

Implementation of the Ash-Shuffah Concept in the Formation of Students' Morals in the Age of Disruption

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Abstract

The concept of Ash-Shuffah education during the time of the Prophet Muhammad SAW provides a holistic view of Islamic education, covering spiritual, moral, and social aspects. The educational methods applied, such as Halaqah, Al Ikhwan wa Al Mujadalah, Khutbah, and others, are not only effective in delivering material, but also can shape the character and morals of students. The purpose of this study is to implement the Ash-Shuffah concept in shaping the morals of students in the era of disruption. An era where technological advances are a challenge for strengthening character and morals in Islamic education. The research uses a qualitative approach, with the type of literature study research. Data collection uses documentation techniques, and analysis with content analysis techniques. The results and findings showed that the application of Ash-Shuffah's educational methods in an integrated manner, helps an educator create a learning environment that allows learners to actively participate in the learning process, thus improving their understanding of Islamic concepts and forming a pious and noble character in the era of disruption. The Ash-Shuffah concept has strong relevance in the context of contemporary Islamic education and can help build a generation that has noble morals and a deep understanding of Islam amidst the advances of the times and technology.

Keyword: Ash-Shuffah, Islamic Education, Islamic Morality

A. Introduction

Akhlak, which comes from the root word khuluq, encompasses behaviour, actions, inherent traits, and attitudes. Linguistically, this word indicates the basic traits inherent in a person. In addition, according to Mu'jam Lisan Al-Arab, morality also includes the religious dimension, which includes principles, prohibitions, and guidance aimed at improving personal qualities (Tarom, 2021).

The cultivation of morality plays an important role in worldly prosperity and spiritual well-being, serving to guide society away from negative tendencies towards an Islamic ethos. The various challenges faced within the individual, family and society stem from the lack of moral values that exist today. In Islam, the process of moral education begins in childhood, which is recognised as the optimal period for inculcating moral principles. Moral formation involves good habits and noble behaviours that are instilled in children so that they become an

integral part of their personality. It also involves trying to keep children away from bad and despicable behaviour. A person's character develops according to the guidance provided by parents or mentors (Sobihah, 2020).

The discussion of morality, education, and the relevance between the two is becoming increasingly important amid the challenges of morality and education today. Morality, which is the foundation of a person's behaviour and disposition, has a significant influence in daily life, affecting personal interactions and community dynamics. By engaging in a continuous journey of moral development, we can foster a more harmonious and purposeful environment.

Education is the main foundation in the process of human development. It is from this educational process that humans acquire knowledge, skills and values that shape their personality and character. A well-directed and planned education is the key to producing individuals who are noble and beneficial to the surrounding environment.

Education has a very fundamental position in human life. In principle, education is a process in which humans try to develop the human potential of children. In practical terms, this means a change from ignorance to enlightenment and from negative behaviour to positive action. As outlined in Law No. 20/2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. Therefore, prioritising education is a must for the progress of the state, nation and religious ethos.

In the era of Prophet Muhammad in Medina, he established a centre of Islamic learning called Ash-Shuffah. Although Ash-Shuffah has several interpretations, the most relevant here is 'shuffah al-masjid', indicating a sitting room positioned on the periphery of the mosque, which can be seen from the roof or veranda of the mosque (Mansur, 2015).

In the Medina community, educational activities carried out within the mosque environment were known as 'Ahlu Ash-Shuffah' or residents of the mosque porch. The main purpose of learning in Ash-Shuffah is to form Muslim characters who can spread the teachings and protect Islam. In addition, the companions who were present at Ash-Shuffah were given the mandate and duty to become teachers and assistants for the welfare of the local community. This can be seen from the examples of some of the Prophet Muhammad's companions, such as Abdurrahman bin Shahr ad-Dausi, Abu Dzaar Al-Ghifari, Abdullah bin Masud, and others.

Currently, many news reports highlight the decline in moral values among students, such as the bullying case at SMPN 16 Malang City, the theft case involving high school students in Tasikmalaya, and brawls between students in Bekasi. This underlines the importance of moral cultivation through education to foster the character of the nation in line with the ideals of national education. Islamic Religious Education has a significant and strategic contribution and

position in efforts to form the nation's identity and character within the framework of education and learning, in line with the goals of national education.

Explore the concept of Ash-Shuffah education during the era of Prophet Muhammad offers a broad perspective on how Islamic education during the early stages of Islam can serve as a relevant foundation in shaping the moral development of contemporary students. By understanding this concept, we can explore values that can be adopted and applied in contemporary education to improve the morality and morals of today's generation.

Therefore, the purpose of this study is to understand the concept of Ash-Shuffah education and to determine the extent to which the implementation of the concept of Ash-Shuffah education during the time of the Prophet Muhammad towards shaping the morals of students today.

