

Moral Education in the Concept of Mahabbah Rabi'ah Al-Adawiyah: *Al-Hubb Al-Illahi*

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ABSTRACT

Rabi'ah al-Adawiyah was the first and most famous female Sufi to date. Rabi'ah al-Adawiyah put forward the concept of mahabbah which in the world of Sufism, mahabbah has the meaning of love for its god. This study aims to find out whether mahabbah can be a means or forum in shaping education and creating ethics that are in accordance with the goals of the national education system and the goals of religious education itself. This research is in the form of qualitative research called library research. This study used descriptive research method. Data collection techniques in this study rely on documentary sources. Therefore, this study does not require hypotheses but only proves the status of variables, especially moral education and mahabbah. The results of this study show that moral education itself is closely related to (mahabbah) Rabi'ah al-Adawiyah. Mahabbah here is more about the strategy of love, also trying to change attitudes and behavior and shape one's mind so that one has the desire to become a meaningful, productive, and virtuous person with good character, not only as a student but also as a child, disciple, servant of God. In line with the goals of the national education system, it is to find ways to create peace, tranquility, kindness and solidarity which can then be realized in everyday life.

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1. INTRODUCTION

Education is indeed the main point in creating the human paradigm and showing how valuable humans are in life and helping to convince the fate of all mankind, thus giving them good personalities (Kuranto, 2011)

The purpose of education is to shape humans into good, empathetic and noble individuals. So, in Islam, perfection can not only be achieved through nature or the environment, but also through the guidance and direction of Allah (swt) towards the heart of every human being to bring him to perfection as a creature and caliph of Allah swt. In education there are many aspects and one of them is the formation of morality. Ethical problems are often associated with social and social problems because they are attached through daily habits and behaviors, therefore some people consider them part of the identity of a nation.

There are 3 terms involved in the view of ethics, namely ethics, morals and morals. Religion tends to get closer to moral development by arranging it according to clearly established religious rules in order to learn about religion in depth, therefore it is necessary to educate based on morals, in order to later build humans who have high social awareness and good ethics.

Morality is a condition or image of mental attitudes that move humans to do something spontaneously without any thoughts, coercion or behavior arising from the impulse of the soul to behave well and bad deeds. If a person's intellect is trained to give importance to nobleness, then he will habitually do good and be imbued with love for something positive, as a result it easily brings forth good behavior and virtue, good morals without worries (morals mahmudah), and will come out of him evil things as well as insults and criticisms (morals mazmumah).

Good morals are the morals of the Messenger of Allah. A role model for shiddiqin. The Messenger of Allah is also the embodiment of religion and the role model for the people of shaleh and piety (moh, 2008)

However, in the current era, there are many problems and challenges in developing moral education, as stated by Al-Toumy al-Syaibani, the purpose of education is a modification of behavior that applies to oneself and the surrounding community through teaching is considered as a core activity and part of the core profession of society (Shafe'i, 2015).

In other words, without education, today's society has no difference from ancient times because education becomes the identity and image of a society, culture, and civilization of a nation. If in the past access to education was difficult, now it is different, there are many schools that are fully equipped but in terms of ethics it is even more worrying.

In fact, the current education system cannot be said to educate quality students, because there are many despicable acts such as corruption, drug abuse, sexual harassment, and sex that are increasing. All of this was formed because of the increasing crisis of moral education in this country, so that the goals of a national education system based on character building have not been achieved. Today, the

world of education often experiences a severe decline and moral values are increasingly eroded. Students do not respect teachers, especially since the current law is no longer as it should be. There was even a case study involving a teacher pinching a student who happened to be the son of a policeman so that the teacher was threatened with imprisonment on the pretext of violating human rights and describing a form of violence. In fact, if there is a teacher who pinches his students, there must be something wrong. In the old education system, if a teacher was angry or even oppressed, his students would make mistakes and parents supported him instead of judging the teacher. However, now that this is no longer the case, it is becoming increasingly clear that education is facing a crisis in terms of religious and moral education.

