



The Inculcation of Aqidah Values Using the Book of Aqidatul Awam

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Abstract. This study aims to (1) disclose the process of instilling the values of monotheism (only belief in Allah), (2) analyze the learning outcomes of students regarding such values through daily application performed integrally at the Islamic Boarding School of Manarul Islam, and (3) unveil the supporting and inhibiting factors of instilling aqidah values at the school. This study implemented an interpretive qualitative–naturalistic approach. The Islamic Boarding School of Manarul Islam served as the site for this study. The respondents comprised 13 tenth-grade students taught in aqidah class. An interview was conducted to gather data, analyzed using the Miles and Huberman model. The study’s findings shed light on how students acquired knowledge of religious faith and their level of obedience to religious norms. The subject matter in this study was faith in Allah. Educating students about aqidah values had the intended effects. The respondents recognized and felt the values of faith in God and submission to God’s will. The values of *rububiyah*, *uluhiyah*, *asma’ wa sifat*, and the learning environment, which emerged as a part of the learning process, became more active.

Keywords: The Inculcation of Values · Aqidah · Faith in Allah

1 Introduction

Islamic aqidah is likened to the foundation of a house; if the foundation is weak, the structure cannot stand. If one’s faith is ever-growing and well-cared-for, he will be perpetually terrified of and submissive to Allah SWT. Obviously, Muslims should obey Allah [1]. The credo given by Rasulullah SAW is a universal creed because it has the unique ability to provide its followers with unparalleled soul, spirit, and strength. The aqidah also includes a doctrine known as monotheism, which holds the belief that only one God exists.

The Book of Aqidatul Awam by Sheikh Ahmad Al-Marzuqi Al-Maliki includes faith in Allah SWT (20 obligatory attributes of Allah and His jaiz attributes), faith in Allah’s angels, faith in Allah’s Apostle, and faith in the Day of Judgement. This book is intended for Muslims to familiarize themselves with aqidah or monotheism, especially at the initial (primary) level. Therefore, this book’s contents are essential for every Muslim, especially those who converted to Islam for the first time. This study aims to discover the material of the faith in the Book of Aqidatul Awam by Sheikh Ahmad Al-Marzuqi

Al-Maliki and those relevant to the material of the faith in the subject of faith taught at the Islamic Boarding School of Manarul Islam. This book explains monotheism's science with essential materials for those wishing to learn about monotheism, which becomes a guide and reference for strengthening religious beliefs and beliefs through mindset (reason).

This book describes the method through 57 verses (Nadhom) of poetry explaining the obligatory nature of God, the impossible nature of God, and the nature of jaiz for God, as well as defining the nature of obligatory, impossible, jaiz for the apostle and about the family of the Prophet. If one has instilled a sense of belief in the one God, it will be hard for him to leave His orders. However, it is common knowledge that many young people nowadays easily leave prayer and fasting during Ramadan. There are many reasons for them to leave their obligations as Muslims, and such phenomena can occur due to a lack of aqidah values embedded in them. Therefore, it is necessary to instill the values of aqidah to develop their potential to have the spiritual, religious, self-control, intelligence, noble character, and skills they need. Instilling aqidah values also aims to advance the potential of students to become human beings who believe and fear Allah SWT, have noble characters, and are knowledgeable, independent, and responsible. Then, how about the inculcation of aqidah at the Islamic Boarding School of Manarul Islam?

In this study, the first aim is to explain the process of instilling the values of monotheism (only belief in Allah) at the Islamic Boarding School of Manarul Islam. Subsequently, it is also intended to describe the student's learning outcomes regarding such values and monotheism at the school. Finally, the last goal is to define the supporting and inhibiting factors in instilling aqidah values at the school.

The following research questions were formulated to comprehensively analyze the influence of aqidah values at the Islamic Boarding School of Manarul Islam. (1) How is the process of instilling the values of monotheism at the Islamic Boarding School of Manarul Islam? (2) How are the students' learning outcomes regarding the values of monotheism at the school? Furthermore, (3) what are the supporting and inhibiting factors in instilling aqidah values at the school?

2 Method

1. Type of Research

This study utilized a qualitative descriptive method. This method moves on a simple qualitative approach with an inductive path [2]. This inductive flow means that qualitative descriptive research begins with an explanatory process or event, which can finally be drawn as a generalization—a conclusion from the process or event. This article aims to provide an overview of the nature of the qualitative descriptive method, data analysis in qualitative descriptive research, steps, and strengths and weaknesses in qualitative research. This article was compiled based on the literature review of articles examining related qualitative descriptive research on the inculcation of aqidah values.

2. Population and Sample

According to Sugiyono (2001: 55), the population is a generalization area consisting of objects or subjects with specific quantities and characteristics determined by researchers to be studied and then concluded. Hence, It deals with both people and other natural objects. It is not merely the amount of the object or subject being studied but includes all the characteristics or properties. As Margono (2004: 118) stated, the population comprises all data concerning the scope and time specified. In short, it is related to the data, not the people. If every human provides some data, the number of the population will be the same as the number of humans. Indeed, it includes all research subjects (Arikunto, 2002: 108). Kerlinger (Furchan, 2004: 193) mentioned that the population covers all group members of clearly defined people, events, or objects. The population of this study covered all students from the tenth to twelfth grades at the Islamic Boarding School of Manarul Islam.

