

The *Amṣāl* Method in the *Ru'yatullah* Case and Its Implications for Islamic Religious Education

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Abstract

The learning method of the Prophet Muhammad is full of pedagogical content so it has become a prototype learning method for educators and has provided many positive learning outcomes. This article aims to analyze the *amṣāl* method in the authentic Bukhāri hadith number 573 regarding the *amṣāl* of the Prophet Muhammad and its implications for Islamic religious education, especially on the theme of monotheism/belief. The author uses a qualitative descriptive approach through literature study to examine theories of research variables from relevant hadith books, books, and journals. The author also uses the *takhrij method* in terms of both *matan* and *sanad* hadith with the help of *jawami' al-kalim* and *al-maktabah al-syamilah* as well as a hadith dictionary. Based on *takhrij*, this hadith is classified as an *authentic hadith li zatihi*. This hadith includes hadith that are *maqbul*, *ma'mul*, and *muhkam* so it is worthy of being a strong proof to be conveyed to the people. The mass expressed can be categorized as *maṣalal al-musarrahah* or *al-qiyasiyah*. The *amṣāl* method is effectively applied as Islam Religious Education learning method which contains monotheism material. The *amṣāl* method is considered capable of realizing education that relies on three main human instruments, namely the heart, mind, and senses. The proverb method is student-centered, where teachers need to accommodate the needs of their students. *Ru'yatullah* studies provide opportunities for students to develop their theological understanding to create a comprehensive awareness.

Abstrak

Metode pembelajaran Nabi Muhammad sarat muatan pedagogi sehingga menjadi prototipe metode pembelajaran bagi para pendidik dan banyak memberikan hasil belajar yang positif. Artikel ini bertujuan untuk menganalisis metode *amśāl* dalam hadis shahih Bukhāri nomor 573 tentang *amśāl* Nabi Muhammad dan implikasinya terhadap pendidikan agama Islam khususnya pada tema tauhid/keyakinan. Penulis menggunakan pendekatan deskriptif kualitatif melalui studi literatur untuk mengkaji teori-teori variabel penelitian dari kitab-kitab hadis, kitab, dan jurnal yang relevan. Penulis juga menggunakan metode *takhrij* baik dari segi matan maupun sanad hadis dengan bantuan *jawami' al-kalim* dan *al-maktabah al-syamilah* serta kamus hadis. Berdasarkan *takhrij*, hadis ini tergolong hadis *sahih li zatihi*. Hadits ini termasuk hadits yang bersifat *maqbul*, *ma'mul*, dan *muhkam* sehingga layak menjadi hujjah yang kuat untuk disampaikan kepada umat. Metode *amśāl* efektif diterapkan sebagai metode pembelajaran Pendidikan Agama Islam yang memuat materi tauhid. Metode *amśāl* dinilai mampu mewujudkan pendidikan yang bertumpu pada tiga instrumen utama manusia, yaitu hati, pikiran, dan indera. Metode ini berpusat pada siswa, dimana guru perlu mengakomodasi kebutuhan siswanya. Kajian *ru'yatullah* memberikan kesempatan kepada siswa untuk mengembangkan pemahaman teologisnya sehingga tercipta kesadaran yang komprehensif.

Keywords

Proverbs Method; Islamic education; *takhrij* hadith; *ru'yatullah*; development of learning methods

Introduction

Hadith is the second source of Islamic law after the Koran. Therefore, it is appropriate for Muslims to place hadith as the main reference source in their beliefs, transactions, and worship. Hadith is the most authentic reference for humans at the end of time to study and emulate *the uswah hasanah* of Prophet Muhammad. (QS al-Ahzab [33] verse 33; al-Mummlahanah [60] verse 6). He is a *public figure* in various matters and professions as stated in various famous Sirah literature (Ghiloni, 2016).

How ideal and perfect Muhammad was as a role model for the people. He was able to become a wise statesman, a brave commander, a loving husband and father, an honest and respected businessman, and last but not least, Muhammad was an educator and messenger of God who was full of essential values (Ghiloni, 2016; Iskandar & Najmuddin, 2013). It was the Prophet who laid the main foundation for all important components in

professional and proportional *ta'lim* and *ta'allum* (learning and teaching) activities and had a charismatic personality, enforcer of the goals of Islamic education, the implementer of various actual and effective teaching methods, formulator of media relevant learning, and learning supervisors who are full of the values of usefulness, blessings, and benefits.

