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Sinta 3_Spiritual Education

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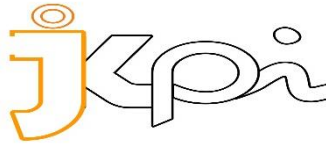
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SPIRITUAL EDUCATION IN ISLAMIC EDUCATION: A CONCEPTUAL STUDY OF TARBAWI HADITHS

*¹Maslani, ²Dede Arif Rahman Nur Hakim, ³Yuni Kartika, ⁴Vikki Wardana

*^{1,2,3,4}Universitas Islam Negeri Sunan Gunung Djati Bandung

Email: *¹maslani@uinsgd.ac.id ²dedearifrahmannurhakim07@gmail.com,

³yunikartika2210@gmail.com, ⁴vikkiwardana@gmail.com

Abstract

Spiritual education is a crucial aspect of Islam for shaping noble character through the cultivation of emotions and feelings. This article aims to examine the concept of spiritual education in Islam based on Tarbawi hadiths and to elaborate on its implementation for learners. This study employs a descriptive analysis method of relevant hadiths, such as those addressing anger management, guarding the heart from envy (hasad), and dealing with sadness and disappointment. The analysis results indicate that spiritual education supports self-control, the development of noble character, and the cultivation of positive attitudes in facing life's challenges. The implementation of spiritual education for learners involves the habituation of worship, emotional regulation, and the formation of balanced character in their relationship with Allah (hablum minallah) and with fellow humans (hablum minannas). This study underscores the importance of spiritual education in creating individuals who are resilient spiritually, emotionally, and socially.

Keywords: Spiritual Education, Tarbawi Hadiths, Emotions

Abstrak

Pendidikan rohani merupakan aspek penting dalam Islam untuk membentuk akhlak mulia melalui pembinaan emosi dan perasaan. Artikel ini bertujuan mengkaji konsep pendidikan rohani dalam Islam berdasarkan hadits-hadits tarbawi, serta menguraikan implementasinya pada peserta didik. Penelitian ini menggunakan metode analisis deskriptif terhadap hadits-hadits yang relevan, seperti hadits tentang pengendalian amarah, menjaga hati dari hasad (iri hati), dan menyikapi kesedihan serta kekecewaan. Hasil analisis menunjukkan bahwa pendidikan rohani mendukung pengendalian diri, pembentukan akhlak mulia, dan pengembangan sikap positif dalam menghadapi tantangan hidup. Implementasi pendidikan rohani pada peserta didik melibatkan pembiasaan ibadah, pengendalian emosi, dan pembentukan karakter yang seimbang antara hubungan dengan Allah (hablum minallah) dan sesama manusia (hablum minannas). Penelitian ini menegaskan pentingnya pendidikan rohani dalam menciptakan individu yang tangguh secara spiritual, emosional, dan sosial.

Kata kunci: Pendidikan Rohani, Hadits Tarbawi, Emosi

INTRODUCTION

Spiritual education in Islam is an important aspect that contributes to the overall formation of human character. As a creature consisting of physical and spiritual elements, humans need a balance between fulfilling physical and spiritual needs to live a good life. In Islamic teachings, spiritual education functions to shape morality and instill noble values

in individuals. Without spiritual education, humans tend to be trapped in a materialistic life that is far from the values of faith (Sarmauli dkk., 2022).

Allah SWT created humans as caliphs on earth with the main purpose of worshipping Him as stated in the Qur'an:

'And I did not create jinn and humans except that they should worship Me.' (Surah Adz-Dzariyat: 56)

This verse emphasizes that the main purpose of human creation is to worship Allah SWT. The worship in question is not limited to religious rituals alone but also includes all aspects of life carried out to seek the pleasure of Allah SWT. Therefore, spiritual education has a big role in guiding humans to stay on the right path. In everyday life, humans are faced with various challenges that can affect their mental and emotional condition. Lubis & Widiawati, (2020) Explain that love, hate, fear, calmness, sadness, anger, jealousy, and various other emotions are part of the human experience. If these emotions are not managed properly, then a person can fall into negative behavior that is detrimental to themselves and others. Therefore, spiritual education is the main poundation in shaping a person's physical and mental maturity so that they can face life wisely. In modern psychology, emotional intelligence or Emotional Quotient (EQ) is considered an important factor in achieving success. EQ plays a role in managing emotions, interacting with others, and making the right decisions in various situations. Islam emphasized the importance of emotional control long before the concept of EQ developed in modern psychology. In the Qur'an, Allah Almighty says:

