

CONCEPT OF MUSLIM PERSONALITY ACCORDING TO MUHAMMAD ALI AL-HASYIMI

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Abstract

This study aims to describe the concept of Muslim personality according to Muhammad Ali Al-Hashimi in the book *Syakhsbiyatul Muslim Kamaa Yashughubal Islam Filkitab Wa Sunnah*. Furthermore, this study aims to describe the thoughts of Muhammad Ali Al-Hasyimi about the Muslim personality and its application in daily life and find the relevance of Muhammad Ali Al-Hasyimi's thoughts about the Muslim personality with the reality of education in Indonesia at this time. This type of research is *Library Research* using a character study approach. The primary data source is *Syakhsbiyatul Muslim Kamaa Yashughubal Islam Filkitab Wa Sunnah* book. At the same time, the secondary data sources are translation books, as well as books about the personality of Muslims. To analyze the data in this study using *content analysis*. This activity began by using descriptive, interpretative, and comparative analysis methods. The findings in this study are, *first*, the Muslim personality is a personality who practices the teachings of Islam in *kaffah* (thorough) following the Qur'an and Sunnah, namely being a humanist. *Second*, the Muslim personality application, according to Ali Al-Hashimi, is grouped into nine sections, namely, (1) Muslims against his Lord, (2) Muslims against himself, (3) Muslims against his parents, (4) Muslims against his wife, (5) Muslim against his children, (6) Muslim against family, (7) Muslims against their neighbors, (8) Muslims against their friends, and (9) Muslims against their communities. *Third*, the concept of Muslim personality, according to Muhammad Ali Al-Hasyimi, is relevant to the Indonesian education system in law No. 20 of 2003 on the definition and purpose of education, as well as curriculum 2013 and Presidential Regulation of the Republic of Indonesia number 87 of 2017 on strengthening Character Education.

Keywords: *Personality; Character; Muslim.*

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INTRODUCTION

Personality is uniquely human. After being a concern as an interesting discussion given that humans are the object of Allah swt. which he created man with all his attributes. Because of its uniqueness, the assessment of a person's excellent and lousy temperament will sometimes be returned to the personality owned. Talking about the Muslim personality, we will always touch on and discuss related to the self of a Muslim. A person who recognizes himself as a Muslim should have an Islamic personality. It means always speaking, behaving, and acting must be following what Islam outlines in the Life Of The Prophet Muhammad, the best role model in that. He is worthy of his example for his whole speech and behaviour correspond to Islam. That is why the messenger of Allah is called The Walking Qur'an.

True Islamic personality following Islamic law owned by a Muslim becomes the first step that must take in order to receive a good life. This is because religion is the source of good values in life from Allah swt. Islam is the rule of individual human life, the order for married life and the direction for social life. It presents Islam as a light that illuminates man's journey and brings him out of darkness into a bright light. Under the guidance of Islam, human life will be good. When discussing personality, it is often associated with a person's physical appearance, such as how a person walks, dresses, and eats. So often when people wear nice clothes, expensive and elegant, that is a person with a strong personality, even though he is far from devotion to God.

And on the contrary, a person who usually dresses, even in slums, but makes the mosque his home and makes Allah his protector is called a person of low personality and can even be called a person with no personality. Every human has two things that look on him first, related to his physical appearances, such as body shape, face and clothing. The second relates to human activity and movement. When people see what they are doing, they see what they are doing. The nature of a person is often identified with his deeds. In the days of the Apostles and companions often, people were called according to their deeds. For example, Musailama al-Khazab. Rarely does a person identify with his physical appearance because what stands out in a person lies in his actions. This is what distinguishes people from others.

Personality is the output of the life process lived by a person. Thus, there is no same personality because the life process experienced by a person is different. Personality can be formed using effort or striving for the expected personality. The Muslim personality is a personality that practices the teachings of Islam in kaffah. So when people see it, the spontaneity seen is the religion of Islam. Therefore, people interacting with him also increased their faith and acceptance of Islam.

From the view of Muhammad Athiyah al-Abrasyi, Islamic education is a process in preparation for humans to have a complete and happy life. For example, love the country, be physically strong, perfect in character, have an organized mind, be skilled at their job, and have a good speech, oral and written. Miqdad Yeljin, a professor of Islamic Social Sciences at Muhammad bin Su'ud University in Riyadh, Saudi Arabia, argues that Islamic education is an effort to grow and create a complete Muslim man in all aspects such as health, reason, faith, psychology, morals, interests, creativity at all levels of growth illuminated by the light of Islam using many once the methods contained therein.

