

MORAL EDUCATION IN THE BOOK *ARRAHĪQU ALMAKHTŪM* BY SHAKH SHAFY AL-RAHMĀN ALMUBĀRAKFŪRĪ

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Abstract: Because the world's atmosphere recently has deep moral instability, the desire to reach the century of ethics instead becomes a century of minus ethics. Even though the Islamic ummah has a role model in terms of ethics and morals, namely the figure of the Prophet Muhammad SAW, it becomes a necessity for every Muslim to know him through Shirah An-Nabawiyah, which is beautifully explained in the monumental writing *Ar-Rahīqu Al-Makhtūm* by the great scholar Syakh Shafy Al-Rahmān Al-Mubārafūrī. The purpose of this study is to examine how Rasulullah SAW developed the thought of moral education contained in the book *Ar-Rahīqu Al-Makhtūm* by Sheikh Shafy Al-Rahmān Al-Mubārafūrī. The method used in this study is the library research method with documentation techniques, while the analysis uses content analysis and historical analysis. The results of the study show that there is a moral education that the Prophet SAW developed in the book *Ar-Rahīqu Al-Makhtūm* by Syekh Shafy Al-Rahmān Al-Mubārafūrī, namely Rabbāniyah, Insāniyah, and Syumūliyah. The Rabbāniyah or religious dimension is by maintaining human relations with God, namely reviving faith and enlivening makhdhah worship. The Insāniyah dimension includes honesty (shiddiq), responsibility, discipline, hard work, creativity/innovation, independence (i'timad), curiosity (research), and reading/literacy. While Syumulyah: achievement, democracy, social concern, friendship/loyal friends. Of the three aspects of moral education, the Rabbāniyah dimension is the most dominant of the other dimensions, showing that the human relationship with God is the top priority.

Keywords: Ethics, Moral Education, Shirah Nabawiyah

INTRODUCTION

Humans have a variety of innate existentialism of themselves as human beings, the existence of the development of essential human traits, the requirements for ethics, and nuances of morality (Midzela, 1987). It can be emphasized that Allah SWT bestows human beings with the potential for morality and ethics. So human existence is marked by the appearance of moral values in daily life (Amril, 2005). This is also the main goal of Education in Indonesia (Kemendikbud RI, 2003).

Understandable that national education aims to create religious, knowledgeable, character, moral, moral, and ethical people (Wathoni, 2020). By adhering to an incorporative eclectic educational philosophy, choosing the good from the various schools of educational philosophy (Wathoni, 2018) must be based on moral and ethical values (*perennials*- essentialist). It must also be included in the National Curriculum, as shown in the 2013 curriculum, based on a character-based curriculum (Wathoni, 2018). It is increasingly seen here that education is not value-free but also value-laden (Wathoni, 2018).

Current facts, the world is experiencing moral unrest. Increasing *selfishness* (egoism) and a sense of purposelessness (a lack of purpose in life) contribute to global human problems expressing a decline in the world's awareness of the true values of life. This great change occurred due to the moral crisis that hit humanity in the late 20th century and early in the third millennium. These changes are influenced by increasingly diverse social, cultural, and religious discourses (Muhmidayeli, 2007).

After that, some cases tarnished the good name of education as a result of all this, including rampant moral depravity among students and youth, free sex in public places, drug use, the spread of pornographic pictures and videos, and bullying of young people. This is based on the findings of a survey of 1,666 respondents in big cities such as Medan, Bandung, Jakarta, Yogyakarta, and Surabaya, which was conducted by the Institute for Love and Humanity Studies and Business and Humanities Training. The use of free sex among adolescents is very common, even exceeding 50% (Hasanah, 2011).

Signs of human demoralization began to be seen in Indonesia. It turns out that after the uncontrollable student uprising in May 1998, which sparked the reform movement that led to Suharto's overthrow, the problem was not resolved even though the system was revamped. On the contrary, with more corrupt officials, some provinces want to secede from the Unitary State of the Republic of Indonesia territory. Rampant protest actions that have resulted in destruction have all contributed to the moral unrest, which has sparked an increase in crime even though the Islamic ummah has a role model in ethics and morals, namely the Prophet Muhammad SAW by looking at 89% of Indonesia's population is Muslim (Wathoni, 2018).

