

INCREASING EDUCATION MOTIVATION ACCORDING TO THE AMAMAH AL-BAHILI HISTORY

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ABSTRACT

This study was discusses about improving educational motivation according to the history of “Amamah Al-Bahili”. The problem is how to increase educational motivation according to the tradition of Amamah Al-Bahili, means that the Hadith about educational education according to the tradition of Amamah Al-Bahili's visitation and about educational motivation according to the thought of Amamah Al-Bahili. While, the purpose of this study is to learn about how to increase educational motivation, to find out the meaning of hadith with educational motivation, and to find out the rationality of hadith about educational motivation according to the hadith development of Amamah Al-Bahili. This research is a library research that to get a broader and deeper understanding of motivational education according to the hadith study of Amamah Al-Bahili. The method was used by a qualitative method with to obtain stored data, which contains meaning, actual data, definite data. The method used by hadith which discusses the improvement of educational motivation according to the collection of Amamah Al-Bahili. The researcher also uses by the method of tahlili, which explains traditions by studying all its sources and revealing its purpose, and looking for everyone who wants to be visited. The results are how to increase educational motivation according to the research tradition of Amamah Al-Bahili, how the meaning of the hadith about educational motivation according to the educational tradition of Amamah Al-Bahili, and how is the rationality of hadith about educational motivation according to the research tradition of Amamah Al-Bahili.

Keywords: motivation, education, hadith

INTRODUCTION

An existence of motivational studies in the field of psychology occupies an important position. But, it was less attention from Islamic education experts (Musthafa, t.th: 30). Generally, it can be proven that motivational theories originate in the West. Whereas in, Islamic teachings are many motivational cues to improve work ethics and learning. In contrast to the West, which views the study of motivation as objects of urgency study. Therefore, from the West many psychologists emerged who formulated theories of motivation. A main character in the field of motivation is Maslow (1943: 50), with a theory of needs. The theory was emerged by against an importance to increase with work ethic.

The urgency of motivation to improve work ethic is evident from existing studies. For example, Edmund J. Freedberg (1997: 74-77), in his book *Activation, The Core Competency*, argues, human beings in essence always bring up performance shown that the degree of success of their work. Freedberg considers ability important but he cannot be effective without activation. From the questionnaire that Freedberg distributed to a number of groups of employees in order to obtain conclusions, based on their opinion what are the main factors are most influence their performance. The answers obtained consisted of 80% of these factors related to activation (Freeberg, 1997: 74-77). The research proven that the urgency of motivation in improvement to work ethic.

Furthermore, Elto Moyo and his friends (See, M. Imaduddin, 1990: 39) conducted research at the Howthorne Work of Western Electric Company in Chicago. They founded that a very effective motivation principle in the work ethic, such as giving employees the opportunity to participate as well as in decision making, which is usually monopolized by the leadership of the company. In fact, the results were extraordinary in advancing the company. Some employees are motivated to work discipline, because given the trust by the leadership to participate in decision making.

In terms of spiritual motivation, Freedberg revealed, that encouragement from within itself was placed in the primary position (primary activator) or the main activation for each individual. Strictly speaking, he stressed, "However, the primary activator for all of us cannot be others, it must be our selves (Freeberg, 1997: 74-77). Internal motivation in the form of spiritual potential for added value and greater opportunity. Because the source of spiritual and religious motivation does have its own characteristics. In my opinion, this is where the position of motivation is based on Islamic teachings.

The formulation of motivational theories based on Islam, emphasizes more on the spiritual aspects. Work ethic is motivated by devotion (ta'abbudiyat) lillahi ta'ala, characterized by Islam; al-ikhlas, al-shiddiq, al-ridha, 'al-kasb, al-qana'at, al-ijtihad, al-tawakkal, al-iman billah wa-al-yaum al-akhirat (Samsul Nizar, 2011: 167).

In the context of Islamic education, and based on the historical review of the apostolate (sirat al-nabawiyat), increased motivation in Islam begins with the cultivation

of a solid belief in monotheism. In subsequent developments, based on confidence in the hereafter, with an increase in the reward of good (al-tarhib) and bad (al-tarhib) depending on his actions. Another thing that is important in increasing motivation is the example of the Messenger of Allah, in words (qauliyat), deeds (fi'liyat), and determination (al-taqir).

In Islamic education, the concept of increased motivation offered is internal-external, vertical-horizontal motivation. Work ethic is motivated by worship. In the Islamic perspective, human character is much influenced by his attitude. Whereas, a person's attitude is greatly influenced by the values he believes in. Islam clearly teaches that the value of every human charity or work, which is determined by the values or motives of the perpetrators. The most important value that absolutely must exist in Muslims is the value that comes from aqidah-tauhid.

The three models of increasing motivation can be reviewed and analyzed as follows: 1) Planting Aqeedah - Tawhid (zur'u al-qidat al-tauhid); 2) Motivation through the Uswat Hasanat Method (Exemplary Principle); 3) Taghrib and Tarhib Method. Targhib is a promise of pleasure, afterlife pleasure accompanied by persuasion. Tarhib is a threat because of the sin committed.

