


## Implementation of Mujahadah and Syaja'ah Personal Morals in the Perspective of Islamic Education

Reni Sasmita<sup>1\*</sup>, Waharjani<sup>2</sup>

<sup>1,2</sup> Universitas Ahmad Dahlan, Yogyakarta

 [reni2107052034@webmail.uad.ac.id\\*](mailto:reni2107052034@webmail.uad.ac.id)

 10.33086/jic.v4i2.3635

Keywords:	Abstract:
Personal Morals; Mujahadah; syaja'ah; Islamic education	This research aims to examine and describe how students practice mujahadah and syaja'ah morals. The method used in this study is a qualitative method with a library approach. The morals of mujahadah and syaja'ah need to be instilled in a Muslim. By having the behavior of mujahadah and syaja'ah, Muslims will have the fighting spirit (to be serious) and the courage to carry out all good deeds, both in being severe in fighting lust, doing Amar ma'ruf, and leaving nahi mungkar. They will also have courage in defending the truth, separating the rights from vanity, and fighting against the passions and jihad in the way of Allah. As for implementing mujahadah and syaja'ah morals in oneself, children have a strong determination (determination) in studying and carrying out worship and avoiding prohibitions, the courage to express their opinions in public, and the courage to fight evil that occurs around them. As a result, people with mujahadah and syaja'ah morals are also optimistic, patient, responsible, never giving up, trusting, and sincere.
Kata Kunci	Abstrak
Akhlaq Pribadi; Mujahadah; syaja'ah; Pendidikan Islam	Tujuan dari penelitian ini adalah untuk menganalisis dan memaparkan implementasi akhlak mujahadah dan syaja'ah dalam diri peserta didik. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan kepustakaan. Akhlak mujahadah dan syaja'ah perlu untuk ditanamkan dalam diri seorang muslim. Dengan memiliki perilaku mujahadah dan syaja'ah maka umat Islam akan memiliki daya juang (bersungguh-sungguh) dan memiliki keberanian dalam melaksanakan segala amalan-amalan kebaikan, baik dalam bersungguh-sungguh dalam melawan hawa nafsu, mengerjakan amar ma'ruf dan meninggalkan nahi mungkar, memiliki keberanian dalam membela kebenaran, memisahkan yang hak an batil dan keberanian dalam berperang melawan hawa nafsu dan berjihad di jalan Allah. Adapun implementasi dari akhlak mujahadah dan syaja'ah dalam diri adalah anak memiliki kesungguhan (tekat) yang kuat dalam menuntut ilmu maupun melaksanakan ibadah-ibadah dan menjauhi larangannya, memiliki keberanian dalam mengungkapkan keberanian dan berpendapat di depan umum, dan berani dalam melawan kemungkaran yang terjadi di sekitarnya. Sehingga orang yang memiliki akhlak mujahadah dan syaja'ah juga memiliki optimis yang tinggi, sabar, bertanggung jawab, pantang menyerah, tawakal dan ikhlas.

*Received: November 28, 2022, Revised: December 07, 2022, Accepted: January 10, 2023*

### 1. Introduction

The introduction contains the background of the problem. This section describes: In Islam, morals are basic issues. Islamic character education is a framework for developing moral principles that takes

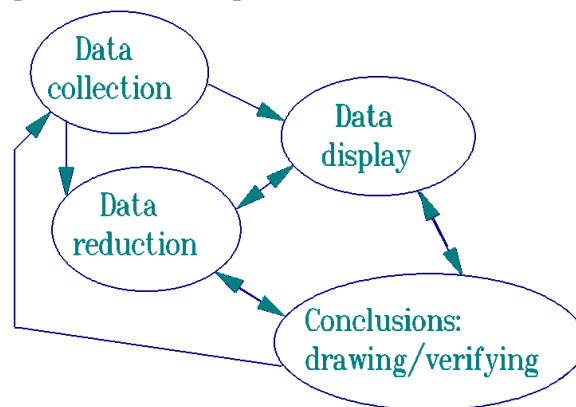
into account knowledge, awareness, will, and action in putting such principles into practice toward God Almighty, oneself, others, as well as the environment and the nation (Supriyatno & Mamat, 2019) (Ermiyanto, 2022). To attain mental calm and moral intelligence is the goal of moral cultivation (Tambak et al., 2020). When examined through the lenses of education and psychology, the role model of Rasulullah SAW attempts to educate and mentor people in order for them to have a clean and pure heart, good and faultless morals, and a guided spiritual mentality (Ermiyanto, 2022).

