

**THE VALUES OF ISLAMIC EDUCATION IN THE
BIOGRAPHY OF UTSMAN BIN AFFAN *RADHIYALLAHU*
'ANHU BY PROF. DR. ALI MUHAMMAD ASH-SHALLABI
TRANSLATION OF UMARUL FARUQ ABU BAKAR**



**Compiled as one of the requirements to complete the Strata I Study Program
at the Department of Islamic Education, the Faculty of Islamic Religion**

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**ISLAMIC EDUCATION STUDY PROGRAM
FACULTY OF ISLAMIC STUDIES
MUHAMMADIYAH UNIVERSITY OF SURAKARTA
2021**

APPROVAL PAGE

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Faculty of Islamic Religion
Muhammadiyah Surakarta University
On Wednesday, June 16, 2021
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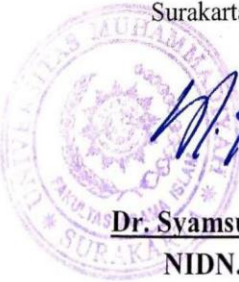
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Abstract

Utsman adalah salah satu seorang sahabat Nabi yang dijamin masuk surga, Khulafa'u Rasyidin yang ketiga, dan menantu Rasulullah SAW. Dahinya tidak pernah sekalipun ternoda untuk menyembah berhala dan tidak pernah melakukan perbuatan keji meski saat itu ia belum masuk Islam. Prestasi terbesarnya saat memimpin adalah mengumpulkan Al-Qur'an mejadi satu mushaf untuk menyatukan umat. Utsman menjadi bagian penting dalam sejarah awal kemunculan Islam sejak ia mengikrarkan dua kalimat syahadat. Buku biografi Utsman bin Affan karya Prof. Dr. Ali Muhammad Ash-Shallabi membahas tentang kepribadian Utsman bin Affan *radhiyallahu 'anhu* dan masa kekhalifahannya. Tujuan penelitian ini adalah untuk mengetahui dan mendeskripsikan nilai-nilai pendidikan Islam yang terdapat dalam buku biografi Utsman bin Affan *radhiyallahu 'anhu* karya Prof. Dr. Ali Muhammad Ash-Shallabi. Penulis menggunakan metode dokumentasi sebagai metode pengumpulan data dan *content analysis* sebagai analisis data. Hasil penelitian ini dapat disimpulkan bahwa terdapat tiga nilai pendidikan Islam dalam buku biografi Utsman bin Affan *radhiyallahu 'anhu* karya Prof. Dr. Ali Muhammad Ash-Shallabi, yaitu: 1) Nilai pendidikan akidah, yaitu terkait saat Utsman masuk Islam dan *khutbahnya* ketika diba'at menjadi khalifah. 2) Nilai pendidikan syari'ah yang terbagi menjadi ibadah *mahdlah* dan ibadah *ghaira mahdlah* (muamalah). Ibadah *mahdlah* terkait saat Utsman hijrah ke Habasyah, dan muamalah terkait saat Utsman hijrah ke Habasyah, melakukan perdagangan, menikah, mengumpulkan Al-Qur'an menjadi satu mushaf, dan membentuk majelis musyawarah. 3) Nilai pendidikan akhlak yang mencakup akhlak kepada Allah, akhlak terhadap sesama manusia, dan akhlak terhadap alam. Akhlak kepada Allah terkait saat Utsman mengingat dan bertawakal kepada Allah walaupun kematian di hadapannya. Akhlak kepada manusia adalah sifat dermawannya Utsman, saling menolong dalam kebajikan dan taqwa, menghindari pertengkaran dan permusuhan, dan menunaikan amanahnya sebagai khalifah. Sedangkan, contoh akhlak terhadap alam adalah menjaga alam agar tetap bersih dan sehat, serta memelihara kelestarian lingkungan hidup.