In terms of study, humans are also required to enjoy learning, not necessarily going to war, but there are some people who need to study. Affirming that the best words are those who call on God, and do good deeds. Humans who have the knowledge to teach their knowledge to other humans, and may not hide it. Allah elevates the person of knowledge. Cursing at people who only talk but don't practice it.

From some of the descriptions above, it appears that Islam provides extraordinary motivation to study and do good deeds. Thus, the targhib and tarhib methods are appropriate and excellent methods in increase one's motivation to have an Islamic work ethic. Islamic education which is primarily based on al-Qur'an and Hadith, actually includes psychological concepts, especially in increasing work ethic motivation. It takes hard work from Muslim scholars and intellectuals (Samsul Nizar, 2011: 175).

RESEARCH METHODS

This research is a descriptive qualitative library research. To get a broader and deeper understanding of the motivational problem under study. The method was used by a quantitative method to obtain in-depth data, which contains meaning, actual data, and definite data. The method was used by tahlili, explaining the traditions by examining all its aspects and revealing all their intentions, starting from the description of the meaning such as sentence and the purpose of each expression (Rosibon Anwar, 2005: 159). Sources of research data such as: 1) Primary sources such as the books of the Prophet peace be upon him, educational traditions, which are traced to their existence in the standard book of hadith such as *al-Kutub al-Tis'ah* through *al-Mu'jam al-Mufahras li al-Hadis*, also assisted by the CD, Rom al-Hadis. 2) Secondary sources

are the books of the Shariah Hadith, Tafsir al-Qur'an, the Tarbawi Hadith, the Hadith of education, economics, and the books are related to the problem discussed.

RESULTS

BIOGRAPHY OF AMAMAH AL-BAHILI

Umamah bint Abu al-Ash, the granddaughter of Rasulullah SAW, was one of his favorite grandchildren. Umamah also said yes. Then, al-Mugirah also proposed to Umamah to al-Hasan bin 'Ali bin Abi Talib. Abu Umamah Al-Bahili. His full name is Abu Umamah Ash-shady Al-Bahili, Ibn Ajalan, Ibn Ribah, Ibn Ma'an Ibn Malik, Ibn Ashar, Ibn Najjar, Ibn Mu'adalah, Ibn Adnan. He is one of the best friends and He narrated with 250 traditions. Narrated by al-Bukhari as many as 5 traditions, and narrated by Muslims as much as 3 traditions. Many of his hadiths are narrated by the author of the six books of Sunan. He lived in Egypt and died there in the year 81 or 86 H. He is one of the most recent friends who died in Sham and his traditions are well known to the Shamites.

HOW TO IMPROVE EDUCATIONAL MOTIVATION ACCORDING TO THE HISTORY OF AMAMAH AL-BAHILI'S HADITH

In the context of Islamic education, and based on the historical review about apostolate (sirat al-Nabawiyat), increased with motivation in Islam begins with the cultivation of aqidah and a strong law. In subsequent developments, based on confidence in the hereafter, with a warning of good repayments (al-tarhib) and bad (al-tahrib) depending on his actions. Another important thing in improving motivation is the exemplary of the Messenger of Allah, in words (qauliyat), deeds (fi'liyat), and determination (al-taqdir). The three models to increase motivation can be reviewed and analyzed as follows:

PLANTING AQEEDAH TAUHID (ZAR'U AL-QIDAT AL-TAUHID)

Education in the Mecca phase the main material is the aqeedah of monotheism. The verses that came down also talked a lot about aqidah-tauhid. For example a verse that talks about the oneness of God. The one who is worshiped and where to ask for help. The One who is childless and not the son of another. With the guidance of monotheism based on the Divine Word, the faith of friends is more solid, and affects all their activities. In Islamic education, the concept can increase motivation offered by internal and vertical-horizontal motivation. Work ethic is motivated by worship. In the Islamic perspective, human character is much influenced by his attitude. Whereas, a person's attitude is greatly influenced by the values he believes in. Islam clearly teaches that the value of any charity or human work is determined by the values or motives of the perpetrators. The most important value that absolutely must exist in Muslims is the value that comes from aqidah and tauhid.

Their relationships are fellow humans and their surroundings, the quality on appreciation with a unity of people, very influential on their character. In this case, Imanudin asserted that the most effective motivator for every human being (Muslim) is aqidah-tauhid. Ibn Taimiyah, added, worship would not be realized as intended if it was not based on obedience to fear or love for Him. Therefore, worship must be based on a commitment of obedience along with salute and love for God. Al-Qardawi underlined this reality with his comment. Indeed, the principle of human love for God is love because of the virtues, pleasures, kindness and affection that He bestows upon His creatures. Also because of His perfection and beauty, so whoever likes perfection, nothing is perfect except Him and whoever likes himself, He is the creator. So, if someone knows God properly and truly, there is certainly no reason for that person not to salute and dislike. The introduction of believers towards God correctly and sincerely, must produce a pleasant attitude, submissive, obedient, and husnuzzan to Him. These attitudes have the potential to be increased by Muslim personal motivation and by motivation will produce an Islamic work ethic.