In Islam, there is a scientific discipline known as Sufism or western people know it as Sufism. Sufism is one of the branches of science in which it studies the procedures for how a Muslim can be as close as possible to Allah Almighty (Nasution, 2014). In Islam, there is a science called Sufism or what Westerners call Sufism. In the world of Islamic Sufism, there are many Sufism figures according to their respective teachings, one of which is Rabi'ah al-Adawiyah. Rabi'ah al-Adawiyah appears as the first female Sufi, although in some publications widely cited female Sufi figures, Rabi'ah al-Adawiyah is considered the most famous female Sufi figure to date. Rabi'ah al-Adawiyah was born in Basra (Iraq) around 95-99 AH/717 CE (Smith, 1997). Rabi'ah al-Adawiyah whose full name was Rabi'ah bint Ismail al-Adawiyah al-Bashariyah al-Qaisyah and died in the city of his birth in 185 AH/801 AD (Anwar & Solohin, 2007).

Rabi'ah al-adawiyah was a Sufi woman and creator of the teachings *Mahabbah* the first. Some publications state that there are manifestations describing his adherence to the ideology. In the context of Sufism, meaning *Mahabbah* dappat is understood as a feeling of love for God (Nata, 2008).

People tend to prefer to be easily influenced and listened to if they have good care, love and affection for life at this millennial age by instilling good morals in themselves, family and society. The scholars sought to preserve the essence and urgency of *the Mahabbah* teachings on moral education. In this way, it can foster a sense of care, compassion, and example in the community.

2. METHOD

This study aims to find out whether *mahabbah* can be a means or forum in shaping education and creating ethics that are in accordance with the goals of the national education system and the goals of religious education itself. This research is in the form of qualitative research called *library research*. This study used descriptive research method. Data collection techniques in this study rely on documentary

sources. Therefore, this study does not require hypotheses but only proves the status of variables, especially moral education and mahabbah

3. FINDINGS AND DISCUSSION

A. Moral Education

According to the Big Indonesian Dictionary (KBBI), education is a process of changing the attitude and behavior of a person or group of people with the aim of maturing someone through teaching and learning efforts. According to prof. Dr. Abdullah Nasih Ulwan, moral education is the education of moral basics and personality virtues, habits that must be owned by children and transformed into habits from early childhood to adulthood, into young believers who wade through life (Ulwan, 1988).

Meanwhile, Zakiah Drajat said the word education itself comes from the Arabic word *Tarbiyah* with verbs *rabb*. The word taught in Arabic is *ta'lim* with verbs *'Alama* (Degrees, 2018). Moral education such as character, ethics and good ethics, aims to shape good behavior and ethics according to religious teachings to create a peaceful environment and develop positive energy. To achieve moral education, one must start from the most basic elements, especially from one's own condition and environment, including cognitive aspects (understanding of religious teachings, intelligence), emotional context (motivation, interests, attitudes, self-concept and independence).

According to Mustafa, there are 2 factors that affect a person's moral development, namely internal and external factors. Internal factors in the form of physical, intellectual, and heart (spiritual) potential brought from birth and external factors in the form of parents or family at home, teachers both at home and at school, community leaders, thanks to good cooperation between the three educational institutions, cognitive aspects (knowledge), emotional (appreciation), psychomotor (practice), of the teachings given will form themselves (Mustafa, 1999).

B. Mahabbah

The word mahabbah comes from the word ahabba, yuhibbu mahabbatan which literally means deep love or deep love. According to Jamil Shaliba quoted by Abudin Nata in his book, mahabbah is the opposite of albaghd which is love which is the opposite of hatred, mahabbah is also interpreted as alwadud which is very loving or merciful (Nata, 2015).

According to Abudin Nata, mahabbah is a state of the soul that loves Allah with all its heart, so that the qualities of the beloved (Allah) penetrate into the beloved. The goal is to achieve inner happiness that is difficult to express in words but can only be felt with the soul (Nata, 2015).

