

Education Uswah in the Book of Fatima: Perspective of Islamic Education

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Abstract

Due to the times and globalization, not a few women have become victims of harassment, rape, selling self-esteem, which, if examined, is one of the impacts of human behavior. By not covering your genitals, being arrogant, tabarruj, and not maintaining self-respect, this can have a direct impact on yourself or other women who are victims. The purpose of this research is to find out how uswah education is in the book Fatima is Fatima Indonesian version. To find out the relevance of uswah education in the Indonesian version of the book Fatima is Fatima with contemporary education now. The research method includes a research design using a qualitative approach with the type of library research (Library Research). Data presented is sourced from literature, with primary source is Indonesian version of the book Fatima is Fatima. From the results the study concluded that uswah education for women should be given from an early age to children. This means that someone who wants to have good morals then he must get used to his daily life. Then the book introduces the figure of the perfect model for women, namely Fatima, the beloved daughter of Rasulullah SAW, to all women. In order for a woman to set an example when she was a child, her nature always respects her elders, loves her younger ones, when she was a teenager her intelligence was seen from when she handed over all her marriage affairs to her father, namely Muhammad SAW, when she was an adult she learned many lessons from her household.

Keywords: education, uswah, women.

A. Introduction

Morals woman at present it has experienced a very severe decline. They indulge in nakedness anywhere and anytime, without looking around them. So don't blame the thugs or the men who raped and killed women, because they reveal their genitals without shame, and sometimes it becomes an honor when they show their genitals. Corrupted morals also receive full support from the enemies of Islam, they have mobilized all their energy and abilities to corrupt morals, especially young women, and stem the source emitted by a deep Islamic creed. They have succeeded in humiliating and weakening the strength of the

Muslims and Muslim women when they were able to uproot the noble Islamic moral roots.¹

They use infrastructure that is in accordance with the times, namely the first field of education, teaching, and culture with all kinds of models. In this case, they echo the motto to improve women's education in ways and methods that they arrange in such a way as to fight the Muslims. Muslim women, in the end, are in their hands and are treated to various kinds of teachings that deviate from the order of truth. Next is the field of arts and culture. The most important thing in this regard is the art of beauty, modeling and the charm of women towards men. In this case they use facilities such as cinema, soap operas, drama, magazines, television, videos, and the most famous is the internet, with the internet they can access all the good news about how to cook, fashion, they can make as many friends as possible through social networks such as Facebook, Twitter, even news that is prohibited by religion, namely porn sites.

Then industrial and trade fields. In this case they also manipulate women to attract visitors. They are required to dress and style attractively, so that they are out of the religious order and away from *akhlaqul karimah*. It is no longer unclear that the enemies of Islam have gained enormous advantages from Muslim nations in all fields that they have entered. Apart from that, it also achieves its objective of destroying the Islamic moral structure and Islamic way of life.² In fact, women in Islamic countries have power, with which they can change traditions, old systems, social relations, ethics, spiritual values, and most important of all, consumption (in the same way as they have the power to maintain it). Because they have a high sensitivity, especially in the East. They tend to accept the luxuries of civilized life and new products more quickly and easily, especially for shiny, beauty items.

They pride themselves on each other, seeking attention from the opposite sex, exuding the charm of the most beautiful woman. And there are still women who are not women with high knowledge, not career women, not women who care for their children, not women who are in magazines, but who are women of the night or women who satisfy the lust of men who are not theirs, aka prostitutes. they sell their bodies to every man, what they think is that after serving the lust of men, they will get money. The economic factor is indeed one of the triggers for a woman not to get an education, even though seeking knowledge is obligatory for both men and women. But it has always been men who are called social animals, and women who are not considered human.

. Through the morals of the Prophet's beloved daughter, Ali Shariati described the morals of Fatimah Az Zahra as *uswah* or the ideal model for Muslim women in accordance with Islamic teachings, from when she was a child, teenager to adulthood. For this purpose of Ali Shariati brings us to the life of Fatimah Az Zahra. She describes a Fatima that we can no longer see, but we are able to think about and know so that we can have an emotional connection with her inner essence. Fatimah Az Zahra, whose soul is clean is always in the hands of Allah

¹Zuhriyah Nurul, *Moral and Character Education in the Perspective of Change* , (Jakarta: PT Bumi Aksara, 2012), p . 65

²Abdul Rahman H. Habanakah , *Methods of Destroying Morals from the West* , trans. As'ad Yasin, (Jakarta: Gema Insani Press, 2010, et. 2), p. 28.

SWT. He received direct education from the maestro of the world, namely the lover of Allah Rasulullah SAW. Since childhood, Fatimah became the daughter that Rasulullah SAW was most proud of Fatimah's intelligence became the talk of the Arab dignitaries at that time. And her morals set an example for women of that time, now and in the future. Because Fatimah's morals have been guided directly by Rasulullah SAW.

B. Discussion

Education uswah in Indonesian version of the book Fatima is Fatima .