The sample is defined as a statistically significant subset of the population (Arikunto, 2002: 109; Furchan, 2004: 193). Sugiyono (2001) echoed this sentiment on page 56. He claimed that the figures and features in the sample are representative of the whole. Researchers can utilize the sample from a population if the population is so huge that studying the whole thing would be unfeasible owing to constraints like time, money, or other resources. Findings should be generalized from the sample to the entire population. It emphasizes the need to take a fully representative sample from the population. Thirteen tenth-grade students who attended the Islamic Boarding School of Manarul Islam made up the study's sample.

3. Data Collection Technique

An interview, observation, and written records were all applied in collecting data. Ustadz Ian Abdul Hadi, a teacher of aqidah at the Islamic Boarding School of Manarul Islam, was interviewed for this study.

3 Results and Discussion

3.1 Results

The concept of instilling aqidah values at the Islamic Boarding School of Manarul Islam is as follows.

a. Instilling the values of faith in God

Faith, personality, commendable character, and worship habits tailored to the students' skills are all laid down as the pillars of Islamic values. Islamic values are a set of beliefs that necessitate reaching religious outcomes, including the moral and spiritual development that comes from participating in a strong, cohesive community [3]. Value is a characteristic associated with a belief system concerning a subject that provides meaning. In this situation, the interpreter and believer are human beings [4]. Value is anything deemed excellent, appreciated, and most accurate according to the ideas of a person or group of people, and it can be demonstrated through unique behaviors, attitudes, and acts [5]. Following the logic of the preceding explanation, students are the subject of this research, and the nurturing of values is how they acquire their unique characteristics.

At the Islamic Boarding School of Manarul Islam, students were taught *aqidah* through several different pedagogical approaches. One of them was the classical learning model, in which all instruction took place at the same time and in the same location. The study's primary source, Ustadz Ian Abdul Hadi, defined *aqidah* as "that which the soul justifies, and the heart feels calm about and becomes a belief for the possessor of which there is no doubt at all". It is an accurate monitor and guide that can regulate and direct every human movement and step, all things that arise from within the human soul in the form of words, deeds, movements, steps, to vibrations that beat in one's heart and are highly dependent on stability and toughness. It is also the foundation of the building of Muslims. Thus, throughout the history of human life, there has not been a single generation left empty by Allah SWT without sending His Messenger to them, who is tasked with inviting them to true faith and instilling the roots of *aqidah* deeply in the human heart. Faith is the central creed upon which Islamic Sharia stands. Faith and action, in other words, creed and sharia, are both related. The two are inseparable, as a fruit is with a tree or a result with its forerunner.

The teacher provided the content by reading from the Book of *Aqidatul Awam*, which was then interpreted into Indonesian and the students noted what they considered was most important from the reading and interpretation. The book's themes—the pillars of faith, the nature of God, and the Islamic view of the divine—were explored. In addition to this approach, students could be instilled with values through mentoring in their daily lives. When students were unwell, for instance, they were not just told to get better; they were also taught that pain originated from God, that only God could inflict and alleviate pain, and that no one else could help them. There have been too many sins for pain not to wipe away. That way, people could realize that they have many sins.

b. The day of judgment

Islamic education, which is based on what Muslims call the "pillars of faith," mandates the incorporation of religious ideals into the classroom. Belief in the end of the world is central to many religions and has become the subject of the fifth pillar of faith. The idea is to have unwavering faith in the veracity of everything spoken about the hereafter only by Allah SWT in His holy book and everything said about the hereafter by His Messenger. Humans will be raised from the dead in the afterlife to face judgment from Allah on the Day of Judgment, following which the universe will be destroyed. If one believes in the Day of Judgment, he must also believe that one day the universe and everything in it will come to an end [6].

On Doomsday, the earth and the rest of the universe will be destroyed and resurrected. One of the central themes of the Quran is the Day of Judgment. This fifth pillar of faith is extensively covered in the *Juz Amma*. The Islamic creeds are addressed in various ways and *surahs* in *Juz Amma*. Psychologically, it is challenging to express abstract concepts, especially things relating to the notion of faith, to the *Jahiliyyah* people since they believed in a God who could be seen, felt, and physically engaged with like idols [7]. This metaphor compares people to butterflies, which disperse on the Day of Judgment. This is abundantly evident in verse 4 of *Surah al-Qariah* (the 101st *surah*), the Word of Allah Taala.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْتُوثِ

The verse reads that everyone is like butterflies that day, fluttering around and doing their thing. The beginning of the end times has arrived. The universe and its rules undergo a radical transformation, and the afterlife takes on peculiar features that people cannot possibly fathom. A figurative expression has been employed in this illustration as well.

