

ANALYSIS OF THE VALUES OF FAITH EDUCATION IN THE BOOK AL-QAULUL JALIYY BY SHEIKH ABDULLAH AL-HARARIY

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Abstract

This article examines the values of Islamic creed ('aqidah) education contained in the book Al-Qaulul Jaliyy and their relevance to creed education in the modern era. Al-Qaulul Jaliyy is a commentary (sharh) written based on the Mukhtashar by Shaykh 'Abdillāh al-Harariyy and covers major themes including tawhīd, fiqh, and akhlāq. This study employs a qualitative approach using library research, in which data are obtained through textual analysis of the book and relevant supporting sources. The findings indicate that the values of creed education in Al-Qaulul Jaliyy, particularly the discussion of the meaning of the two testimonies of faith (shahādatayn), riddah (apostasy), and the principles of creed, have strong relevance to Islamic creed education at the level of Islamic educational institutions. These values play an important role in developing a solid understanding of faith and in protecting students from various forms of creed deviation in the modern era.

Keywords: Analysis, Values, Education, Creed, Book, Al-Qaulul Jaliyy

INTRODUCTION

Faith is the main foundation in Islamic teachings that serves as a foothold for all religious activities of a Muslim. The correct understanding of the faith is the key to forming a personality and attitude of life in accordance with Islamic teachings and avoiding deviations from beliefs (Arifin, 2019: 12-15). Therefore, faith education has a very important urgency in the process of fostering faith and piety of the young generation of Muslims. In the context of contemporary Islamic education, various challenges arise due to the development of global thinking, digital media, and modernization which often affect the mindset of Muslims, especially the younger generation (Azra, 2017: 21-24). This condition requires the strengthening of authentic, systematic learning resources, and refers to trusted scholars in maintaining the purity of the Ahlussunnah wal Jama'ah faith. One of the works of scholars who have contributed to the education of the faith is the book Al-Qaulul Jaliyy by Sheikh Abdullah al-Harariy, who is widely known as a scholar who is consistent in purifying the faith based on the teachings of salaf scholars (Harariy, 2010: 5-6).

The book Al-Qaulul Jaliyy contains a concise and concise explanation of the creed but still based on scientific evidence and arguments. The values of faith education in it are relevant to be used as a reference in strengthening the understanding of the younger generation on the principles of faith (Hidayat, 2020: 148-150). However, there is still a lack of academic studies that specifically analyze the value of religious education in this book and its relevance to the needs of Islamic education today (Nata, 2018: 55-58). On the other hand, the study of the values of faith in various books has been researched by a number of researchers, such as Nurhalimah et al. (Rangkuti et al., 2022) and Nur Qomari (2022). Thus, to fill the research gap in this field as well as a step in exploring the treasures of the turats (yellow book), the researcher views the importance of conducting research on the book Al-Qaulul Jaliyy by Sheikh Abdullah Al-harary, considering that this book is included in an important work and recommended to be studied in the learning of faith.

The purpose of this research is to identify the values of faith education contained in the book and analyze its relevance to the life of Islamic education in the current era. Theoretically, this research is expected to contribute to the development of religious education studies. Practically, the results of this research are expected to be a reference for educators in integrating the values of faith sourced from the book of turats in the learning process. Previous research by Mariah Ulfa. 2017, also examines the Educational Values of Faith and Morals in the story of the Prophet Yusuf 'Alaiyhissalaam. The values of faith education in the story of the prophet Yusuf 'Alaiyhissalaam are the

imprinting of a very strong faith in the person of the prophet Yusuf wherever he is. The values of moral education in the story of the prophet Yusuf 'Alaiyhissalaam are divided into three types, namely: Morality to Allah includes maintaining personal purity (iffah), gratitude, patience, and honesty. Morality towards fellow human beings includes morality towards parents, brothers, and employers. Morals to the environment include preserving nature and utilizing it. Furthermore, the application of the educational values of faith and morals in the story of the prophet Yusuf 'Alaiyhissalaam so that it can be applied is by imitating the stories of the prophet Yusuf 'Alaiyhissalaam (Mariah Ulfa, 2017: 88)

