

VALUES OF ISLAMIC EDUCATION IN THE BOOK "TURNING DEFEAT INTO VICTORY LEARNING FROM THE UHUD WAR" BY HEPI ANDI BASTONI

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Abstract: *This research method is library research. The Aims of this research are: (1) To find out what the values of Islamic education contained in the book Changing Defeat into Victory are learned from the Battle of Uhud by Hepi Andi Bastoni, (2) To find out how the construction of Islamic educational values contained in the book Changing Defeat into Victory Learning from the Uhud War by Hepi Andi Bastoni, (3) To find out how The implications of the values of Islamic education contained in the book Changing Defeat into Victory Learning from the Battle of Uhud by Hepi Andi Bastoni with current educational practices.*

The results showed that The values of Islamic education contained in the book Turning Defeat into Victory Learning from the Uhud War are: : (a) Values of Faith education consist of (i) Faith in Allah SWT, (ii) Faith in Angels, (iii) Faith in the Prophet and Messenger, (iv) Belief in the Last Day, (v) Belief in Qada and Qadar. (b) Values of Moral Education consist of (i) Trust, (ii) Love, (iii) Sincerity, (iv) Tawakal, (v) Patience, (vi) Deliberation, (vii) Courage, (viii) Keep promises, (ix) Please help and (x) Tolerance. And (c) Worship Education Values consist of (a) Mahdah Worship, namely Prayer and (b) Ghairu Mahdah Worship, namely praying.

INTRODUCTION

Education is an activity to develop all aspects of a person's that lasts a lifetime. In other words, education does not only occur in the classroom but takes place outside. Because education is not only formal but includes informal and non-formal. The development of science and technology had a major impact on increasing materialistic and hedonistic lifestyles among the Indonesia population. Some of the impacts of this lifestyle are a decline in morals or abuse of religious values, such as among adults, teenagers and children.

The concept of Islam as a comprehensive religion will only become a slogan if humans, especially Muslims, are unable to implement the values of Islamic teachings based on education, in their lives. The widespread problems of moral decline, disbelief, society imitating western culture, superstition, educational management, quality, relevance, and others are factors in the failure to develop and practice the values of Islamic education to students On the other side, society also hopes that Islamic education will produce students as superior human beings with a highly creative, productive, innovative, competitive, competitive spirit in the era of globalization and religion which is the focus of the world

of education. Cultivating the value of Islamic education from an early age is important for the current and future generations of young people, because at this stage it is the best stage to introduce what is good and bad, right and wrong, or beautiful and not beautiful.

The value of Islamic education can be found in life in general. Because everything that happens in this life is an experience and is used as learning as a preparation for life in the future. One of them is the war that occurred in the era of the Prophet, for example the wars of Badar, Uhud, Khandaq, Khaibar and several other wars. The Battle of Uhud was not just a war between two groups, namely the Quraisy tribe and Muslims under the leader of the Prophet Muhammad Saw. But from every defeat or even victory in the Uhud war there is an implied value. The value of Islamic education during the Uhud war emerged because of the various problems in the world of Islamic education in Indonesia that also occurred during the time of the Prophet in ancient times.

Researchers are interested in determining this book by Hepi Andi Bastoni as an object that will be used as research material, because in this book researchers get several values of Islamic education. Apart from that, the book *The War of Uhud* makes us more familiar with the concept of Islamic history which has a good impact on Islamic education.

After knowing the various problems that have been mentioned, the researcher will conduct research on the values of Islamic education contained in the book *Changing Defeat into Victory Learning from the Battle of Uhud* by Hepi Andi Bastoni. So the researcher concludes this research by giving the title "Values of Islamic education in the book 'Turning defeat into victory learning from the Uhud War' by Hepi Andi Bastoni".

THEORETICAL STUDY

Review of Value

According to Milton Rokeach, quoted by Al Rasyidin & Amroeni, values are beliefs that are eternal in nature (enduring beliefs) to become a reference as a way of behaving or the ultimate goal of existence (mode of conduct or end-state of existence) which is a preference for a more advanced conception. good (concept of the preferable) or the concept of everything personally and socially being seen as better (that is personally or socially preferable) (Al Rasyidin & Amroeni, 2016).