According to some historical researchers, the Prophet Muhammad was the most influential figure in the world for five reasons, namely anti-social deviation, responsible for the moral and ethical teachings of Islamic theology, bringing the region from underdevelopment to civilization, success in religion, and its bright name continues to be called (sholawat) (Michael H. Hart, 1978). Even the orientalist position the Prophet as the first rank as a world figure, so Muslims should make the Prophet the number one in emulating him, as a reference for ethics and morals so that it becomes necessary for every Muslim to know him in depth through *Shirah An-Nabawiyah* as it is in the book *Rahīqu Makhtum*.

It is important to study the ethics and morals of the Prophet's life journey from *Rahīqu Makhtum's* book written by Sheikh Shafy Al-Rahmn Al-Mubrakfr. This book is very helpful in understanding the life of the Prophet before starting his da'wah mission and the beginning of the spread of Islam in Mecca because it is not only centered on the journey of the Prophet SAW but also on Arabs, tribes, and nations other than Arabs, as well as geopolitical, economic and demographic life. Important events are also clearly hinted at and linked using easy-to-understand language.

Excess book *Rahīqu Makhtum* is the best and most phenomenal book that discusses *Shirah An-Nabawiyah* based on the award given by Rabithah al-Alam al-Islami to its author. Until now, this book is often studied in madrasas, Islamic boarding schools, majlis ta'lim, public lectures by kiyais, gurus, ustadz in Indonesia as a lesson about the life of Rasulullah SAW. It even becomes a book that is routinely contested every year by the government, namely the Indonesian Ministry of Religion through *Musabaqoh Qiroatul Pole* (MQK) is a national student competition in the yellow book competition. *Rahīqu Makhtum's* book contested in the field of dates or *Shirah An-Nabawiyah* became one of the 11 fields of competition in the marhalah ulya (high level) MQK of the Indonesian Ministry of Religion.

These advantages become a strong attraction for the *Rahīqu Makhtum* book, studied mainly related to moral education because the manifestation of Islamic Education is morality itself (Qurrotu A'yunin, 2022). Unfortunately, Islamic Education is not much worked on and not balanced with the many results of educational thought outside Islam, which are generally based on secular morality (Rangkuti, 2017). In the book *Ar-Rahīqu, Al-Makhtum* there is a lot of character education content that comes from the values of Islamic religious morality. From an emotional-spiritual perspective, this research is here to counterbalance character education based on secular morality. By exploring the life of Rasulullah SAW in the book *Rahīq al-Makhtum*, a very deep moral education of the Prophet Muhammad was found, which can be a reference for Islamic Education.

Several other researchers have made the book *Ar-Rahīqu Al-Makhtūm* by Sheikh Shafy Al-Rahmān Al-Mubārakfūrī his research object, which has relevance to this research. The research conducted Siti Qomariah (2017) with the title "Values of Character Education in the Sirah Nabawiyah Book by Syekh Shafiyurrahman Al-Mubarakfuri" explains the values of character education that are linked to Education in Indonesia. Next Tsamratul Fuadah Bastoni (2021) examines "Educational Values in the Book of Ar-Rahiqul Makhtum by Shaykh Shafiyurrahman Al-Mubarakfuri" He explains the values of character education associated with Islamic religious Education (PAI). Research by Islamiani Khoirul Jannah (2021) on "Character Education in the book Ar-Rahiqul Makhtum by Shafiyur-Rahman Mubarakfury" discusses character education values associated with Indonesian national education. Another researcher Inas Nur Kosmeini (2015), "The Values of Moral Education in Sirah Nabawiyah Pada Kitab ar-Rahīq al-Makhtum by Shafiyurrahman al-Mubarakfuri," discusses the values of Moral Education contained in sirah Nabawiyah. While Irawati Indah et al. (2021) researched with the title "The Concept of Moral Education in Sirah Nabawiyah by Syaikh Shafiyurrahman Al-Mubarakfuri and its Implications in Learning Islamic Religious Education in Elementary Schools," this latest research discusses the concept of moral Education of the Prophet Muhammad SAW in Shaykh's sirah nabawiyah book Shafiyurrahman Al-Mubarakfuri. Of course, from the five studies, some differences become a distinction with this research, namely focusing on moral education by exploring the moral education contained in the Bible. *Ar-Rahīqu Al-Makhtum* and how the moral education of the Prophet Muhammad SAW, while the five previous studies discussed the value of education, character education, and moral education, none discussed moral education. Apart from that, in terms of methods, there are differences in the types and research approaches that make this research new from the others.