B. Methods

Research methodology is the strategy used in investigative efforts to gather evidence or information related to the problem being studied. According to Sumadi Suryabrata, research is carried out in response to human curiosity, which arises from his admiration for the nature around him, both on a large and small scale (Suryabrata, 2005).

In this study, the authors used descriptive qualitative research methodology. This method is used to explain and interpret the observed phenomena. The use of a descriptive approach was chosen because this research does not use statistical analysis or quantitative models, which usually involve categorisation, standard evaluation, relationships, or the position of elements relative to others. Instead, this approach is based on in-depth data collection, analysis, and interpretation (Anggito & Johan Setiawan, 2018).

This research is a form of library research, where written data related to the topic of discussion is the main source of information (Abubakar, 2021).

In this research, the author's main focus lies on conducting a thorough analysis of accessible sources and data, using relevant theories and concepts to interpret writings relevant to the research topic. The approach used in this research is historical-philosophical. The historical aspect of this approach centres on understanding events by considering contextual factors such as location, time period, subject, background, and individuals involved in the event. Meanwhile, the philosophical dimension of this approach is used to articulate precisely the basic principles underlying the concept of Ash-Shuffah education (Zubair, 2023).

This study uses two main types of data sources, namely primary data and secondary data. Primary data refers to information obtained directly from primary sources. In the context of this research, the primary data is the book *Ash-Shuffah* by Yakhshallah Mansur, a scholar from Chileungsi, Indonesia. Secondary data, on the other hand, is information collected indirectly from various sources used to

support the research analysis. Secondary data sources include writings relevant to the theme, including books, articles, online sources, and other related materials.

The data collection technique used in this research is the documentation method. This method is done by searching, collecting written sources of information about a subject or variable through reading, recording, and analysing records in the form of transcripts, books, newspapers, magazines, inscriptions, and other relevant sources. The data analysis in this study uses content analysis techniques. Content analysis is a methodology that aims to obtain conclusions by identifying specific characteristics of a message objectively, systematically, and comprehensively (Purwanza, 2022).

C. Results and Discussion

The Concept of Ash-Shuffah Education

The concept of education can be understood from two perspectives. Etymologically, 'concept' relates to a fundamental idea, thought, or blueprint. Terminologically, concepts denote mental impressions or ideas that allow differentiation between entities and often represent universal abstractions derived from specific examples. In addition, the concept of education is explained by several experts. Motimer J. Adler argues that education entails the refinement of human capabilities through positive conditioning. Herman H. Horne sees education as human self-adjustment to the surrounding environment. William Mc Gueken, SJ. states that education is the development and completion of human abilities directed towards individual interests. Crow underlined that education serves as a catalyst for critical thinking, fosters appreciation, and facilitates interaction in the community environment (Mansur, 2015).

In addition, Aly described the components of education as consisting of goals, learners, teachers, curriculum, methodology, and temporal-spatial aspects. For example, the goal of Islamic education is to foster a complete individual, known as *insan kamil*. At the time of Prophet Muhammad, learners included all beings with whom he came into contact, including entities such as jinn. Educators include all adults who are tasked with their own and others' learning journeys. The content of Islamic education centres on an understanding of human nature, which includes aspects of the body, intellect, emotions, and spirituality. Educational methods can be preventive or direct methods, such as commands, advice, or habituation. The space and time of education during the Islamic period was flexible and developed according to needs. The residence of Al-Arqam bin Abi al-Arqam and al-Shuffah is a picture of early educational institutions in Islamic history (Mansur, 2015).

Ibn Manzur explains that in language, ash-Shuffah means a structure that resembles a broad, elongated, and elevated platform. Etymologically and terminologically, ash-Shuffah refers to a section in the courtyard of the mosque designated as a shelter for the poor, especially the Muhajirin in Medina, which is equipped with a roof. According to Ibn Hajar, as-Suffah served as a residence for

the poor within the Prophet's Mosque. Many hadith collections, including *al-Mu'jam al-Mufahrash li Alfadzi al-Hadis an-Nabawi*, make repeated references to the term *Shuffah*. The building of the *ash-Shuffah* in Medina is considered to have historical value because it was here that the Prophet Muhammad ordered the construction of a roof after the transfer of the qibla of prayer. It symbolises the Prophet's direct care and nurturing of the Muhajirin, who were initially people in need of shelter and economic assistance in Medina.