Values based on Qiqi Yuliati are realities that are viewed from an ontological perspective (nature) but are not found in space and time. These values are logical essences and can be known through human reason. Every individual has values and there has never been a society without a value system. In fact, value is a very broad definition compared to the meaning of "good" or "bad". This understanding concerns the set of things that are approved and not approved (Qiqi Yuliati, 2011).

According to Lauis D, Kattsif, quoted by Syamsul Maarif, defines value as an empirical quality that cannot be defined but we directly experience and understand the quality contained in the object. Thus, value is not merely subjective, but rather has a benchmark that lies in the essence of the object (Syamsul Maarif, 2007).

According to several expert opinions above, researchers conclude that values are all important aspects or concepts related to behavior, morals, ethics, good or bad, right or wrong, in human life which are used to evaluate actions. However, when assessing, two

things must be taken into consideration, namely appreciating what is being assessed and evaluating what will be assessed. Values have an important role in the habits or traditions created in society and the surrounding environment.

Review of Islamic Education Values

According to Siswanto, Islamic education is about feeding the soul or spirituality of students so that they get spiritual satisfaction according to Islamic teachings, either through institutions or curricular systems. Meanwhile, the functional aim of Islamic education is as a circle of processes that will lead humans to become servants of Allah SWT who are believers, Muslims, muhsin and mushlihin muttaqin (Siswanto, 2015).

Meanwhile, Rahmat Hidayat is the view of that Islamic education is the effort of devout Muslim adults to consciously direct and guide the growth and development of the fitrah (basic abilities) of students through Islamic teachings which are guided by the Al-Quran and Hadith to reach the maximum point of growth and development (Rahmat Hidayat, 2016).

The researcher concluded that Islamic education is a process accompanied by efforts to develop students' potential in understanding, believing and practicing the teachings of the Islamic religion so that they become human beings who believe, have noble morals and are devoted to Allah SWT. Islamic education is the overall meaning of the meanings concluded from the words tarbiyah, ta'dib and ta'lim which is carried out through the teaching process carried out by adults to their students.

Review of Indicators the Value of Islamic Education

1. The value of Faith consists

According to Zulkarnain, faith education is a form of value or belief that must be instilled in a person (soul) because it is the basis of all actions or deeds. Being a Muslim means being ready to be bound by all the legal rules that come from Islam and your whole life must be based on Islamic teachings (Zulkarnain: 2008).

Based on the explanation above, Faith education is education that contains faith and belief as a hope for students to grow and develop into human beings who believe in Allah SWT, Angels, the Book, the Messenger, the Last Day, and Qada Qadar and protect themselves from bad deeds.

2. Value of Morals consist

According to Qiqi Yuliati, moral education is a value related to vertical and horizontal ethics in humans. The value of moral education is an application of the application of aqidah and muamalah education with the aim of making humans human beings who have noble behavior or moral values (Qiqi Yuliati: 2014).

Moral education is behavioral education or the process of educating, maintaining, forming and providing training regarding a person's morals. In a simple sense, moral education is a moral learning process that is useful for human life, especially in society in order to maintain good relations between them (Salminawati: 2016).

So the researcher concluded that moral education is education related to ways or efforts to educate, shape, develop morals or morals in a person to make him a better and more useful human being.

3. Worship Education Values consist

Worship education is education that is as important as education such as aqidah and moral education. Examples of forms of worship include prayer, purification (Thaharah), fasting (Shiam), Zakat, Hajj, Sunnah prayers and others. Broadly speaking, worship is divided into two types, namely mahdah worship (special worship) and ghairu mahdah worship (general worship). Mahdah worship includes thaharah, prayer, fasting, zakat and hajj. Meanwhile, public worship is all activities carried out by humans in relation to relationships between fellow humans and also with the universe that have the value of worship (Rois Mahfud: 2016)

So the researcher concluded that worship education is the value of Islamic education which is related to the worship of Allah, intense relationships between humans and nature which must be adhered to and adhered to by every student with the aim of becoming a responsible and disciplined human being in terms of worship.

RESEARCH METHODS

This research is a type of library research. According to Rahmadi, library research is research on the results of previous studies that are close to the research object with research created through searching a number of library sources (Rahmadi: 2011). There are primary data sources, namely information that is the object of research, and secondary is supporting information that allows researchers to quote because it is related to the research.