The role of the teacher has a very big meaning, especially in this era (Alavi, 2008). Efforts to improve the quality of education must involve the role of professional educators. The assistance provided by professional teachers can create quality, competitive, and productive students. This is crucial considering that students are assets who must be ready to face global competition both now and in the future. Teachers have the responsibility to transfer knowledge into educational material. In supporting this task, it is important to design learning process interactions that suit the characteristics of students (Darajat, 1995).

The availability of competent teachers provides the possibility to apply various learning methods. Teachers' mastery of various methods facilitates teaching and learning activities because teachers can choose methods that suit the learning situation and conditions. The use of appropriate methods in learning strengthens the role of methods as a means to achieve educational goals (Tabrani, 2019). Educational material can only be well received if it is delivered using the right method (Tabrani, 2014). By implementing good and correct teaching methods, and supported by the teacher's abilities in the learning process, learning objectives can be achieved efficiently and effectively. A teacher must have mastery of the material and various methods of delivering the material. The ability to choose and use methods based on the scope of material and the student's level of understanding is the key to success in the learning process (Ulfah, Kausari, Chayadi, & Anwar, 2022).

Based on Muhammad as a great educator, it is certain that the teaching method he exemplified was a special prototype for all educators from various eras after him. Moreover, the Qur'an guarantees that everything that is said and done cannot be separated from the revelation of God.

وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ

"And he did not speak (about the Koran and its explanation) according to his desires. He (the Qur'an) is nothing but a revelation conveyed to him." (Kemenag RI, 2019 QS. An-Najm (53):3-4)

One of his apostolic goals was to become an educator (*mu'allim*) (Hadith of Ibn Majah no. 229). There is no need for any more doubt in the mind of an educator who believes in his apostolate to make hadith the first reference in educational methods (Ghiloni, 2016). Hadith is one of the main references in designing educational methods, whether in the form of hadith in the form of words, actions, or Muhammad's apostolic characteristics which are full of pedagogical values (Iskandar & Najmuddin, 2013).

Educators should realize this wealth as a gift and mercy from God. Educators now only need to seriously study and develop these methods in a more modern form and based on classroom needs. Especially in teaching the basics of monotheism as the first and main point in the scope of Islamic education.

Tawhid is not a “surface” issue like science and exact sciences, but it is a matter of cultivating students’ belief in the “unseen”. As convincing as there is a God who exists, the perfection of His attributes, the existence of His angels, belief in the coming of the Day of Judgment, destiny, torment and pleasure in the grave, the scales of deeds and punishment in the afterlife (Lifshin, Greenberg, Soenke, Darrell, & Pyszczynski, 2018), and what is no less important is seeing the essence of Allah in His heaven (*ru’yatullah*) as a specialty and privilege for a true believer and *mahabbah* (love of Allah) (Cholil, 2022).

In the realm of monotheism, the Prophet’s educational methods must be absorbed by educators to be applied seriously and effectively. Monotheism is substantive and very essential in the continuity of one’s faith and was prioritized by the Prophet Muhammad during his preaching (Ansori, 2016; Khulaisie, 2016). Therefore, it is not appropriate for an educator to teach monotheism haphazardly and arbitrarily to students in the classroom, especially in terms of *ru’yatullah* which is currently still full of pros and cons among the ummah (Nazahah & Sahidin, 2022). According to the author, the pros and cons do not need to be debated or doubted because the information about *ru’yatullah* comes from the Hadith *ṣaḥīḥ*.

The method exemplified by the Prophet Muhammad is effective in answering the concerns of educators during this time in teaching monotheism, namely the *amśāl* (parable) method. This method can visualize something abstract (unseen) and supports the achievement of beliefs, substance, and teaching competencies which are expected to strengthen students’ faith (Syahidin, 2022). This method is also effective because it can be an alternative in responding to demands for innovation and variation in the learning process, especially Islamic Religious Education (PAI) learning which plays a very important role in developing students’ Islamic personalities (Ulfah et al., 2022).

Ṣā’l method This was born from the teachings of the Prophet when conveying Islamic values to his Companions. He conveyed it with full attention and attention to the situation and condition of the Companions so that they could understand and apply Islamic teachings perfectly (Haryati, Syahidin, & Suresman, 2023). There have been several researchers who have begun to study this *amśāl* method with several variations of variables. Ulfah (2022) concluded that the *amśāl* method motivates students to act according to the content of the parable if it is something they like, and conversely, it also encourages them not to act like the parable because it is something their

conscience hates. Furthermore, Nuryadien's research (2016) concluded that with the *amṣāl* method, an educator can solve problems such as polytheism and noble deeds. This problem is then expressed through a *ḥissi* (sensory) parable which is intended to explain and emphasize the meaning of the message contained therein. By using concrete imagery like that, listeners and readers will feel as if the message being conveyed is seen directly.