By studying the book *Ar-Rahīqu Al-Makhtūm* by Sheikh Shafy Al-Rahmān Al-Mubārakfūrī as a representative book of *Shirah An-Nabawiyah* the writer is interested in conducting research with the title: "Moral Education in the Book of Ar-Rahīqu Al-Makhtūm by Sheikh Shafy Al-Rahmān Al-Mubārakfūrī" intending to be able to explain how the moral Education of the Prophet Muhammad is contained in the book *Ar-Rahīqu Al-Makhtūm* by Sheikh Shafy Al-Rahmān Al-Mubārakfūrī.

METHODS

This type of research is qualitative library research, with an approach to content analysis and historical analysis applied as a substitute for traditional academic research methods. Data sources are classified into two categories, namely primary sources and secondary sources, according to the title of this study. The primary source of this research is The Book of *Rahīqu Makhtūm* by Shakh Shafiy

Al-Rahmān Al-Mubārakfūrī, published by Maktabah al-Shahābah, Jeddah. Print 1990 AD, 440 pages thick book. And Book Shirah An-Nabawiyah by Sheikh Shafiy Al-Rahmān Al-Mubārakfūrī Translated by Hanif Yahya, published by Darul Haq, Jakarta. Revised edition printed in 1421 H / 2001 AD, book 698 pages thick, with an analysis knife National Education System Law (Sisdiknas) No 20 of 2003, Indonesian Ministry of National Education Research and Development Curriculum Center on moral values and Muhammad al-Ghazali's Theory of Moral Education (Syalaby, 1987). At the same time, the supporting data sources (secondary) from texts, books, journals, and other scientific works are related to this research and assist in extracting material.

In collecting data, researchers used documentation study techniques, namely data collection techniques with data in the form of written work such as books, novels, magazines, and others (Suharsimi Arikunto, 2006). Researchers carried out the stages in collecting data: 1). look for data sources in the form of theories appropriate to the research problems; 2). determine the object of research; 3). analyze data sources, then relate them to the research purpose; 4). Creating research focus indicators; 5). analyze and classify based on indicators; 6). explanation of the data after being analyzed in dialogue with the relevant theory; and 7). make conclusions from the results of the study.

In data analysis techniques, research uses content and historical analysis (Muri Yusuf, 2017). Content analysis is used to understand, reveal, and open messages from literary works (Suwardi Endaswara, 2008). Historical analysis (history analysis) research that focuses on analyzing ancient events (Mardawani, 2020). In line with historical analysis, in this study, the researcher examines moral education in the life history of Rasulullah SAW. With the data collected, the researcher conducted data analysis through descriptive methods, namely data collection, interpretation, and interpretive analysis. Thus the focus of this research is deep moral education Rahīqu Makhtum's book by analyzing the moral Education of the Prophet Muhammad.

RESULTS AND DISCUSSIONS

Shaykh biography Shafiy Al-Rahmān Al-Mubarakfūrī

Shafiy Al-Rahmān bin Abdullah bin Muhammad Akbar bin Muhammad Ali bin Abdul Mu'min bin Faqirullah Al-Mubarakfūrī Al-Azhami is his full name. He was an Indian Salafī Muslim philosopher, educator, and writer. On 6 January 1943, he was born in Mubarakpur, India. He received much Qur'anic instruction from his grandfather and uncle during his formative years, which he retained when he enrolled at Madrasah Darut Ta'lim in Mubarakpur in 1948. He studied there for six years. In January 1954, he continued his education at the Ihya' Ul'ulum Madrasah in Mubarakpur. His

studies there focused on Arabic and Arabic law and the science of interpretation, hadith, law, and other disciplines. In January 1961, they graduated with cumlaude predicate (Salsabila, 2022).

It is clear that from a young age, his academic interests varied by deepening his knowledge of various Islamic religious disciplines, particularly Arabic and hadith studies. He used his knowledge of Arabic and knowledge of hadith to write the book *Shirah An-Nabawiyah*, which later earned him international recognition.

The scientific writing competition for the biography of the Prophet Muhammad was held in 1976 by Rabhitah Al-Alam Al-Islami in Mecca, precisely at the first international Islamic conference on *Shirah An-Nabawiyah*, held in Pakistan. The *Rahiq Makhtum* book Sheik Shafiy Al-Rahmn wrote at that time won first place in the competition. He then continued his scientific research at the *An-Nabawiyah Sunnah and Shirah Service Center* at the University of Medina in 1409 H, where he remained until the end of Sha'ban 1418 H. He died during Friday prayers in Mubarakpur, India, where he was born, on the 10th of Dzulqa'dah 1427 H / 1 December 2006 AD (Salsabila, 2022).

