

## THE VALUES OF AQIDAH AND AKHLAK IN THE BOOK MUKHTASAR ‘ABDILLAH AL-HARARI AL-KAFIL BI ‘ILM AD-DIN AD-DARURI BY SHEIKH ‘ABDILLAH AL-HARARI

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### Abstrak

Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan akidah dan akhlak yang terkandung dalam kitab Mukhtasar ‘Abdillah Al-Harariy Al-Kafil bi ‘Ilm Ad-Din Adh-Dharuriy karya Syekh Abdullah Al-Harariy serta relevansinya terhadap pendidikan Islam kontemporer. Penelitian menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan (library research). Sumber data primer berasal dari kitab Mukhtasar ‘Abdillah Al-Harariy Al-Kafil bi ‘Ilm Ad-Din Adh-Dharuriy, sedangkan data sekunder diperoleh dari buku, jurnal ilmiah, tesis, dan berbagai literatur yang relevan dengan tema penelitian. Analisis data dilakukan melalui teknik analisis isi (content analysis) untuk mengidentifikasi dan menginterpretasikan nilai-nilai pendidikan yang terdapat dalam kitab tersebut. Hasil penelitian menunjukkan bahwa kitab ini memuat nilai-nilai akidah yang mendasar, meliputi pemahaman dua kalimat syahadat, rukun iman, sifat-sifat Allah, serta prinsip-prinsip tauhid yang sesuai dengan ajaran Ahlus Sunnah wal Jama‘ah. Selain itu, kitab ini juga menekankan pentingnya pembentukan akhlakul karimah dalam hubungan manusia dengan Allah, sesama manusia, dan lingkungan. Nilai-nilai yang terkandung di dalamnya memiliki relevansi yang kuat dengan kebutuhan pendidikan Islam saat ini, terutama dalam memperkuat keimanan, membentuk karakter religius, dan membentengi generasi muda dari berbagai tantangan moral dan ideologis di era modern. Oleh karena itu, kitab ini layak dijadikan salah satu rujukan dalam pendidikan akidah dan akhlak.

**Kata Kunci:** Akidah Akhlak, Pendidikan Agama Islam, Teologi Islam

### Abstract

This study aims to analyze the values of religious belief and moral education contained in the book Mukhtasar ‘Abdillah Al-Harariy Al-Kafil bi ‘Ilm Ad-Din Adh-Dharuriy by Sheikh Abdullah Al-Harariy, as well as their relevance to contemporary Islamic education. The study employs a qualitative approach using the library research method. Primary data sources come from the book Mukhtasar ‘Abdillah Al-Harariy Al-Kafil bi ‘Ilm Ad-Din Adh-Dharuriy, while secondary data are obtained from books, scientific journals, theses, and various literature relevant to the research theme. Data analysis was conducted using content analysis to identify and interpret the educational values contained in the book. The research findings indicate that this book contains fundamental doctrinal values, including an understanding of the two testimonies of faith (shahadah), the pillars of faith (rukun al-iman), the attributes of Allah, and the principles of tawhid in accordance with the teachings of Ahlus Sunnah wal Jama‘ah. Furthermore, the book emphasizes the importance of cultivating noble character (akhlakul karimah) in one’s relationship with Allah, fellow human beings, and the environment. The values contained within it are highly relevant to the current needs of Islamic education, particularly in strengthening faith, shaping religious character, and shielding the younger generation from various moral and ideological challenges in the modern era. Therefore, this book is worthy of being used as a reference in the education of faith and moral character.

**Keywords:** Islamic Beliefs and Ethics, Islamic Religious Education, Islamic Theology

## INTRODUCTION

Islamic education fundamentally aims to develop individuals who possess a balance between intellectual, spiritual, and moral dimensions. From an Islamic perspective, the success of education is not solely measured by students' academic achievements but also by the quality of faith and moral character reflected in their daily behavior. Therefore, *aqidah* education occupies a highly fundamental position because it serves as the foundation for the formation of a Muslim's personality. Sound *aqidah* functions as a basis of belief that guides human thought patterns, attitudes, and actions in accordance with Islamic teachings. Without a strong foundation of *aqidah*, the educational process risks losing its value orientation, making it difficult to produce generations characterized by integrity and strong moral values (Indra, 2019; Hidayat, 2025).