Kata kunci : utsman bin affan, nilai pendidikan islam

Abstract

Utsman was one of the companions of the Propet Muhammad *Shalallahu 'Alaihi Wassalam* who has guaranteed to enter heaven, the third Khulafa'u Rasyidin, and the son-in-law of Rasulullah *Shalallahu 'Alaihi Wassalam*. His forehead was never tarnished to worship idols and never did heinous deeds even though he had not converted to Islam at that time. His greatest achievement while leading was collecting the Qur'an into one mushaf to unite Muslim. Utsman became an

important part of the early history of the emergence of Islam since he made two sentences creed. The biographical book of Utsman bin Affan by Prof. Dr. Ali Muhammad Ash-Shallabi discussed the personality of Utsman bin Affan *radhiyallahu 'anhu* and the time of his caliphate. The purpose of this study is to identify and describe the values of Islamic education contained in the biography of Utsman bin Affan *radhiyallahu 'anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi. The author uses the method of documentation as a method of data collection and content analysis as data analysis. The results of this study can be concluded that there are three values of Islamic education in the biography of Utsman bin Affan *radhiyallahu 'anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi, namely: 1) The value of aqidah education, related to when Utsman converted to Islam and his sermon when he was designated to become a caliph. 2) The value of shari'ah education is divided into *mahdlah* worship and *ghaira mahdlah* worship (muamalah). *Mahdlah* worship is related to when Utsman moved to Habasyah, and muamalah is related when Utsman traded, married, collected the Qur'an into one *mushaf*, and formed a deliberation assembly. 3) The value of moral education which includes morals towards Allah, morals towards fellow humans, and moral towards nature. Moral towards Allah is related to when Utsman remembered and put his trust in Allah even though the death was before him. Moral towards human is Utsman's generous nature, helping each other in virtue and piety, avoiding quarrels and enmity, and fulfilling his mandate as a caliph. Meanwhile, example of morals towards nature include keeping nature clean and healthy, and preserving the environment.

Key words : utsman bin affan, the values of islamic education

1. INTRODUCTION

Islamic education is a teaching system based on the teachings of the Islamic religion which are derived from the Qur'an, as-Sunnah, and ijtihad. Yusuf Qardlawi provides a definition of Islamic education as a process of direction and guidance to realize the whole human beings, their minds and hearts, their spirits and bodies, characters and skills, so that they are ready to live a good life anywhere and anytime based on Islamic values.

Islamic education plays a very comprehensive role in the life of a Muslim, and with this knowledge he will make Islam a way of his life. When Islam is used as a guide for life, it will make a person who has privileges in the eyes of fellow humans and in the eyes of Allah *Subhanahu Wata'ala*.

The values of Islamic education are things that are inherent in Islamic education which are used as the basis for humans to achieve the goal of human life, namely serving Allah *Subhanahu Wata'ala*.

The values of Islamic education in the Qur'an consist of three main pillars, namely: (1) *I'tiqādiyyah*, related to the value of aqidah education which aims to organize individual beliefs such as belief in Allah, angels, messengers, books, the last day and destiny. (2) *'Amaliyyah*, related to the value of religious education which includes the relationship between man and God such as prayer, fasting, zakat, hajj and which aims to actualize the values of *ubūdiyyah*. (3) *Khuluqiyyah*, related to the value of ethical or moral education which aims to rid oneself of inferior behavior and adorn oneself with praiseworthy behavior.

Currently, learning activities are not just listening to lessons in class. Learning can be done independently by reading from various kinds of print and electronic media, one of which is a biography.

Biography is a literary work that contains the life history of a famous figure. Biography contains a curriculum vitae containing a person's special achievements. Some of the benefits of reading biographies are transmitting enthusiasm and optimism, learning positive attitudes through the characters told in biographies, and self-evaluation. All of this is very much needed by the younger generation as inspiration for figures or leaders who can become role models.