There are many verses in the Qur'an that describe that man and Allah can love each other, and not only that, there is love in every corner of this earth, as He says in Q.S. Ali-Imran: 31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say if you love God, follow me, God loves you and forgives you your sins, and God is forgiving and merciful

Say (Prophet Muhammad), "If you love Allah, follow me, surely Allah will love you and forgive your sins." Allah is merciful."

Then not only in the Qur'an, but in the hadith Arba'in No. 38 about being the Wali Allah (swt) it is also stated that mahabbah is as follows: (Abuddin Nata, op.cit. p. 188. See in Hadith Arba'in No. 38)

إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ. وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالْإِخْوَانِ حَتَّى أَحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا. وَلَنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَنْ اسْتَعَاذَنِي لَأُعِينَنَّهُ» رَوَاهُ الْبُخَارِيُّ

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Allah, may He be exalted said: Whoever is hostile to me as a guardian, I have given him permission to go to war My servant has not approached me with anything that is dearer to me than I have assumed. My servant still draws near to me with naafil so that I may love him, and if I love him, I will hear him who hears him, his sight that he sees, his hand with which he touches, and his foot with which he walks. If he asks me to give him, and if he asks me to excuse him" (Bukhari)

From Abu Hurairah (may Allah be pleased with him) said, the Prophet (peace and blessings of Allaah be upon him) said, "Verily Allah the Exalted said, Whoever offends my guardian, then I declare war on him. Not My servant draws near to Me with anything I love most than what I require him. My servant always draws near to Me with the practice of the sunnah so that I love him. When I have loved him, I have become his hearing that he uses to hear, his sight that he uses to see, his hands that he uses to do, and his feet that he uses to walk. If he asks me, I must give. If he asks Me for protection, I will protect him." (HR. Bukhari) [HR. Bukhari, no. 6502]

C. Rabi'ah Al-Adawiyah

Rabi'ah Al-Adawiyah full name um Al-Khair Rabi'ah bint Ismail Al-Adawiyah Al-Qaisyah Born around 95-99H/717 AD in some literature mentions around the second century Hijri, born in Bashrah where she spent her life (As, 1994). Rabi'ah belongs to the tribe of Atiq whose lineage goes back to the Prophet Noah (as) (Nurbaks, 1995).

In his daily life, Rabi'ah always paid attention to how his father performed worship to Allah, by reading the Quran and making remembrance, then always performing worship to Allah according to what he had seen and heard from his father. In addition to the background of influencing Rabi'ah Al-Adawiyah's thoughts starting from oneself, but external influences that come from the father figure have a great contribution in the process of forming Rabi'ah's soul and thought to become an increasingly religious and religious person. At the age of adulthood, Rabi'ah Al-Adawiyah's father and mother died and separated from their unknown siblings. Rabi'ah became an orphan. According to the narration, at that time Basrah was experiencing a famine season, and Rabi'ah was captured by someone and sold him as a slave for six dirhams (Bakry, 2018).

In Sufi discourse, Rabi'ah al-Adawiyah is referred to as the founder of mahabbah teachings and central in terms of achieving the path of love. His iconic teachings provide a new atmosphere in the Sufistic world which can be seen from the various poems that he makes as a container in showing *hubb al-llillah*. In addition to his poems and statements, Rabi'ah's mahabbah teachings can be seen from his attitude, lifestyle, and prayers that are thick with a sufistic atmosphere (Maimun, 2004).