Apart from his work in the field of da'wah, Sheikh Shafiy Al-Rahmn has a long history of teaching at various institutions, including the Salafiyah University in Benares, which Jami'ah Ahlu Hadits, a hadith organization, founded scholars in the Indian peninsula, in 1324 H/63 AD. In 1966 AD, Yusuf Al-Fauzan, the ambassador of Saudi Arabia, officially opened Jami'ah Salafiyah, which later became the Salafi Ahlu Hadith institution in India. Summary of Misbahul Munir's interpretation of Ibn Kathir written by Sheikh Shafiy Al-Rahman, who is also a researcher at the *Khidmah Sunnah Nabawiyyah Markaz* at the Islamic University of Medina (Bachrun, 2020).

From his academic journey and experience, he made the book *Ar-Rahiqu Al-Makhtum* rich in studies of *Shirah An-Nabawiyah*. Moreover, this book contains various views of hadith experts on the life history of Rasulullah SAW, and he analyzes the advantages and disadvantages of these narrations with clear explanations. He is impartial as a writer and when describing the story in his book.

Apart from the *Rahiq Makhtum* book, Sheikh Shafiy Al-Rahmn also has many other works on interpretation, hadith, musthalah, and others. Among them are them *Al-Bicarabi Muhammad fii Pole Al-Hind wak Budziyyin*, *Al-Firqah An-Najiyah*; *Khasha' ishuha wa Mizatuha*, *Al-Ahزاب As-Syasiyyah fii Al-Islam* others in the form of published scientific papers (Ummul Qura, 2022).

Thing the most extraordinary of his many phenomenal works, and one of the most famous in the Islamic world, is *Ar-Rahiqu Al-Makhtum*. Darul Haq released the translated version of Hanif Yahya in Indonesia in 1421 H/2001 AD. The publication of this revised edition by the publisher is a

mandate of knowledge in the hope that it will benefit society and become very useful information for the growth of Islamic da'wah in the archipelago (Shafiy Al- Rahman, 2021).

Analysis of Moral Education in the Book of Ar-Rahīqu Al-Makhtūm by Sheikh Shafy Al-Rahmān Al-Mubārakfūrī

1. The Values of Moral Education in the Book of Ar-Rahīqu Al-Makhtūm Translated by Hanif Yahya

The book of Rahiq Makhtum Hanif Yahya's translation does not specifically discuss the moral Education of the Prophet Muhammad SAW. Because this book generally explains the history of the Prophet's life from before the Prophet was born until the seconds of his death. But to describe the values of education and morals contained in the story of the Prophet Muhammad, it is necessary to analyze the character values that cover the book's contents. The following is the value node of moral education drawn from the book Rahiq Makhtum, namely as follows:

Table 1. The Values of the Prophet's Moral Education in book Rahiq Makhtum Shaykh's work Shafiy Al-Rahmān Al-Mubārakfūrī Translation of Hanif Yahya and Its Relevance to Muhammad al-Ghazali's Theory of Moral Education

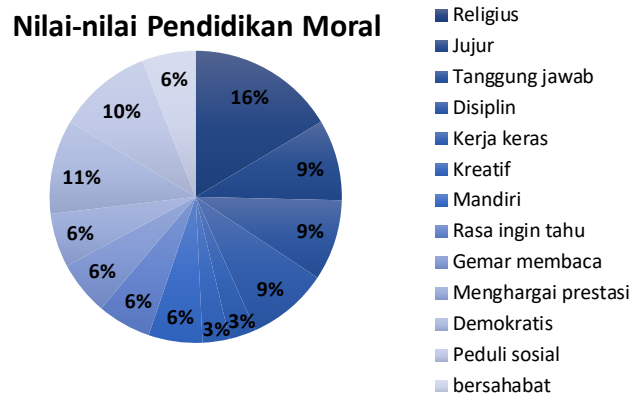
No	Mark	p.	Fill	Interpretation
1.	Religious relevance to the Rabbāniyah theory.	96	The Prophet exhibited the practice of worship to Allah in front of them...	The Prophet was ordered to preach openly. He was not afraid to do it publicly because the Prophet only feared Allah.
		123-124	The Prophet continued to pray and worship Allah in the presence of the Thgahurs.	Rasulullah continued to worship even though he received various insults from people who refused to preach.
		169	The Messenger of Allah gave spiritual food with faith stimulation, cleansed the soul by giving wisdom,...	Whether or not he built a good relationship with himself towards Allah, the Prophet also gave spiritual encouragement to his friends to always remember and draw closer only to Allah.
		265	The Prophet conveyed the fadilah of worship.	Of course, the Prophet rewarded those who worshiped Allah to make the companions more active in worship.
		297	The Messenger of Allah prayed near a tree so the Muslims could stay with happy and peaceful hearts,...	Wherever and under whatever condition, the Messenger of Allah always remembers Allah by always worshiping him
		485	Allah SWT sent down His word regarding the rules for paying fidyah...	Pay zakat, fidyah, and others. Taught by the Prophet solely to strengthen sincerity in the companions