There are several ethical and moral issues at all societal levels in the contemporary period of globalization. He contends that the problem of culture and morals affects practically all social groups and categories, not only teenagers, and is therefore a broad-based concern (Arfan, 2022). One of the various approaches that can be used to stop the cycle of crimes against children and adolescents that will, are, and already have occurred is the instillation of morals. Because a stronger and more honorable person can safeguard a child in that way (Aliun, 2021). Students are required to have two morals, one of which is mujahadah and syaja'ah morals. The lack of a person's sincere attitude and courage to do something that is desired or will be achieved is the background of this research. Due to people's propensity to become overawed by modern technology and worldly life, laziness, fear, and negligence have evolved into habits. As a result, one needs to develop a sincere and enthusiastic attitude (Selviana, 2022).

The previous studies on the morals of mujahadah and syaja'ah were conducted by (Tambak et al., 2020), (Aliun, 2021), (Fuady & Ratnasari, 2022), (Tambak et al., 2021) and (Ermiyanto, 2022). Based on these previous studies, the novelty in this study is the implementation of Mujahadah and Syaja'ah morals on students in the Islamic Education Perspective. These problems are the reason why the researcher conducted this research. So the purpose of this study is to examine and describe the implementation of Mujahadah and Syaja'ah morals on students in the Islamic Education Perspective.

## 2. Method

A descriptive qualitative method using a library approach was employed in this study. The process of doing a review study of books, literature, notes, and reports that are relevant to the issue that has to be handled is known as a literature study (Haryanto et al., 2000) (Sholihah, 2020). Data analysis techniques were used to obtain the data for this study, and research-related data were examined (Sukardi, 2013). This study employs a descriptive-qualitative data analysis method that involves condensing data, gathering data, and generating conclusions (Helaluddin & Wijaya, 2019). The process of gathering data involved reading, analyzing, and studying journals, books, articles, and other materials that were pertinent to the study's focus, which was on how to apply sya'ah and mujahadah morality for students from the standpoint of Islamic education. This study focuses on how mujahadah and syaja'ah values are implemented for pupils from the standpoint of Islamic education.



**Figure 1.** Data Analysis Technique

Data reduction entails summarizing, identifying the key components, and concentrating on the crucial elements. Reduced data will help paint a clearer image and make it simpler for the writer to acquire more information in the future and locate it when necessary. In this study, data reduction was done on data from the findings of the researcher's literature review, and the data was then summarized and chosen in order to give a clear image (Bleicher, 1980). After data reduction, inferences are made from the investigated data, and new research findings are provided based on these inferences.

**Table 1.** Qualitative Research Data Sources

References	2014	2015	2016	2017	2018	2019	2020	2021	2022
Internasional Journal	0	0	0	0	0	0	0	1	1
National Journal	2	0	0	3	3	2	3	4	10
E-Book	0	1	2	0	0	2	1	1	0
Reference Number	2	1	2	3	3	4	4	6	11

Secondary data were employed as the data source for this investigation (Zed, 2004).. In order to find 29 studies from the search results and 7 references from e-books that related to the topics covered in the researcher's research, researchers read about 36 articles from the search results, which they then reviewed and analyzed. The table below provides a description of the references used in this study:

### 3. Results and Discussion

#### a. Mujahadah and Syaja'ah Morals in Islam

As a result of the integration of conscience, thoughts, feelings, and habitual behavior which cannot be divided to generate tangible acts in life morals are described as the outcomes of those activities. The character that needs to be developed includes morals (Ermiyanto, 2022). Morals are a person's upright conduct, which forms the basis of behavior that propels people to achievement. Ibnu Miskawih's moral theory clarifies that morality is an ongoing, spontaneous human mental conduct that takes the form of good deeds. Morality is an individual's mental process that results in good deeds that are simple to perform and don't require thought (Tambak et al., 2020).

The word "mujahadah" derives from the Arabic verb "jahada," which means "to battle or devote all one's powers" (Yusuf, 2014). According to Al-Isfihani, the mujahadah entails "putting all of his strength into combating the enemy" (Arifin & Hamjah, 2017). In the Qur'an, the word mujahadah is repeated 31 times in a variety of word forms. There is always trust and hijrah in this discussion of the holy book. This demonstrates how mujahadah and religion are inextricably linked. Faithful people must also wage a severe mujahadah against their foes, in this case lust, in addition to believing in Allah and other religious principles (Salma et al., 2022). His faith and struggle caused him to turn away from bad behavior (Yusuf, 2014).