'Verily, blessed is the one who purifies his soul, and verily, woe to him who defiles it.' (Surah Asy-Syams: 9-10)

This verse emphasizes that cleanliness of the soul is the main factor in achieving good fortune. A pure soul is a soul that can Control Lust and negative emotions. In this case, spiritual education has an important role in guiding humans to always introspect and improve themselves. The Qur'an and hadiths explain many of the different emotions that humans experience and how to manage them. The word 'qalb' which means heart is often mentioned in the Qur'an as the centre of human emotions and feelings. The heart plays a very important role in determining a person's behavior. In a hadith, the Prophet Muhammad (peace be upon him) said:

'Know that in the body there is a lump of flesh. If it is good, then the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart.' (Narrated by Bukhari and Muslim)

This hadith shows that cleanliness of the heart is the main key to Shaping good character. Therefore, spiritual education must be focused on cultivating the heart so that humans have high morality and can control their emotions well. In Islam, emotions can be categorized into two types, namely positive emotions and negative emotions. Positive emotions include gratitude, patience, compassion, and sincerity. Meanwhile, negative

emotions include anger, envy, malice, and pride. Allah SWT has provided guidance in the Qur'an regarding the importance of managing emotions so as not to fall into detrimental actions. One of the verses that emphasises emotional control is:

'And those who control their anger and forgive others, Allah loves those who do good.'
(Surah Ali Imran: 134)

This verse shows that holding back anger and forgiving the mistakes of others is a form of noble character that is highly recommended in Islam. With spiritual education, a person will be better able to control their emotions and not be easily provoked by negative things. Spiritual education is not only limited to theory but must be applied in everyday life. The implementation of spiritual education can be done by improving the quality of worship, such as solemn prayer, dhikr, reading the Qur'an, and fasting (Fahrissi, 2020). This form of worship helps a person to build closeness to Allah SWT and increases inner peace, which in turn helps to control emotions. In addition, spiritual education also aims to instill the values of patience and sincerity in a person. The Prophet Muhammad (peace and blessings be upon him) has set an example in facing various trials with patience and sincerity. In a hadith, he said that every situation that a believer faces is good, whether it is in the form of gratitude for pleasure or calamities faced with patience. By instilling these values, a person will be better prepared to face various challenges in life with an open heart (Aisy dkk., 2024).

Spiritual education is also realised through the habituation of noble character in daily life. Respecting parents, being honest, helping others, and avoiding envy and malice are some examples of character that need to be instilled from an early age. By developing good behavior, one can live a life of peace and harmony. Awareness of one's relationship with Allah SWT and fellow human beings is also an important aspect of spiritual education. In Islam, success in life is not only measured by one's relationship with Allah SWT (habluminallah) but also by one's relationship with fellow human beings (habluminannas). Therefore, spiritual education must instill values of social care and compassion for others to create a harmonious life.

METHOD

The research in this journal uses a qualitative method with a descriptive analysis approach (Iswadi dkk., 2023). This method aims to describe and analyze data obtained from various relevant sources, especially tarbawi hadiths. Data collection was carried out through literature studies by collecting and reviewing various references, such as books, journals, and hadith books. The data analysis technique used in this study is content analysis. With this technique, the data obtained from the hadith of upbringing is qualitatively analyzed to explore the meaning and message contained therein. This approach allows for a deeper understanding of the spiritual educational values contained in Islamic teachings. By understanding the message of the hadith of upbringing, this study is expected to provide broader insights into the concept and implementation of spiritual education in everyday life.

RESULTS AND DISCUSSION

Concept of Spiritual Education

Definition of Education

The term education comes from the word 'didik' with the prefix 'pe' and the suffix 'an' which means 'deed' (thing, way, and so on). The term education originally came from the Greek language, namely 'Paedagogi' which means guidance given to children. This term was then translated into English as 'education' which means development or guidance. In Arabic, this term is often translated as 'tarbiyah' which means education (Faozi & Himmawan, 2023). As is well known, the definition of education according to Law No. 20 of 2003 concerning the National Education System, Article 1 Item 1 (as quoted in Chapter XI) contains an affirmation of the content of education, namely that:

1. The implementation of education is carried out consciously and in a planned manner;
2. Education is organized to create a learning atmosphere and learning process;
3. The learning atmosphere and learning process are organized to develop the potential of learners;
4. The learning atmosphere and learning process are carried out through the self-activation of learners;
5. The learning atmosphere and learning process are organized so that learners have:
 - a. Spiritual and religious strength
 - b. Self-control
 - c. Personality
 - d. Intelligence
 - e. Noble character

In a rather broad sense, education can be defined as a process with certain methods so that people acquire knowledge, understanding, and ways of behaving according to their needs. In a broad and representative sense (reflecting all aspects), education is the total process of developing human abilities and behavior, utilising almost all life experiences. All stages of the development of human abilities and behaviour, as well as the process of using almost all life experiences. Education aims to help learners to empower their potential or develop their human potential. Therefore, the target of education is human (Winanti, 2021). Thus, the definition of education is often interpreted as the process of humanizing humans. Professors Umar Tinarahardja and S.L. La Sulo state that human potential is the seed of the possibility of becoming human. Like a mango seed, no matter what shape it is, if it is planted properly, it will definitely become a mango tree and not a guava tree. It is further said that the task of educating is only possible if the educator has a clear picture of who human beings really are (Busthomi dkk., 2020).

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Ahmad Tafsir prefers the term *tarbiyah*. While Syed Naquib al-Attas prefers the term *ta'dib*. Unlike Azyumardi Azra, according to him, the meaning of education with its totality in the Islamic context is attached to the connotations of the terms *tarbiyah*, *ta'lim*, and *ta'dib* which must be understood together. These three terms contain very deep meanings, concerning humans society and the environment which, in their relationship with God, are interrelated. According to him, these terms also explain the scope of Islamic education; formal, informal, and non-formal. Ahmad Tafsir argues that education is an effort to improve oneself in all aspects. Meanwhile, according to Langeveled, education is guidance given by adults to immature children to achieve their goal, which is maturity.

Definition of Spiritual

The spirit is the cause of life, the spirit is also a name for lust because lust is also part of the spirit. Because lust is also the source of life for the limbs and fa'al of the body. The term spirit can be defined as follows:

1. The spirit is the source of life in the body. Because the condition for the life of this body is the harmony of the spirit with it, like the permeation of rose water in a rose flower.
2. The soul is the air that enters and exits the human body cavity. According to ancient healers, the soul is *a mass* like steam that flows from the heart and spreads through the veins and nerves to all parts of the body. According to Descartes and his followers, The spirit is the subtle part of the blood that flows from the heart to the brain and then from the brain spreads through various nerve veins throughout the body. From this, it can be understood that the spirit is a subtle mass that has weight and dementia and does not settle.
3. The human spirit is the subtle essence of man that knows and understands, that controls the animal spirit, descending from a unified realm where reason cannot know the essence of this spirit, it can undergo renewal and sometimes the spirit becomes a character in the body.
4. The spirit as expressed by Abu al-Barakat al-Baghdadi, he was famous for his strong opposition to the ideas of Aristotle and the scholastic school. The definition of the human spirit, according to him, has its own characteristics. He reveals that lust is the force that occupies the body that works on it, and with it various actions and movements are realised in various times and purposes, based on feelings and special knowledge, with which human perfection is realised and with which humans are preserved (Safitri dkk., 2023).

Imam al-Ghazali and the experts of essence, the experts of theology, as well as most Sufis and philosophers state that the soul is a pure essence that has no mass and does not have mass-related properties, which is related to the body with a relationship that functions to regulate and move, not a relationship that is part of a relationship with unity, nor a

relationship between a place and that which is occupied, which is essential and eternal after the destruction of the body and knows global and detailed matters. As for the spiritual, it is an attributive noun that functions to connect something with another. So spiritual is something related to the spirit which means the composition of the subtle body, the subtle or invisible elements whose existence is the main requirement for biological processes, especially those related to consciousness, mind and will. These subtle elements include: soul, reason, heart and lust.

So spiritual education as explained by Abdul Halim Mahmud is education that aims to teach this spirit how to improve its relationship with Allah SWT through worship and humbling oneself to Him as well as obeying and submitting to His manhaj (Fasyikhah & Sunhaji, 2022). After there is clarity about the purpose of spiritual education, the next subchapter discusses spiritual education as stated in the Qur'an. The Qur'an does not explicitly mention spiritual education, but this can be understood from the context of the verse. As previously explained, spiritual education is education that improves the soul of a servant in terms of its relationship with Allah SWT. So spiritual education is about hablum minallah or vertical worship. Vertical worship that is related to Allah SWT. is like dhikr, prayer, fasting, Hajj, contentment, muraqabah, tazkiyah and so on.