Then Nurhalimah et al., also studied the "Values of Faith Education in the Book of Al Barzanji" by Shaykh Ja'far Al Barzanji revealed that this book contains the values of faith such as belief in Allah, angels, the Prophet, and the concept of Nur Muhammad. This concept of content forms faith in Allah, introduces the figure of the Prophet of Allah, his family, friends, and his struggle in upholding Islam. The book of Al-Barzanji also encourages the people to remember the birth of the Prophet, understand the process of revelation, and praise the Prophet. The implication is that this book can be used as a medium for internalizing the values of faith as well as preserving Islamic culture in the celebration of religious holidays (Rangkuti et al., 2022: 127). In another study, Nur Qomari examines the values of monotheistic education through the study of the book Aqidah al Awam by Sayyid Ahmad Al-Marzuqi. In his research, it was explained that the book 'Aqīdah al-'Awām by Sayyid Ahmad al-Marzuki contains the values of monotheism which includes two main aspects. The first is the Divine value, which includes faith in Allah, the angels, the books, the apostles, the last days, as well as qada and qadar, which are also strengthened by values. The second is the value of Insaniyah, which is reflected in the teachings on the importance of silaturrahim, ukhuwah, equality, justice, tawaduk, and trust (Nur Qomari, 2022:88).

Books Al-Qaulul Jaliyy The work of Sheikh Abdullah Al-harary has also been studied in previous research by Novira Aulia (2025), the similarity of the research lies in the same object of study, while the difference lies in the focus of the discussion, where Novira Aulia's research examines morals, while this research focuses on the aspect of faith (Aulia & Fattah, 2025). Meanwhile, in this study, it is explained that the book Al-Qaulul Jaliyy is very suitable as teaching material in Islamic educational institutions because it is in accordance with learning outcomes in the national curriculum (Directorate of Madrasah KSKK & Directorate General of Islamic Education, 2022). The implementation of the values of faith education in the book of Al-Qaulul Jaliyy in today's education is very important to be applied, because in the book of Al-Qaulul Jaliyy students can learn and know in detail what are the values of faith that must be known by them, so that after learning the values of faith in the book of Al-Qaulul Jaliyy Students can understand and can practice with sincerity, and students have completed the obligations that must be learned by them regarding religious education. Based on the Qur'an, hadith, and explanations of the scholars of Ahlussunnah wal Jamaah, this book has great authority and relevance in religious education. With a light but weighty delivery method, Al-Qaulul Jaliyy is an important reference in forming a straight, deep, and easy-to-understand creed at various levels of education.

METHOD

This research applies a qualitative descriptive method with a library research approach. The selection of this approach is based on the focus of research that emphasizes the study of texts and literature related to faith education, especially those contained in the book Al-Qaulul Jaliyy. The main source of data in this study is the book Al-Qaulul Jaliyy by Sheikh Abdullah al-Harariy. In addition, supporting data sources in the form of Islamic books, scientific articles, and other references that have relevance to the subject of study are also used. The data collection technique is carried out through documentation studies with steps including searching for appropriate literature, selecting sources based on the level of credibility and topic suitability, recording important information in a structured manner, and grouping data for further analysis purposes (Sugiyono, 2016). The data that has been collected is then analyzed using content analysis to explore the meaning, message, and content of religious education values in more depth in the text. In the analysis process, this research is based on the theoretical framework of Islamic education, especially the concept of faith education which focuses on the principle of the pillars of faith and the urgency of instilling faith in the formation of students' character. This theoretical framework plays a role in interpreting the relevance and contribution of the book Al-Qaulul Jaliyy to the strengthening of religious education in the current era.

RESULTS AND DISCUSSION

Brief Biography of the Author of the Book of Al-Qaulul Jaliyy and Description of the Book of Al-Qaulul Jaliyy

Sheikh Abdullah al-Harariy is known as the founder of the al-Ahbasy Tarekat. This prominent cleric from Lebanon has a lineage from the Harariy ethnicity. The name of the tribe refers to the Harar region of Ethiopia, which

is famous as the City of the Wali (Madinat al-Awliya'). Born in 1910 AD/1328 H, from a young age he has shown his intelligence. At the age of seven, he had completed the memorization of the Qur'an 30 juz. His interest in the science of hadith grew rapidly, until he was able to memorize six main hadith books (Kutubus Sittah) complete with his sanad. In the process of pursuing knowledge, Abdullah continues to expand his knowledge while remaining focused on his field of expertise. Although he adheres to the Shafi'i School in fiqh, he still studies the views of other schools within the scope of Ahlus Sunnah wal Jama'ah. His scientific journey brought him together with many teachers. In the field of jurisprudence, he studied with Shaykh Muhammad Abdul Salam al-Harari, Shaykh Muhammad Umar Jama'i al-Harari, and Shaykh Muhammad Rasyad al-Habasyi (Cahyati & Paralihan, 2025: 834).