According to the book Jami'ul Usul Fil-Auliya, mujahadah is defined as fighting against the lust of anger bis-suu' to be directed to the awareness of "fafirruu ilallaahi warasuulihi" and place a burden on him to do something difficult for him that complies with syara' (religion) rules. War is defined as fighting against Allah's enemies according to According to some scholars, mujahadah prohibits giving in to lust. Others assert that mujahadah is the avoidance of pleasure. In the Qur'an, Allah swt says: *Wallazīna jāhadu fīnā lanahdiyannahum subulanā, wa innallāha lama'al-muhsinīn*. Meaning: "And those who strive for (to seek our pleasure), we will actually show them our ways. And verily Allah is with those who do good." (Q.S. Al-Ankabut: 69)

Although Imam al-Suddi asserts that this verse was revealed after the Hijrah to Medina and before the armed struggle was made public, Ibn 'Atiyyah explains that this verse was revealed in Mecca (Al-Shaukani t.th. 4: 212). Prior to the migration incident, armed jihad was not permitted. It makes sense

that this passage encourages mujahadah—fighting for Islam's maintaining inside oneself—against self-interest. People who receive guidance are able to follow Allah's instructions and disobey His prohibitions (M. et al., 2019).

*Yā ayyuhallażīna āmanuttaqullāha wabtagū ilaihil-wasīlata wa jāhidu fī sabīlihī la'allakum tufliḥun.* Meaning: "O you who believe, put your trust in Allah and seek a way that draws closer to Him, and strive in His way, so that you may be successful." (Q.S. Al-Maidah: 35). Prophet's hadith: "People who wage jihad (mujahadah) are people who fight their desires in (approach themselves to Allah." (Narrated by At-Tirmidhi, at-Thabrani, Ibn Hibban, and al-Hakim, from Fadlalah bin 'Ubaid)

Accordingly, mujahadah can be understood as a sincere effort to obey God's instructions by upholding all commitments and abstaining from what is unlawful, both physically and mentally, with a sincere effort to combat (subdue) lust. There are numerous verses in the Al-Qur'an that stress how important it is for individuals to mujahadah (control their lusts), including this one (Q.S. Yusuf : 53): *Wa mā ubarri`u nafsī, innan-nafsa la`ammāratum bis-sū`i illā mā raḥima rabbī, inna rabbī gafūrru raḥīm.* Meaning: "And I do not absolve myself (from guilt), because verily lust always commands evil, except lust which is given mercy by my Lord. Verily, my Lord is Forgiving, Most Merciful." (Q.S. Yusuf: 53)

By focusing on the definition of the word jihad, which is where the word mujahadah originates, it is possible to come to the conclusion that mujahadah is a type of sincere effort against desires that is best pursued physically and spiritually through carrying out Islamic law based on the Qur'an and Sunnah (Ihsan & Fathurrahman, 2015). Mujahadah is a method of studying religion and a form of Islamic evangelization that is very important in rebuilding and instilling the human person in order to become a perfect person. It is hoped that they will be able to manage themselves if their background, character, attitude, behavior, mentality, and thinking are in line with the Al-Qur'an and the sunnah since akhlakul karimah will make someone more stable in living this life (Sasmita & Arqam, 2022).

The object of mujahadah in detail is as follows: first, the soul that always encourages someone to commit disobedience or in the term of the Qur'an *fujur*'. The soul that drives people to commit crimes is what the Qur'an calls the lust *ammaarah bissu'i* (Surah Yusuf 12: 53). It is this soul that drives to low desires which lead to activating things. Second, uncontrolled lust, which causes a person to do anything to fulfill his lust without regard to Allah's prohibitions, and without regard to harm to himself or to others. Humans do need lust, even humans cannot survive if they do not have lust. The soul that constantly urges someone to disobey, or *fujur*, in the words of the Qur'an, is the first object of mujahadah. The Qur'an refers to the lust *ammaarah bissu'i*, which is the soul that causes individuals to do crimes (Surah Yusuf 12: 53). This soul is what fuels the low wants that cause things to be activated. Second, unbridled lust, which drives someone to do whatever to gratify it, regardless of what Allah forbids and whether doing so will hurt them or others. Even humans cannot survive without lust, so they do need it.

Fourth, excessive love for the world undermines love for the afterlife. Even though life here is only transitory, life beyond death is eternal. People who have an unhealthy love for the world are afraid of dying and are unwilling to stand up for the truth or engage in combat with their foes. Fifth, unsatisfied hypocrites and unbelievers succumb to *kufr* before believers. Sixth, those who commit acts of disobedience and wrongdoing, including those who assert that they are believers, harm not only themselves but also society. Their behavior might irritate and prevent others from engaging in acts of worship and goodness. For this reason, believers are commanded by Allah SWT to do *nahi mungkar* besides *amar ma'ruf* (Ilyas, 2016).

