).

This study therefore aims to analyze the moral values embedded in Rasysy al-Barad by Muḥammad Luqmān and assess its relevance in the context of classical text-based information literacy. Specifically, the research focuses on how the text interprets core moral obligations such as filial piety, social harmony (silaturrahim), humility, and ethical speech. These values are not only central to Islamic ethics but also align with broader educational goals in character development (Humaizi et al., 2024; Kholil et al., 2024).

Through this lens, the present study addresses two converging domains: moral education and information literacy based on classical Islamic texts. It offers a unique contribution by positioning Rasysy al-Barad as a pedagogical source for integrating moral reasoning into contemporary Islamic education. The findings are expected to inform educators, curriculum designers, and scholars on how classical Islamic texts can be repurposed to meet modern moral and educational challenges.

RESEARCH METHOD

This type of research uses qualitative research with a literature study research approach. The literature in this research is a book entitled Rasysy al-Barad by Muḥammad Luqmān. The data analyzed in the book are explanations about filial piety to parents, speaking gently to parents, behaving kindly to parents until they die and their relatives, friendship, ethics as a father, paying attention to neighbors who are in trouble, not disturbing neighbors, treating orphans well, speaking well, being open to fellow human beings, deliberation, mutual love. between people, noble character, generosity of soul, stingy, stingy, honoring parents, affection for children, loving creatures on earth, cultivating kindness among people, not being allowed to lie, being patient with people's harassment, love of someone for society, keeping someone quiet, hatred, gentleness, tough attitude, arrogance, experience, careful and thorough in everything, going beyond limits, prohibition against insulting people, good guidance and attitude, lazy nature, talkative, daydreaming, spreading the word secrets, overreach, misgivings, prejudice, mistreatment polite, unnecessary words and views, two-faced, shy, hard-hearted, angry, and love your lover moderately. The primary data in this study in the form of documents or manuscripts is a book entitled Rasysy al-Barad Syarah al-Adab al-Mufrad by Muḥammad Luqmān, published by Dār ad-Dā'ī li an-Nasyr wa at-Tauzī', in Riyāḍ in 2005 AD/1424 H. The data analysis technique in literature study is to analyze the use of language contained in the manuscript or literature, including the arrangement of messages, logical reasoning and the existence of facts that can be convincing as arguments.

RESULT AND DISCUSSION

Identification of Moral Values in the Book Rasysy al-Barad

The book Rasysy al-Barad by Muḥammad Luqmān is a syarah on Al-Adab al-Mufrad, a monumental work by Imam al-Bukhari which contains hadiths on the themes of adab and morals. Based on an examination of the contents of the book, it was found that Rasysy al-Barad consistently emphasized moral values such as honesty, trustworthiness, patience, shame, respect for parents and teachers, and compassion towards others. These values are

contextualized by the author through sharia which not only explains the hadith text literally, but also relates it to the social conditions of Muslims.

This result is in line with the study of al-Ghazālī (Iḥyā' 'Ulūm al-Dīn) who stated that morals are the fruit of spiritual knowledge and practice. In the context of classical text-based information literacy, the instillation of moral values through books such as Rasysy al-Barad shows that classical texts have profound educational power because they originate from prophetic traditions.

The book Rasysy al-Barad by Muḥammad Luqmān is a syarah (commentary) on Al-Adab al-Mufrad, a monumental hadith compilation by Imam al-Bukhari that focuses on manners (adab) and moral conduct. Upon critical examination of the content, it is evident that Rasysy al-Barad consistently emphasizes a set of moral values including honesty (ṣidq), trustworthiness (amānah), patience (ṣabr), modesty (ḥayā'), respect for parents and teachers, and compassion toward others (raḥmah). These values are elaborated not merely as textual hadith interpretations, but are contextualized with broader socio-religious relevance, enabling the application of moral teachings to contemporary Muslim society.

This approach reflects what al-Ghazālī (2000) asserted in Iḥyā' 'Ulūm al-Dīn, that morality (akhlāq) is the fruit of deep spiritual cognition and habituated ethical practice. According to him, the soul must be disciplined through religious instruction in order to attain a virtuous state, which resonates with the way Luqmān's commentary uses hadith as both ethical guidance and spiritual reinforcement.

Furthermore, in the framework of classical text-based information literacy, Rasysy al-Barad serves not only as a repository of prophetic knowledge but also as a tool for critical moral reasoning. As Owusu-Ansah (2004) argues, information literacy in traditional Islamic contexts involves the ability to interpret and contextualize sacred texts in ways that are pedagogically and ethically relevant. The use of Rasysy al-Barad as a teaching text supports this by fostering ethical discernment through intertextual engagement with hadith.