When traveling to the Arabian Peninsula, he studied the Qur'an from well-known experts, including Sheikh Ahmad Abdul Muttalib al-Jabruty, Sheikh Dawud al-Jabruty al-Qari, and Sheikh Muqri Mahmud Faiz ad-Dair. The first name is even known as one of the oldest figures in the field of qiraat in the Grand Mosque at that time. In Madinah al-Munawwarah, he learned hadith from muhaddits, such as Shaykh Muhammad bin Ali ash-Shiddiq and Shaykh Ibrahim al-Khattani. During his stay in the city, he diligently studied at Maktabah Arif Hikmat and Maktabah al-Mahmudiyah. It is even narrated that he almost memorized all the books contained in the two libraries. After leaving the Holy Land, he continued his journey to Baitul Maqdis and then planned to go to the region of Sham to gain knowledge from Shaykh Badruddin al-Hasani. However, before he arrived, the cleric had passed away. Sheikh Abdullah then settled in Damascus and became known to the public as a preacher and religious teacher. The knowledge assembly that he held was always filled with worshippers. During that time, he actively traveled to various cities in Syria, such as Beirut, Himsh, Hamah, and Halab (Aleppo), to spread da'wah without strings attached.

In 1950 AD/1370 H, he emigrated to Beirut, Lebanon, when he was 45 years old. Beirut's clerics, including Sheikh Taufiq al-Hibry, welcomed his arrival warmly. From then on, Beirut became his residence until the end of his life. When al-Azhar University began to open several branches in various Islamic countries in the 1960s, the name of Sheikh Abdullah became increasingly known. In 1969 AD, the rector of al-Azhar invited him to become a lecturer at the branch of al-Azhar in Beirut (Zainuddin, 2022: 557). The book of Al-Qaulul Jaliyy was written by two scholars, namely Muhammad 'Alamuddin and Muhammad al-'Athrasy, this book is a book of sarah compiled based on the book of Mukhtashar by Shaykh 'Abdillah Al-Harariyy. The discussion in the book Al-Qaulul Jaliyy includes several main themes, namely Tawheed, Fiqh and Morals. This book is the 6th edition of 122 pages and was published in 2015. The discussion of the two sentences of shahada is on pages 6 to 20. Furthermore, the discussion of riddah (apostasy) is discussed on pages 20 to 30. Meanwhile, the discussion of the rules of faith is on pages 30 to 34. Books Al-Qaulul Jaliyy Until now, it has been widely studied and taught in various religious education institutions, both in Islamic boarding schools and taklim councils. Among them is the Baitul Ilmi Kaliwates-Jember Islamic Boarding School (Al-Murobbi, 2022), the Taklim Syahamah Council in Aceh and the Baitul Amanah Taklim Council in Medan. Among the teachers of Shaykh 'Abdullah al Harariyy are:

- a. Al Faqih and a pious guardian, Muhammad Abdussalâm al Harariyy who was buried in Dire Dawa. Al Harariyy learned from him nahwu, fiqh and tawheed.
- b. Rayyah scholar and mufti of Habasyah, al Faqih al Muhaddits Muhammad Siraj al Jabartiyy. Al Harariyy studied with him and obtained a diploma from him.
- c. The scholar and pious person of Dawwah, al-Muqri al Faqih Ahmad bin 'Abdurrahmân al Hasaniyy who is better known as Hajj Ahmad Kabîr, is buried in Kaddu. He was the Imam of the Masjid al Harâm during the Ottoman Dynasty. Al Harariyy studied with him and obtained a diploma from him.
- d. The expert of nahwu Habasyah as well as the expert of interpretation, Sheikh Syarîf al Jimmy who is buried in Jimma. Al Harariyy studied with him and obtained a diploma from him.
- e. Al Muqri Dâwûd al Jabartiyy who is buried in Addis Ababa, Ethiopia. Al-Harariyy read the entire Qur'ân to him, and read the Syarh al-Jazariyyah by Shaykh Zakariyya al-Anshâriyy and obtained a diploma from him.
- f. Shaykh al-Muhaddits Muhammad bin 'Aliyy A'zham ash-Shiddiqiyy al-Bakriyy al-Khairâbâdiyy al-Hindiyy and then al-Madaniyy Hanafiyy. Al Harariyy studied with him and obtained a diploma from him.
- g. Al Muqri Mahmûd Fayiz ad-Dir athaniyy who once lived in Damascus. Al Harariyy recited to him less than one khataman with the narration of Hafz.
- h. Shaykh Muhammad al Baqir al Kattaniyy who was married lived in Damascus. Al Harariyy received a diploma from him and in the diploma al Kattaniyy called him waliyy and alim.