Then Syafei's research related to strengthening faith, explains that the *amṣāl* method can be used to teach about the importance of the position of faith in everyday life (Syafei, Firmansyah, Komariah, & Nasrudin, 2022). Apart from that, there is Tabrani's research which explains in detail various *amṣāl* methods regarding learning based on the views of the Al-Qur'an (Tabrani, 2019). Then Fatih (2019) conducted a hadith study regarding the parable of good friends and bad friends using a *ma ṣ āl* approach from a hadith perspective. Haryati (2023) said that the *amṣāl* model is considered effective and worthy of application in Islam Religious Education learning because it has a major contribution to training students to think critically and objectively in accepting the truth based on the Qur'an. Students can also easily take lessons from these parables to use as valuable lessons in life and can make the teaching and learning process more lively and interesting. Specifically on the subject of faith or theology, Azizi et al's research (2023) concluded that the *Amṣāl* teaching strategy had a significant effect on the learning outcomes of junior high school students in the subject of faith and morals where their memorization abilities were better compared to students who received expository learning.

In contrast to the studies that the author found above, this article focuses more on the *amṣāl* method based on the hadith *ṣaḥīḥ* which contains monotheism material with the theme *ru'yatullah* as the essence of the content. Bukhari Hadith no. 573, which the author considers to have motivational value, has the potential to enrich students' religious insight. This study focuses on the *matan* (material) of hadith and its *sanad* aspects through *takhrīj* to see its status as hadith *ṣaḥīḥ* or not. In this Hadith, the *amṣāl* method was practiced by the Prophet Muhammad. when describing the picture of believers in heaven seeing the essence of Allah as clearly as seeing the full moon.

The *amṣāl* method can be an important reference for teachers in applying it in the learning process. Understanding the concept and application of *amṣāl* methods related to *ru'yatullah* has a very important role that must be mastered by teachers. Moreover, the Qur'an and hadith themselves contain many educational messages that are relevant to human life (Jaelani, Hidayat, & Istianah, 2022). Therefore, the successful use of methods in learning is very dependent on the teacher's understanding of the method.

Method

This research uses a descriptive qualitative approach with a literature design. The literature study method is also chosen by many other researchers for their research in the same field (Fatih, 2019). This literature study was carried out by collecting data from books, journals, reports, proceedings, and other literature which were the main objects (Yaqub, 2004). As a focus, this design is appropriate because it examines the hadith of Bukhari no. 573. Through the *takhrīj* hadith method, the author first reviews the quality of the hadith both in terms of *riwāyah* (sanad study) and *dirāyah* (matan studies) from several sources such as; 1) *Tahzīb al-Tahzīb* hadith dictionary (to search for *jarḥ wa ta'dīl* of hadith narrators) and *al-Mu'jam al-Mufahras li al-Fāz al-Ḥadīth al-Nabarwīy* (to search for the distribution of similar hadiths based on the *mudawwin catalog* (compiler of hadith books)), 2) digital hadith book *software*, namely *Jawāmi' al-Kalim* (to search for various *al-maṣādir al-aṣliyyah* (master book of hadith) and personal information of hadith narrators), and *al-Maktabah al-Shāmilah*.

Apart from that, the author also collected Hadith books, such as *Ṣaḥīḥ Bukhāri*, *Ṣaḥīḥ Muslim*, *Jāmi' Tirmidzi*, and *Fath al-Bāri* (explanation of *Ṣaḥīḥ Bukhāri*) to get a more comprehensive and current explanation of the hadith being studied. Through searching existing research from journals, books, and articles on *Google Scholar*, the author found a lot of information in the form of quotations that are by the concept of *amitāl* hadith, *ru'yatullah* theory, the *amitāl* method in education, and the implications of the *amitāl* method in Islam Religious Education learning in particular. Through collecting information (library research), the author then reduces, abstracts, interprets, concludes, and maps the discussion into several sub-discussions, namely, 1) *takhrīj* hadith, 2) the concept of *ru'yatullah*, 3) *ma š āl* in the Bukhāri hadith. No. 573, and 4) the implications for Islam Religious Education in schools.