Mujahadah attempts to cultivate the knowledge that everyone already has as a servant of God and is a means of improving oneself as a human. The goals of mujahadah are: (a) *taqarrub* to Allah; (b) moving in the direction of the road of *Mardhotillah*; and (c) avoiding the *mahram* and the devil. In contrast, the stages of mujahadah that must be completed are: (a) awareness; (b) habituation; (c)

internalization; and (d) istikhomah (Purwaningrum, 2022). The mujahadah's action is wise in that it first adds to one's mental and emotional tranquility. A person with a self-control attitude will feel relaxed and at ease, never be envious of anyone he encounters, and refrain from saying anything that could be hurtful to those around him. As contained in the word of God in QS. Ar-Ra'du:28. *Allazīna āmanu wa taṭma`innu qulūbuhum biḥikrillāh, alā biḥikrillāhi taṭma`innul-qulūb*. Meaning: "(namely) those who believe and whose hearts are at peace with (mujahadah) the remembrance of Allah." "Remember, it is only by (mujahadah) remembrance of Allah that the heart becomes at peace." (Q.S. Ar-Ra'du: 28)

This is in line with the words of the Prophet Muhammad. He said: "Know, actually, in the human body there is a lump of flesh; if the lump of meat is good, then the whole body is good; but if the lump of meat is damaged, remember that lump of meat is the heart." (HR. Bukhari and Muslim.)

Second, get the blessings of life. Someone who can control himself from being lazy and putting off work and then replacing it with hard and sincere work will certainly get satisfying results. Allah SWT said: *Wa al laisa lil-insāni illā mā sa'ā*. Meaning: "And that man only gets what he has worked for." (QS. An-Najm: 39)

So, when someone has pursued their goals with mujahadah (seriousness), that person might be deemed to be successful. Therefore, without a mujahad in his life, it is difficult for someone who passively observes to get the blessings of life. Allah calls out to all of nature with His message, but doesn't He also: *innallāha lā yugayyiru mā biḥaumin ḥattā yugayyiru mā bi`anfusihim*. "Indeed, Allah does not change the condition of a people until they change what is in themselves." (Q.S. Ar-Ra'du: 11).

Third, get direction and room. The benefits of mujahadah, which is also known as spiritual healing, include calm and chest roominess for the servant who receives it. This is described in the QS according to the Qur'anic description. Al-An'an: 125: *Fa may yuridillāhu ay yahdiyahu yasyrah ṣadrahu lil-islām*. "Whoever Allah wills will guide him; surely he will expand his chest for Islam." (Q.S. Al-An'an: 125)

Expanding the chest is synonymous with willingness or patience, which is a very noble and commendable attitude. And only certain people get this gift; in other words, only people who get guidance are able to be patient on the journey of life. Emancipation or patience can be obtained by being persistent in doing mujahadah, in this case, a lot of remembrance of Allah. According to Ihsan & Fathurrahman, (2015), "performing Mujahadah can cleanse the heart from the karak that surrounds it."

As-syaja'ah is an etymological synonym for bravery; al-Jubn, which means coward, is its opposite. According to the Arabic dictionary, "as-Syaja'ah" means "courage" or "courage," which refers to someone who has the courage to face adversity or act with courage. In Islamic law, syaja'ah refers to the establishment's resolve to stand up for and honorably defend the truth. So, syaja'ah is bravery that is founded on courage and practiced with careful thought.

Tambak states that syaja'ah, or courage, is a possession such as the behavior of greatness of soul, tenacity, toughness of spirit, calm, fortitude, self-control, courage, and tenacity at work (Ermiyanto, 2022). Syaja'ah is courage that is based on all mature considerations and strong heart strength (Husaini, 2021). Syaja'ah is one of the characteristics possessed by someone who is istiqamah (firm in his stance) and fighting in the way of Allah. The courage that is meant is not courage without foundation, but the courage to do and uphold the truth based on religious values. Hamka believes that people who have faith and are persistent will develop an attitude of shaja'ah (bravery) (Aliun, 2021). In simple terms, "syaja'ah" usually means courage. If you want to define it more broadly, syaja'ah is said to be the ability to subdue the soul so that it remains strong and firm and continues to advance when faced with enemies or calamities (Nazim, 2017). Syaja'ah, or courage, is included as fadilah in morals.

Syaj'ah morals arise from traits such as generosity, help, courage, destroying lust, enduring suffering, gentleness, persistence, a noble heart, and compassion, which are called commendable morals



(S. M. Amin, 2016). Examples of syaja'ah are being brave in jihad in the way of Allah (Nazim, 2017), daring to uphold the commandments of ma'ruf and nahi munkar, daring to preach in the way of Allah, and being brave in doing and conveying the truth (Suhadi, 2020). The essence of syaja'ah is: "Dare to justify what is right and dare to blame what is wrong; dare to defend property rights, body, and soul; and dare to defend the sanctity of religion and the honor of the nation" (Sahri, 2019). Therefore, if the nature of as-syaja'ah is fostered, a person will have other qualities such as being big-hearted, brave to face danger, having high ideals, being steadfast, being patient in dealing with allegations, being polite, not being mentally weak, and having endurance (Othman et al., 2018).