<p>2. Honesty relevance to theory <i>Insaniyah</i></p>	94	They replied, "Yes, we don't know about you other than I'll be honest."	Rasulullah, before becoming an Apostle, known to the people of Mecca as an honest person
	138	That the Messenger of Allah could not do that, he only conveyed the message of his Lord...	The Prophet told the truth to the Quraysh. He could not do the things that were asked of them because Allah assigned the Prophet to deliver the treatise.
	159	Abu Jahal said, "O Muhammad, we never belied you, but we belied what you brought and proselytized."	Even in this matter regarding the honest nature of the Messenger of Allah acknowledged by Abu Jahal himself
<p>3. Responsibility relevance to theory <i>Insaniyah</i></p>	107	"My uncle, by Allah, if they put the sun in my right hand and the moon in my left hand so that I leave the da'wah of Islam, surely I will not leave it."	Evidence of Rasulullah's responsible character can be seen from his response when asked by his uncle to stop spreading Allah's Religion.
	301	Rasulullah opened his stomach and said, "Please reply."	The Messenger of Allah is responsible, as evidenced by when he ordered his best friend to repay him even though he was sick.
	373	Rasulullah SAW preferred to sacrifice his life and call on his companions to gather on the hills of Uhud, rather than run to save themselves.	In the moments of the defeat of the Muslims in the Uhud war, he proved the responsibility of the Prophet as a leader when he chose to risk his life rather than save himself.
<p>4. Discipline relevance to theory <i>Insaniyah</i></p>	301	Sawad bin Ghaziyyah was slightly out of line (not straight), so the Prophet stabbed him in the stomach with the arrow he held. While saying, "Straighten, O Sawad."	Discipline is always the Prophet noticed even in the slightest thing, just like the quote when the Prophet straightened the ranks of his companions.
	356	Rasulullah replied, "It is not good for a Prophet if he has put on his armor and then take it off again."	The Messenger of Allah was also very self-disciplined when he decided with his friends, so it had to be resolved immediately and not delayed.
	360-361	Then Rasulullah said to the archers, "Protect our rear. If you see us being killed, don't help us, and if you have seen us get the spoils of war, don't come with us."	Likewise, in managing troops, the Prophet was very disciplined in his troops.
<p>5. Hard work relevance to theory <i>Insaniyah</i></p>	85	The Messenger of Allah rose to preach and continue to do so,...	The missionary journey of Rasulullah SAW can be used as proof of his hard-working character, where he never complained, always hoped, and relied only on Allah even though he faced very heavy trials.