The urgency of *aqidah* education has become increasingly evident amid contemporary developments characterized by globalization, advances in information technology, and various social changes that influence the mindset and behavior of younger generations. The phenomena of moral crises, the weakening of spiritual values, and the increasing prevalence of behavioral deviations indicate that strengthening the dimension of faith should be a primary concern in education. In this context, *aqidah* education serves not only as a means of transmitting religious knowledge but also as a process of internalizing the values of *tawhid* that can shape character and provide a clear direction in life for learners. Research indicates that a sound understanding of *aqidah* is closely associated with the development of personality and positive behavior (Afrina & Suryana, 2022; Muslimin, 2013).

Within the Islamic intellectual tradition, discussions concerning *aqidah* have been a central concern of Muslim scholars since the earliest period of Islamic civilization. *Aqidah* is understood as a conviction firmly rooted in the heart without doubt and serves as the foundation of all religious practices. This concept is grounded in the teachings of the Qur'an and Hadith, which emphasize the importance of knowing Allah, understanding His attributes, and affirming all pillars of faith correctly. Allah's command in Qur'an Surah Muhammad (47:19) to know that there is no deity worthy of worship except Allah demonstrates that knowledge of *tawhid* is the foremost priority before fulfilling other religious obligations (Al-Mahalli & As-Suyuthi, 2007). This perspective is further reinforced by Ahl al-Sunnah wa al-Jama'ah scholars such as Abu al-Hasan al-Asy'ari, who regarded the science of *aqidah* as the primary foundation for preserving the purity of Islamic belief (Al-Asy'ari, 2020).

Numerous classical and contemporary works have been composed by Muslim scholars to facilitate a systematic understanding of *aqidah* among Muslims. Among these are *Al-Ibanah 'an Ushul al-Diyanah* by Al-Asy'ari, *Al-Farq Bayn al-Firaq* by Al-Baghdadi, *Tuhfat al-Murid 'ala Jawharat al-Tawhid* by Al-Bajuri, and various other treatises on *tawhid* that have become important references in Islamic education. The existence of these works demonstrates that *aqidah* education is not merely viewed as a theological discipline but also as an instrument for nurturing the moral and ethical character of Muslim communities. Consequently, the study of scholarly

works on aqidah remains highly relevant in addressing the challenges faced by contemporary Islamic education.

One work that deserves particular scholarly attention is *Mukhtashar 'Abdillab al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy* by Shaykh Abdullah al-Harariy. This book was compiled as a concise guide to the essential religious knowledge that every accountable Muslim (mukallaf) is obliged to know, covering aspects of faith, worship, and morality. Its concise yet systematic presentation makes it accessible to a wide range of readers. Shaykh Abdullah al-Harariy is recognized as a prominent Ahl al-Sunnah wa al-Jama'ah scholar who devoted significant attention to preserving the purity of Islamic creed and strengthening religious understanding based on the Qur'an, Hadith, and the intellectual heritage of earlier Muslim scholars (Al-Harariy, 2012). Therefore, the book functions not only as a source of religious knowledge but also as an educational medium aimed at cultivating faith and moral character.

Substantively, *Mukhtashar 'Abdillab al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy* contains fundamental discussions related to aqidah education, including the meaning of the two declarations of faith (shahadah), the necessary attributes of Allah, the concept of divine decree (qadar), belief in prophets and messengers, and other foundational principles of Islam. These subjects constitute essential knowledge that every Muslim must understand in order to establish sound belief. Furthermore, the book contains educational values that have the potential to foster religious character, enhance spiritual awareness, and strengthen the relationship between human beings and Allah as well as with fellow human beings. These values are highly relevant to the objectives of Islamic education, which emphasize the formation of *insan kamil*—individuals who are faithful, pious, and possess noble character (Umam, 2022).