The commentary method employed by Muḥammad Luqmān also aligns with the hermeneutic traditions of Islamic scholarship, which encourage layered interpretations of religious texts to derive practical moral conclusions (Nasr, 2006). In this sense, Rasysy al-Barad contributes not only to the preservation of hadith-based morality but also to the promotion of ethical thinking skills, which are central to the goals of information literacy in Islamic education.

A comparative lens also reinforces the significance of this work. Similar efforts in textual moral education such as those found in Talim al-Muta'allim by al-Zarnūjī or Bidayat al-Hidayah by al-Ghazālī reveal a consistent pedagogical tradition wherein texts are used as instruments of moral internalization (Rosenthal, 2007). Thus, Rasysy al-Barad extends this classical tradition into the modern context, particularly in the domain of moral formation within Islamic boarding schools (pesantren) and other Islamic educational institutions.

This analysis demonstrates how classical texts like Rasysy al-Barad function as powerful educational tools that go beyond rote learning to shape character, values, and ethical consciousness hallmarks of holistic Islamic pedagogy (Revalina at al., 2023). Their utility in strengthening information literacy lies in their capacity to engage students not only in textual comprehension but also in ethical reflection and moral action.

The Process of Internalizing Moral Values through Classical Text-Based Information Literacy

The process of internalizing moral values in this study refers to a classical text-based information literacy approach, where readers acquire not only information but also the meaning and wisdom of the texts they read. In this case, a hermeneutic approach is used to interpret the moral significance of the hadiths within the text. This process begins with information access (reading and understanding the hadith text), information evaluation (examining the quality and validity of the hadith sources), and finally, the integration of values into life (applying moral values in everyday behavior). These stages parallel the information literacy framework of the American Library Association (ALA), but are contextualized within the traditions of Islamic boarding schools and the study of yellow books (Hasanah, 2023).

The process of internalizing moral values in this study aligns with a classical text-based information literacy approach, which goes beyond mere retrieval of information toward the construction of meaning (ma'nā) and the embodiment of wisdom (ḥikmah). In this framework, readers are not passive recipients of textual data, but active interpreters who engage with the moral and spiritual depth of classical Islamic texts. This is particularly relevant in the study of Rasysy al-Barad, where the hadiths interpreted are not only understood in their literal dimension but are also examined through a hermeneutic lens to uncover ethical insights applicable to contemporary life.

This interpretive process mirrors the three stages of information literacy as defined by the American Library Association (ALA, 2000): (1) access, (2) evaluation, and (3) use of information. In the context of this study:

1. The access stage is represented by students' engagement with the text of Rasysy al-Barad through intensive reading and linguistic comprehension (taḥṣīl),
2. The evaluation stage involves examining the isnād and matn of the hadiths, thereby integrating principles of hadith criticism ('ilm al-jarḥ wa al-ta'dīl),
3. The use stage is realized through the embodiment of the values into daily character and interpersonal conduct, following the prophetic model.

This progression of textual engagement and moral actualization is consistent with what Sukardi (2016) terms as "transformative literacy" in pesantren education, where literacy is understood not merely as decoding symbols, but as a process of character formation (takwīn al-shakhṣiyyah). In traditional Islamic educational settings, especially within pesantren and madrasah environments, the use of classical texts (kutub turāth or kitab kuning) such as Rasysy al-Barad is a deliberate pedagogical strategy. It serves a dual purpose: the preservation of classical Islamic knowledge and the moral cultivation of students. This is in harmony with the teachings of al-Zarnūjī (2003) in Ta'lim al-Muta'allim, where he emphasizes that the blessing (barakah) of knowledge lies in the presence of good manners (adab) and sincere intention (niyyah) during the learning process.

Furthermore, this approach reflects Gee's (2004) sociocultural theory of literacy, where reading practices are situated within specific "Discourse communities." The pesantren community represents such a discourse, where reading classical texts involves ritual, etiquette, and a moral framework. Therefore, the act of reading Rasysy al-Barad is not neutral; it is laden with expectations for ethical transformation (Indainanto et al., 2024).

This process of classical text-based moral internalization demonstrates how information literacy in Islamic education is not only about critical reading but also about spiritual

integration. This underscores the unique contribution of Islamic pedagogical traditions to global discussions on literacy and moral education.

In Islamic educational settings, the use of the Rasysy al-Barad book as a primary source is not only an effort to preserve classical scholarship but also an educational strategy for shaping students' character. As emphasized by Al-Zarnūjī in Ta'lim al-Muta'allim, the blessing of knowledge lies in the manners and morals in seeking it.

Implications for Contemporary Islamic Education

These findings have direct implications for Islamic education curricula. Texts such as Rasysy al-Barad can be incorporated into character education curricula in Islamic boarding schools (pesantren) and madrasahs (Islamic schools) as part of a values-based information literacy program. This approach enables students not only to understand the text's content but also to cultivate moral sensitivity through reflection on its meaning.