6. Creative relevance to theory <i>Insaniyah</i>	73	The Messenger of Allah stopped the fighting between the tribal chiefs when the Kaaba renovation was carried out peacefully...	The creative character can be seen in how a person solves problems correctly without harming any parties. This was in line with the events experienced by the Prophet when he reconciled community leaders to put the black stone.
	361	The precise mobilization and tactics that the Prophet applied to the Battle of Uhud are proof of his intelligence and creativity in the military field.	Rasulullah's creative character can also be seen in how he arranged the positions of his troops in the wars led by himself.
7. Independent relevance to theory <i>Insaniyah</i>	70	In his early youth, the Prophet did not have a permanent job. Another report states that he worked as a goat herder,...	Rasulullah SAW was indeed an independent young man since he was a teenager. This can be seen from the jobs he has done. One of them herding goats.
	475	The Messenger of Allah washed his clothes and rode his camel named al-Qaswa.	Even though he is an Apostle, he still washes his clothes, sews his sandals, and so on.
8. Curiosity relevance to theory <i>Insaniyah</i>	293	The Prophet asked a lot about the condition of the Meccan troops during the Battle of Badr.	Curiosity can be seen in the activeness of a person in finding out what he does not know. This also happened to the Prophet during the Badr war.
	294	Rasulullah asked about Quraysh and his companions.	The Prophet's curiosity gave an advantage to the Muslim troops against the Meccan troops at that time.
9. Like to read relevance to theory <i>Insaniyah</i>	128	Umar listened solemnly, which impressed him with the arrangement of the letters read by Rasulullah SAW.	The Prophet also often read the Koran either at his home or near the Kaaba, so one day Umar listened to him read the Koran with humility.
	265	The Prophet recited it, and they read it too.	He Rasulullah also often read the Koran with his friends as part of his way of getting closer to Allah SWT.
10 Reward achievements relevance to theory <i>Sumuliyah</i>	310-	The Messenger of Allah looked at the two swords, saying, "You two have killed him." then the Messenger of Allah gave the booty of Abu Jahl to both of them.	Appreciating achievements can be applied by giving gifts in the form of goods or words of praise to someone who has done something, the same as what the Prophet did.
	311		
	365	The Prophet praised Zubair, "Every Prophet has a Hawari (faithful follower), and my Hawari is Zubair."	Appreciating the achievements of the Prophet here can be seen from how he praised az-Zubair.

11 Democratic relevance to theory <i>Sumuliyah</i>	255	Each of the Messengers of Allah is treated appropriately in all aspects...	The Messenger of Allah treated the infidels in Medina and the Jews fairly and
	267	The Prophet gave them the freedom to contribute advice or do good.	made an agreement that did not harm them, nor did they harm the Muslims.
	290	Rasulullah hinted at the current conditions and discussed them with all the troops.	The Prophet always involved his companions in solving the problems of the people.
12 Social care relevance to theory <i>Sumuliyah</i>	103	The Prophet taught them the etiquette of loving brothers, upholding majesty, glory, worship, and obedience.	Social care here is clear that Rasulullah SAW taught his friends how to be civilized to create a harmonious life.
	261- 262	The Prophet SAW passed in front of the Yasir family, saying, "Be patient, O Yasir family. In fact, the place promised to you is heaven."	The Prophet Muhammad SAW prayed for the Yasir family, who the Quraysh infidels were torturing, the form of concern shown by the Prophet was to pray for people who were affected by the disaster.
	173	The Messenger of Allah replied, "Even I hope that someday Allah will bring out from their backbone a people who worship Allah SWT alone and do not associate anything with it; "	Furthermore, the character of social care here is shown by the prayers of the Prophet to people who reject his da'wah by praying for them so that they will get the guidance of Allah SWT.
	449	Rasulullah permitted for them to kill him, but he strictly forbade killing women and children. So went a special group of five people	When the Prophet went to attack an area or people for certain reasons, the Prophet did not attack them blindly, but he still protected women and children.
13 friendly relevance to theory <i>Sumuliyah</i>	160- 161	The Prophet's relationship with his companions is very special, like the spirit and soul.	The Prophet was very good at building friendly relations.
	207	Ka'ab said, "Rasulullah smiled and said, 'Even your blood is my blood..."	His words gave him strong confidence and built brotherly relations with others.

The following is the accumulated Value of Rasulullah's Moral Education contained in the book *Rahīqu Makhtum* seen from the diagram below.



The diagram above shows the percentage of moral education values that are relevant to Muhammad al-Ghazali's Theory of Moral Education as described by the Prophet Muhammad in book *Rahiq Makhtum*, that the religious value in dimensions *Rabbaniyah* is the most dominant value of the values of other moral education.

2. Values Analysis Moral Education in the Book of *Ar-Rahīqu Al-Makhtum* Translated by Hanif Yahya

Based on Muhammad al-Ghazali's theory of moral education, the value of moral education was developed by Rasulullah SAW in book *Rahiq Makhtum* includes three dimensions, viz *Rabbāniyah*, *Insāniyah* and *Sumuliyah*. These three dimensions are accompanied by the values of moral education explained in detail below:

a. Dimensions *Rabbaniyah*

Another term that equates to dimensions *Rabbaniyah* are religious because both are oriented towards the human relationship with God. Divine moralist embodiment starts from strong belief and obedience in worship. This is a further means to uphold Divine morals, and all words and deeds are carried out by the principles of his religion (Muhammad Al-Ghazali, tt). So the best approach to developing a religious mindset is to believe in and obey Allah SWT by following all His instructions and avoiding all His prohibitions. This religious character is contained on pages 96, 123-124, 169, 265, 297, and 485 (see table 1.1). The book's content provides a teaching of moral values in the *Rabbaniyah* dimension, exemplified by the Prophet in two forms, namely proven through individual *sholeh* (*shālih*) to God and social *shalih* (*mushlih*) to fellow creatures.

b. Dimensions *Rabbaniyah*

Dimensions *Insaniyah* is human interaction covers honest attitude (*shiddiq*), responsible, disciplined attitude, hard working, creative/innovative, independent (*i'timad*), curiosity (research), reading/literacy.