Utsman bin Affan was a companion of the Prophet *Shalallahu 'Alaihi Wassalam* who was guaranteed to enter the heaven, the most shy of his people, the third *Khulafa'u Rasyidin*, a friend and son-in-law of the Prophet Muhammad *Shalallahu 'Alaihi Wassalam*. Utsman bin Affan was a young Quraish who was highly respected by his people. He is also a very shy wealthy person and speaks his language subtly. His forehead was never tarnished to worship idols and never did heinous deeds even though he had not converted to Islam at that time.

Since making two sentences of the creed, Utsman has become an important part of the early history of the emergence of Islam. He was the only companion of the Prophet who had the title of *dzun nurain* (the owner of two lights) because he married the two daughters of the Prophet *Shalallahu 'Alaihi Wassalam*, Ruqayyah and Ummu Kultsum.

Utsman bin Affan was the third caliph after Umar bin Khattab. Even though he was somewhat different from his predecessor who was full of assertiveness, Utsman did not lose his authority in order to maintain the sustainability of the Islamic community, the

legacy of the Prophet Muhammad *Shalallahu 'Alaihi Wassalam*. The notable achievement of Utsman bin Affan's leadership is the history of collecting the al-Qur'an into one *mushaf*, also during his reign it was recorded with the expansion of Islamic da'wah which reached its highest point.

In accordance with the background aforementioned above, the formulations of the problem in this study is what are the values of Islamic education contained in the biography of Utsman bin Affan *radhiyallahu 'anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translation of Umarul Faruq Abu Bakar?

Based on those formulations of the problems, the purpose of this study is to identify and describe the values of Islamic education contained in the biography of Utsman bin Affan *radhiyallahu 'anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translation by Umarul Faruq Abu Bakar.

This study is hoped to benefit in two categories, which are: 1) Theoretically, to add insight into the values of Islamic education from the biography of Utsman bin Affan *radhiyallahu 'anhu* by, added insight into the story of a companion of the Prophet *Shalallahu 'Alaihi Wassalam*, and enrich educational knowledge and contribute to education, especially Islamic education. 2) Practically, as a transformation of educational values that are implemented in everyday life and can be a consideration to be applied in the world of education as a solution to educational problems, especially Islamic education.

2. METHODS

The type of research used is library research. This research activity focuses on materials sourced from the literature related to existing problems by examining kinds of literature that have a relationship with the research title.

This research approach uses a qualitative approach, which is a study aiming at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of a person individually or in groups.

The primary data source in this study was the biography of Utsman Bin Affan *radhiyallahu 'anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi printed in 2017 with the publisher Ummul Qura translation of Umarul Faruq Abu Bakar. Meanwhile, secondary data sources in this research are books or articles related to Islamic education, Islamic

education values, and Utsman bin Affan *radhiyallahu 'anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translation by Umarul Faruq Abu Bakar.

The data collection method used in this research is the documentation method. The documentation method is a data collection technique to obtain information from some documents.

Data analysis is an attempt to draw conclusions from the results of the theoretical studies that support this research. This study uses content analysis, which is a research technique to make replicable conclusions from valid data by paying attention on the contexts. In this study, the researcher used the data analysis which consist of three activities, that is: data reduction, data presentation, and data verification.

3. FINDING AND DISCUSSION

Based on the data obtained there are things about the values of Islamic education in Utsman bin Affan's biography. These values are the value of *aqidah* education, the value of shari'ah education, and the value of moral education.

3.1 The Value of Aqidah Education

Aqidah is a person's belief. Aqidah is a truth that is generally accepted by humans, and there is no doubt that it will bring peace of the soul. This is illustrated by the story of the conversion of Utsman bin Affan *radhiyallahu 'anhu*.

The stability of the faith can be obtained by instilling the sentence of tauhid, namely "*Laa ilaaha illallah wa Muhammad Rasulullah*", which is a *syahadatain* sentence.