Furthermore, an information literacy approach based on classical texts also strengthens the Islamic tradition of critical thinking (tafaqquh fī ad-dīn), as students are encouraged to analyze, interpret, and reflect on values in everyday life, as Nurcholish Madjid (1997) emphasized that Islamic education must produce morally and intellectually independent individuals.

These findings have direct implications for the curricular development of Islamic education, particularly in the domain of character education. Texts such as Rasysy al-Barad by Muḥammad Luqmān, which elaborate on hadiths of Al-Adab al-Mufrad, are not merely historical artifacts but living pedagogical instruments that can be adapted into values-based information literacy curricula within Islamic boarding schools (pesantren) and madrasahs. In doing so, students are not only introduced to the textual content of classical Islamic scholarship but are also guided through processes of moral reflection, ethical contextualization, and value internalization.

This model aligns with the broader goal of integrated Islamic education, where cognitive, affective, and moral domains are cultivated simultaneously (Husain & Ashraf, 1979). Through reading, interpreting, and engaging with prophetic traditions, learners develop moral sensitivity the ability to discern ethical dimensions in daily life and make decisions based on foundational Islamic values.

Furthermore, by engaging students in interpretive activities that draw upon hermeneutical methods, this classical text-based approach encourages the revival of critical Islamic intellectual traditions, particularly the practice of tafaqquh fī ad-dīn a deep, analytical comprehension of religion. In this regard, students are trained not only to consume religious knowledge, but also to critically analyze, evaluate, and apply it contextually, thus producing ethical and socially responsible behavior (Luqman, 2019).

This vision reflects Nurcholish Madjid's (1997) position that Islamic education must aim to produce morally autonomous and intellectually independent individuals who are capable of dialoguing between tradition and modernity. It further resonates with the view of Syed Muhammad Naquib al-Attas (1980), who asserted that education in Islam is not the mere accumulation of knowledge, but the inculcation of adab, or virtuous conduct, through the internalization of wisdom and understanding.

In this way, incorporating Rasysy al-Barad and similar works into contemporary curricula serves dual functions: preserving classical Islamic epistemology and addressing contemporary moral crises among students. When guided by a well-structured literacy

framework, such integration enables learners to engage in deep learning—not merely memorizing, but interpreting, reflecting, and embodying Islamic ethical values in their personal and communal lives.

CONCLUSION

The study concludes that the book Rasysy al-Barad by Muḥammad Luqmān serves not only as a classical commentary (syarḥ) on Al-Adab al-Mufrad, but also as a vital medium for the internalization of prophetic moral values through a text-based information literacy approach. The findings reveal that the book consistently emphasizes ethical virtues such as honesty, trust, patience, respect, modesty, and compassion which are interpreted contextually within the framework of sharia. These values are not only transmitted but also transformed into applicable moral guidance for modern Islamic educational contexts. Through a hermeneutic method, this study demonstrated that classical texts provide not just religious information but deeper moral and spiritual insight. The internalization process observed aligns with the core stages of information literacy: accessing, evaluating, and applying knowledge meaningfully. When situated within pesantren traditions, this process affirms the educational function of classical Islamic literature in shaping students' character and moral reasoning. Furthermore, this study affirms that classical texts, when approached through a structured information literacy framework, can contribute significantly to contemporary character education curricula. The Rasysy al-Barad exemplifies how traditional Islamic scholarship can remain relevant, fostering critical moral consciousness (tafaqquh fī ad-dīn) and preparing students to be ethically grounded and intellectually independent, as envisioned by reformers like Nurcholish Madjid. Finally, this study invites further exploration into other classical texts as sources of moral pedagogy and information literacy. Future research may examine comparative models between different Islamic texts, or explore how such approaches can be integrated into formal educational curricula beyond pesantren contexts, thereby enhancing the ethical dimension of Islamic education globally.

SUGGESTION

Based on the results of this study, several recommendations are presented for educators, policymakers, and Islamic boarding school administrators. First, Islamic educational institutions should formally embed ethical communication and information literacy into the Aqidah–Akhlaq curriculum through well-structured and standardized modules to ensure uniformity in teaching practices. Second, priority should be given to teacher professional development programs that emphasize adolescent psychology, participatory teaching methods, and digital ethics, thereby strengthening teachers' roles as exemplary figures. Third, dormitory supervisors should be equipped with practical training in ethical communication to create a boarding school environment that actively fosters character building. Fourth, information literacy should be approached not only as a technical competence but also as a moral compass to counter misinformation, cyberbullying, and unethical communication both online and offline. Finally, further research is encouraged to adopt comparative and longitudinal designs to evaluate the long-term effects of integrating communication ethics and literacy into the character development process in various pesantren contexts.

THANK YOU-NOTE

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