Results and Discussion

Takhrīj Hadith *Ṣaḥīḥ Bukhāri* No. 573 concerning *Ru'yatullah*

Muhammad bin Ismail al-Bukhāri more popularly known as Imam Bukhāri is considered the number one hadith scholar by society today. His monumental work, *Jāmi' al-Ṣaḥīḥ* or *Ṣaḥīḥ Bukhāri*, is the main and most valuable reference book in hadith scholarship to date. This is confirmed by Al-Zabidi's argument which states that Muslims have agreed that *Ṣaḥīḥ Bukhāri* is the most authentic Hadith book after the Al-Qur'an and has been accepted since it was perfected until today (Kechik, n.d.).

Even leading hadith scholars confirmed this praise. Imam Muslim praised Bukhari with the words “I testify that there is no one in this world like you (in Hadith scholarship)”. Likewise, Imam Tirmīzī said, “I have never found anyone who knows the history of hadith and *sanad* better than Muhammad bin Ismail al-Bukhārī.” (Kechik, n.d.). It is through *Bukhārī’s Ṣaḥīḥ* that all Islamic law scholars from various fields of science such as fiqh, creed, history, and muamalah, obtain valid legal sources (*Ṣaḥīḥ*).

In particular, the contribution of Bukhari’s hadith to the field of faith has been highlighted by many authors recently. This means that we know that Imam Bukhari was not only an expert in the science of hadith, but he was also a scholar in the field of faith (Kechik, n.d.).

The current author also takes one of the various Bukhārī hadiths on the theme of the shahada in the book *Marwāqit al-Ṣalāh* bab *Faḍl al-Ṣalāt al-Fajr* number 573 (Bukhārī, 1997). The hadith reads:

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، فَقَالَ: “أَمَا إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرُونَ هَذَا، لَا تُضَامُونَ أَوْ لَا تُضَاهَوْنَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلِّ الْيَوْمِ: وَسَيِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا”

Then the author checked the *al-Mu’jam al-Mufahras li al-Fāz al-Hadīth al-Nabawī* volume 2 by AJ Wensink by searching for the word رَأَى (*raā*) (Wensink, 1936). Here are the findings.

إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ
ح مفاہیت ۱۶، ۲۶، أذان ۱۲۹، تفسیر سورة ۱۰، ۴

The findings above show that the hadith dictionary only detects the book *Ṣaḥīḥ Bukhari* alone. Then the author carried out further checks using the *al-Maktabah al-Syāmilah* and *Jawāmi al-Kalim software* version 4.0 to obtain further information. Finally, similar hadiths are also found in several *al-maṣādir al-aṣliyyah* including 1) *Ṣaḥīḥ Muslim*, 2) *Ṣaḥīḥ Ibn Hibbān*, 3) *Jāmi’ al-Tirmīzī*, and 4) *Sunan Abu Daud*. This hadith is found in five *al-maṣādir al-aṣliyyah*, including *Bukhari’s Ṣaḥīḥ*.

Hadith Classification

This hadith is classified *asaḥ ad-garīb* in the Companions group, where only Jarīr ibn ‘Abdullah (d. 51 AH) narrated this hadith. As for groups *tabiīn* namely *kubbār al-tābi’īn* (big *tabiīn*) and *aṣgār al-tābi’īn* (small *tabiīn*), this hadith is classified as *aḥad -’azīz* because it was narrated by only two *tabiīn*, namely Qayis ibn Abū Hazm (d. 84 AH) from the great *tabiīn* and Ismā’īl ibn Abū Khālīd (d. 146 AH) from the last generation of *tabiīn*. However, this hadith was classified as *mutawatir* among the *tabi’ al-tābi’īn* generation until

it was codified by the *mudawwin*. However, quoted from *Fath al-Bāri*, Al-Harawi in Al-Faruq stated that more than 60 (sixty) people narrated from Ismā'il ibn Abū Khālid with the same formula. Therefore, this hadith includes *aḥad-mashūr* (Al Asqalani, 2002).

All Hadith histories are in the form of *qawli* (sayings of the Prophet) when viewed from a matan perspective. This can be seen in the word “*qāla*” which the Prophet said. In terms of authenticity, all narrations are *marfū'* or *musnad* (up to the Prophet) and *muttaṣil* (continuous).

Finally, the author concludes that this Hadith is included in the Hadith *ṣaḥīḥ li zātihi*, that is *ṣaḥīḥ* without requiring support through other narrative paths. According to Thanan (2010), hadith *ṣaḥīḥ* is a hadith in Which The sanad is connected through history to a just narrator and *ḍābiṭ* from a similar narrator to the end of the sanad without any *shuḏūḏ* or *illat*. Likewise, in this hadith, all the narrators are *ta'dīl*, meaning everything is fair and *ḍābiṭ*. Apart from that, their narrations have also reached the Messenger of Allah (*muttaṣil*) without any doubts or defects in either *dirāyah* or *riwāyah* knowledge.