The Values of Faith Education in the Book of Al-Qaulul Jaliyy

The Value of Faith in Two Sentences

The values of faith education contained in the book Al-Qaulul Jaliyy are things that must be understood by every individual who has converted to the faith. This value includes an explanation of the meaning of the first and second shahada, as described in the content of the book Al-Qaulul Jaliyy.

The Importance of Early Childhood Education

أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله

The meaning of *أشهد أن لا إله إلا الله* I know, believe (accept with my heart) and acknowledge (with my tongue) that there is no one who is worshipped with right (rightly) except Allah, that is, no one has the right to be worshipped, that is, to receive the peak of humility except Allah. Because the meaning of worship in language is the peak of humility and submission as affirmed by hadith and language expert al Hafizh al-Lughawi Taqiyyuddin as-Subki. From this it is known that the meaning of worship is not just obedience, calling (an-Nida'), asking for help in difficulties (al Istighatsah), asking for help in general (al Isti'ana), fear or hope as some people suspect.

Al Wahid (the One), there is no ally for him in the divinity. al-Ahad (not divided), Not accepting (impossible) to be divided into parts because Allah is not Jism (objects), either objects that can be held by hands (Jism Katsif) such as humans, trees and stones or objects that cannot be held by hands (Jism Lathif) such as light, darkness and wind. Al Awwal al Qadim (without beginning and not preceded by nothing), who exists without a beginning, whose existence is not preceded by nothing, Al Qadim if it is attributed to Allah it means with Al Awwal, due to the nature of Qidam God is Dzatiyy, not zamaniyy; passed by time or epoch (Rabi'ah Nurman Maulidya & Ainur Rofiq Sofa, 2025: 156). Al Hayy (the Living One), which is of the nature of azaliyy (unbeginning) and eternal (unfinished) life, not with spirit, flesh, blood, tendons and marrow. The nature of Allah's life is a fixed qadim quality for Allah. Al Qayyum (does not need anyone but Him), who exists without needing anyone other than Him. Ad-Da-im (unended), which is not subject to and does not apply to Him extinction, because extinction is intellectually impossible for Him. So there is nothing that is eternal (da-im) with this meaning except Allah ta'ala.

Al Khaliq (the Creator), who appears and makes everything that exists from nothing to exist. Ar-Ra-ziq (The Giver of Sustenance), who conveys all fortune to His servants. Al 'A-lim (All-knowing), which is of the nature of knowledge Azaliyy (did not start) and Abadiyy (inexhaustible), unchanged, not increased, not diminished and new knowledge did not apply (appear) to Him. In other words, God is remembrance. Alim (knowledgeable) who are not like the scholars, because the knowledge of Allah is qadim (does not begin) while knowledge other than Allah is new. Al Qadir (Almighty), who is of the nature of perfect qudrah (Hibatullaila Nur Sukma, 2025). The Qudrah of Allah is the nature of azaliyy (unbeginning) and eternity (indefinite), with that nature Allah gives influence to all the qumahat, that is, everything that is valid (accepted) according to reason on one occasion and its absence on another. So with this attribute Allah brings about and negates all mumkinat. The power creates everything He wills. Everything He wills will happen and everything He does not want will certainly not happen. There is no power to shun sinful deeds except by His providence, and there is no power to obey Him except by His help. Allah is with every quality of perfection worthy of Him and is Most Holy of all the qualities that are lacking for Him. Allah does not resemble anything from His creatures and there is nothing from His creatures that resembles Him, He is All-Hearing and All-Seeing. As Allah Ta'ala says in surah as-shura: 11 as follows:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

Meaning: There is nothing like Him, and He is the All-Hearing and Seeing.