The residents of *ash-Shuffah*, known as *Ahl Ash-Shuffah*, consisted of Muhajirs who had no family ties in Medina, messengers who visited the Prophet, and Ansar who sought a simple lifestyle. Their numbers fluctuated based on individual circumstances and physical well-being. This location also developed into a centre of education and guidance for the Prophet's companions, including Abu Hurairah, Salman Alfarizi, and Hudzaifah bin Yaman. The teachings delivered by the Prophet at *ash-Shuffah* covered a wide range of areas, from beliefs (*aqidah*), Quranic studies, rituals, to general knowledge. This underlines that the *Ash-Shuffah* not only functioned as a physical sanctuary, but also as a centre of spiritual and intellectual progress in the early days of Islam (Mansur, 2015).

The purpose of education in the *Ash-Shuffah* is in line with the overarching goals of Islam, including the highest, overarching, and specific goals. The highest goal was to nurture *Ahl Ash-Shuffah* into obedient servants of Allah. The Prophet Muhammad himself was directly involved in educating them, ensuring a simple life, strengthening the relationship of *ukhuwah*, and serving their needs. The broader objective was to mould individual Muslims capable of spreading and safeguarding Islam through *da'wah* efforts. The Prophet's systematic teaching methodology was designed to nurture a group of educators who were adept at conveying the principles of Islam. While the specific objective was to teach various practical skills, such as reading and writing, necessary in everyday life.

The teachers at the *Ash-Shuffah* educational centre received direct instruction from the Prophet during his lifetime. They were the respected intellectuals of their day, with the Prophet Muhammad as the primary educator, who was later continued by Companions such as Abdullah bin Umar, Abdullah bin Mas'ud, and others. These companions were accustomed to pursuing independent education after reaching maturity (Hasibuan, 2020).

As students of the *Ash-Shuffah* educational centre, *Ahl Ash-Shuffah* engaged in various educational endeavours under the guidance of Prophet Muhammad and his companions. They participated in academic activities under direct supervision, while earning a living through practical skills such as water transport or part-time jobs. In addition, they received structured training that not only focused on emotional, cognitive, and physical development, but also aimed to cultivate a cadre of educators. *Ahl Ash-Shuffah* actively involved themselves in societal activities, including participation in *jihad*. Many of them became famous in the community after the death of the Prophet Muhammad, such as Abu Hurairah, Abdullah bin Mas'ud, and others.

Ash Shuffah's educational curriculum refers to the revelations revealed in Medina, particularly regarding universal principles such as hadith, fara'id, and interstate regulations. The educational content covers topics such as faith, moral instruction, physical well-being, and social and communal education, which includes disciplines such as political science, economics, and law as commanded by Prophet Muhammad. In addition, the curriculum reflects the principles outlined in the Constitution of Medina, which emphasises education on brotherhood (ukhuwwah), social welfare, and family well-being (Radiman, 2018).

Implementation of the Ash-Shuffah Concept in Developing Students' Morals as an Islamic Religious Education Learning Strategy in the Era of Disruption

Today's young generation is in the vortex of technology and information domination. The technology and information revolution has led to the emergence of new problems, although on the other hand these changes create various conveniences. This change not only makes it easier to get information quickly, accurately, and infinitely, but also has a significant impact on the order of the pattern of people's lives (Wahyudi, 2020).

Educators have an important role in building and maintaining the morals of students in the midst of the current modern situation. Educators must realise and strive to be a good role model for students. Although this task is also assigned to parents, when students are at home. This role model means that he is responsible for educating the younger generation about morals. Therefore, apart from teaching knowledge according to their respective fields, educators are also required to build the morals of their students by providing examples of noble moral values (Amiruddin, 2021). All of this is done as a serious effort in carrying out the duties and obligations of an educator, because he is a figure who will always be seen carefully by students and will be imitated in every behaviour.

Therefore education must make serious efforts to build and maintain the morality of society in accordance with its nature. It is important to provide educational role models that focus on the attitudes and behaviour of the younger generation. For this reason, educators must do several important things so that they can build individuals with noble character (Wahyudi, 2020). Among the approaches that can be used to build and maintain the morals of students as a young generation in the era of disruption through the values that have been exemplified by the Prophet Muhammad Saw to the Companions through the Ash-Shuffah concept.

The application of the Ash-Shuffah concept in shaping the character of learners is not only an important strategy in Islamic Religious Education, but also the main foundation in fostering a strong character and a deep understanding of Islamic doctrine. This concept offers a holistic view of education, covering spiritual, moral, and intellectual aspects.

Philosophically, Islamic education in the ash-shuffah concept aims to form a complete human being, namely one who believes in Allah SWT truly and has

various abilities to relate to Allah SWT, with fellow humans, nature properly and correctly (Shodikun et al., 2023).

For this reason, one of the most important aspects in the successful application of the Ash-Shuffah concept is to use the educational methodology conveyed by the Prophet Muhammad to the Companions. These methods serve not only in conveying knowledge but also in strengthening the relationship between teachers and students and enhancing understanding of Islamic teachings (Alkattani & Ramdanu, 2023).