Although studies on the values of aqidah education have been widely conducted, most previous research has focused on other classical works such as *'Umdah al-Raghib*, *Sullam al-Tawfiq*, and *Ash-Shirath al-Mustaqim*. Research conducted by Zainuddin (2019), Khairuddin (2020), and Hasibuan (2022) demonstrated that these texts contain various values of aqidah and moral education relevant to the character formation of learners. However, studies specifically examining the values of aqidah education in *Mukhtashar 'Abdillab al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy* remain relatively limited. This is noteworthy because the book possesses distinctive characteristics, having been designed as a guide to essential religious knowledge intended to fulfill the fundamental educational needs of Muslims.

Based on this condition, a research gap exists that necessitates a more in-depth investigation of the aqidah educational values contained within this work. An analysis of this book is important for identifying the concepts of aqidah education developed by Shaykh Abdullah al-Harariy and examining their relevance to the needs of contemporary Islamic education. Amid the increasingly complex challenges of modernity, aqidah education requires references that not only possess strong scholarly legitimacy but also address the character-building needs of contemporary Muslim generations.

The novelty of this study lies in its specific focus on uncovering the values of aqidah education embedded in *Mukhtashar 'Abdillab al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy* and analyzing their relevance to strengthening aqidah education in the modern era. This research not only describes the content of the text but also seeks to construct the educational meanings contained within it as a foundation for the development of contemporary Islamic education. Accordingly, the findings are expected to contribute theoretically to the advancement of Islamic educational studies, particularly in the field of aqidah education, while also serving as a practical reference for educators, educational institutions, and communities in internalizing the values of faith among younger generations. Through this study, *Mukhtashar 'Abdillab al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy* is expected to be understood not merely as a classical religious text but also as an educational resource that remains relevant for fostering strong Muslim character and identity amid the dynamics of modern life.

## **METHOD**

This study employed a qualitative research approach using content analysis as its primary analytical framework. Qualitative research is particularly suitable for examining meanings, values, concepts, and messages embedded within textual sources because it emphasizes interpretative understanding rather than statistical measurement or numerical quantification (Hardani et al., 2020). Content analysis was selected because the focus of the study was to identify, interpret, and describe the values of aqidah education contained in *Mukhtashar 'Abdillab al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy* authored by Shaykh Abdullah al-Harariy. This approach enables researchers to explore educational meanings systematically and comprehensively within written documents while maintaining sensitivity to the religious, educational, and socio-cultural contexts surrounding the text. Furthermore, qualitative inquiry seeks to understand ideas, narratives, and human experiences through in-depth interpretation, thereby allowing the researcher to uncover the underlying educational messages contained in the studied text (Shakouri, 2014).

The research was conducted through a library research design, considering that the primary object of investigation was a classical Islamic text. Library research is an appropriate method for studies that rely on documentary sources and scholarly literature as the principal basis for data collection and analysis. According to Zaim (2014), library research plays a crucial role in identifying existing scholarly discussions, tracing relevant sources, and establishing a theoretical foundation for a particular research topic. The primary data source of this study was *Mukhtashar 'Abdillab al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy*, which served as the central text for analysis. Secondary data were obtained from supporting literature related to Islamic creed, moral education, and Ahl al-Sunnah wa al-Jama'ah scholarship, including *Al-Qawl al-Jaliyy* by Muhammad ibn Nazih al-Ramthuniyy, *Sullam al-Tawfiq* by Abdullah ibn Husayn ibn Thahir al-'Alawi al-Hadhrami, *Nur Ash-Shirath Al-Mustaqim* by Samir ibn Sami al-Qadhi, as well as relevant journal articles, books, and previous research discussing aqidah education.

Data collection was conducted through an intensive literature review process. The researcher first identified and selected relevant sources discussing aqidah education and Islamic educational values. Subsequently, the primary text was examined repeatedly to identify passages, concepts, and educational messages related to aqidah. Supporting references were then reviewed to enrich interpretation and provide comparative perspectives. All relevant findings were documented, categorized, and organized according to thematic patterns that emerged from the text. This procedure ensured a systematic exploration of the educational values embedded within the kitab while maintaining consistency between the primary and secondary sources (Syaukani, 2017).