Allah ta'ala preceded His words: (لَيْسَ كَمِثْلِهِ شَيْءٌ) before (هُوَ السَّمِيعُ الْبَصِيرُ) so that no one misunderstands that the nature of hearing and seeing is similar to hearing and seeing other than Him, because Allah does not resemble His creatures as affirmed by Dzu an-Nun al Mishri (d. 245 H) may Allah grant him:

مهما تصورت ببالك فالله بخلاف ذلك

Meaning: (Whatever comes to your mind about Allah, Allah is not what comes to mind). (Narrated from Dzu an-Nun al-Mishri by al-Hafizh Ibn 'Asakir in Tarikh Dimasyq (17/404).

Only Allah has no beginning (Qadim), everything other than Him has a beginning (Hadith-new), He is al Khaliq (the Creator of the universe) and everything other than Him is a creature (His creation). So everything that exists (enters into form), objects and deeds, starting from dzarrah to (the largest object) 'Arsy. Narrated from Sayyidina Ali ibn Abu Talib, he said:

إِنَّ اللَّهَ خَلَقَ الْعَرْشَ إِظْهَارًا لِقُدْرَتِهِ وَلَمْ يَتَّخِذْهُ مَكَانًا لِذَاتِهِ

Meaning: Indeed, Allah created 'Arsy to show His power and not to make it a place for His Substance.

All the movements of the slave and his silence, the intentions and the trajectory of his thoughts, all of them are with the creation of Allah, there is no one who created them but Allah, not the thabi'ah (who created them) and not 'Illah. But all these things come into existence by the will of Allah and His power, by His decree and His knowledge which is infinite (without beginning), as Allah says:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ۝٢١

And Allah created all things (Q.S. al-Furqan: 2)

That is, Allah made it from nothing to exist. So al Khalq with this meaning does not apply to anyone other than Allah. Allah ta'ala said:

هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ ۚ

There is no creator but Allah (Q.S. Fathir: 3)

An-Nasafi said: When a person hits the glass with a stone until it breaks, then the act of hitting, breaking and breaking the glass is all by Allah's creation. So a servant only does kasb, whereas creation does not apply to anyone other than Allah.

Allah ta'ala said:

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ

For every soul (good reward for) the good he does with his kasb (benefit from it) and for every soul (bad reward for) the evil he does with his kasb (affected by its danger) (Q.S. al-Baqarah: 286)

The Kalam of Allah is Qadim (without beginning) as is all His attributes. Because Allah does not resemble all His creatures, both in His Substance, His attributes and His deeds. Allah is the Most Holy of what the zhalim (disbelievers) say with perfect purity. Previous research (Khairuddin, 2020: 47) by Shaykh Abdullah bin Husayn bin Thohir Ba'alawiyyin in the book Sullam at-Taufiq explains that Allah Ta'ala does not resemble His creatures at all, and there are no creatures like Him. Allah is azali (has no beginning), whereas all creatures have a beginning. God is the Creator, while other than Him is His creature. The Word (kalam) of Allah is qadim or does not begin, like all His other attributes. This confirms that Allah is different from all creatures in the aspects of His substance, nature, and deeds. Meanwhile, Azyumardi Azra in the study of modern Islamic education said that the weak understanding of students' faith is often caused by the separation between the doctrine of faith and the process of internalizing values in education (Azyumardi, 2017: 89-94). This shows the importance of studies that relate classical faith texts to the needs of today's education.

The Importance of Education in the Second Century

Believing in the Messenger of Allah, "I know, believe and confess (with my tongue) that Muhammad ibn 'Abdullah ibn 'Abdul Muththalib ibn Hasyim ibn 'Abd Manaf al Qurasyi (from the tribe of Quraish) (from the tribe of Quraish) (peace and blessings of Allaah be upon him) is the servant of Allah and His messenger to all creatures. It is followed by the belief that Muhammad was born in Makkah and sent (to be a Prophet) in Makkah, migrated (left Makkah) to al-Medina and was buried there".