Laleh Bahtiar through the introduction to a book entitled Fatima is Fatima which was translated by Muhammad Hashem Assagaf, Ali Shari'ati said about uswah education through the morals of Fatimah Az Zahra, on the eve of the anniversary of the birth of the daughter of the Prophet of Islam, Fatimah. Shari'ati voiced the question that lingers on every woman's lips, "Who am I?" "Am I a mother?", "A wife?", "A daughter?", "A friend?", "A biologist?", "A chemist?", "A doctor, nurse, midwife, worker , writer, human....?", "Who am I?"³. It is the first time Iranian women have been confronted with this question, and it directly represents Muslim women around the world.⁴

As Shari'ati pointed out, there are many women who are invisible to us, women who are independent and rely on their own abilities and relate this to their own cultural background.⁵ and is Fatimah a firm adherent of her cultural traditions. He realized that we cannot inject ideas from other cultures that have no organic or rational roots. He realized that concepts had to be tested against the cultural and social criteria of an environment. He built latent ideas in his society because he was able to redefine the beliefs of his people. The aim is to build a social dynamic that is firmly rooted in the historical background and consciousness of the people. Ali Shariati said that the education that could be taken in Fatimah's life was very much from the time she was born until she died. Especially the moral education that he applied in his life, because he was inspired by his father's passion and affection. He grew up in the shadow of the Prophet.⁶

In his book entitled Fatima is Fatima Ali Shari'ati says that Fatimah is a role model that is very much needed by all Muslim women in the world, because with her simplicity she is able to represent women from the lower middle class, with her intelligence she can represent women who do not want to learn to be eager to learn.⁷ This means that women must get along with anyone even if they are beggars, and women must study because women are the first to become teachers when they have children.

It was Fatimah who was self-educated by the Prophet Muhammad with the greatest moral education so that she grew up with noble character, always fearing

³Ali Shariati, *Fatimah The Greatest Woman In Islamic History*, trans. Yuliani Liputo, (Bandung : Tahira, et. 1 20 10), p. xii

⁴Ali Shariati, *Fatimah az Zahra The Supreme Personality of the Daughter of Rasulullah SAW*, Translated. Muhammad Hashem Assagaf, (Jakarta: Zahra Library, 2003), cet. 4, p. 20.

⁵Ali Shariati, *Fatimah The Greatest Woman In Islamic History ...* , page xviii

⁶Ali Syariati, *Fatimah The Greatest Woman In Islamic History ...* , p., 2

⁷Ali Shariati, *Fatimah The Greatest Woman In Islamic History ...* , p., 19.

Allah both alone and in a crowd. Fatimah always seeks the pleasure of her God wherever possible. Every night he got up to perform the night prayers, until his feet swelled up. So that he is very loved by Allah and loves the poor and helps those who need it.

Fatimah diligently pays attention to the education of her children, is sincere towards her husband and is very shy. He likes to do the housework himself, he grinds grain, fetches water from the well. So that when she was pregnant she felt very exhausted when she made bread, her stomach was often hit by the edge of the stove⁸. In Abdul Rahman H. Habanakah's book entitled *The Method of Destroying Morals from the West* it is explained that if a woman wants to have good morals and who can increase her degree and dignity, she must face various difficulties that require fortitude, strong will, community support and good rulers. It must also be done carefully, meticulously and fulfill the conditions, and repeat it if it doesn't work.⁹ This means that a woman will be elevated in rank and dignity if she has good morals, which she gets through habituation, a good environment, and the intention to change for the better is the main thing.

In the book Ath-Thahir Al-Hadad entitled *Women in Shari'at and Society*, it is explained that uswah education aims to raise one's awareness of their obligations in life and utilize their potential. In addition, to test their material and spiritual abilities, to what extent they are able to develop life both individually and in society.¹⁰ From the presentation of the book entitled *Women in Shari'a and Society*, the authors conclude that uswah education is the process of self-knowledge of a Muslim woman about her rights and obligations as a Muslim woman.

In his book Ali Shari'ati entitled *Fatimah Az Zahra is Fatimah Az Zahra* which was later translated into Indonesian under the title *Fatimah Az Zahra The Greatest Woman in Islamic History (Fatimah Az Zahrased-the best woman in Islamic history)* explained that Fatimah Az Zahra grinds her own wheat, bakes bread, takes water hundreds of times from outside her own house. Ali, who knew the majesty of Fatimah Az Zahra, felt compassion for her household chores, so one day Ali ordered Fatimah Az Zahra to ask her father for just one slave, but she refused, the Prophet answered without hesitation "No! by Allah, I will not give you, not even a prisoner. The stomachs of the friends are hungry, and if I don't give them something to give them, I have to exchange the captives for food to give to the hungry friends."¹¹ In this case the author explains the purpose of the article above that it is better for a woman when she becomes a housewife to carry out her own duties, if she works outside the home she should still not forget her obligations as a wife and mother for her children. Because actually the most reward for women is in their family.

So draft education uswah in the book *Fatima is Fatima* among them regarding the obligation to guard the eyes, protect the private parts, reveal the

⁸Ali Shariati, *Fatimah az Zahra, the great personal daughter of the Prophet ...*, p. 178.