The data collection technique used in this research is documentation, by looking for information or data regarding things and variables in the form of notes, books, papers, articles or journals and so on. The research instruments used were a checklist for classifying research materials, writing schemes/maps and research note formats. Meanwhile, the data analysis technique for this research uses content analysis.

DISCUSSION AND RESEARCH RESULTS

1. The values of Islamic education contained in the book Changing Defeat into Victory are learned from the Battle of Uhud by Hepi Andi Bastoni

Based on the research results, there are 3 main indicators of the value of Islamic education contained in the book Changing defeat into victory. Learning from the Battle of Uhud. The values of Islamic education are: (a) Aqidah Education Values consisting of: (i) Faith in Allah SWT, (ii) Faith in Angels, (iii) Faith in the Prophets and Apostles, (iv) Faith in the Last Day, (v) Faith in Qada and Qadar. (b) Moral Education Values consist of: (i) Trustworthiness, (ii) Love, (iii) Sincerity, (iv) Tawakal, (v) Patience, (vi) Deliberation, (vii) Courage, (viii) Keeping promises, (ix) Please help and (x) Tolerance. (c) The educational value of worship consists of: (i) Mahdah worship, namely prayer and (ii) Ghairu Mahdah worship, namely praying.

There are 3 main values in this book, as the scope of Islamic education material with the aim of giving birth to a new generation with superior character and morals. This is in line with Imam Al-Ghazali's opinion that the context of Islamic education must be able to seek transformation from instilling values according to Islamic teachings, including

faith, morals and Shari'a based on the Al-Qur'an and the Sunnah of the Prophet (Ary Antony Putra: 2016, 44) .

John Dewey as an educational figure from the West explained the concept of not recognizing the words "too late", "too old" or "too early" to start. According to him "Educational process has no end beyond itself in itself and end". This effort will give birth to a great generation with an educational stimulus in developing children's self-motivation so that it will give birth to behavior that is in accordance with norms and morality in social life (Raihanah: 2015, 106).

After researching the book, there were 3 main indicators of the value of Islamic education, one of which was moral education. Imam Al-Ghazali said that placing knowledge as a criterion for good and bad morals is because morals are related to knowledge. In our *Ihya' Ulumuddin* the concept of educational success is seen from 4 parts, namely worship, adab, morals that destroy (*muhlikat*) and morals that save (*munjiyat*) (Sungkowo: 2014, 52).

The concept of the value of Islamic education contained in Hepi Andi's book is in line with the opinion above regarding the concept of instilling moral education by the role models of the Prophet Muhammad. These values provide learning for any reader to internalize the value of Islamic education in themselves.

Qiqi Yuliati and Rusdiana stated that the development of the concept of wisdom in Islamic education will always be guided by two basic sources of Islam, namely the Al-Qur'an and Hadith. Because, these two are the views that underlie all Islamic educational activities. So if education uses these two basic principles as a foundation, an essential generation will be created in Indonesia that has the values of *aqidah*, morals and also worship (Qiqi Yuliati: 2014

2. Construction of Islamic educational values contained in the book *Changing Defeat into Victory Learning from the Uhud War* by Hepi Andi Bastoni

Based on this research, there are research results on the construction of Islamic Education values contained in the book *Changing defeat into Victory. Learning from the Uhud War*, namely (a) Socialization, (b) Education, (c) Motivation, and (d) Role Model. Through these four aspects, the values of Islamic education contained in the book by Hepi Andi Bastoni can be constructed in the reader.

The construction of indicators of the value of Islamic education is in line with Rahmat Hidayat and Abdillah's opinion regarding the development and stages in the successful growth and development of students by making the family environment a forum for fostering and educating the values of Islamic education (Rahmat Hidayat: 2019).

When the value of Islamic education has been formed in a person and this is learned from the values of Islamic history, especially in the Uhud battle, then the student or reader will move towards something good. Someone who goes through a process of instilling values based on the Al-Qur'an and Hadith will give very good results because it involves *Aqidah*, Morals and also Worship in constructing the values of Islamic education.