Rabi'ah Al-Adawiyah in his book: *Wal al-Hayah fi al-Islam* said that the levels of maqam that Rabi'ah had passed were repentance, zuhud, ridha, muraqabah and mahabbah. The first stage is to live a zuhud life. With relentless efforts, Rabi'ah continued to strive to improve her dignity continuously so that she reached the level of *hubb* that is, to love God with all his life and heart, as if God saw him, to chat with him which is commonly called *Hubb Al-Ilahi*. It is natural to know the existence of a Sufi in the world of Sufism. One of them was the first female Sufi to be dubbed as "*The Mother of Grand Master*" i.e. Rabi'ah Al-Adawiyah (Smith, 1997). Rabi'ah Al-Adawiyah became famous for the concept of zuhud life he lived. Starting from the concept created by Hasan Al-Basri

which was originally in the form of *khauf and raja'*, then developed by Rabi'ah into a level *Al-Hubb /Love* (Isnaini, 2012).

Rabbi's Statement'ah in expressing the love of a servant to Allah Almighty, then that love must be able to close other than the beloved and the beloved. In other words, the first step is that he must turn his back away from the world and all its charms, separate himself from his fellow creatures so as not to be attracted from the Creator, then he must abandon and let go of worldly desires and close the opportunities for pleasure and misery (Mustamin, 2020).

It is natural to talk about education, especially with regard to morals, character, and morality. In accordance with the objectives and being a mandatory achievement of an education certainly has inputs and outputs. Education not only emphasizes aspects of intellectual intelligence such as creativity, innovative, independent but also must be on aspects of emotional and spiritual intelligence. But in reality, education today emphasizes more on aspects of intellectual intelligence only so as to produce individuals who are individualists and tend to rely on their intelligence and muscle strength which will have an impact on emotions and ignore the spiritual aspect which is actually preferred to shape the understanding and character of students.

Mahabbah or love is present as one of the tips in realizing education in spiritual aspects, especially morals. Mahabbah in question is strategically, how love can shape morals. Margaret Smith says in her book that love starts from love for Allah and selfless love to everything that is done based only on sincerity to oneself (Smith, 1997).

(Smith, 1997) said that the mahabbah strategy that Rabbi introduced'ah Al-Adawiyah implicitly which can be used as a step in realizing moral education, if described as follows:

- Zuhud
Zuhud is meant to be able to distance oneself from all forms of despotism and despicable things that can be an obstacle to determination to cultivate good attitudes and good morals.
- Self-cleaning (*takhalli*)
If the first step is to keep away from despicable things, then cleaning yourself is the next step to empty yourself first like a bathtub, it must be emptied first and then cleaned until it is able to get clean water. Because according to Rabi'ah, love and good morals cannot be achieved if one's state is still full of lust and despicable morals, for that it is necessary to

empty oneself from all that is bad and then train oneself continuously to always do amar ma'ruf nahi munkar.

- Filling oneself with good morals (*tahalli*)
Always try to occupy yourself with good activities, always make remembrance, pray on time and read the Quran. Optimizing yourself to continue to do good so that over time it can become an ingrained habit in everyday life.
- Habituation (*tajalli*)
If a person has been doing continuous cleaning and training then the final step he gets is to become a habit.

Furthermore, Rabi'ah also said that love is one of the peaks of a Sufi journey and the way to achieve it includes ethical aspects practiced in formal and informal education. Thus, overall these stages include a process of formation that is able to produce people with noble character and ethics in accordance with the objectives of religious and national education.

Now, if a person has good morals, then the relationship with God can be realized well because he always takes care of himself, steps and relationships with God and man. (*habblumminallah wa habblumminannaas*) always be careful and glorify a person so that the purpose of moral education has been achieved and its realization by implementation of attitudes and behaviors in daily life. Thus, it is clear that mahabbah as a form of relationship with Allah has similarities with moral education, which is to make a person have a good, positive, affectionate and noble character.

The concept of moral education contained in love is to promote harmony in religious life (tolerance), nation and state in order to create peace in society, in accordance with the objectives of the national education system regulated in Law No. 20 of 2003 article 3. And the concept of love makes humans have good morals, therefore often in their words and behavior always make people around them happy. The value of moral education is manifested in the form of mutual love between humans, animals and even plants based on rules that have been established by religious teachings.