Spiritual Elements

The spiritual elements include: soul, reason, heart and lust. In an opinion, Ibn Miskawaih divides the nature or state of the soul into two;

1. First, the state of the soul that comes from character, where this state is inherent in a person, such as what is offered in him between generosity or stinginess, courage or timidity, and others.
2. Second, the state of the soul that can be trained and accustomed. This can usually be thought of or planned, which then becomes character (Putra & Kasmiarno, 2020).

Like the habit of telling the truth, being responsible for one's actions, until it finally becomes inherent and becomes moral. Therefore, he added, basically humans always need moral education to maintain and train the good condition of their soul, so that it always conforms to its nature, which is in goodness. The condition of the soul, which is the essence of morality, is now one of the core discussions in Islamic ethics. Imam al-Ghazali in this regard provides a lot of scope for discussion which is still accepted by philosophers today. An example of his statement is:

'The professors (of ethics) occupy themselves with defining the traits and qualities of the soul, classifying them according to genus and species, and showing the way to moderate and control them'.

More or less explaining that ethicists have tried their best to define, classify, and explain ways to control various kinds of souls. This statement explains in detail that the discussion of the soul has an important part in morality.

In explaining the soul, Ibn Miskawaih says that humans have at least three forces that must be balanced with each other. Among them;

1. First, rational power (al-Nafs al-Nāṭiqah), which is the basis for thinking, distinguishing, and reasoning the essence of something. At this level, reason is the centre.
2. Second, emotional power, Ibn Miskawayh used to call it al-Nafs al-Sabu'iyah (savagery). This soul is the basis of anger, challenge, courage in the face of scary things, the desire for power and various kinds of perfection. The centre of this power is in the heart.
3. Third, the force of passion (al-Nafs al-Bahīmiyyah) is the soul that is the basis of passion, such as the search for food, the desire to enjoy food, and various other sensory pleasures. The centre of this force is also in the heart (Wulan & Nuraeni, 2021).

These three things at least bear a resemblance to Plato's thinking. However, Ibn Miskawaih does not regard these three as separate and independent souls, but rather as interrelated. For, in his view, each can strengthen and weaken the others. This depends on the basic character traits that always surround them. When the strength of A exceeds its capacity, it will weaken the others. Therefore, the three must be balanced with each other, because the three are one. However, he added that in order to be able to balance these forces, the rational spirit has a high urgency.

Hadiths on Spiritual/Emotional Education

Hadith on Controlling Anger

It has been narrated to us by Abdullah bin Yusuf, who was narrated to us by Malik from Ibn Shihab from Sa'id bin al-Musayyib from Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said

It means: *It has been narrated to us [Abdullah bin Yusuf], it has been narrated to us [Malik], from [Ibn Shihab], from [Sa'id bin Musayyib], from [Abu Hurairah], from the Messenger of Allah, may Allah bless him and grant him peace, he said 'The strong man is not the one who is strong at wrestling, but the strong man is the one who can restrain his lust when he is angry.'* (Narrated by Bukhari).

1. Hadith Quality Analysis

The hadith that reads 'لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ'

It was narrated by Imam Bukhari in his Sahih book through a very strong sanad. The sanad of this hadith consists of Abdullah bin Yusuf, a tsiqah narrator recognised by the scholars; Malik bin Anas, a grand imam and founder of the Maliki school; Ibn Shihab Az-Zuhri, a trusted tabi'in and a leading hadith expert; Said bin Al-Musayyib, one of the senior tabi'in known as experts in fiqh; and Abu Hurairah, a companion of the Prophet who narrated the most hadith. All the narrators in this chain of transmission are tsiqah

(trustworthy) and have a valid history. There are no defects or weaknesses in the chain of transmission, so the chain of transmission of this hadith is considered valid. In terms of the wording, this hadith conveys a clear message in line with Islamic teachings, emphasising that true strength does not lie in physical ability, but in a person's ability to control emotions, especially when angry. With a valid chain of narrators and wording, this hadith is a valid argument for shaping noble character and teaching the importance of self-control.