MOTIVATION THROUGH THE USWAT HASANAT METHOD

God Almighty, as an essential educator, makes the principle of example, which is operationalized through the actions of the Messenger of Allah. Al-Maragi explained the word *uswat hasanat* in the QS. Al-Ahzab / 33: 21, as follows:

"Al-mitsal al-yataliyat", al-qudwat al-hasanat matsilat amamakum lau syi'tum, fatah-tadzuna al-rasulti a'malihi, wa tasiruna 'ala nahjihi lau florets tabataghuna tsawaballah." Yanki, so the highest example and especially in the work ethic of Islam.

In the context of Islamic history, when building the Quba Mosque the Messenger of God participated in lifting stones, and cooperating with other friends (Syafiiyyur Rahman, 2000: 233). During the battle of Khandaq Rasulullah joined digging farites, even on cold mornings, he arrived at the excavation site. They did not have anyone to be paid for the work. The Companions followed the work of the Prophet even though on an empty stomach. Abu Thalhat, said, "We prop our stomachs with stones, be-

cause our stomachs are empty. He, also propped his stomach with two stones (Syafiyur Rahman, 2000: 391). When the inhabitants of the land of taif reviled and even threw the Prophet, with camel dung, he did not hold grudges, even forgive them, sew his torn clothes (Syafiyur Rahman, 2000: 391). Such qualities, so embedded in the friends, and they try to imitate the example of the Prophet Muhammad., In every appearance and activity.

After the Messenger from Allah, the Prophet died as an educator (ulama: many people of his knowledge). No doubt, students tend to emulate their educators. It was a good example an educator will more easily increase to work motivation. Managers and leaders who work first before ordering will be more valued and respected. The leader's exemplary attitude becomes an external motivation that can improve employee work productivity. For an educator, it can increase any student motivation in learning by modeling exemplary stories in the Qur'an (See Surah Al-Nur / 24: 34). Explain the thoughts, efforts, attitudes, principles, and achieve of influential world figures. The exemplary story of these figures will be able to increase students' learning motivation.

TARGHIB AND TARHIB METHOD

Taghrib is a promise of pleasure, afterlife pleasure accompanied by persuasion. Tarhib is a threat because of the sin committed. Targhib aims for people to obey God's rules and Tarhib for as well. However, the emphasis is on targhib to do good, tarhib to avoid evil (See in Ahmad Tafsir, 2005: 146).

This method is based on human nature (mental nature), such as a nature of the desire for pleasure, safety, and do not want complaints, misery. Targhib and tarhib in Islamic education differ from the methods of reward and punishment in Western education. The main difference is that targhib and tarhib rely on the teachings of God, whereas rewards and punishments are based on worldly punishments and rewards.

These differences have important implications, including: (1) targhib and tarhib are more firm because their roots are transcendent (the divinity of ukhraiyy), while the theory of punishment and teaching only rests on something of an earthly nature; (2) targhib and tarhib contain aspects of faith, whereas the method of punishment and reward does not contain aspects of faith. Therefore, targhib and tarhib are more powerful; (3) operationally, targhib and tarhib are younger than the punishment method with rewards because the targhib and tarhib material already exists in the Qur'an and the Hadith of the Prophet, while the punishment and reward in Western methods must be found by the teacher himself; (4) targhib and tarhib are more universal, can be used to anyone, while the types of punishment and reward in Western methods must be adapted to certain people and certain places; (5) targhib and tarhib are weaker than punishments and rewards because punishment is more real and immediate then, while proving targhib and tarhib are mostly occult and accepted in the afterlife.

The existence of targhib and tarhib methods in increasing motivation to learn and work ethic can be seen from the signs of the Qur'an. In the Qur'an, it is stressed that a person's degree is measured by his work or his deeds. Allah says in QS. Al-Kahfi / 18: 7

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Mean⁹ that:

Sesungguhnya Kami telah menjadikan apa yang di bumi sebagai perhiasan baginya, agar Kami menguji mereka siapakah di antara mereka yang terbaik perbuatannya.

In the above verse, Allah Almighty, explains that everything on this earth was created as an ornament for the earth, both animals and plants consisting of various types in the ocean and on land, as well as various mining items variety and so on. All of that is to test people whether they can understand with the mind that the earth's jewels can give an idea of the existence of a Creator, to then obey orders and stay away from His prohibitions.