Although the concept of moral education in the teachings of love pioneered by Rabi'ah is practical / implied, the concept of love is so close and easy to be accepted by society, especially millennial society today. Rabi'ah introduced the first form of moral education in his love by means of *zuhud*, teaching man the nature of world life. For Rabi'ah this world has no essential meaning, a

temporary world without looking at the good groups of rich, poor, strong, weak, smart, ignorant, racial, ethnic and others.

Even so, he not only explained about the nature of this world, but he also explained how to save oneself from the love of the world, which is to try not to depend and be shackled to the pleasures of the world. In the concept of mahabbah, taking the path of life in the world encourages to be wara', which is an attitude full of caution, alertness, concern and not neglect including in world affairs. Life in the world is described by a game in which there is anything, both good and bad, which can disappear at any time. For this reason, a person who has morals should have a wara' nature and guard himself from everything that neglects and misery.

That is Rabi'ah, a person who has never known education but knows how to be a teacher who is devoted to his friends and environment. He explained in detail his education and religious orientation, then explained the basis of his heart-based and emotion-based thinking that gave birth to Love. Like a psychiatrist with keen instincts and hunches, he can analyze the state of the soul he will help and he learns directly from the great teachers and education teachers of the people, the head of the apostles and prophets, namely the Holy Prophetsa.

Moral education in love, starting from a state formed in optimal psychological conditions called concentration. This situation describes a person's actions in terms of two tendencies, namely the tendency to restrain himself and the tendency to be forced at the same time. Moral education aims to harmonize the inner attitude of a student with the education system, making a person have noble and pious qualities. Instilling in the heart and realizing that the obligation of a believer in this life is not just to worship and also busy competing in collecting treasures, but rather to serve and carry out everything commanded by Allah Almighty

For Rabi'ah, love can be the most powerful weapon when it comes to the formation of hearts and morals, pure love and aiming to be a good figure and glorify Allah can lift their dignity against desires such as lust, despicable attitudes and others. At that time there was Rabi'ah's effort to educate people with noble morals, so this can be said to be a legacy and the beginning of the formation of moral education with taste, namely love.

The manifestation of love in Sufism introduced by Rabbi'AH implicitly has moral education values in it. If described as follows (Damis, 2014) :

- Guarding oneself from reprehensible nature and useless deeds
- Can control lust
- Mutual respect between human beings
- Strengthening the silaturahmi rope
- Increase worship of God
- Strengthening creed
- Courtesy towards others
- Help without demanding anything in return
- Fair in deciding things

4. CONCLUSION

The concept of Mahabbah (love) can be a means to print ethics in accordance with the objectives of national education and religious education. The concept of moral education is in line with love in Sufism both in theory and application and in line with Law No. 20 of 2003 Article 3 concerning the national education system which contains the concept and value of moral education that the government wants to realize in the form of procuring national education for every citizen who has broad insight and has a virtuous attitude in accordance with the ideals of state ideology, namely Pancasila.

Indeed, the love contained in the concept of moral education grows in the heart of a person whose true faith is free from hatred, spite, resentment, and the like so that his soul becomes clean and pure. Love is able to make humans free from selfish feelings, making 3 effective steps that begin with cleansing themselves from despicable traits and then incorporating noble morals and other praiseworthy qualities, and the final step is the exercise of habituation to praiseworthy morals in accordance with Islamic law so that the purpose of human creation as a caliph with charismatic character is perfect.

Moral education makes a person obey religious orders that automatically have a sense of mutual love, care for others which will later create peace within oneself and in the community environment. This peace is the ultimate goal of moral education.

Advice for all of us as one of the trunks of life that is expected to work together in order to create a good environment and personality, polite and peace-loving soul and also able to support every program both organized by schools, regions and the environment in building the nation's character. And hopefully this work can be useful for readers so that it can be actualized into everyday life in the process of improving the morals of the concept of Mahabbah Rabi'ah Al-Adawiyah.

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