2. Contextual Analysis of the Hadith

The hadith that reads, 'The strong person is not the one who is good at wrestling, but the strong person is the one who is able to control himself when angry' teaches the true meaning of strength according to Islam. In society, strength is often identified with physical ability or courage in fighting, but the Prophet Muhammad emphasized that true strength is the ability to control emotions, especially when angry. This message is in line with the values of the Qur'an, as in Surat Ali Imran verse 134, which praises those who hold back their anger and forgive mistakes. This hadith is also relevant in a social context, because uncontrolled anger can trigger conflict and damage relationships between individuals. Psychologically, self-control demonstrates emotional maturity which is important for maintaining mental balance and creating inner peace. This hadith is in line with other recommendations of the Prophet Muhammad, such as his saying 'Do not be angry' (Bukhari), which shows the importance of emotional control as the core of noble character. In addition, this hadith has a deep spiritual dimension, because self-control is considered a form of worship to Allah, where a person chooses to seek His pleasure rather than follow his lusts. Thus, this hadith provides an important lesson about the meaning of true strength that benefits individuals and society (Fauzan, 2024).

Hadith about Keeping the Heart from Envy

Uthman bin Shalih Al-Baghdadi has told us, Abu 'Amer has told us, Abdul Malik bin 'Amru has told us, Sulaiman bin Bilal has told us, from Ibrahim bin Abi Usaid, from his grandfather, from Abu Hurairah, from the Prophet (peace and blessings be upon him), he said, 'Indeed, envy consumes goodness as fire consumes wood, or he said, 'Grass.' (Narrated by Abu Dawud).

It means: *It has been narrated to us [Uthman bin Shalih Al Baghdadi] said, it has been narrated to us [Abu Amir] (meaning Abdul Malik bin Amru) said, has told us [Sulaiman bin Bilal] from [Ibrahim bin Abu Asid] from [his grandfather] from [Abu Hurairah], that the Messenger of Allah, may Allah bless him and his family, said, 'Avoid hasad (envy), for hasad can devour goodness as fire devours firewood.'* (Narrated by Abu Daud)

Hadith Quality Analysis

The hadith that reads 'Avoid envy (jealousy), because envy can consume goodness as fire consumes firewood or straw' was narrated by Abu Daud in his book of Sunnah with a sound sanad: Uthman bin Shalih Al Baghdadi, Abu Amir (Abdul Malik bin Amr),

Analysis of the Context of the Hadith

The hadith that reads ‘Avoid envy, because envy can consume goodness as fire consumes firewood or straw’ contains an important message about the dangers of envy. This hadith provides a stern warning that envy is a disease of the heart that can destroy the rewards of goodness that a person has done. The parable used, namely like fire devouring firewood or straw, shows how fast and devastating the adverse impact of this trait can be. The message of this hadith is in line with the Qur'an, as in Surah Al-Falaq verse 5 which instructs Muslims to take refuge from the evil of those who are envious, as well as the story of Iblis who envied Prophet Adam AS. Socially, envy can trigger slander, hostility, and division, thus damaging the harmony of society. Psychologically, envy reflects dissatisfaction with Allah's destiny and can cause stress and loss of peace of mind. This hadith is also in line with other hadiths that allow envy in a positive context, such as envy of people who have knowledge or wealth and use it in the way of Allah. The spiritual message contained is the importance of keeping the heart from envy so that relationships with Allah and others remain good, and the rewards of goodness are maintained. Thus, this hadith provides a profound lesson about the importance of avoiding enviousness in order to create peace of mind and harmony in life (Dalimunthe, 2023).

Hadith About Responding to Sadness and Disappointment

From Uthman bin Abi Shaybah, may Allah be pleased with him, and Ishaq bin Ibrahim, may Allah be pleased with him, he said: The Messenger of Allah, may Allah bless him and grant him peace, said: ‘The Messenger of Allah, may Allah bless him and grant him peace, said: ’The Messenger of Allah, may Allah bless him and grant him peace, said: The Messenger of Allah, may Allah bless him and grant him peace, said: ‘The Messenger of Allah, may Allah bless him and grant him peace, said: ’The Messenger of Allah, may Allah bless him and grant him peace, said: The Messenger of Allah, may Allah bless him and grant him peace, said: ‘The Messenger of Allah, may Allah bless him and grant him peace, said: “From Ibn Abi Talib, may Allah bless him and grant him peace, from the

Prophet, may Allah bless him and grant him peace, he said, "There is not a single soul in this world that is not lifeless." (Narrated by Muslim).