People who do good and bad activities will be rewarded, so the word of God Almighty, in QS. Al-Zalzal / 99: 7-8:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Mea⁵ that:

Barangsiapa yang mengerjakan kebaikan seberat dzarrahpun, niscaya Dia akan melihat (balasan)nya. Dan Barangsiapa yang mengerjakan kejahatan sebesar dzarrahpun, niscaya Dia akan melihat (balasan)nya pula.

In the above verse, it is clear, that God's punishment is justly fair. Whoever does good, even as much as fine dust, surely Allah will repay his kindness. Likewise if he commits evil, then God will repay his crime, except, if he repents to God, then when God forgives his mistakes and takes away his sins. The meaning of repentance is remorse for committing past sins and aspiring, will not make those sins back, for the rest of his life. If the sin is also related to humans, for example taking people's rights, berating (cursing) people, then in addition to repenting to God, it must also pay rights to their owners or ask forgiveness to him (Mahmud Yunus, 2006: 914).

The Prophet also gave support, motivation to his people to be diligent in teaching knowledge. As in the following words:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ , أَخْبَرَنَا سَلْمَةُ بْنُ رَجَاءٍ , أَخْبَرَنَا الْوَلِيدُ بْنُ جَمِيلٍ , أَخْبَرَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ , عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ ذَكَرَ لِرَسُولِ اللَّهِ ص.م. رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ ص.م. فَضَّلْتُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ ص.م. إِنَّ اللَّهَ وَمَلَ

يَكْتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى الثَّمَلَةِ فِي جُحُورِهَا وَحَتَّى الْخَوَاتِ يُبْصَلُونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ.
(رواه الترميذي)

Meaning that:

Menceritakan kepada kami Muhammad Ibn 'Abdul A'la al-Shan'ani, memberikan kepada kami Selamat Ibn Rajab', memberitakan kepada kami Wailid Ibn Jamil, memberitakan kepada kami Qashim Ibn Abdurrahman, dari Amamah al-Bahili, berkata, "Disebutkan bagi Rasulullah saw., ada dua orang laki-laki, satu orang ahli ibadah dan satu lagi ahli ilmu. Maka berkata Rasulullah saw., "Keutamaan seorang ahli ilmu atas ahli ibadah seperti keutamaan antara saya dengan yang paling rendah di antara kamu, Kemudian berkata Rasulullah saw., "Sesungguhnya Allah, malaikat-Nya, penduduk langit dan bumi, sampai semut yang berada pada batu dan ikan, mereka bersalawat kepada seorang pendidik yang mengajarkan kebaikan. (HR. Tarmizi).

Educators must practice good behavior, such as being generous. People who are generous are more important than people with knowledge, but are stubborn (stingy). The contents of heaven and earth ask forgiveness for those who have knowledge (Imam al-Gazali, 1973: 21). Man is the foremost of knowledge, if needed by the people, he is useful, and if not, he is useful for himself (Imam al-Gazali, 1973: 22).

MEANING OF THE HADITH ABOUT EDUCATIONAL MOTIVATION ACCORDING TO THE HADITH OF AMAMAH AL-BAHILI

The history of Amamah Al-Bahili, can be given a means that, educators must practice praiseworthy attitudes, such as generous. Generous fools are more important than people with knowledge, but they are stingy. The contents of heaven and earth ask forgiveness for those who have knowledge (Imam al-Gazali, 1973: 21). Man is the foremost man of knowledge, if needed by the people, he is useful, and if not, he is useful for himself (Imam al-Gazali, 1973: 22).

From a few quotations from the verses of the Qur'an and Hadith that have been put forward by the author, it appears that Islam provides extraordinary motivation to seek knowledge and do good deeds. Thus, the targib and tarhib methods are appropriate and excellent methods for increasing one's motivation to have an Islamic work ethic. Islamic education is primarily based on al-Qur'an and Hadith, actually includes psychological concepts, especially in increasing work ethic motivation. It's just that it takes hard work from Muslim scholars and intellectuals.

Rasulullah SAW, really succeeded in motivating friends to be diligent and passionate about studying. This can be seen in several narrations that illustrate the extraordinary spirit of friends.

Abu Hurairah, was narrator of hadith that memorized the most traditions at that time. He was always with the Messenger of Allah. Never moved from him, so he could memorize some traditions that were not memorized by other narrators. It was this rationality that made Abu Hurairah a number of people who memorized a lot of their hadiths. When the Muhajirin were busy with the business of buying and selling, and the Ansar were busy with their property. While Abu Hurairah, he was always with the Messenger of Allah, always attending assemblies that were not attended by other friends (Muhammad Amahzun, 2006: 189).

Umar ibn al-Khattab said that he took turns with his neighbors from the Ansar who lived in Bani 'Umayyat ibn Zaid, one of the hills of Medina, take turns to go to the council of the Messenger of Allah. Both preach each other about what they preach from the Messenger of Allah (Muhammad Amahzun, 2006: 189).

Based on some of the narrations above, it can be concluded, that the Messenger of Allah. Increased motivation applied by the Messenger of Allah, with a variety of methods and approaches, namely by naming a solid belief in monotheism, principles and methods of exemplary (uswah hasanah), as well as the al-targhib and tarhib methods.