Including the scope of the meaning of this second creed, it is believed that the Prophet Muhammad was honest in all the messages he brought and conveyed from Allah. Among them: (there is) the punishment of the grave and the favor of the grave, the question of the two angels; Munkar and Nakir, al-Ba'ts (resurrection), al-Hashr (the gathering of creatures in a place), al-Qiyamah (the Day of Judgment), al-Hisab, ats-Tsawab (reward), al-Adzab (punishment), al-Mizan (scales of charity), an-Nar (Hell), ash-Shirath (bridge), al-Haudl (well), as-Shafa'ah (Intercession), al-Jannah (Paradise), ar-Ru'yah (seeing the Substance of Allah) with the eyes of the head in the hereafter without Allah will be suffocated with the nature of creatures, without place and without direction, that is, unlike the appearance of creatures, and eternity in heaven and hell. Also believe in the angels of Allah, His Messengers, His Books, the Qadar (decrees) of Allah which are good and bad, and that the Prophet Muhammad is the End of the Prophets and the leader of all mankind (the descendants of Adam).

It is also obligatory to believe that every prophet of Allah must be honest (ash-Shidq), trustworthy (al Amanah) and intelligent (al Fathanah). It is impossible for them to lie, betray, ar-Radzalah, as-Safa-hah, al Bala-dah (fools), cowards and everything that keeps people away from accepting their da'wah. They must be guarded (Ma'shum) from disbelief, major sins and minor sins that indicate the low spirit of the perpetrator, both before they became prophets and afterwards. They may have committed sins in addition to that, but they are immediately reminded to repent before those sins are followed by others. Al-Imam Abu Ja'far ath-Thahawi in Al-'Aqidah ath-Thahawiyyah explained that faith in the Prophet includes the justification of all the messages that the Prophet Muhammad brought from Allah, including supernatural things such as the day of resurrection, hisab, heaven and hell (Ath-Thahawi, 2009).

This work is the main reference in the education of the Ahlus Sunnah wal Jama'ah faith, but the discussion is not directed at the analysis of the value of education explicitly.

The Value of Faith Education in the Riddah Chapter

The chapter of Riddah in the book Al-Qaulul Jaliyy by Shaykh Abdullah Al-Harariy provides an in-depth explanation of the forms of disbelief that can expel a person from Islam. This concept contains various values of faith education that are very important for fostering students' faith. This book affirms that every Muslim is obliged to maintain Islam and guard it from things that damage it. It is not enough to believe in faith, but it must be actively maintained in words, deeds, and beliefs. As mentioned in a hadith narrated by Imam Tirmidhi:

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ بِهَا بَأْسًا يَهْوِي بِهَا فِي النَّارِ سَبْعِينَ خَرِيفًا (رواه الترمذي)

Meaning: It is indeed a slave if he utters a word (which is disbelief) that he does not consider to be dangerous, but because of that he falls into Hell (which is a distance of 70 years) (which is not inhabited except by the disbelievers). (H.R. at-Tirmidhi). It is explained that there are still many people who say words that contain disbelief without feeling guilty. The hadith quoted is a lesson that orally negligence can bring a person into disbelief. This book explains that riddah is not required because of ignorance or not believing in the meaning of the utterance, but it is sufficient when one says it with awareness. This shows the importance of strong and correct faith education to prevent falling into false beliefs.

Shaykh Al-Harariy divided the riddah into three forms:

- a. disbelief in belief, among the examples are: Doubting Allah or His Messenger or the Qur'an or the Last Day or Heaven or Hell or Reward or Torment or other things that have been agreed upon (ijma') by the Muslims, or believing that nature is qadim (not beginning) or azali with its type and material or believing that nature is qadim with its type and type only, or denying one of the attributes of Allah that is obligatory for Him with ijma' (consensus of scholars) such as that Allah is All-Knowing, or declaring something that Allah is most holy from him (impossible for Allah) with ijma' such as jism, or legalizing something that is haram in ijma' and ma'lum min ad-Din bi adl Dlarurah and includes things that are not vague for him such as adultery, liwath (homosexual sex), killing a Muslim without rights, stealing and ghashb (robbery), or forbidding something that is clearly halal and ma'lum min ad-Din bi adl-Darurah such as buying and selling and marriage,
- b. disbelief in deeds, among the examples are: Such as prostration to idols or the sun either for the purpose of worship or otherwise, prostration to people with the intention of worshipping them like the prostration of some ignorant people to some of the teachers of Shufi with the purpose of worshipping them, then then the prostration is disbelief, and if it is not for the purpose of worshipping them, then it is not disbelief, but illegal.
- c. Disbelief in words, this passage is numerous, innumerable. Among them: If someone calls a Muslim by calling: "O infidels!" or "O Jews!" or "O Christians!" or "O non-believers!" with the intention that the person he is talking to, his religion (i.e. Islam) he considers to be disbelief or the religion of Judaism or Christianity or non-religion; He said this was not for the purpose of likening the so-called to the disbeliever. Insulting one of Allah's names or His promises or His threats, this is done by someone who is not vague to him about the imposition of it on Allah. Also if a person says: "If Allah commands me with a thing, then I will not do it" or "If the qibla turns in this direction, then I will not pray to it" or "If Allah gives me paradise, then I will not enter it", he says these words to condescend or 'inaad (reject).