The collected data were analyzed using content analysis techniques. This method involved identifying significant textual units, classifying them into thematic categories, interpreting their meanings, and relating them to contemporary Islamic educational discourse. Content analysis allows researchers to uncover explicit and implicit meanings contained within documents and to understand the relationships among concepts, values, and educational objectives (Zaim, 2014). To ensure the trustworthiness of the findings, source triangulation was employed by comparing information from the primary text with supporting literature and previous studies. The researcher also conducted repeated readings and cross-checking procedures to verify interpretations and achieve data saturation. Through these procedures, the study sought to produce valid, credible, and academically rigorous findings regarding the values of aqidah education contained in *Mukhtashar 'Abdillah al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy*.

## **RESULTS AND DISCUSSIONS**

### **Biografi Syekh Abdullah Al-Harariy**

This study employed a qualitative approach using content analysis to examine the values of aqidah education contained in *Mukhtashar 'Abdillah al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy* by Shaykh Abdullah al-Harariy. Qualitative research is appropriate for investigating meanings, concepts, values, and educational messages embedded within texts because it emphasizes interpretation and understanding rather than statistical measurement (Hardani et al., 2020). Content analysis was selected because the study focused on identifying and interpreting educational values systematically from a classical Islamic text. This approach enables researchers to explore both explicit and implicit meanings while understanding the broader educational and theological context of the work. Furthermore, qualitative inquiry seeks to uncover the significance of narratives, ideas, and human experiences represented within a text through in-depth interpretation (Shakouri, 2014).

The study was conducted through a library research design since the primary object of investigation was a written document. Library research is essential for examining scholarly literature, tracing theoretical foundations, and reviewing previous studies relevant to a research topic (Zaim, 2014). The primary data source consisted of *Mukhtashar 'Abdillah al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy*, while secondary data were obtained from books, journal articles, and classical Islamic texts

discussing aqidah, moral education, and Islamic educational values, including *Al-Qawl al-Jaliyy*, *Sullam al-Tawfiq*, and *Nur Ash-Shirath Al-Mustaqim*.

Data collection was carried out through intensive literature review, repeated reading, note-taking, classification of relevant passages, and documentation of themes related to aqidah education. The collected data were subsequently analyzed using content analysis techniques by identifying key concepts, categorizing educational values, interpreting their meanings, and relating them to contemporary Islamic educational discourse (Zaim, 2014). To ensure the credibility and trustworthiness of the findings, source triangulation was employed by comparing information derived from the primary text with supporting references and previous studies. Repeated examination and verification of data were also conducted to strengthen the validity of interpretations and ensure consistency in the research findings (Syaukani, 2017).

### **The Educational Values of Aqidah in the Book Mukhtasar 'Abdillah al-Harariy al-Kafil bi 'Ilm ad-Din ad-Dharuriy**

This study employed a qualitative approach using content analysis to examine the values of aqidah education contained in *Mukhtashar 'Abdillah al-Harariy al-Kafil bi 'Ilm al-Din ad-Dharuriy* by Shaykh Abdullah al-Harariy. A qualitative approach was selected because the primary objective of the research was not to measure variables statistically but to understand, interpret, and describe the meanings, concepts, and educational values embedded within a religious text. Qualitative research enables researchers to explore phenomena in depth through interpretative analysis, particularly when investigating ideas, beliefs, narratives, and social meanings contained in documentary sources (Hardani et al., 2020). In addition, qualitative inquiry seeks to understand the substance of human thought and experience represented in texts and narratives, allowing researchers to uncover educational messages and values that may not be immediately visible through quantitative methods (Shakouri, 2014).

The study was designed as library research because the primary object of investigation was a classical Islamic text. Library research is particularly appropriate for studies that focus on written sources, scholarly works, and documentary materials as the main basis for data collection and analysis. Through this approach, researchers are able to examine relevant literature systematically, identify existing scholarly discussions, and establish a strong theoretical foundation for interpreting research findings (Zaim, 2014). The use of library research also allows for a comprehensive exploration of the intellectual tradition surrounding aqidah education and its role in shaping Islamic educational thought.