QUALITY OF HADITH AND ITS HONESTY QUALITY OF AMAMAH AL-BAHILI'S HADITH

The author begins several requirements about the quality of a Hadith. According to Ibn Taymiyyah (W. 728 H / 1328 AD), Ulama of Hadith before the time of Imam Turmudzi (W. 279 H / 892 AD) divided the quality of the Hadith to the saheeh and the Da'eef. Starting with Imam Turmudzi, the quality of hadith is divided into three such as, saheeh, hasan, and da'eef (Sulaemang L. Thesis, 2017: 23).

In the science of Mustalah al-Hadith by Muhammad Anwar also known as muthat and Sunday, such Muthatith is certain to be authentic, so it is not discussed again in the science of isnad / must-al-hadith, because the science of hadith discusses who the rites of the Hadith, a Muslim, is fair, dhabit or not, the continuation of his orad and so on. The only thing that needs to be discussed the hadith is worrying is the number of narrators who narrate it is enough or not. It was possible that same preaching is lying or not, whether lying by way of consensus or because blindness, as well as circumstances underlying news, especially if there are not so many rawi.

Because hadith mutikir is certainly valid, must be practiced without hesitation. In matters of creed / faith in the field of practice both those concern ubudiyah and muamalh. Muthatith Hadith gives the benefits of qath'i (yaqin). So, those who deny Mutithat Hadith are sentenced out of Islam and are infidels. Whereas, Hadith gives the benefit of zhanni (allegedly true to its truth), it is obligatories to practice

it and recognized will be valid. The muhaqqiqin stipulate that authentic hadith is practiced in the field of good practice on muamalah problems, not in the field of aqidah / faith. Because faith / belief must be upheld on the basis / theorem that qath'i while ahad hadith only gives the benefits of zhanni (Muhammad Anwar, 1983: 30-31).

From some statements of the terms above, the Hadith Amamah al-Bahili used as an excuse, to be as primary data in research on educational motivation. Based on criticism of his commitments and observations, they are declared valid, and can be used as evidence.

HADITH SOURCES IN ISLAMIC LAW

The position of sunnah in Islam as a source of law, the scholars have also consensus that the basic Islamic law is the Qur'an and Sunnah. In terms of the order of this basic level of Islam the sunnah becomes the basis of Islamic law (tasyri'iyah) second only to the Qur'an (Muhammad Anwar, 1983: 30-31). In the book *Ulumul hadith* by Sulaemang L., it is explained that, the hadith is the second source of Islamic law after the Qur'an. All Muslims, have agreed by hadith is one source of Islamic teachings. He occupies a position after the Qur'an. The necessity to follow hadith for Muslims both in the form of commands and prohibitions as well as the obligation to follow Qur'an (Sulaemang L, 2017: 23). This is understandable for several reasons as follows:

The function of sunnah as an explanatory or additional to the Qur'an

Obviously, explanatory party is given the second rank after the party described. The text of Qur'an as an origin, while the sunnah as an explanation (interpretation) that was built it. All the descriptions in the sunnah come from the Qur'an, contains all the problems completely, both concern worldly and ukhrawi issues, there is no problem left (Abdul Majid Khon, 2008: 22). So, in word of God Almighty in (QS. Al-An'am / 6: 38) such as:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

Means that:

Dan Tiadalah binatang-binatang yang ada di bumi dan burung-burung yang terbang dengan kedua sayapnya, melainkan umat (juga) seperti kamu. Tiadalah Kami alpakan sesuatupun dalam Al-Kitab, kemudian kepada Tuhanlah mereka dihimpunkan.

Some mufassirins interpret the book with Lauhul mahfudz and means that fate of all creatures has been written down (determined) in Lauhul mahfudz. There are those who interpret it with the meaning: in the Koran there are religious points, norms, laws, wisdom and guidance for human happiness in this world and the hereafter, and the happiness of creatures in general.

Al-Qur'an's explanation is very perfect, not leaving allies, but its explanation globally, it needs to be explained in detail from the sunnah.

The majority of the Sunnah is relatively true (zhanni ats-tsubut). All Muslims have also consensus that the Koran is all narrated mutuh (narrators collectively at all levels). So, he gave the absolute benefit of its truth (qath'i ats-tsubut) from the Prophet, then some of them gave instructions in a clear and definite meaning (qath'i ad-dilalah) and the relative instructions (dzanni ad-dilalah). Whereas the Sunnah, among them there are muthat who give the benefits of qath'i ats-tsubut, and among them even the majority of ahad (narration on an individual basis) give the relative merit of the truth (zhanni ats-tsubut) that he is from the Prophet, although in general can be said to be qath'i ats-tsubut. Both give two benefits qath'i and zhanni ad-dilalah. Of course the level of sunnah which most of the benefits of zhanni ats-tsubut are given with these two clues, is the second position after the Qur'an which uses the qath'i ats-tsubut with two instructions as well.