From the description above, this hadith is a hadith that meets the requirements to be said to be a hadith with the status of *maqḅūl* (generally accepted), *ma'mūl* (practicable), and *muḥkām* (safe from contradiction). This means that this hadith can be used as a legal basis and evidence to convey to the public (Thanan, 2010).

***Ru'yatullah* among Tawheed Experts (*Mutakallimīn*)**

In Islamic literacy, kalam science or Islamic theology has its appeal because it has unique Islamic thoughts that strengthen Muslim beliefs. Kalam science is the main science in Islam which comes from the Al-Qur'an and Sunnah (hadith) which has the scope of divinity, the creation of the universe, good and bad values, and many other objects of study (Armuyanto, Suntoro, & Perdana, 2022). Therefore, *mutakallimīn* (Tawheed experts) make divinity the object of their study, including the issue of *ru'yatullah* in the afterlife.

Ru'yatullah phenomenon which is being debated among *mutakallimīn* starts from a linguistic perspective. In the book *Lisān al-'Arab* by Ibn Manẓūr (1999), *al-ru'yah* (الرؤية) can mean seeing with the eyes if there is only one object and means knowledge if there are two or more objects. It can be concluded that the word *al-ru'yah* contains two meanings, the first is seeing with the physical sensory eyes and the second is seeing with knowledge or the eyes of the heart (*inner*).

The belief in the inevitability of *ru'yatullah* for a Muslim invites pros and cons among *mutakallimīn* based on rational and textual arguments. The

waljamaah group of Sunnah Experts (usually called Sunnis) thinks that *ru'yatullah* in the afterlife is something that must be believed and is possible because the degree of the proposition has reached the level of mutawatir (narrated by more than 3 different people) (Al-Shabuni, 2015). They also provide rational propositions (*'aqli*) with narratives; "God. there it is. Everything that exists can be seen. God can be seen (Al-Iji, n.d.).

Meanwhile, other groups, such as the Mu'tazilah and those who agree with them (Khawarij, Zaidiyah, and Imami Shia) believe that *ru'yatullah* in the afterlife is something impossible, so they deny it (Al-Zarkan, n.d.). Their logical argument is that everything visible is the result of the arrangement of elements or objects, whereas God. considered not a body, then God cannot be seen. Likewise, Ibn Baṭṭal, in *Fatḥh al-Bāri* by Al-Aṣqalāni (2002), states that God is not material, because matter is composed of several elements. This counter group believes that several verses used by Sunnis are interpreted ideologically to weaken the argument that God is visible. Meanwhile, the hadiths of the Prophet which supposedly allow humans to see God in the afterlife are considered weak (*ḍa'īf*), unhealthy (*syāz*), foreign (*garīb*), and the like (Assegaf, 2007). This contradicts the results of the takhrīj Hadith Bukhāri no. 573 in the previous discussion where the Hadith are *ṣaḥīḥ* and *muḥkām*.

According to Anggara, (2019) these differences of opinion were motivated by environmental and educational factors among the *mutakallimin* figures themselves, such as Al-Zamakhsyari who grew up and received education in the Mu'tazilah environment, and Al-Razi who received education from the Syafi'iyah and Asy'ariyah who made Al-Razi became increasingly firm in his support for the Ash'ari school of thought with little mention of his sympathy for esotericists (Ar-Razi, 1987).

Armayanto et al.(2022) conducting research aimed at showing the advantages and disadvantages of each group (Suni, Shia, and Mu'tazilah) based on epistemological aspects of doctrine and argumentation. In conclusion, Suni's opinion is more valid from an epistemological point of view because it is based on the harmonization between the rationality of reason and the textuality of revelation. This conclusion was then strengthened by Inayah and Amir(2022) which focuses its studies on *ru'yatullah* in the afterlife with an approach to the arguments used by those who are pro (Sununi) and against (Mu'tazilah) towards *ru'yatullah*. They concluded that the Mu'tazilah's argument for denying the possibility of seeing Allah in the afterlife was very weak and could be refuted by Sunnah waljamaah experts who were better able to show that their argument was stronger. In this article, the author mostly uses Sunni creeds as a reference for his writing.