The primary data source of this study was *Mukhtashar 'Abdillah al-Harariy al-Kafil bi 'Ilm al-Din ad-Dharuriy*, a work authored by Shaykh Abdullah al-Harariy that presents essential Islamic teachings concerning faith, worship, and morality. The selection of this text was based on its substantive discussion of foundational Islamic beliefs and its relevance to the development of aqidah education. As a concise guide to essential religious knowledge, the book provides important insights into the principles of Islamic creed and their educational implications. Since aqidah serves as the foundation of Islamic personality and moral development, examining its educational values

contributes significantly to understanding how Islamic education seeks to cultivate faith, character, and spiritual awareness among Muslims (Indra, 2019; Umam, 2022).

To enrich the analysis and strengthen the interpretation of the primary text, secondary data were collected from various classical and contemporary sources related to aqidah and Islamic education. These sources included *Al-Qawl al-Jalīyy* by Muhammad ibn Nazih al-Ramthuniyy, *Sullam al-Tamfiq* by Abdullah ibn Husayn ibn Thahir al-‘Alawi al-Hadhrami, *Nur Ash-Shirath Al-Mustaqim* by Samir ibn Sami al-Qadhi, as well as scholarly books, journal articles, and previous studies discussing aqidah education, moral development, and Islamic educational values. The use of multiple references enabled the researcher to compare perspectives, identify conceptual similarities and differences, and situate the findings within broader discussions of Islamic educational scholarship. Furthermore, classical theological works such as *Al-Ibanah ‘an Ushul al-Diyanah* by Al-Asy‘ari (2020) and *Tuhfat al-Murid ‘ala Jamharat al-Tawhid* by Al-Bajuri (2020) were utilized to provide additional conceptual clarification concerning the principles of Islamic creed.

Data collection was conducted through a systematic literature review process. Initially, the researcher identified and selected relevant references related to aqidah education and Islamic educational values. Subsequently, the primary text was read repeatedly and intensively to identify passages, themes, and concepts associated with educational values. Important statements and discussions related to faith, belief, moral conduct, and character formation were documented and classified according to their thematic relevance. Supporting literature was then examined to provide contextual understanding and strengthen the interpretation of the identified themes. This process allowed the researcher to obtain a comprehensive understanding of the educational messages embedded within the text while maintaining consistency between primary and secondary sources (Syaukani, 2017).

The collected data were analyzed using content analysis techniques. Content analysis is a systematic method for examining written documents by identifying significant textual units, classifying them into categories, interpreting their meanings, and drawing conclusions based on recurring patterns and themes. Through this technique, the researcher sought to uncover both explicit and implicit educational values contained in the text and to explain their relevance to contemporary Islamic education. The analysis focused on identifying values related to tawhid, faith, spiritual awareness, moral responsibility, obedience to Allah, and character development. These themes were subsequently interpreted within the broader framework of Islamic educational objectives, which emphasize the formation of faithful, pious, and morally upright individuals (Afrina & Suryana, 2022; Hidayat, 2025).

To ensure the credibility and trustworthiness of the findings, source triangulation was employed as a data validation strategy. This process involved comparing information obtained from the primary text with supporting literature, classical references, and previous scholarly studies. Repeated reading, cross-checking, and verification of textual interpretations were also conducted to minimize researcher bias and strengthen analytical consistency. Through these procedures, the study sought to produce valid, reliable, and academically rigorous findings concerning the values of aqidah

education contained in *Mukhtashar 'Abdillah al-Harariy al-Kafil bi 'Ilm al-Din al-Dharuriy*. Consequently, the research provides a comprehensive understanding of how the text contributes to the development of Islamic educational thought and the cultivation of faith-based character in contemporary Muslim society.