Sunnah as the source of the second Islamic law, that is after the Qur'an always integrates with the Qur'an. Religion cannot be perfect without the sunnah, just as the shari'ah cannot be perfect without being based on the sunnah. The Companions accepted directly the Prophet's explanation of the Shari'ah contained in the Koran both with his words, deeds, and decrees which are called the sunnah. Likewise Muslims afterwards, it is impossible to understand the nature of the Qur'an, except to return to the sunnah. Therefore, Muslims before and now agree (except for minority groups) that the Prophet's sunnah is in the form of words, and his recognition as a source of Islamic law and a person cannot let go of the sunnah to know halal and haram (Abdul Majid Khon, 2008: 22-23).

Theorems of the Prosperity of Hadith

There are a number of propositions which show that the sunnah is used as a source of Islamic law, which is as follows:

The Qur'anic Evidence

There are so many verses of the Qur'an about the command to obey the Prophet and follow his sunnah. The command to obey the Prophet means the command to follow the sunnah as hujjah, including:

Obligation to obey the Apostle because he welcomes the commands of Allah, as in QS. An-Nisa '4: 64,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Means that:

4

Dan Kami tidak mengutus seseorang Rasul melainkan untuk ditaati dengan seizin Allah. Sesungguhnya Jikalau mereka ketika Menganiaya dirinya datang kepadamu, lalu memohon ampun kepada Allah, dan Rasulpun memohonkan ampun untuk mereka, tentulah mereka mendapati Allah Maha Penerima taubat lagi Maha Penyayang.

- 1) Perintah taat kepada Rasul bersama perintah taat kepada Allah, sebagaimana dalam QS. Ali-Imran / 3 :32,

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Means that:

3

Katakanlah: "Ta'atilah Allah dan Rasul-Nya; jika kamu berpaling, Maka Sesungguhnya Allah tidak menyukai orang-orang kafir".

- 2) Perintah taat kepada Rasul secara khusus, sebagaimana dalam QS. Al-Hasyr/59: 7,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Mean⁵ that:

Apa yang diberikan Rasul kepadamu, Maka terimalah. dan apa yang dilarangnya bagimu, maka tinggalkanlah.

Some of the verses above explicitly command obedience to Allah and follow the messenger from Allah. It is impossible for humans to follow in the footsteps of the Prophet without knowing his sunnah. Among these verses explain the commandments of faith and obedience to the Apostle after the commandments to obey Allah, showing that obeying Allah means carrying out the commands of the Qur'an and keeping His prohibitions away. Being obedient to the Prophet (PBUH), means obeying the commands and keeping away His prohibitions which are mentioned in the Sunnah and the Qur'an. The command to return to Allah means returning to the Qur'an while returning to the Prophet means returning to the sunnah both while alive and after his death. In more detail al-Qurthubi explains that returning to Allah and His Messenger by asking questions during his lifetime and studying the sunnah after his death. Likewise, any opinion for Mujahid, Al-A'masy, and Qatadah (Abdul Majid Khon, 2008: 25).

THE EVIDENCE OF HADITH

There are also many Hadith which are used as proofs of the Sunnah of the Sunnah, including the words of the Holy Prophet.

3

فِيكُمْ أُمْرَيْنِ ۖ فِي أَحَدِهِمَا نَهْيٌ وَأَمْرٌ ۚ فَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Means that:

Aku tinggalkan pada kalan dua perkara, kalian tidak akan tersesat selama berpegang teguh kepada keduanya yaitu kitab Allah dan Sunnahku. (HR. Al-Hakim dan Malik).

The above hadith explains that a person will not go astray forever if his life holds fast or is guided by the Qur'an and Sunnah. People who do not hold fast to both or do not follow the sunnah are heretics. The Prophet never commanded except by Allah's order and whoever obeys the Prophet means he obeys the One Who commands him to carry out that order.

The truth of the Sunnah as a consequence of the Prophet's (preservation), from the lying nature of all that he conveyed in the form of words, deeds, and determination. The truth of the Qur'an as a miracle is conveyed by the sunnah. Likewise the truth of understanding the Qur'an is also explained by the sunnah in his practice of life. Therefore, if the Sunnah cannot be used as a proof, the Qur'an as an effect of its products will be treated with the rain.

IJMA 'THE ULEMA

The scholars have agreed (consensus) that the sunnah is one of the arguments in Islamic law after the Qur'an. Asy-Shafi'i (d. 204 H) said: "I have not heard someone who is considered human or by myself as a pious person who violates the obligation of Allah, to follow the Messenger of Allah, and surrender himself to His decision. God does not make people afterwards except ² follow him. There are no words in all conditions except based on the book of Allah or the sunnah of His Messenger. Other grounds besides these two must follow it. Indeed, Allah has guided us, the people before and after us in receiving the message from the Prophet. There is no one who is different that what is fard and obligatory is to receive preaching from the Messenger of Allah. "

THE RAIN OF HADITH AMAMAH AL-BAHILI

The authenticity of Amamah Al-Bahili's hadith must be seen from its quality. Based on the criticism of Sanad and Matan.