1) Honest

In the book *Rahīqu Makhtum* the honest attitude exemplified by the Prophet is contained on pages 94, 138, and 159 (see table 1.1 for details).

The Prophet is described from the beginning as having an honest attitude famous among the Meccans. This is seen from the incidents in the Koran when at the beginning of his open preaching, many Meccans believed his words and converted to Islam. However, people belied the Prophet for various reasons. Apart from being the most trustworthy, honest, and never lying person (Shafiy Al-Rahman Al-Mubarackfuri, 1976). They even challenged him to bring havoc when he was challenged to perform acts beyond his capabilities, such as moving mountains, making rivers flow, and bringing the dead back to life. Rasulullah SAW, however, replied that he was only a messenger and that everything depended on God's will (Wathoni, 2021).

2) Responsibility

In book *Rahīqu Makhtum* explained that the Messenger of Allah always did what Allah ordered him to do, that the Messenger of Allah also allowed anyone who had been hurt by the Messenger of Allah, whether intentionally or not, to ask for revenge from him, and that the Prophet of Allah bears the responsibility as a leader who does not leave his people at any times of trouble. The nature of responsibility described in the phrase above is in the form of consistently giving assignments with the best effort, accepting responsibility for roles, and being willing to take responsibility for all mistakes (Shafiy Al-Rahman Al-Mubarackfuri, 1976).

3) Discipline

Kitab Rahīqu Makhtum explained that the Prophet very disciplined the Prophet straightening the ranks of troops and reprimanding anyone who went off track. The Prophet's ability to maintain discipline can also be seen in how he organized his followers to follow him as a form of discipline (Shafiy Al-Rahmn Al-Mubrakfr, 1976). Another thing that happened during the preparations for the battle of Uhud was that the Prophet ordered the archers to remain on the mountain no matter what, but unfortunately, they disobeyed, and the Muslims lost the battle. From this, it can be seen that every discipline or positive attitude towards something (Tafsir QS n-Nissa [4]: 59) (Ministry of Religion, 2009), (Al-Syathi', 1990), (Syihab, 2002).

4) Hard Work

Kitab Rahīqu Makhtum explained that the Prophet continuously followed the obligations and instructions of Allah SWT, according to the Koran. As in promoting Islam without making a fuss and delaying fulfilling its commitments (Tafsir, QS az-Zumar [39]: 39) (Ministry of Religion RI, 2009),

(Al-Syathi', 1990), (Syihab, 2002). Even in the most difficult situations, a person's mindset can change the situation: hard work. For Islam to be experienced as it is today, the Prophet and his followers had to survive in the most difficult circumstances (Shafiy Al-Rahmn Al-Mubrakfr, 1976). Even though the Messenger of Allah has stated what happens when hard work is done, a lot of whining and wailing is the opposite of hard work.

5) Creative

The book explains that the Prophet of Allah provided the right solution through intelligent problem solving, which led to the acceptance and resolution of the dispute. After the Kaaba was restored, there was disagreement about where the Black Stone would be placed. At that time, a conflict took several days to resolve as the tribes quarreled over where the Black Stone should be placed for honor. Until the time came when the Prophet was asked to make a decision, the Prophet reached a fair compromise and resolved the issue with the help of creative problem solving techniques (Shafiy Al-Rahmn Al-Mubrakfr, 1976).

6) Independent

In the book, it is explained that Rasulullah from a young independent to fulfill the necessities of life, making the best use of his time, and even after becoming the Messenger of Allah, the Prophet never delegated even the smallest tasks, such as repairing torn clothes or repairing damaged sandals (Wathoni, 2020). This shows the independence of the Prophet Muhammad. Shafiy Al-Rahmn Al-Mubrakfr (1976) describes this as "teaching how one should be independent and not depend too much on others or when facing life's problems."