It means: 'Uthman bin Abu Syaibah] and [Zuhair bin Harb] and [Ishaq bin Ibrahim] have told us. [Ishaq said, "He has told us." And the other said, 'Jarir told us, from Al-A'masy, from Ibrahim At Tamimi, from Al Harith bin Suwaid, from Abdullah, he said, "I visited the Messenger of Allah (peace and blessings be upon him) when I was sick, and he said, "Yes, O Messenger of Allah! Your fever is getting worse. ' He replied: 'Indeed, my fever is the same as yours." I said, "May you also receive double reward." He replied, "I hope so!" Then he said: 'No Muslim is afflicted with trials in the form of illness and so on, but Allah Ta'ala erases his sins, like a tree that sheds its leaves.' However, in the hadith of Zuhair, the phrase is not mentioned; Then I touched his body. It was narrated to us [Abu Bakar bin Abi Syaibah], narrated to me [Abu Kuraib], has told me [Abu Mu'awiyah], has told me [Abu Mu'awiyah], and has told us [Muhammad bin Rofi'], has told me [Abdur Razzaq], has told me [Sufyan]; Similarly narrated from other sources, and narrated to us [Ishaq bin Ibrahim], has told us [Isa bin Yunus] and [Yahya bin Abdul Malik bin Abu Ghaniyyah], all from [Al-A'masy] with the sanad Jarir with synonymous wording. In the hadith of Abu Mu'awiyah it is mentioned with the phrase 'Na'am' (yes), by the soul in His hands, I will not become a Muslim on this earth." (Narrated by Muslim)

1. Analysis of the Quality of the Hadith

The hadith narrated by Imam Muslim about sickness as a sinner has a very strong sanad with several mutually supportive lines. The main sanad goes through narrators such as Uthman bin Abu Syaibah, Zuhair bin Harb, and Ishaq bin Ibrahim, all three of whom are known as tsiqah narrators. The hadith is continued by Jarir bin Abdul Hamid, Al-A'masy (Sulaiman bin Mihran), Ibrahim At-Taimi, Al-Harits bin Suwaid, and his companion, Abdullah bin Mas'ud. All the narrators in this chain are tsiqah (trustworthy) and their honesty is recognised by hadith experts. In addition, other supporting chains, such as those from Abu Mu'awiyah, Abdur Razzaq, Sufyan, Isa bin Yunus, and Yahya bin Abdul Malik bin Abi Ghaniyyah, further reinforce the validity of the sanad (chain of narrators) of this hadith. There are no defects or weaknesses in the sanad. In terms of the wording, this hadith is in line with the principle of Islam which emphasises that trials in the form of illness can be a means of atoning for sins, like leaves falling from a tree. This message is in accordance with sharia values and is relevant in building the patience and piety of a Muslim. With a valid and strong chain of transmission, this hadith can be used as valid evidence in Islam.

2. Analysis of the context of the hadith

The hadith reads, مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَ □ طَّ اللَّهُ بِهِ سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ، وَرَفَقَهَا contains a profound message that is relevant to various aspects of a Muslim's life. This Hadith teaches that trials in the form of illness or hardship are not a form of punishment, but a form of Allah's compassion to cleanse His servants from their sins. This provides comfort and motivation for a Muslim to remain patient and sincere in the

face of trials. This message is in line with the principles of the Qur'an, as in Surat Al-Baqarah verses 155-156, which emphasises that patience in the face of calamity will bring great reward from Allah. Socially, this hadith encourages optimism and fortitude in facing calamities, while spiritually, it reminds us that every trial is a means of introspection and self-approach to Allah. Psychologically, this hadith helps a person to accept circumstances more sincerely, reduce stress, and increase inner peace. This hadith is also supported by other similar accounts, such as the words of the Prophet Muhammad, who stated that the smallest misfortune, such as being pricked by a thorn, can erase sins. With this understanding, a Muslim is expected to be able to face the tests of life with patience, sincerity, and full confidence that every difficulty brings wisdom and goodness in the sight of Allah.