Maṣāl* in Bukhari Hadith No. 573 Concerning *Ru'yatullah

The Hadith text narrated by Jarir bin ‘Abdullāh (d. 51 H) above contains *ma ṣ āl* regarding the description of how a believer will see Allah. At that time the Prophet and his companions were sitting together for one whole night (*lailat al-badr*). When the Prophet looked at the moon which was very clear in appearance, he said to his friends “You will definitely see God (the essence of Allah) as you see this moon.”

The moon is the earth’s natural satellite which changes shape every night and undergoes a complete cycle in about one month. Therefore, in general, the moon has four phases, namely new moon, first quarter, the full moon, and last quarter (Endarto, 2014). This phenomenon was stated in the Al-Qur’an, Surah Yasin [36] verse 39 long before the latest scientific research.

ن الْقَدِيمِ on

“(Similarly) to the moon, We have determined the places of its circulation, so that (when it reaches its last place of circulation) it returns to its old form of collection.”

This means that the moon is initially shaped like a small crescent moon and becomes perfect when the moon is full. Then it shrinks again until it looks like a dry, curved lump. The month seen by the Prophet and his Companions in Hadith Bukhari no. 573 is a full moon. Cosmologically, the full moon phenomenon occurs in the middle of the month around the 15th of the month. In Ishaq’s history, it is mentioned “the fourteenth night” (Al Asqalani, 2002). At that time, the Moon reaches a position opposite the Sun. The part of the Moon that receives sunlight is almost all visible from Earth, and the Moon appears completely round. This condition is called a full moon (Khazin, 2005).

In Islam, the full moon is a sign of Allah’s greatness and is a special natural phenomenon as Allah has sworn by its name in the Koran. In Surah Al-Inshiqāq [84] verse 18, Allah says:

وَالْقَمَرِ إِذَا اتَّسَقَ

“By the moon when it’s full”

Regarding the verse above, in the book of *tafsir fi zilaili Al-Qur’an*, Sayyid Qutub poetically describes the beauty of the full moon with the expression:

Here is another serene, beautiful, and attractive view: the view of the moon in its full expanse illuminating the earth with its romantic light, evoking feelings of solemnity, giving the impression of serenity and stimulating the exploration of distant realms of reality and hidden realms. heart. Provides an atmosphere related to the red light of twilight, the atmosphere of night, and everything it protects. The two met in majesty, solemnity, and silence.(Quthb, 2000)

The *maṣāl* conveyed by the Prophet in the Hadith is *maṣāl al-muṣarraḥah* or *al-Qiyasiyyah* because it clearly uses the phrase *ma ṣ ā l* (simile) or *tasybīh* (anthropomorphism) (Al-Qaththan, 2006; Ismail, 1994). According to the principle of *tashbīh* in the science of *balāghah* (rhetoric), a *tasybīh* or parable must consist of 4 (four) elements, namely; 1) *Musyabbah* (المُشَبَّه) which is something that is compared, 2) *Musyabbah bih* (المُشَبَّهُ بِهِ) which is something that is the object of comparison, 3) *Adāt al-tasybīh* (أداة التَّشْبِيهِ) which is a tool or intermediary for parables, 4) *Wajh al-syabah* (وَجْهَ الشَّبِيهِ) which is the nature that is the point of equality (Suryaningasih & Hendrawanto, 2017).

In terms of the structure of the hadith text, the author concludes that all the pillars of *tasybīh* are complete. First, *the musyabbah* is the pronunciation *أَمَّا إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ*. The analogous meaning is “seeing Allah” for believers, in this case, the companions who were with the Prophet at that time. Second, *adat al-tasybih* is an editorial *كَمَا* which has the function of *li at-tasybīh* (equating something with another). Third, *musyabbah bih* editorial *تَرَوْنَ هَذَا*. This means that seeing Allah (*musyabbah*) is equated or likened to the Prophet and his companions seeing the full moon (*musyabbah bih*). Fourth, *wajh al-syabah* is the editor of *لَا تُضَامُونَ أَوْ لَا تُضَاهَوْنَ فِي رُؤْيَيْهِ*. Through *the wajh shahbah* it can be seen that the point of similarity between seeing the moon and seeing Allah is the clarity of vision and belief in vision.

This hadith explains that believers will see Allah clearly and without obstruction, just as they see the full moon without clouds. This is implied by the sentence *لَا تُضَامُونَ* which means there were no clouds to block the full moon that night without crowding. This means that believers do not need to be crowded when seeing the essence of Allah in the afterlife, but anyone can view it freely, just as all the inhabitants of the earth can see the full moon in the night sky. *Ru'yatullah* in the afterlife is a pleasure for the believers, while the hypocrites are not, as they are prevented from prostrating themselves to Allah (Al Asqalani, 2002).