⁹Abdul Rahman H. Habanakah, *Methods of Destroying Morals from the West ...* p. 28.

¹⁰At-Thahir Al-Hadad, *Women in Shari'a and Society*, trans. M. Adib Bisri, (Jakarta: Pustaka Firdaus, 2010), p.254.

¹¹Ali Shariati, *Fatimah az Zahra, the great personal daughter of the Prophet ...*, p.216.

usual jewelry, cover the private parts, prohibition of tabarruj, orders to perform prayers, issue zakat, and orders to repent. In this education is not only the responsibility of parents, but also the responsibility of the family, community, and also schools.

Relevance education uswah in the book Fatima is Fatima Indonesian version with education uswah now

Uswa education also become a spirit in life where women always try to take advantage of their potential both in school, family and community life. Especially in terms of children's education, of course a mother will have a big influence, but if a mother does not have good morals, then she will experience difficulties in educating her child. So have character good on era now really needed _ for self myself, family (children husband), and society.

Through the example in the life of Fatimah Az Zahra Az Zahra who capable Becomes reject measuring main a woman Muslim, because like word Prophet who hurt Fatimah Az __ Zahrabint Muhammad, then he has hurt Prophet Muhammad. It meaning Fatimah Az Zahra is part from Prophet Muhammad including is personality, character. As said wrong one Friend he no once see no one who way walk, way talk, as well method he sat like The Messenger of Allah except Fatimah Az Zahra Az Zahra.

a. Education

Education is defined as mental, moral and physical (physical) training that produces highly cultured humans to carry out duties and responsibilities in society as servants of God, then education means growing personality (personality) and instilling a sense of responsibility. ¹²The essence of education is the process of guiding and directing the growth and development of students so that they become adult human beings according to educational goals.

b. Uswah

Exemplary in al-Quran terms is referred to by the terms "uswah" and "Iswah" or by the words "al-qudwah" and "al qidwah" which means a situation when a human being follows another human being, whether in good or bad. ¹³So "exemplary" are things that are imitated or imitated by someone from other people. However, the exemplary referred to here is exemplary which can be used as a tool for Islamic education, namely good exemplary, in accordance with the notion of "uswatun hasanah".

c. Woman

In his book Moh. Munawwir (1984:495-496) defines women's education in the Arabic language for women or women, which is translated *mar'ah* from the root word *ra'a* which means to see, to look at. From this root word comes the word *al-mar'ah* (by extending the reading of hamzah meaning view, proper or worthy) and the word *mir'ah* (meaning mirror).¹⁴

¹²M. Arifin, *Islamic Education* , (Jakarta: Bumi Aksara, 2009), print, 4, p. 10.

¹³ Arief Armai, Introduction to the Science and Methodology of Islamic Education, (Jakarta: Ciputat Press, 2002), p. 90

¹⁴Moh. Roqib, Women's Education, (STAIN PURWOKERTO PRESS: Gema Media, 2010), print. 1, p. 22

Woman is a subtle word Indonesian for the word 'women' in language Malay. people no Indonesian feminists like use them, they more like use the word 'girl'. But William Shakespeare the poet English has said: "What is in a name?" whatever name, that is woman 'or' 'girl' huh same course, ie type creature the most deserving human for the species in a manner biological. It's women who make it possible man can increase many and change generation.¹⁵

Then relevance education uswah in the book Fatima is Fatima with education era now is make woman permanent always in circle morals karimah, meanwhile in the method is include : method practice, method habituation, and method advice. For para clan women, headscarves no only just for close, maintain, and beautify nakedness outwardly course, will but essence from hijab is morals or Act in demand our also must be maintained, accordingly with morals exemplary Islam by Rasulullah saw.

C. Conclusion

Based on the findings of the research results and discussion described above, it is concluded that Uswah Education In the book Fatimah Az Zahra is Fatimah Az Zahra Indonesian Version and its relevance with education era now is as follows: In the book Fatimah Az Zahra is Fatimah Az Zahra the Indonesian version of education uswah for woman including the obligation to guard the eyes, protect the private parts, reveal the usual jewelry, cover the private parts, tabarruj prohibition, orders to perform prayers, issue zakat, and orders to repent. In this education is not only the responsibility of parents, but also the responsibility of the family, community, and also the school. The relevance of uswah education in the book Fatima is fatima today, it can be seen from the aims of education, materials, and methods. In destination education There is relevance, namely making students remain moral in following the flow of the times. In the material is material contained in moral subjects, namely material covering the genitals, relationships with non-mahrams, prayer, zakat, repentance. In methods can be with methods practice, habituation, and method advice. The consequence of this alignment is of course intended to be focused on the child himself, which by understanding the concept of morality in women, will make it a plus for educators so that it is easier for them to internalize Islamic values, as well as forming attitudes. and character child pious, moral students noble, and insightful qur'ani. Women are the pillars of a country, if the pillars are porous then the country will experience destruction which they themselves will never realize that their country is destroyed because of immoral women.

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