When Utsman converted to Islam, there was no doubt whatsoever in him. The stability of Utsman's aqidah can also be seen when he was bullied by his people because he left his ancestors, he was even tortured by his own uncle. But without hesitation, Utsman still chose Islam as his religion.

Aqidah is something that is very basic that must be owned by someone in everyday life. Utsman was also very concerned about aqidah in his leadership. This is reflected in his sermon when Utsman was appointed as a caliph. He said that the highest reference for the country he led was al-Qur'an, the sunnah of Rasulullah *Shalallahu 'Alaihi Wassalam*, and following the two previous caliphs.

3.2 The Value of Shari'ah Education

Shari'ah is the human obligation to worship. Shari'ah comes from the word *syara'a*, which means to make shariah, rules or regulations of Allah for His servants, the source of water, and the straight path. In general, shari'ah is divided into two, namely *mahdlah worship* and *ghaira mahdlah worship*. *Mahdlah worship* is a form of self-worship of a human being to Allah, while muamalah is Allah's laws that govern relationships, actions, and interactions among humans in social interactions in accordance with the Shari'ah.

The *mahdlah* worship in Utsman's story can be seen when he moved to Habasyah with his wife. The migration by leaving one place to another for Allah SWT. Moving from one place to a place that is better in terms of religion. Rasulullah *Shalallahu 'Alaihi Wassalam* said to the Muslims, "Go to Habasyah. Behold, there is a good king. No one who is by his side is wronged." While muamalah which Utsman did, among others, were trading, getting married, uniting people in one Mushaf, and deliberating

3.3. The Value of Moral Education

Morals are attitudes that give birth to human actions and behavior. Morals are divided into three, namely: morals towards Allah, morals towards humans, and morals towards nature.

Utsman's morality to Allah can be seen when he performs prayers and recites the al-Qur'an even when death is in front of him. In whatever condition he always remembers Allah and puts his trust in Allah.

Utsman's character towards fellow humans can be seen from his very generous nature. He always invested his wealth for the benefit of the people because he really cared about the condition of the Muslims. Utsman also fulfilled his mandate as a caliph and always consulted with his companions in all matters concerning common interests.

Humans are ordered to have a good relationship with their environment. As creatures assigned as *khalifatullah fil ardh*, humans are required to maintain and protect the natural environment. Therefore, having morals towards nature is highly recommended in Islam.

4. CLOSING

According to the study about the values of Islamic education in the biography of Utsman bin Affan *radhiyallahu 'anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translation of Umarul Faruq Abu Bakar, it can be concluded that:

There are some values of Islamic education in the biography of *Utsman bin Affan radhiyallahu ‘anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translated by Umarul Faruq Abu Bakar and they are divided into 3 domains, namely the value of aqidah education, the value of shari’ah education (worship and *muamalah*), and the value of moral education.

The value of aqidah education contained in the biography of *Utsman bin Affan radhiyallahu ‘anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translated by Umarul Faruq Abu Bakar is related to when Utsman converted to Islam and his sermon when he became a caliph.

The value of shari’ah education contained in the biography of *Utsman bin Affan radhiyallahu ‘anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translated by Umarul Faruq Abu Bakar includes worship and muamalah, which is related to when Utsman moved to Habasyah with his wife, traded, married, united people in one Mushaf, and held deliberations.

The value of moral education contained in the biography *Utsman bin Affan radhiyallahu ‘anhu* by Prof. Dr. Ali Muhammad Ash-Shallabi translated by Umarul Faruq Abu Bakar includes morals towards Allah, morals towards fellow humans, and morals towards nature. Morals to Allah is that he always remembered and put his trust in Allah even though death is in sight. Morals towards fellow humans are his generous nature, helping each other in virtue and piety, avoiding quarrels and enmity, and fulfilling his mandate as a caliph. Meanwhile, example of morals towards nature include keeping nature clean and healthy and preserving the environment.

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