The believers are commanded by Allah SWT to be courageous. Muslims dislike those who are timid or weak. Weak or timid people typically lack the courage to endure, making them susceptible to discouragement. They are terrified of being shunned by their community, which contributes to their fear. Fear of standing out for the truth and justice or fear of having different attitudes with many individuals Islam refers to courage as syaja'ah. It takes courage to achieve a victory in faith. Muslims should not speak out of fear or uncertainty when performing their tasks if they wish to be praised. They will never experience any fear or trembling because of their trust. Allah SWT declares: *Wa lā tahīnu wa lā taḥzanu wa antumul-a'launa ing kuntum mu'minīn*. "Do not be weak, and do not be sad, even though you are the people of the highest degree." "If you're a believer," (Q.S. Ali Imran: 139)

A few instances of syaja'ah behavior include the following: (a) the courage of jihad fii sabilillah (confronting adversaries in battle); (b) the courage to speak the truth (kalimah al-haq) even in front of a common ruler; and (c) the courage to maintain control of oneself (Husaini, 2021). Wisdom will be produced through syaja'ah in the shape of admirable character qualities including being receptive, strong, forgiving, tough, controlling one's anger, calm, and loving. However, if a person's boldness becomes too strong and is not restrained by intelligence and sincerity, carelessness, arrogance, demeaning others, and other behaviors may manifest (Ajhari & et.al, 2019).

## **b. Implementation of Mujahadah and Syaja'ah Personal Morals in the Perspective of Islamic Education**

Applying the principles of mujahadah is a practical act of devotion prescribed by the Prophet Muhammad to bolster the spiritual outlook and boost courage in the face of the aforementioned difficulties. Among these useful techniques are: (1) regularly observing night prayers or qiyam al-lail out of respect for prayer The power of night to boost spirits and build mental and spiritual toughness (Ilyas, 2016). This is according to QS. Al-Muzzammil 73: 1–5 and Al-Isra' 17: 79); (keeping the sunnah fasts of Prophet David and other sunnah fasts on Mondays and Thursdays; and (3) reading the Qur'an as much as you can. It would be even more beneficial if it was followed by comprehension of its contents and reflection (Firdaus, 2016), (4) Dhikr and prayer, particularly requesting Allah's protection from the devil's temptations (Khomaeny, 2019). Jihad is the mujahadah's method of overcoming impediments from the outside, ranging from jihad with resources (money, education, and labor) to jihad with life (Ilyas, 2016).

Humans are compelled to perform mujahadah as required by jihad, according to the texts of the Quran and the Sunnah. In addition to purifying the soul, mujahadah entails obtaining direction from Allah, achieving prosperity in this life and the next, and offering beneficial benefits to those who do it (M. et al., 2019). An illustration of how mujahadah behavior can be used in a classroom setting is to take prayer, worship, and study seriously because doing so will enable students to alter human civilization (Muna, 2019). Additionally, amar ma'ruf and abandoning nahi munkar are both essential components of mujahadah. While implementing mujahadah morals in the community entails working toward Allah's will, performing amar ma'ruf, avoiding nahi munkar, cooperating with one another, and diligently studying religion in order to benefit from the afterlife (Sugirma, 2020)(Kholilurrahman, 2014).

Mujahadah aids Muslims in purifying their spirits of spiritual ailments that are centered on the human conscience and result from lust urges and devilish whispers. Humans gain spiritual power through the mujahadah process, which helps them be more tolerant and resolute. At the same time, avoiding the propensity to do undesirable things like harming oneself or others while remaining pleased with what is being faced (M. Z. M. Amin et al., 2021). The development of a student's religious character, which includes their capacity to worship with a good attitude and fulfill their academic obligations, is closely related to this mujahadah (Kirana & Haq, 2022).

Create a syaja'ah mentality, which translates to courage and chivalry. It can also refer to a person's general outlook when enduring tribulations sent by Allah SWT. His soul has the fortitude to handle issues and even accept accountability (Rahma et al., 2021). Cowardice has no place in either gallantry or bravery. In this context, the term "courage" encompasses more than only fighting down dangers or foes. However, in this context, being brave also refers to having a strong mental attitude that enables one to exert control over one's soul and perform tasks well (Yanto, 2022).