### **The Values of Faith Education in the 13 (Thirteen) Attributes of Allah Ta'ala**

The concept of the obligatory attributes of Allah Ta'ala, as recognized within the tradition of Ahl al-Sunnah wa al-Jama'ah, occupies a central position in Islamic creed (aqidah) education. Classical and later Muslim theologians formulated thirteen essential attributes that every legally accountable Muslim (mukallaf) is required to know and affirm: Al-Wujud (Existence), Al-Qidam (Pre-Eternity), Al-Baqa' (Everlastingness), Al-Mukhalafah lil Hawadith (Dissimilarity to Created Things), Al-Qiyam bi An-Nafs (Self-Subsistence), Al-Wahdaniyyah (Oneness), Al-Qudrah (Omnipotence), Al-Iradah (Divine Will), Al-'Ilmu (Omniscience), Al-Hayah (Life), As-Sama' (Hearing), Al-Bashar (Sight), and Al-Kalam (Speech). Knowledge of these attributes extends beyond the mere mastery of theological concepts; it serves as a foundation for cultivating firm faith, religious character, and profound spiritual awareness in the life of a Muslim. Aqidah education grounded in the understanding of Allah's attributes aims to instill a correct conception of divinity so that learners develop a worldview firmly rooted in tawhid (Islamic monotheism) (Al-Juwayni, 2000; Al-Sanus, 2011).

The attribute of Al-Wujud teaches that Allah truly exists without being preceded by nonexistence and without requiring a creator to bring Him into existence. Allah's existence is absolute and independent, unlike all created beings whose existence depends entirely upon Him. The educational value embedded in this attribute lies in nurturing a strong conviction regarding Allah's existence as the Creator of the universe. Awareness that the orderly and harmonious cosmos serves as evidence of Allah's existence encourages learners to develop both rational and spiritual faith. This understanding is consistent with Allah's statement in Surah Al-Hadid (57:3), which describes Him as the First and the Last. Aqidah education through the attribute of Al-Wujud also cultivates humility, as human beings recognize that their existence is wholly dependent upon Allah.

The attribute of Al-Qidam affirms that Allah exists without beginning. He existed before time, space, place, and all created beings came into existence. The educational value derived from this attribute is the formation of an understanding that Allah is not bound by temporal or spatial dimensions as creation is. Such understanding generates reverence and glorification of Allah because only He possesses absolute perfection. Aqidah education based on Al-Qidam also teaches learners to acknowledge the limitations of human reason in comprehending the reality of divinity and encourages humility before Allah's greatness (Al-Ghazali, 2004).

Similarly, Al-Baqa' signifies that Allah is Eternal and will never cease to exist. Everything other than Allah is subject to perishing unless Allah wills otherwise. The educational significance of this attribute lies in fostering awareness of the transient nature of worldly life and the permanence of the Hereafter. Such understanding encourages learners not to regard worldly life as the ultimate objective but rather as a means of attaining eternal success. Awareness of Allah's everlasting nature

also strengthens devotion because believers realize that only Allah remains as the ultimate and unfailing source of dependence.

The attribute of *Al-Mukhalafah lil Hawadith* teaches that Allah is entirely unlike His creation in His Essence, Attributes, and Actions. He is not a physical body, does not occupy space, and does not share any characteristics with created beings. The educational value of this attribute is the development of a creed free from anthropomorphism or any tendency to liken Allah to creation. Learners are guided to understand that Allah is absolutely transcendent and free from all imperfections and limitations. Allah's statement in Surah Ash-Shura (42:11), "There is nothing whatsoever like unto Him," serves as the principal foundation for establishing a pure understanding of tawhid.

*Al-Qiyam bi An-Nafs* explains that Allah is completely independent and self-sufficient. All creatures depend upon Him, whereas He is in no need of any of His creation. The educational value of this attribute is the cultivation of spiritual independence and the awareness that human beings must always rely upon Allah in every aspect of life. Furthermore, this attribute teaches that human worship benefits human beings themselves rather than Allah, as emphasized in Surah Ali 'Imran (3:97).

The attribute of *Al-Wahdaniyyah* emphasizes Allah's absolute oneness in His Essence, Attributes, and Actions. He has no partner and no equal. The educational value contained in this attribute is the establishment of tawhid as the foundation of all Islamic teachings. Understanding Allah's oneness shapes individuals who are consistent in worship, avoid shirk (associating partners with Allah), and place Allah as the ultimate purpose behind every activity. This concept also nurtures moral integrity because learners realize that all their actions are accountable before the One and Only God.