Each of them is given an example so that the people are aware of things that cancel faith. All forms of harassment against Allah, the apostles, the angels, the Shari'ah, and the verses of the Qur'an are declared as disbelief because they degrade the glory of religion. The value of the faith that we can take is that we must glorify Allah and His religion, respect for revelation, love for the Prophet and the scholars. This book emphasizes that faith does not only belong to the heart, but must be reflected in: the right words, obedient deeds, and the attitude of staying away from the prohibitions of the Shari'a. The Riddah chapter in the book Al-Qaulul Jaliyy teaches the value of faith which comes from the responsibility of maintaining faith, prudence in speech and actions, understanding monotheism correctly, vigilance against deviations, exaltation of Islamic teachings, and strengthening the character of faith. These values are very relevant as faith education to strengthen the Islamic identity of students in the midst of modern challenges. Previous research also reveals the danger of riddah (Imroatul Azizah, 2015: 593) it is said that riddah is to leave Islam towards disbelief, then develop into all actions in the form of denial of the teachings of Islam, or insult to Allah and His Messenger, even a harsh view of Islam, considered as heresy and declared as riddah, and the perpetrators are called apostates.

The Values of Faith Education in the Method Chapter

After the author explains the various riddahs (apostasy), he begins to discuss the clause that explains the laws of apostates. In this discussion, it is emphasized that every Muslim is obliged to maintain his Islam and must not underestimate the matter of faith. Faith is seen as a mandate that must be consciously maintained, both in belief, speech, and deeds. This value teaches that faith is not just a formal identity, but a spiritual commitment that demands seriousness and consistency. In the context of education, this value forms an attitude of religious responsibility in students so that they are always aware of the influence of thoughts or behaviors that can damage faith (Jusmaliah et al., 2025: 171).

Chapter Riddah explains that certain words and deeds can cause a person to leave Islam, even if they are done without seriousness or in the form of jokes. This shows that Islam strongly emphasizes manners towards Allah, the Messenger, and religious teachings. The value of faith education contained here is the importance of self-control (self-control) and moral awareness in speaking and acting. For students, this value is relevant to foster a cautious attitude, especially in socializing and using social media (Rabi'ah Nurman Maulidya & Ainur Rofiq Sofa, 2025: 155). This chapter emphasizes that ignorance is not always an obstacle to deviations from the faith. Therefore, a correct understanding of the principles of faith is a fundamental need. This value emphasizes the urgency of systematic and scientific faith education in Islamic educational institutions. It is not enough for students to be taught memorization, but also need to understand the meaning and implications of faith in real life.

In this chapter, riddah is explained that it can occur through three main aspects, namely beliefs, words, and deeds. This explanation provides Muslims with insight into the boundaries of faith clearly. And affirmed that all forms of insult, harassment, or degradation of Allah, the Prophet, the holy book, and Islamic law are acts that damage the faith. This shows that the glorification of God and His teachings is the essence of faith. This chapter emphasizes that the true faith must be reflected in the behavior and attitude of a Muslim's life. Faith is not only an inner matter, but must be proven through obedience to the sharia and staying away from Allah's prohibitions. This value teaches the integration between faith, knowledge, and charity. In Islamic education, this is in line with the purpose of learning the faith, which is to form students who have strong faith and noble character (Suryani et al., 2021: 39). This research supports (nazaruddin, 2024: 51) that the values of moral faith education are internalized in the formation of students' character through teacher examples, religious habituation, and emotional approaches. This finding is important as a reference that the value of faith must be integrated in real educational practices.

The Relevance of Faith Education Values in the Book of Al-Qaulul Jaliyy to Faith Education in Educational Institutions in the Modern Era.