Morals that are linked to a courageous attitude can result in traits like generosity, firmness, a desire for future self-improvement, restraint of lust, endurance of pain, forbearance, taking a strong stance, restraint of rudeness, having a calm and noble heart, loving, and more (Yanto, 2022). In general, control is required for the as-Syaja'ah attitude, in which a person must be skilled at striking a balance between exaggeration and lack of attitude. As if someone permits a cowardly attitude, such as poor morals, pride, loss of shame, and acting without consideration for the losses of others, to grow in his soul without being balanced by being brave without calculation and mature, reckless, or reckless thinking (Mz, 2018).

Some examples of Muslims who can use syaja'ah in their daily lives include having a deep fear of Allah SWT, a strong love for the hereafter over earthly affairs, a sense of confidence and being far from doubtful in acting because they have weighed the benefits and drawbacks, and trust and believe in the existence of help from Allah SWT. As a result, it may be said that the syaja'ah mentality is a mature one in how it approaches the many issues that are encountered (Fuady & Ratnasari, 2022). Additionally, students who practice syaja'ah morals will uphold upright values such as respect for others, a commitment to lifelong learning, and glorification of Allah SWT (Tajudin, 2022).

The courage to speak up in front of the class and the courage to tell the truth are two instances of how syaja'ah behavior is applied in a classroom setting (Khomaeny, 2019). In order to demonstrate the nature of syaja'ah morality emerging from traits like generosity, assistance, bravery, squelching emotions, withstanding hardship, gentleness, tenacity, a noble heart, and affection, which are known as respectable morals (Nazim, 2017). Students really focus on their morals when talking about both their actions and speech, such as being true or honest in their statements, being fair in giving others the chance to speak, respecting others' opinions, speaking softly, being disciplined in accordance with the rules of the discussion leader, being brave in expressing their opinions well, having patience when there are differences, and forgiving friends when they make mistakes (Mardalis, 2018).

Students desperately need to apply the values of mujahadah and syaja'ah in order to live their daily lives in the contexts of their families, communities, and schools. The highest main achievement results in the behaviors of jud (generosity), hilm (politeness), mujahadah (patriotism), and patience if the syaja'ah conduct is strengthened (Tambak et al., 2020). The application of this sunnah fasting attempts to control students' mindsets so that they have a kind disposition, are manageable in the classroom, love to learn, are self-assured, and have good goals. Additionally, pupils should learn virtues in order to control their emotions and break the chains of mental ugliness so that they can behave bravely and patiently (Tambak et al., 2021). Mujahadah and syaja'ah can be taught to children by utilizing their physical motor skills, language abilities, logical and critical thinking abilities, and communication abilities (Khomaeny, 2019).

Abu Bakr As-Sidiq, a friend of the Prophet Muhammad, is a prominent example of syaja'ah and mujahadah values. Abu Bakr was admirable and had good morals. He was always close to Rasulullah and could see whatever he did, therefore even though it would be disastrous for him, this was his Istiqamah toward the truth. In order to keep his sight and association in line with Islamic teaching, he consistently protected Rasulullah's honor as the honor of Islam. Following the passing of the Prophet Muhammad, he continued to defend Islam's teachings without hesitation or fear of confrontation. This is the character of Abu Bakr's Mujahadah and Syaja'ah, enabling him to be a coward and vanquish evil spirits like the emergence of false prophets, those who refuse to pay zakat, and groups of apostates.

#### 4. Conclusion

Based on the explanation above, it can be concluded that the behaviors of mujahadah and syaja'ah need to be instilled in a Muslim. By having the behavior of mujahadah and syaja'ah, Muslims will have the fighting spirit (to be serious) and the courage to carry out all good deeds, both in being serious in fighting lust, doing amar ma'ruf, and leaving nahi munkar. They will also have courage in defending the truth, separating the rights from vanity, and fighting against the passions and jihad in the way of Allah. As for the implementation of mujahadah and syaja'ah morals in oneself, children have a strong determination (determination) in studying and carrying out worship and avoiding prohibitions, courage in expressing their opinions in public, and courage in fighting evil that occurs in their surroundings. So people who have mujahadah and syaja'ah morals also have high levels of optimism, patience, responsibility, never giving up, trust, and sincerity.

#### 5. Acknowledgment

We would like to thank our lecturers at the Masters Study Program of Islamic Religious Education, University of Ahmad Dahlan, Yogyakarta, who have directed and guided us in writing this research.