The methods will be relevant if they are associated with the nature of learners as humans, namely the need for awareness and closeness to Allah SWT (Yuliyatun, 2013). Because naturally, students have the potential and talent that can be developed. This potential includes courage, optimism, faith, constructive behaviour and invitation, sympathy and empathy, taking advantage of opportunities, and the ability to survive danger (Syarif, 2023). This potential can develop better in the future if supported by good educational methods.

For this reason, the method in the ash-shuffah concept conveyed by the Prophet Muhammad Saw. in becoming one of the new breakthroughs for educators in shaping the morals and personality of students. Among these methods are:

First, the Halaqah method provides opportunities for students to be in a communicative and interactive learning environment (Radiman, 2018). By surrounding the teacher in a circle, learners can listen to the explanation directly and interact with the learning material. This not only facilitates better understanding, but also strengthens the bond between learners and teachers.

Secondly, the Al Ikhwan wa Al Mujadalah method emphasises the importance of dialogue and in-depth discussion. Through these discussions, learners are invited to actively participate in the learning process, allowing them to exchange ideas and views (Ilahi, 2022). Thus, their understanding of Islamic religious concepts can develop significantly.

Thirdly, the Khutbah method allows for a powerful and inspiring oral delivery of material. Lectures delivered by teachers with passion and wisdom can have a great impact in shaping learners' understanding and attitudes towards Islamic teachings (Abu Ghuddah, 2019). Through this method, learners can be inspired to practice Islamic teachings in their daily lives.

Fourth, the Al qishshah method uses stories as a means to convey lessons. Inspiring and motivating stories can provide real examples of how to apply religious values in daily life. By listening to these stories, learners can understand the concepts of Islam better.

Fifth, the at-Tathbiq method involves giving learners tasks to perform educational activities. Through these tasks, learners can apply the Islamic concepts they learn in real situations, thus improving their understanding and skills in practising Islamic teachings.

Sixth, the *Al Uswah wa Al Qudwah* method emphasises the importance of setting a good example (Iskandar & Najmuddin, 2013). As a role model, the teacher must be able to show the practice of Islam in everyday life, so that students can follow in his footsteps and make it a role model in their lives.

Seventh, the *Dharb al-amtsal* method uses parables to facilitate students' understanding. By using parables that are relevant to the learners' context, teachers can explain Islamic concepts more easily.

Finally, the Advice method involves giving advice and guidance to learners regarding moral formation. Through advice given with compassion and wisdom, teachers can help learners in facing various challenges in living life.

The implementation that materialises from the application of the above methods for students directly is the emergence of an attitude of brotherhood among fellow Muslims. More details give birth to behaviour that reflects the morals of a Muslim, as follows:

- a. Routine in carrying out congregational prayers
- b. Light in providing help to fellow humans.
- c. Sincere in forgiving other people's mistakes.
- d. Polite and courteous in speech.
- e. Prioritising similarities over differences.
- f. Always maintain *silaturahmi* relationships with fellow human beings (Nurhayati & Subhi, 2023).

For this reason, the application of various educational methods in the *Ash-Shuffah* concept in an integrated manner can be effectively implemented in the formation of learners' morals as part of the Islamic Religious Education strategy. This not only helps learners understand Islamic teachings theoretically, but also internalise these values in their daily lives, so that they become pious and noble individuals in accordance with Islamic teachings.

D. Conclusion

The *Ash-Shuffah* concept provides a solid foundation for holistic Islamic education in modern times. In this concept, education is not only related to intellectual aspects, but also includes spiritual, moral, and social aspects. These aspects are very much needed by learners.

Ash-Shuffah education, which was implemented by the Prophet Muhammad to his companions at the Prophet's mosque, provides a clear example of how Islamic education should be carried out. The educational methods used, such as *Halaqah*, *Al Ikhwan wa Al Mujadalah*, *Khutbah*, and others, are not only effective in delivering material, but also in shaping the morals of students.

The implementation of the Ash-Shuffah concept in shaping the morals of students in the age of disruption through various educational methods, such as lectures, dialogues, stories, and examples. These methods can help learners to understand Islamic teachings thoroughly and internalise these values in their daily lives.

By applying Ash-Shuffah's educational methods in an integrated manner, educators can create a learning environment that allows learners to actively participate in the learning process, thus improving their understanding of Islamic concepts and forming a pious and noble character.

Therefore, the Ash-Shuffah concept is not only relevant in the context of Islamic history, but also has a strong relevance in the context of contemporary Islamic education. The implementation of this concept in Islamic Religious Education learning can help build a generation that has noble morals and a deep understanding of Islam, in accordance with the overall goal of Islamic education, amid the rapid development of technology and information in the times.

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