7) Curiosity

In the book, it is explained Rasulullah SAW asked about some important details about the kidnapped slaves to better understand the condition of the Meccan soldiers during the Battle of Badr. Of course, curiosity about this important information was very useful for planning the battle strategy and actions by Rasulullah and his troops. Because, in essence, someone suppresses this curiosity to get benefits and guidance (Shafiy Al-Rahman Al-Mubarackfuri, 1976).

8) Like to Read

In the book, it is explained that the Messenger of Allah very often recited the Qur'an in every situation. In addition to being a form of worship, tartil, and tadabbur of the Qur'an can soothe the soul of each reader. (Shafiy Al-Rahman Al-Mubarackfuri, 1976), Allah SWT explained in QS al-Alaq [96]: 1-5. (Ministry of Religion of the Republic of Indonesia, 2009), (Al-Syathi', 1990), (Syihab, 2002).

As stated in the SISDIKNAS Law No. 20 of 2003 Chapter 3 Article 4 concerning the principle of implementing Education, Education is carried out by developing a culture of reading, writing, and arithmetic for all citizens. Reading is also a basic principle of implementing national education. Reading can help a person learn and master speaking words apart from providing insight. Reading is essentially a mindset that adds, explores, and develops knowledge. Al-Qur'an is a suggestion of self-approach to Allah SWT, just like reading it (Wathoni, 2020).

c. S dimension *yumuliyah*

The Syamūliyah dimension is human relations with others, the values of moral education in this dimension include: Appreciate achievement, democratic, social care, and friendly.

1) Appreciate Achievements

Kitab Rahīqu Makhtum explain pAbu Jahl was rewarded by the Prophet, while Zubair was praised by the Prophet after defeating Talhah in a duel (Shafiy Al-Rahmn Al-Mubrakfr, 1976). Therefore, it can be learned that the meaning of appreciation for the character of achievement in the quotation above is giving gifts in the form of merchandise and praise for one's achievements. God is also in explaining the attitude of appreciating achievement in QS al-Imran [3]: 148 (Ministry of Religion, 2009), (Al-Syathi', 1990), (Syihab, 2002).

2) Democratic

Kitab Rahīqu Makhtum explain even though some of the population of Medina did not yet believe, it is said that the Prophet gave them all justice (Shafiy Al-Rahmn Al-Mubrakfr, 1976). Whenever there was a problem that threatened the welfare of mankind, the Prophet always recommended deliberations to resolve the problem at hand, and the Prophet appreciated his friends' opinions.

3) Social Care

According to Shafiy Al-Rahmn Al-Mubarakfr (1976), the Prophet always prayed for his friends who were struck by misfortune, preached social harmony, chose to forgive rather than take revenge on those who had wronged him, always projected a positive aura in society, and had a great capacity to forgive. In social interactions, Rasulullah SAW always instilled in his friends the virtues of kindness and cooperation.

4) Friendly

Rasulullah SAW created a friendly relationship with his friends, reminding him not to betray others, making him a special figure in everyone's heart (Shafiy Al-Rahmn Al-Mubarakfr, 1976). The

Prophet was intelligent and friendly, skilled at forging bonds of trust and loyalty. Of course, Rasulullah SAW, a man of impeccable morality, integrity, and interpersonal skills, was the driving force behind this. The Prophet used wise language to win the trust and loyalty of the people of Medina by establishing relations with them. Establish a sincere friendship with his people, as exemplified by Rasulullah SAW. (Tafsir QS al-Hujurat [49]: 10) (Ministry of Religion, 2009), (Al-Syathi', 1990), (Syihab, 2002).

Of the three dimensions of moral education contained in book Rahaq Makhtum, that The Rabbāniyah dimension is the most dominant of the other dimensions, showing the human relationship with God as the top priority.

CONCLUSION

The moral Education of Rasulullah SAW developed inside book Rahaq Makhtum namely Rabbāniyah, Insāniyah, and Syumuliyah. The Rabbāniyah or religious dimension is by maintaining human relations with God, namely reviving faith and enlivening makhdhah worship. The Insāniyah dimension includes honest attitude (shiddiq), responsible, disciplined attitude, hard work, creative/innovative, independent (i'timad), curiosity (research), and reading/literacy. At the same time, Syumuliyah includes: achievements, democracy, social care, and friendship/loyal friends. Of the three aspects of moral education, the Rabbāniyah dimension is the most dominant of the other dimensions, showing that the human relationship with God is the top priority.

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