Furthermore, the authors display the material and hadith material of Amamah Al-Bahili to be given criticism, from the criticism of Sanad to his critics of death.

⁶ حَكَيْتَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ , أَخْبَرَنَا سَلْمَةُ بْنُ رَجَاءٍ , أَخْبَرَنَا الْوَلِيدُ بْنُ جَمِيلٍ , أَخْبَرَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ , عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ ذَكَرَ لِرَسُولِ اللَّهِ ص.م. رَجُلَانِ أَحَدُهُمَا عَبْدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ ص.م. فَضَّلْتُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضْلِي عَلَى آدَتَائِي ثُمَّ قَالَ رَسُولُ اللَّهِ ص.م. إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةَ فِي جَهْرِهَا وَحَتَّى الْحَوَاتِ يُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ. (رواه الترميذي)

Means that:

“Menceritakan kepada kami Muhammad ibn ‘Abdul A’la al-Sam’ani, memberitakan kepada kami Salamat ibn Raja’, memberitakan kepada kami Walid Ibn Jamil, memberitakan kepada kami Qasim ibn ‘Abdur-rahman dari Amamah al-Bahili, berkata, “Disebutkan bagi Rasulullah saw., ada dua orang laki-laki, satu orang ahli ibadah dan satu lagi ahli ilmu. Maka berkata Rasulullah saw., “Keutamaan seorang ahli ilmu atas ahli ibadah seperti keutamaan antara saya dengan yang rendah di antara kamu. Kemudian berkata Rasulullah saw., “Sesungguhnya Allah dan laikat-Nya, penduduk langit dan bumi, sampai semut yang berada pada batu dan ikan, mereka bersalawat kepada seorang pendidik yang mengajarkan kebaikan . (HR. Tarmizi)

SANAD AND MATAN HADITH CRITICISM

The history of Amamah Al-Bahili's hadith uses his method, had-datsana, akhbarana, and narration method. The methods of transmission used are the same as the 'assama' method, the method used to capture the hadith is the senses of hearing, the tradition can be understood that there is a connection between teachers and students in accepting the hadith.

For the word sami'tu, some narrators use it for the 'assama' method and some narrators use it for al-qira'ah. Some words haddatsana, akhbarana and qala lana. By some narrators used to symbolize assama', by some narrators used to al-qira'ah method, and by some narrators again used to symbolize al-diploma method (M. Syuhudi Ismail, 1992: 82-83).

To find out the possibility of research results on the Prophet's traditions, it can be seen from the number of narrators of traditions and the quality of the traditions and observations of traditions (Arifuddin Ahmad, 2005: 46). To find out the rationality of the hadith studied, narrated by Amamah Al-Bahili in terms of sanad is authentic and can be used as evidence, because the hadith was narrated by 5 narrators. The hadith narrated by at least 4, 5, 10, 20, is considered mut worried, and the narration of the hadith is in accordance with the five elements of hearing, meaning that the narrator directly hears from the Prophet.

THE PRINCIPLE OF MATAN'S VALIDITY

AVOID SYUDZUDZ

The word syudzudz according to language can mean those who are aloof (al-infirad), those who are foreign (al-Nadr), who divorce themselves (al-mujariyah), who violate the people, and who violate the rules.

The word syudzudz as a concept or theory was unknown at the time of the Prophet. Perhaps the term syudzudz was only known around the 2nd century H, when Imam Al-Shafi'i (150-204 H) named "a hadith narrated by a tsiqah narrator in which the hadith turned out to be contrary to the traditions narrated by the majority of periayat who tsiqah also with syadz terms. According to al-Jabiri, the word syudzudz in the terminological sense can be said to have only emerged in the era of bookkeeping "(ashr al-tadwin), which is an era that began in 143 H until the middle of the 3rd century H.

In the terminology of ulumul hadith, the hadith syadz is a hadith narrated by a tsiqah narrator who has different matan or sanad, because of the addition or subtraction, with a history that is stronger than it can be seen from the aspect of recovery, such as the number of which is much more powerful, memorized and powerful. dhabiths, without being able to compromise between the two and requiring them to accept or reject them. If it is possible to be compromised, then it is not referred to as syadz and history is received from the tsiqah narrators even though there are additions or subtractions. The Hadith becomes authentic if its dhabith is perfect, and if it is lacking, then the Hadith is hasan (Rajab, 2011: 99-100).

Comparison of hadith syadz, called mahfuzh hadith. According to Nuruddin Itr, the hadith syadz is a hadith narrated by a narrator who is ignorant who is violating the history of the person who is more important than him, either because there are more or more memorizing power. While the hadith mahfuzh is the opposite of the hadith syadz which is a narration narrated by a narrator who tsiqah who violates the history of people who are lower than him.