In the general sense of vision, there is the axiom “everything that exists can be seen” which shows that the characteristics of the Creator can be compared to the characteristics of creatures, such as the essence of God’s substance which can clearly be compared to the image of the full moon. However, this does not happen in this world, except for what the Prophet experienced during *the mikraj*. This indicates that the vision of the world’s inhabitants is mortal. Meanwhile, the view of the inhabitants of the afterlife is *baqā* (eternal). In contrast to the view of the majority of Mu’tazilah who rejected the possibility of *ru'yatullah*. They argue that one of the conditions to be visible is to be in one dimension, while Allah is in another dimension.

However, they agree that Allah is All-Seeing of His servants, and He is All-Seeing not from just one dimension (Al Asqalani, 2002).

Implications of the *Amṣāl* Method in Bukhari Hadith No. 573 Regarding Islamic Religious Education (PAI) Learning Implications for the PAI Learning Foundation

Hadith Bukhari 573 shows that *amṣāl* is one of *the sunnah* of the Prophet in terms of da'wah or teaching and learning methods. Prophet Muhammad. conveying weighty divine material as well as material of faith to friends by packaging it in an *amṣāl* (parable) that is easy for friends to understand and accept. The specialty of the Prophet's teaching method is that it leaves a deeper impression on the souls of his friends, is more effective in giving advice, stronger in giving reprimands, and more able to satisfy their hearts (Al-Qaththan, 2006). The Prophet showed that *amṣāl* can be used as an effective learning method to be applied by a teacher to students in learning (Syafei et al., 2022), especially in PAI subjects which contain material about monotheism or divinity as stated in the Hadith. Because the ultimate goal of this educational method is the same, namely submission and closeness to Allah, guidance, piety, pleasure, and acceptance of all decisions of God (Alavi, 2008).

Divinity is the core of Islamic education. The characteristics of divine education include being comprehensive, in harmony with human nature, making human life eternal, and bringing humans to eternal happiness (Alavi, 2008). PAI aims to guide students in terms of intelligence (cognitive), emotions (affective), and socialization as well as bring change for the better (Shariatmadari, 1990). PAI learning is a form of worship that is in harmony with human nature, based on science, and purification, and trains the soul (Alavi, 2008). Guided and directed knowledge makes a major contribution in helping humans gain an understanding of their identity and nature, as well as doing good to others.

PAI must ensure the availability of reliable and competent human resources to strengthen *the faith* and morals of students, especially teachers and education staff (Kasman, Ikhwan, & Aziz, 2022). An Islamic Religious Education teacher is often faced with critical questions about divinity from his students when discussing Aqidah material. For example, teachers must convey that God "exists" to students, it is not enough just to express it verbally. Students need to get a visualization of "God exists" through the lens of their life experiences. Students and most of society agree with the axiom "everything that exists can be seen". Therefore, the task of an Islamic Religious Education teacher to convince students of the existence of God must be to present evidence that God can be seen and witnessed with the eyes. Therefore, a teacher needs to set pedagogical goals before

implementing the *amṣāl* method as practiced by the Prophet in the Hadith (Syahidin, 2022).

Implications for Islam Religious Education Goals

Teaching in Islam, including PAI, is strongly influenced by Islamic epistemology which believes that the human senses, mind, and heart (soul) are the most important media or instruments in achieving educational goals of achieving cognition and knowledge. On this basis, Islam supports teaching methods that can cultivate students' senses, minds, and hearts (Alavi, 2008). The author views the *amṣāl* method as capable of realizing education based on three main human instruments through its nine pedagogical objectives, namely; 1) improve memory through concepts that are easy to remember, 2) train thinking skills by comparing and considering two or more cases, 3) develop thinking skills by simplifying concepts that are considered difficult to make them easier to understand, 4) train honesty in objectives thinking, the goal is for individuals to become more open and able to accept the truth without prejudice, 5) train the ability to think to reveal the nature of the truth which is not always directly visible, 6) encourage individuals to act in accordance with the truth, 6) encourage individuals to act in accordance with the message contained in parables, especially if they are in accordance with the values they have, 7) train thinking and increase awareness so that individuals avoid unethical behavior, 8) give appreciation or praise to individuals who are given examples or parables, 9) use parables to illustrate something that the general public might consider bad (Syahidin, 2022).