*Al-Qudrah* demonstrates that Allah possesses absolute power over everything that is rationally possible. Nothing can weaken or limit His power. The educational value of this attribute includes fostering optimism, perseverance, and confidence that all success and failure occur within Allah's decree and authority. This understanding motivates learners to strive diligently while simultaneously placing their trust in Allah. Allah's statement in Surah Al-Ma'idah (5:120) affirms that He is Powerful over all things.

The attribute of *Al-Iradah* teaches that everything occurs according to Allah's will. No event takes place outside His divine decree. The educational value of this attribute lies in cultivating patience, sincerity, and acceptance of Allah's decisions. Learners are taught that human effort must be accompanied by the realization that ultimate outcomes remain within Allah's will. Such understanding strengthens spiritual resilience and protects individuals from despair when confronted with life's challenges.

*Al-'Ilmu* affirms that Allah possesses unlimited and eternal knowledge. His knowledge is pre-eternal and does not increase or decrease. The educational significance of this attribute is the encouragement to pursue knowledge while recognizing the limitations of human understanding.

Awareness that Allah knows all things inspires honesty, responsibility, and self-accountability (*muraqabah*). Allah states in Surah At-Talaq (65:12) that His knowledge encompasses everything.

Al-Hayah teaches that Allah is Ever-Living with a perfect life that is not dependent upon spirit, blood, or biological processes. The educational value derived from this attribute is the conviction that Allah continuously governs and sustains all creation. This awareness nurtures a sense of security, optimism, and spiritual reliance upon Allah when facing life's difficulties.

The attribute of As-Sama' indicates that Allah hears all sounds, whether loud or subtle. No whisper escapes His hearing. The educational value of this attribute lies in cultivating caution in speech, guarding one's tongue, and increasing supplication. Learners understand that every word they utter is known to Allah, encouraging honesty, politeness, and responsible communication.

Al-Bashar teaches that Allah sees all creatures and every action they perform. His sight does not depend upon physical organs as human sight does. The educational significance of this attribute is the development of the consciousness of *ihsan*—worshipping Allah as though one sees Him while realizing that He always sees every human action. This awareness becomes a crucial foundation for developing discipline, honesty, and responsibility.

Finally, Al-Kalam affirms that Allah possesses eternal speech that does not resemble human speech. Through this attribute, Allah conveys commands, prohibitions, promises, and warnings to His servants. The educational value embedded in this attribute is the importance of accepting divine revelation as the primary source of guidance. The Qur'an, as the Speech of Allah, serves as the foundation for Islamic morality, ethics, and civilization. Through understanding Al-Kalam, learners develop profound respect for the Qur'an and regard it as the principal guide for thought, attitude, and behavior.

Overall, the thirteen obligatory attributes of Allah Ta'ala embody fundamental values of *aqidah* education that contribute significantly to the formation of a Muslim personality. Understanding these attributes strengthens not only religious cognition but also the affective and behavioral dimensions of faith, reflected in piety, honesty, responsibility, patience, optimism, and complete submission to Allah. Therefore, teaching the obligatory attributes of Allah should remain an essential component of Islamic education, serving as a foundational framework for nurturing students' character, spirituality, and commitment to the values of *tawhid*.

### **The Relevance of the Values of *Aqidah* Education in the Book *Mukhtasar 'Abdillah al-Harariy al-Kafil bi 'Ilm ad-Din ad-Dharuriy***

The values of *aqidah* education contained in *Mukhtasar 'Abdillah al-Harariy al-Kafil bi 'Ilm ad-Din ad-Dharuriy* remain highly relevant to contemporary Islamic education, particularly in responding to the challenges of modernization, globalization, and digitalization. Modern society is characterized by rapid technological advancement that has transformed nearly every aspect of human life, including education, communication, culture, and social interaction. While these developments provide numerous opportunities for intellectual growth and access to information, they also introduce various ideological, moral, and spiritual challenges that can influence the beliefs and values of Muslim individuals, especially younger generations. Consequently, strengthening *aqidah* education has

become increasingly important as a means of preserving Islamic identity and guiding Muslims in navigating the complexities of modern life (Al-Attas, 1995; Al-Ghazali, 2004).