The Islamic Boarding School of Manarul Islam taught its students to have confidence in Allah through instilling aqidah and the existence of the the Day of Judgement. If the importance of instilling the Day of Judgement is ingrained in the students' minds, every choice will be informed. Is it a sign of the end of the world if, for instance, students engage in immoral or otherwise destructive behavior? The fear of the Day of Judgment was always present in the thoughts of students, leading them to think twice before doing anything wrong.

c. Destiny

Nothing in the universe is separated from His destiny; everything happens by His arrangement. Hence, no one can escape from the destiny that He has determined and exceeds the provisions that He has written in al-Lauhul mahfuzh (the book in which all destinies and His provisions are written for all His creatures); He Wills all that is done by all creatures in the universe. If He looks after them, they will not disobey His commandments, and if He wants them all to obey Him, they will obey Him. He designed the universe and decided how each living thing would be fed and when they would die [8]. Aqidah includes a belief in fate for Muslims. Therefore, a Muslim must grasp the significance of this fate because a Muslim's orientation and perspective on the events unfolding in his life will be shaped by his conception of fate. As a result, many academic works explored the idea of predetermined outcomes. There are three schools of thought regarding the issue of fate.

The first camp maintains that God predetermines human behavior; therefore, people are not free to choose their paths in life. The second group contends that God has no say in human affairs and that people have much freedom to do as they like. One of the things that have tight ties to regular life is fate. Manarul Islam is an Islamic boarding school. Hence it is also ingrained in the students' study of aqidah. Since few people have been able to embrace the destinies that God has in store for them, they could receive a different response from the affluent and famous than those struggling with significant personal, professional, or financial difficulties. Ustadz Ian Abdul Hadi, a religion teacher at the Islamic Boarding School of Manarul Islam, believed that establishing faith, especially regarding destiny, was an essential topic since it was not guaranteed that people could accept destiny for what they felt. The Islamic Boarding School of Manarul Islam's learning approach was implemented around the clock. Hence, students were not only imprinted with ideals through classroom instruction but also through their daily lives. To give just two examples, the teacher told students always to be grateful by increasing their worship, which was still lacking, and to always give good charity in a state of relief nor narrow when a disaster stroke. He also told them the same thing when they received a surprise gift from their parents. In Surah al-Ra'ad (13), verse 11, Allah clarifies this.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ

The verse reads: surely Allah will not alter a people's nature unless they alter their nature. Everything on earth, including death, sustenance, and mate, is subject to the law of Qadla and Qadar, which can be summarized as “there must be a reason”. One definition of Sunnatullah is “the law of cause and effect”. According to Islamic belief, the laws of Allah SWT, the Sunnatullah, apply to every aspect of creation. That is the name Qada. Qadar, on the other hand, is a gauge for these norms. The outcome of one's efforts to adhere to these guidelines is called “destiny,” which depends on the magnitude of those efforts.

3.2 Discussion

The study's primary source, Ustadz Ian Abdul Hadi, defined aqidah as “that which the soul justifies, and the heart feels calm about and becomes a belief for the possessor of which there is no doubt at all”. As aqidah is crucial to the development of Muslims, Allah SWT has never skipped a generation in human history without sending a Messenger with the mandate to call people to true faith and plant the seeds of aqidah firmly in the human heart. The Islamic legal code (Sharia) is based on faith as its primary doctrine. Belief and deed are intertwined. In other words, creed and sharia go together like a fruit with its tree or an outcome with its cause. Moreover, the teacher provided the material by reading the Book of Aqidatul Awam and then interpreting it into Indonesian, after which the students wrote what they considered essential.

The book's themes—the pillars of faith, the nature of God, and the Islamic view of the divine—were investigated. In addition to this approach, students could be instilled with values through mentoring in their daily lives. The Islamic Boarding School of Manarul Islam taught its students to have confidence in Allah through instilling aqidah and the presence of the Day of Judgement. If the importance of instilling the Day of Judgement is ingrained in the students' minds, every choice will be informed. Is it a sign of the end of the world if, for instance, students engage in immoral or otherwise destructive behavior? Furthermore, students avoided engaging in destructive behavior because they knew the day would eventually end. Additionally, fate is something that has tight ties with everyday life.

Manarul Islam is an Islamic Boarding School; hence, it also has ingrained in the students' study of aqidah. Since very few people have been able to embrace the destinies that God has in store for them, they could obtain a different response from the affluent and famous than they would from those struggling with significant personal, professional, or financial difficulties. Ustadz Ian Abdul Hadi, a religion teacher at the Islamic Boarding School of Manarul Islam, believed that establishing faith, especially concerning destiny, was an essential topic since it was not guaranteed that people could accept destiny for what they felt. Because the Islamic Boarding School of Manarul Islam operated on a 24-h-a-day instructional schedule, students were taught morals through classroom instruction and in their daily lives.

4 Conclusion

The study's findings suggested that instilling aqidah values was crucial because, as believers, people have realized that all they have, including their health and the ability to endure calamity, is a gift from God. Moreover, when feeling unwell, people should think they would be the ones to save themselves from their misdeeds here on earth. Ustadz Ian Abdul Hadi, a teacher at the Islamic Boarding School of Manarul Islam, claimed a 90% success rate was attained with the learning outcomes as mentioned earlier. This school effectively instilled aqidah in the students.

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