Apart from achieving this goal, Al-Nahlawi (1996) stated that *amṣāl* has a pedagogical goal, namely bringing the meaning closer so that it is easier to understand, stimulating impressions, and conveying messages related to the meaning implied in the parable. As the Messenger of Allah did in the hadith when he had to invite his people to believe in something abstract (*'aql*), namely the inevitability of a believer being able to see God in the afterlife, by comparing it to something concrete (*ḥissi*). namely through the phenomenon of the full moon. It was easy for the Prophet to convey the meaning of his teaching even though the material was still imaginative in the minds of his friends.

Implications for Student Character

In PAI, the learning objective is not enough to just believe in *ru'yatullah* without leaving a spiritual trace on the students (Alavi, 2008). Islam teaches that education must influence the spiritual development of students. In this context, the goals to be achieved through PAI cannot be separated and stand-alone because students are one unit and can be achieved through "submission to God".

Sayyidina Ali formulated learning outcomes to be the ultimate goal in teaching and education. These goals are 1) students obey and believe in

Allah as stated in the phrase “with knowledge Allah will be obeyed and worshipped”. Students who have “piety” like that will try to achieve the pleasure of God and His Heaven, this is the purpose of human creation; 2) achieving a position of solemnity, holiness, and asceticism towards the mortal world, as well as interest in the afterlife. In this context, Imam Ali describes asceticism as an attitude where a person does not feel sad about his failure to achieve something and does not feel happy about what he has achieved. In other words, a knowledgeable person gets satisfaction and happiness by not wanting worldly things and focusing on the hereafter, 3) a knowledgeable person has the conviction that Allah, Angels, and His servants love them, 4) a learner should obtain real knowledge and guidance to the truth, 5) useful knowledge is the knowledge that provides concrete and positive benefits, both for individuals and society as a whole, 6) prioritize the search for real insight and knowledge, not just confusing yourself or others with unclear or unproductive questions or research (cited from Al-Hakimi, 1991).

Implications for Learning Approaches

In one situation, PAI teachers often deliver *ru'yatullah* material using the *amśāl* method and apply standards and limits in classroom management. Therefore, at first glance, it appears that the *amśāl* method has a teacher-oriented learning approach (*teacher center*). However, the *amśāl* materials and methods used by teachers must be based on the cognition they obtain from their students. In other words, teachers should not decide on learning plans before recognizing and accommodating their students' needs, motives, and talents. It should also be noted that PAI teachers must make pedagogical decisions wisely. Therefore, teachers need to give appreciation to their students (Shariatmadari, 1991). In this way, PAI is more student-centered (*student center*). Teachers are required to make the interests of their students the starting point of their teaching (Shariatmadari, 1985).

One of the most important principles of PAI is comparing different understandings. According to Sayyidina Ali, people who have various views will understand the direction of each understanding (Alavi, 2008). Therefore, he recommends teaching in class to discuss different ideas with each other so that students can find the correct understanding. The Bukhari hadith about *ru'yatullah* is: discussions that give rise to pros and cons among scholars, thus practically providing opportunities for students to learn to compare various theological understandings and then discuss them together with the teacher's direction by providing other *amśāl hadiths* for enrich his insight. Because the teacher's job is to equip students with knowledge about values that will lead them to a very deep and comprehensive awareness (Alavi, 2008).

Conclusion

Hadith 573 Bukhāri describes the use of *amṣāl* as one method of *da'wah* or learning the Prophet's *sunnah*. The Prophet used *amṣāl* to encourage his followers to understand abstract concepts, such as *ru'yatullah*, by analogizing the phenomenon of the full moon. The Prophet showed that *amṣāl* can be effectively applied as a learning method, especially in Islamic religious education (PAI) which contains monotheism material. The task of PAI teachers is to convince students of the existence of God, namely by using the *amṣāl method* as practiced by the Prophet in the hadith. In addition, teaching in Islam is influenced by Islamic epistemology which believes in the role of the human senses, reason, and heart in achieving educational goals. The *amṣāl* method is considered capable of realizing education that relies on three basic human instruments. PAI in achieving its goals does not only focus on *ru'yatullah* but also leaves a spiritual imprint on students, in line with Islamic teachings about the importance of spiritual development. PAI is student-centered, where teachers must accommodate the needs, motives, and talents of their students, and ensure wise pedagogical decisions.

This research has limitations because it is based on a literature review. Future researchers are expected to be able to empirically test the effectiveness of the *Am ṣ āl* method in the context of Islamic education learning. Further research with practical implementation can provide deeper insight into the potential and sustainability of this method in achieving the goals of Islamic education.

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Conflict of Interests

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

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