The contemporary era is largely influenced by global cultural trends that often originate from Western civilization, whose scientific and technological advancements have shaped modern educational paradigms and social values worldwide. Although many aspects of modernization contribute positively to human progress, certain ideological currents may conflict with Islamic teachings and create confusion regarding religious beliefs and moral standards. In such circumstances, aqidah education serves as a protective framework that enables Muslims to evaluate new ideas critically while remaining firmly committed to the principles of Islamic faith. A strong theological foundation helps individuals distinguish between beneficial developments and influences that may undermine their religious convictions and spiritual well-being.

Within this context, the teachings presented in *Mukhtasar 'Abdillah al-Harariy al-Kafil bi 'Ilm ad-Din ad-Dharuriy* offer a systematic and accessible presentation of essential Islamic beliefs. The book emphasizes fundamental doctrinal principles derived from the Qur'an and the Sunnah, providing learners with a clear understanding of the nature of Allah, the foundations of faith, and the obligations of every Muslim. Such knowledge is particularly significant in an age where information is abundant but not always accurate or aligned with authentic Islamic teachings. By studying these foundational concepts, students are equipped with the intellectual and spiritual tools necessary to safeguard their faith and respond wisely to contemporary challenges.

The relevance of this work to modern aqidah education also lies in its contribution to character formation. The understanding of Allah's attributes, divine wisdom, and human responsibility before God nurtures qualities such as sincerity, humility, honesty, discipline, patience, and reliance upon Allah. These virtues are essential for developing balanced individuals who are capable of engaging constructively with modern society while maintaining strong religious commitments. Aqidah education, therefore, is not limited to theoretical knowledge but extends to the cultivation of ethical behavior and spiritual consciousness in everyday life.

Furthermore, the book supports the fulfillment of *fard 'ayn* knowledge, namely the essential religious knowledge that every Muslim is obligated to learn. Through the study of fundamental beliefs, learners gain a deeper awareness of their relationship with Allah and their responsibilities as believers. This understanding strengthens their commitment to worship, moral conduct, and lifelong learning. It also encourages vigilance against ideas, practices, or influences that may weaken faith or lead to theological deviations.

Overall, the values of aqidah education contained in *Mukhtasar 'Abdillah al-Harariy al-Kafil bi 'Ilm ad-Din ad-Dharuriy* remain highly relevant in the contemporary world. The book provides a comprehensive foundation for strengthening faith, developing moral character, and fostering spiritual resilience amid the challenges of globalization and technological change. By grounding learners in authentic Islamic teachings, it contributes significantly to the formation of Muslims who are intellectually informed, spiritually conscious, and firmly committed to the principles of tawhid.

Therefore, its teachings continue to serve as an important resource for contemporary Islamic education and the preservation of sound Islamic belief in modern society.

## CONCLUSIONS

This study shows that the book *Mukhtasar 'Abdillab al-Harariy al-Kafil bi 'Ilm ad-Din ad-Dharuriy* contains fundamental values of religious education that are essential to the development of a Muslim's faith. These values include an understanding of the two testimonies of faith (shahadah), familiarity with the thirteen obligatory attributes of Allah Ta'ala, belief in the perfection of Allah's names and attributes, His Oneness, and the conviction that Allah is All-Powerful and unlike any of His creatures. This material serves as a theological foundation that shapes students' religious mindset, attitudes, and behavior in accordance with the principles of Tawhid as upheld by Ahlussunnah wal Jama'ah. The research findings also indicate that the values of religious education in this book are highly relevant to the needs of contemporary Islamic education. Amid the challenges of modernization, globalization, and the development of digital technology—which have the potential to influence the religious understanding of the younger generation—strengthening faith has become an increasingly important need. The material contained in this book can serve as a reference for building spiritual awareness, strengthening Islamic identity, and shielding students from various ideas and behaviors that contradict Islamic teachings. Thus, the book *Mukhtasar 'Abdillab al-Harariy al-Kafil bi 'Ilm ad-Dharuriy* is not only relevant as a source for studying classical Islamic creed but also makes a significant contribution to supporting the development of Islamic education focused on character building, strengthening faith, and internalizing the values of tawhid in the lives of students in the modern era.

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