The book *Learning from the Uhud War* contains knowledge that is much related to the concept of Islamic education, especially in the development of students and the figure of educators as people who teach education. This shows that the book provides education

and broad insight for readers that no matter how far and how difficult it is to obtain knowledge, if it is filled with curiosity, never giving up and a sense of responsibility, then everything will happen with the power of Allah SWT.

3. The implications of the values of Islamic education contained in the book *Changing Defeat into Victory Learning from the Battle of Uhud* by Hepi Andi Bastoni with current educational practices

Based on the research results, it was found that the implications of the values of Islamic education contained in the book *Changing defeat into victory. Learning from the Battle of Uhud* on educational practices in Indonesia, namely (a) Islamic education including Jihad, (b) Strengthening the values of Islamic education in Indonesia, (c) Become a reference in dealing with problems in society, (d) Develop students' morals in facing the challenges of globalization.

In line with the opinion of Raden Ahmad Muhajir Ansori, he stated that there are several implications for instilling the values of Islamic education from an educational perspective, namely first, instilling them through teachers as role models in schools. The second concept is the "habituation" method in getting students to think critically and act according to Islamic teachings. Third, cultivation through advice, either formal or informal. And fourth, students are able to become someone who is creative, innovative, and competitive and also has good morals (Raden Ahmad Muhajir: 2016, 32).

Several implications mentioned above are related to the research results. Creative, innovative, trustworthy and mutually respectful are solutions to the problems of Islamic education in society. In such a school, if a child is able to instill the value of Islamic education for his own quality, he will be able to lead his friends in a better direction.

Muhammad Syukri Salleh also stated that "Strategy of Islamic Education would reduce the teaching-learning method that could only be called "mind to mind" method. Leaving out another important method which could be termed as "heart to heart" method. Cause mind to mind method here refers to teaching-learning method which uses mental ('aql) as its tool. The concentration therefore is more on rationality and scientific reasoning (Muhammad Syukri Salleh: 2013,56).

This is in line with the research results, namely the figure of Rasulllah as a good role model and worthy of emulation when the Uhud war took place as was the case studied. The various values of Islamic education taught by the Prophet Muhammad, including Aqidah, Morals and Worship, are important and develop these values.

The Government of the Republic of Indonesia is also making various efforts to develop current education. All matters regarding education are regulated by Law no. 20 of 2003 concerning the National Education System. One of the solutions offered by researchers in terms of strengthening Islamic education is to increase literacy by reading books, especially books that contain Islamic historical values and can also read books about biographies of Islamic figures and educational figures. Apart from gaining knowledge, we can also emulate Islamic figures and Islamic education figures, one of whom is Hepi Andi Bastoni, whose books from the Uhud War have Islamic educational value in them.

The value implications of this book for the world of Islamic education contribute ideas and help in efforts to strengthen Islamic education in realizing the nation's ideals,

namely forming a generation of Muslims who are faithful, devout, brave, creative, innovative and also have good morals.

CONCLUSION

Based on research that has been conducted on the values of Islamic education contained in the book *Changing Defeat into Victory Learning from the Uhud War* by Hepi Andi Bastoni includes: (a) Values of Aqidah Education: (i) Faith in Allah SWT, (ii) Faith in Angels, (iii) Faith in the Prophets and Apostles, (iv) Faith in the Last Day, (v) Faith in Qada and Qadar. (b) Moral Education Values: (i) Trustworthiness, (ii) Love, (iii) Sincerity, (iv) Tawakal, (v) Patience, (vi) Deliberation, (vii) Courageous, (viii) Keeping promises, (ix) Please help and (x) Tolerance. And (c) Educational Value of Worship: (a) Mahdah Worship, namely Prayer and (b) Ghairu Mahdah Worship, namely praying.

The construction of Islamic Education values contained in the book *Changing defeat into Victory. Learning from the Battle of Uhud*, namely (a) Socialization, (b) Education, (c) Motivation, and (d) Role Model

The implications of the values of Islamic education contained in the book *Changing defeat into victory. Learning from the Battle of Uhud* on educational practices in Indonesia, namely (a) Islamic education including Jihad, (b) Strengthening the values of Islamic education in Indonesia, (c) Becoming a reference in dealing with problems in society, (d) Developing students' morals in facing the challenges of globalization

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