The values of faith education contained in the book Al-Qaulul Jaliyy by Sheikh Abdullah Al-Harariy have a strong relevance to religious education in the modern era. This relevance can be reviewed from its suitability with the learning materials of Moral Faith at the MTs and MA levels, especially grades VII, IX, and X, which are prepared based on the national curriculum to answer the challenges of students' beliefs in the midst of the times. The discussion of the meaning of the two sentences of the shahadat in the book Al-Qaulul Jaliyy is relevant to the material of Akidah Akhlak MTs class VII which discusses faith in Allah, the Prophet and the attributes of Allah found in chapters 1 and 2. At this level, students are introduced to the basics of faith as the main foundation in forming true beliefs. The book of Al-Qaulul Jaliyy explains the meaning of the creed in depth, not only as a verbal confession, but also as a confidence of the heart and a commitment to please Allah and justify the apostleship of the Prophet Muhammad (Ministry of Religion of the Republic of Indonesia, Akidah Akhlak MTs Class VII, 2020).

In the modern era, students face challenges in the form of rapid information flows and various religious understandings that are not always in accordance with the teachings of Ahlul sunnah wal Jama'ah. Therefore, it is a systematic and evidence-based explanation as contained in the Al-Qaulul Jaliyy is a conceptual reinforcement for class VII material, so that students have a correct understanding of the faith from an early age and are not easily influenced by deviant thoughts (Ahmad & Tambak, 2018: 35). The discussion of riddah (apostasy) in the book Al-Qaulul Jaliyy has relevance to the material of Akidah Akhlak MTs class IX which discusses deviations in attitudes of faith and behavior that damage faith contained in chapter 6. Although the term riddah is not explicitly mentioned in the book Akidah Akhlak class IX, the substance of the discussion is in line, namely regarding attitudes, words, and deeds that can eliminate or damage a person's faith (Ministry of Religion of the Republic of Indonesia, Akidah Akhlak MTs Class IX, 2020). Books Al-Qaulul Jaliyy explains that Riddah can occur through beliefs, words, and deeds, and affirms the obligation of every Muslim to be careful in maintaining his faith. This value is very relevant to the condition of students in the modern era who are vulnerable to the influence of the environment, social, and social media. Thus, the study Riddah in this book can serve as a reinforcement of class IX material so that students

have an awareness of the limits of faith and are able to avoid behaviors that have the potential to damage the faith (Sinar, 2025: 52). The discussion of methods in the book *Al-Qaulul Jaliyy*, which emphasizes the obligation to maintain faith and the consequences of faith and disbelief, is relevant to the material of Akidah Akhlak MA class X. At this level, students begin to learn the essence of faith, the relationship between faith and charity, and the responsibility of a Muslim as an individual who has converted (Ministry of Religion of the Republic of Indonesia, Akidah Akhlak MTs Class X, 2020).

The value of the method in *Al-Qaulul Jaliyy* emphasizes that faith is not just a theoretical belief, but must be reflected in the attitude of life, words, and deeds. This relevance is especially important in the modern era, when religious values are often separated from the practice of daily life. Therefore, the principles of faith in this book can be used as a conceptual reference to strengthen the material of the Moral Faith of MA class X in forming students who have religious awareness, faith commitment, and strong moral responsibility. Based on this description, it can be concluded that the values of faith education in the book *Al-Qaulul Jaliyy* have a continuous relevance to faith education in the modern era, starting from the cultivation of the foundation of faith (class VII), understanding the limits of faith and the danger of deviation (class IX), to strengthening the responsibility and commitment of faith (class X). This book is an important reference in answering the challenges of faith education in the midst of the development of the times that require students not only to understand faith theoretically, but also to be able to practice it consistently in daily life.

CONCLUSION

Based on the results of the study, it can be concluded that the *Al-Qaulul Jaliyy* book contains fundamental values of Islamic creed (aqidah) education that are highly relevant to the needs of Islamic education in the modern era. The discussion on the meaning of the two declarations of faith (shahadah) emphasizes the importance of establishing a sound foundation of faith, while the discussion on riddah (apostasy) provides an understanding of the various forms of deviations in creed that must be avoided. Furthermore, the principles of aqidah explained in this book serve as essential guidelines for preserving and strengthening one's faith. Therefore, the values of aqidah education presented in *Al-Qaulul Jaliyy* can serve as a conceptual reference in the teaching of Islamic creed, aiming to develop learners who possess strong faith, religious character, and a deep awareness of maintaining their creed in accordance with Islamic teachings.

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