Implementation of the Hadith of Spiritual Education in the World of Education

The first hadith analysis is about the ability to control oneself/anger. This hadith emphasises that strength is not the physical ability to defeat others, but the ability to control oneself, especially in situations where anger arises. This shows that self-control is a highly valued quality in Islam. Controlling anger helps prevent impulsive actions that can trigger conflict and damage relationships. This means that by controlling anger, a person contributes to creating peace and harmony in society. The message of this hadith reflects the importance of maintaining good relationships with others. Controlling anger helps create a more positive social environment and helps individuals build better relationships with others. This hadith also shows that spiritual education in Islam includes controlling negative emotions such as anger. By following these teachings, a person becomes closer to Allah and obeys Islamic ethical and moral values. The message of this hadith is also related to patience, which is a highly valued characteristic in Islam. Patience in dealing with situations that can provoke anger is a sign of piety and obedience to Allah. Thus, the important message of this hadith is that controlling anger is the key to better personal development, maintaining peace, and fostering positive relationships with fellow human beings in accordance with Islamic principles.

The second hadith analysed is about the dangers of evil and the importance of guarding the heart. This hadith reminds Muslims of how dangerous hasad (envy) is. Envy is a negative feeling that can damage a person's deeds and actions, just as fire can damage firewood. This shows that envy is a highly undesirable act in Islam, and can destroy the good that a person has done. The message of this hadith highlights that envy not only has an impact on the world, but also on spiritual and moral aspects. Envy can damage a relationship with Allah and corrupt a person's morality. This hadith underlines the importance of guarding the heart from bad feelings. Guarding the heart is an obligation in Islam, and this includes avoiding envy, respecting the successes and gifts of others, and being grateful for what Allah has given. This hadith also teaches Muslims to support and encourage togetherness and kindness. Instead of envying the success of others, Islam encourages its followers to rejoice in the happiness and success of fellow Muslims, as well as to provide support and prayers. Through the message about the dangers of envy,

this hadith also reminds Muslims of the importance of being grateful for the blessings that Allah has bestowed. Being grateful is a way to keep the heart from evil and maintain a healthy relationship with Allah. Thus, this hadith conveys a strong message about the dangers of evil and the importance of guarding the heart from feelings of envy. Envy is a destructive attitude, and Islam teaches its followers to avoid it and keep their hearts clean and full of kindness, gratitude, and compassion.

The third hadith analysis is about how Islam responds to sadness and disappointment. This hadith teaches the importance of resignation and patience when facing sadness and disappointment. A believer is expected to accept this trial patiently and be content with Allah, because Allah can erase their sins through the difficulties they experience. The message of this hadith shows that Allah is Most Forgiving and Merciful. Even in sadness and disappointment, Allah still cares for individuals and provides opportunities for forgiveness and reward with patience and reliance on Him. Islam encourages its followers to see the positive side of every difficulty they experience. Although sadness and disappointment may be difficult, it can be an opportunity for spiritual growth, cleansing of sins, and drawing closer to Allah. Islam also teaches not to complain excessively when facing sadness. Excessive complaints can prevent the acceptance of trials as atonement for sins and a means of drawing closer to God. This hadith emphasises the importance of tawakal (trusting in God) in dealing with sadness. Tawakal is the act of surrendering to the will of God and entrusting oneself completely to Him in overcoming difficulties.

Thus, this hadith conveys the important message that Islam teaches its followers to respond to sadness and disappointment with patience, trust in Allah, and a positive attitude. Sadness is a natural part of life, and Islam provides a strong framework for dealing with it with religious guidance and the hope of Allah's forgiveness and compassion. Based on the three hadith analyses above, namely the hadith about the ability to control oneself/anger, the hadith about the danger of evil and the importance of guarding the heart, and the hadith about how Islam deals with sadness and disappointment, it can be seen that the soul will always grow and develop when connected to its creator. On the contrary, the soul will wither and fade if it is cut off from its creator.

CONCLUSION

Spiritual education is the effort to change, direct, train, guide, and influence the dynamic spiritual elements towards the educational goals aspired to according to Islamic measures. Hadiths on the education of feelings and emotions highlight important aspects of personal and spiritual development. The first hadith emphasizes the importance of controlling anger, as it is the key to better personal development, maintaining peace, and fostering positive relationships with fellow human beings in accordance with Islamic principles. The second hadith focuses on guarding the heart from hasad (envy), which is a destructive attitude. Islam teaches its people to stay away from envy and keep their hearts clean, filled with goodness, gratitude, and compassion. The third hadith addresses responding to sadness and disappointment, teaching that Islam encourages patience, tawakal to Allah,

and a positive attitude. Grief is a natural part of life, and Islam provides a strong framework for dealing with it through religious guidance and hope for Allah's forgiveness and mercy.

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