This is what is said in Al-Shafi'i when defining the traditions of the tradition that it is not called the tradition of the tradition that is reported by a narrator Tsiqah which is not narrated by other narrators. Not like that which is called syadz. Syadz is if a tsiqah narrator narrates a different tradition from the crowd.

There are two conditions that must be fulfilled by the tradition of Al-Shafi according to Al-Shafi'i, such as (1) the hadith is narrated by a person who is tsiqah; and (2) the history is different from the history of other narrators on the same hadith, but stronger. Thus, the hadith narrated by a tsiqah narrator, but has no similarity with other narrators, commonly referred to as the hadith al-fard al-muthlaq or the hadith al-gharib al-muthlaq, cannot be referred to as the hadith of shadz. Likewise, the hadith differs from other more powerful narrations, but the narrators are not tsiqah, they are not called hadith syadz (Rajab, 2011: 102).



AVOIDING ILLAT

The second major rule is to avoid God. The word 'illah according to language use has many meanings, but the whole understanding can be referred to meaning, something that occupies a place and then that place becomes changed. Disease is called divine because if it enters the body, it changes the body it enters from strong to weak. Because it is also called divine, for example this statement is its divine, which means the cause.

Just as the word syudzudz, as a concept or theory, the word illah also did not appear while the Prophet was still alive, including also not found in the verses of the Qur'an. The first use of the term illah may be referred to at the end of the 2nd century H when Yahya bin Ma'in (158-233 H) composed a text in the field of hadith which was named al-Tarikh wa al-Tlal. In the term muhadditsin, 'illah is a hidden cause that enters into the hadith so as to ruin its validity. While the mu'allal hadith is a hadith narrated by a narrator tsiqah, which according to the review of one of the critics turned out to contain a god that corrupts his validity, even though it was outwardly evaded but after investigation it turned out to contain a god who corrupted his validity.

The term 'illah is also used in scientific disciplines other than Hadith, namely in: (1) Arabic grammar science; and (2) usul al-fiqh science. The word 'illah in Arabic grammar, 'illah is intended as a name for letters that are sounded weak and dead (equivalent to vowels in Indonesian), consisting of alif letters (1) waw (و), and yes' (ي). Whereas in the scientific discipline of usul al-fiqh, 'illah means something where the law is determined on the basis of benefit, or a characteristic that is known (attached to the law) as a sign of the existence of law (al-washf al-mu'arraf al-hukm). According to al-Amidi, this word 'illah in usul al-fiqh is used in two meanings, such as (1) the desired good (mashlahah) or damage (mafsadah), which is avoided (or something commonly referred to as wisdom) as a basis enactment of law; (2) a characteristic character of law taken (al-washf al-zhahir al-mundhabit) where a law is always correlated with the reality of goodness (mushlahah) for humans (Rajab, 2011: 106).

According to Ibn Salah 'illah (defect) in the hadith is a hidden cause that can damage the quality of the hadith. The existence of 'illah causes the hadith which at birth seems to be of good quality to be invalid. 'Illah (disability) here is not caused by a narrator in the hadith that is less ' fair and less real dhabit, because such disability is easily known by the researcher of the hadith, but the disability in question is the ah illah hidden behind the validity of the hadith. In other words, the traditions that say are those that appear to have fulfilled the criteria of the validity of the traditions, both sanad and matan, but after an in-depth study and comparison with other similar hadiths, defects are found.

CONCLUSION

It was to improve educational motivation according to the history of Amamah Al-Bahili's hadith. In the context of Islamic education, increased motivation can be understood as all things that can increase the desire of individuals to achieve learning and teaching achievement. In the context of Islamic education, and based on the historical review of the apostolate (sirat al-nabawiyah), increased motivation in Islam begins with the cultivation of solid aqeedah. In subsequent developments, based on confidence in the hereafter, with an increase in the reward of good (al-tarhib) and bad (al-tarhib) depending on his actions. Another thing that is important in increasing motivation is the example of the Messenger of Allah, in words (qauluyah), deeds (fi'liyah) and determination (al-taqrir).

Furthermore, the authors display the material and hadith material of Amamah Al-Bahili to be given criticism, from the criticism of Sanad to his critics of death. Criticism of the Sanad and the traditions of the history of Amamah Al-Bahili used his methods, haddatsana, akhbarana, and methods of narration. The methods of transmission used are the same as the 'assama' method, the method used to capture the hadith is the senses of hearing, the tradition can be understood that there is a connection between teachers and students in accepting the hadith.

To find out the possibility of research results on the Prophet's traditions, it can be seen from the number of narrators of traditions and the quality of the traditions and observations of traditions (Arifuddin Ahmad, 2005: 46). To find out the rationality of the hadith studied, narrated by Amamah Al-Bahili viewed in terms of sanad is authentic and can be used as evidence.

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