#### References

- Ajhari, A. A., & et.al. (2019). *Jalan Menggapai Ridho Ilahi*. Bahasa dan Sastra Arab Universitas Islam Negeri Sunan Gunung Djati.
- Aliun, M. (2021). *Nilai-Nilai Pendidikan Akhlak Yang Terkandung Dalam Surah Al-Ahqaf Ayat 13-17 (Studi Komparasi Tafsir Ibnu Kasi dan Tafsir Al-Azhar)*. Univeritas Muhammadiyah Surakarta.
- Amin, M. Z. M., Ghazali, N. M., & Yusoff, W. F. Z. W. (2021). Konsep Jihad Dan Mujahadah Dalam Penguhan Spiritual: Mendepani Cabaran Pandemi Covid19. *Proceedings The 7th International Conference On Quran As Foundation Of Civilization (SWAT)*.
- Amin, S. M. (2016). *Ilmu Akhlak*. AMZAH.
- Arfan, F. (2022). Menelusuri Jejak Pemikiran Konsep Akhlak Al-Ghazali dan Ibn Miskawayh Dalam Aspek Emosi. *Tarbiyatul Aulad: Jurnal Ilmiah Pendidikan Anak*, 8(2).
- Arifin, S. N. A. M., & Hamjah, S. H. (2017). Aplikasi Tazkiyah Al-Nafs Menerusi Mujahadah Al-Nafs dalam Kaunseling. *Fikiran Masyarakat*, 5(2), 57–61.
- Bleicher, J. (1980). *Contemporary Hermeneutic as Method, Philosophy and Critique*. Routledge.
- Ermiyanto. (2022). Peningkatan Kualitas Akhlak Syaja'Ah Dan 'Adalah Anak Melalui Teladan Orangtua. *Almarhalah: Jurnal Pendidikan Islam*, 6(2), 149–154.
- Firdaus, M. O. T. R. (2016). Tradisi Mujahadah Pembacaan Al-Qur'an Sebagai Wirid Di Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwaringin Cirebon. *Diya Al-Afkar*, 4(1), 146–175.



- Fuady, F., & Ratnasari, S. A. (2022). Applying Attitude Mahmudah (Commendable Moral) To Students Through The Learning Of Aqidah Akhlak. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian*, 3(3), 43–52.
- Haryanto, Ruslijanto, H., & Mulyono, D. (2000). *Metode Penulisan dan Penyajian Karya Ilmiah: Buku Ajar Untuk Mahasiswa*. Perpustakaan Nasional: Katalog Dalam Terbitan.
- Helaluddin, & Wijaya, H. (2019). *Analisis Data Kualitatif: Sebuah Tinjauan Teori dan Praktik*. Sekolah Tinggi Theologia Jaffray.
- Husaini. (2021). *Pembelajaran Materi Pendidikan Akhlak*. CV. Pusedikra Mitra Jaya.
- Ihsan, K. Z., & Fathurrahman, M. (2015). *Mujahadah: Bacaan dan Amalan Penting Untuk Mempercepat Terkabulnya Hajat*. Media Pressindo.
- Ilyas, Y. (2016). *Kuliah Akhlaq*. LPPI Universitas Muhammadiyah Yogyakarta.
- Kholilurrahman. (2014). Mensinergikan Semangat Mujahadah, Ijtihad, dan Jihad di Indonesia. *Jurnal Dakwah*, 17(1).
- Khomaeny, E. F. F. (2019). Penerapan Konsep Pendidikan Lukmanul Hakim Dalam Keluarga. *Equalita*, 1(2), 144–168.
- Kirana, Z. C., & Haq, D. D. (2022). Pembentukan Karakter Religius Santri di Pondok Pesantren Fathul Ulum Kwagean Kediri Melalui Kegiatan Mujahadah. *Jurnal Kependidikan Islam*, 12(2). <https://doi.org/https://doi.org/10.15642/jkpi.2022.12.2.225-241>
- M., A. M. Z., Abidin, M. S. A. Z., & Salaeh, A. (2019). Peranan Mujahadah Dalam Terapi Psiko Spiritual: Analisis Terhadap Model Rawatan Penagihan Dadah Berlandaskan Quran dan Sunnah. *Proceedings of the 6th International Conference on Quran as Foundation of Civilisation (SWAT 2019)*, 514–525.
- Mardalis. (2018). Pendidikan Akhlak Dan Penerapannya Dalam Pembelajaran Sejarah Kebudayaan Islam Di MTsN 1 Bukittinggi. *Inovasi Pendidikan*, 5(2), 94–107.
- Muna, S. N. (2019). *Efektivitas Mujahadah Manaqib Rasul Dengan Self- Regulated Learning (Studi Pada Siswa MTs DARUSSALAM Bermi Mijen Demak)*. Universitas Islam Negeri Walisongo Semarang.
- Mz, S. R. (2018). Akhlak Islami Perspektif Ulama Salaf. *Jurnal Edukasi Islami Jurnal Pendidikan Islam*, 7(1), 67–100.
- Nazim, A. M. (2017). Manhaj Dakwah Al-Hissi Dalam Al-Qudwah Al-Hasanah Melalui Ummuhāt Al-Akhlāk: Al-Hikmah, Al-Syaja'ah, Al-'Iffah Dan Al-'Adl. *Malaysian Journal For Islamic Studies*, 2, 43–54.
- Othman, M. K. H., Puteh, T. H. A., Bohari, A. M., & Hamid, S. A. (2018). Amalan Nilai-Nilai Islam Dalam Kalangan Usahawan Berdasarkan Pemikiran Ibnu Miskawayh. *Seminar Kebangsaan Transformasi Sosio-Ekonomi Wilayah Utara*, 3, 213–220.
- Purwaningrum, D. I. (2022). *Mujahadah Dalam Menumbuhkan Kecerdasan Emosional Pada Pecandu Napza Di Institusi Penerimaan Wajib Lapor (Ipwl) At-Tauhid Semarang*. Universitas Islam Negeri Walisongo Semarang.
- Rahma, R. N., Amda, A. D., Baryanto, Deriwanto, & Karolina, A. (2021). Penerapan Konsep Dasar Pemikiran Al-Ghazali Dalam Pendidikan Agama Islam. *JOEAI (Journal of Education and Instruction)*, 4(1), 73.
- Sahri. (2019). *Mutiara Akhlak Tasawuf: Kajian Spiritual Tasawuf Kebangsaan*. PT. Raja Grafindo Persada.
- Salma, P., Azizah, A. N., Fadillah, G. S., & Firmansyah, M. I. (2022). Hubungan Antara Sikap Mujahadah Terhadap Prokrastinasi Akademik Mahasiswa. *ISTIGHNA*, 5(1), 1–17.

- Sasmita, R., & Arqam, M. L. (2022). Kompetensi Kepribadian Guru Dalam Perpektif Muhammadiyah. *Ta'dibuna: Jurnal Pendidikan Agama Islam*, 5(1), 21–32.
- Selviana, M. (2022). *Konsep Mujahadah Menurut Perspektif Ibnu Qayyim Al-Jauziyyah Dan Relevansinya Dalam Pendidikan Islam*. Universitas Islam Negeri Raden Intan Lampung.
- Sholihah, Q. (2020). *Pengantar Metodologi Penelitian*. UB Press.
- Sugirma, S. (2020). Konsep Mujahadah Li Thalabil 'Ilmi Dalam Kitab Mahfudzot. *Al-Tadabbur: Jurnal Kajian Sosial, Peradaban Dan Agama*, 6(2).
- Suhadi, R. (2020). *Akhlak Madzmumah dan Cara Mencegahnya*. Deepublish Publisher.
- Sukardi. (2013). *Metodologi Penelitian Pendidikan Kompetensi dan Praktiknya*. PT. Bumi Aksara.
- Supriyatno, T., & Mamat, W. (2019). Amalan Akhlak Kepala SD Islam Melalui Muraqabah, Muhasabah Dan Mujahadah. *PROGRESIVA : Jurnal Pemikiran Dan Pendidikan Islam*, 8(1), 12–24.
- Tajudin, A. (2022). *Upaya Madrasah Dalam Membentuk Akhlak Siswa Melalui Mujahadah Ratib AlHaddad di MA Ma'arif Al-Mutaqin Temboro Kidul Magetan*. IAIN Ponorogo.
- Tambak, S., Ahmad, M., Sukenti, D., & Ghani, A. R. bin A. (2020). Profesionalisme Guru Madrasah: Internalisasi Nilai Islam dalam Mengembangkan Akhlak Aktual Siswa. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 5(2), 79–96.
- Tambak, S., Hamzah, H., Sukenti, D., & Sabdin, M. (2021). Internalization of Islamic Values in Developing Students' Actual Morals. *Jurnal Pendidikan Indonesia (JPI)*, 10(4), 697–709. <https://doi.org/https://doi.org/10.23887/jpi-undiksha.v10i4.30328>
- Yanto, E. (2022). Peningkatan Kualitas Akhlak Syaja"ah dan 'Adalah Anak Melalui Teladan Orangtua. *Al Marhalah: Jurnal Pendidikan Islam*, 6(2). <https://doi.org/https://doi.org/10.38153/almarhalah.v6i2.116>
- Yusuf, K. M. (2014). Pembentukan Karakter Pribadi Melalui Mujahadah dan Muraqabah. *Al-Fikra: Jurnal Ilmiah Keislaman*, 13(2), 65–88.
- Zed, M. (2004). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.