Based on the understanding of Islamic education of some of these figures, conclusions can be drawn about the purpose of Islamic education, namely the formation of a complete Muslim personality according to Islamic values. Personality is a characteristic or or style or unique trait in a person that is formed from the environment, for example, family and innate since birth. Education has a crucial role in creating a personality or character. Therefore, according to Ki Hajar Dewantara, education is an effort to promote the growth of character (inner strength, character), mind (intellect) and body of the child to achieve life and harmony with the world. The formation of the personality of the child or student is an essential matter in Islam. As a religious teaching bringer of mercy for all nature, Islam is a religion that is very concerned about all aspects related to human life. The Qur'an and the sunnah of Muhammad. It requires the followers of Islam to keep away from themselves and their relatives, not to approach things that will bring them closer to hell.

Ki Hajar Dewantara suggests that the purpose of education is to promote character. In comparison, Ramli Abdul Wahid revealed that the ultimate goal of Islamic education is to create the character of a human being who is God, devoted to him and his noble character. The purpose of education is following the purpose of the Prophet Muhammad. as a Messenger, which is to perfect morals (manners). In the story of Abu Hurairah, the Prophet Saw. said: “*I have been sent as a messenger*”. (H.R. Ahmad 2/381)

Therefore, education teaches positive values in shaping students' character. It is just that in its implementation, many negative actions are carried out by students. For example, we may have and even often hear news on social media that a student curses, hits and even kills his teacher. In addition, lying to parents and teachers, brawling, using drugs, having free sex (free sex), bullying and violence against fellow friends, dishonesty in the teaching and learning process (Academic Dishonesty), and many other negative behaviours can be witnessed.

Another phenomenon that is also very worrying in the discussion of the Muslim personality is a Muslim who is busy with his own end of the day (akhirat) or Hablum minallah but does not care about his relationship with Hablum minannas and nature. For example, someone is diligent in worship but still likes to babble his brother, and so forth. A person who can do good deeds should be able to do good deeds for all of his creatures.

Muhammad Ali Al-Hashimi (1925 Ad - 20 Safar 1437 AH / 2 December 2015 ad is a Syrian Islamic writer who has many Islamic books and literature and has translated his most famous works into many international languages. He also taught at the Faculty of Sharia and Arabic at several universities in Saudi Arabia and Aleppo. He also has a program on Radio Al-Qur'an in the Kingdom of Saudi Arabia. In addition, he often attends several scientific and literary conferences in Saudi Arabia and Arab and Islamic countries. His thoughts on the Personality of Muslims are very suitable to be discussed in one of his works, namely the book *Syakhshiyatul Muslim Kamaa Yashughuhul Islam Filkitab Wa Sunnah*, which discusses the Personality of a Muslim as formulated by Islam in the book.

METHODOLOGY

This type of research is library research or literature study, which is one type of qualitative research (Creswell, 1985:293). The fundamental characteristic of this study is that the data studied are written literature in the form of documents in the form of books or literature (Bakker & Zubair, 1990:61-70). Researchers use primary data sources using the book *Syakhshiyatul Muslim Muhammad Ali al-Hashimi works*, as well as secondary data sources that support the completion of this study in the library and the internet in the form of books (books), encyclopedias, dictionaries, journals, magazines and so forth. Mustika Zed, in the Book Library Research Methods, mentions four steps to conduct library research: reading and making research notes (Zed, 2018:16).

The object of this study focused on the thought of Muhammad Ali Al-Hashimi relating to the personality of Muslims contained in the book *Syakhshiyatul Muslim Kamaa Yashughuhul Islam Filkitab Wa Sunnah*. Therefore, in describing the object of study, this study pays more attention to the idea or basic foundation of Muhammad Ali al hasyimi about the personality of a Muslim as formulated by Islam in the Qur'an and Sunnah.

There are two sources of data in this study: the first source of primary data or the main source of data taken is data related to the object of research obtained from the book *syakhshiyatul Muslim kamaa Yashughuhul Islam filkitab wa as-sunnah*. It was created by Muhammad Ali Al-Hasyimi, published by Daarul Basyair Islamiyah, Beirut, in 1981.

This book contains how a Muslim's personality should be towards his Lord, his parents, his wife, his children, his family near and far, his neighbours, his friends, and his community. The second source of data, namely secondary data sources derived from books, journals, and other scientific papers that are relevant to the discussion in this study, among others are (a) Forming the ideal Muslim according to the Qur'an and Sunnah (Al-Hasyimi, 2018), (b) Forming an Ideal Muslim person according to the Qur'an and Sunnah (Al-Hasyimi, 2013)., (c) Short biography of the Islamic writer and thinker, Dr Muhammad Ali Al-Hasyimi (Walid, 2015). (d) Dr Muhammad Ali Al Hashemi (Katbi, 2015).

This study is library research (content analysis), so the data analysis technique used is to conclude the process of trying to find the characteristics or concepts of Muslim personality according to Muhammad Ali Al-Hasyimi. In conducting a study of the thought of Muhammad Ali Al-Hasyimi as the focus of this thesis study, this study uses a character study approach. One form of study in the field of Islamic thought is "character study", which is a systematic study of the thoughts/ideas of a Muslim thinker, in whole or in part. From the point of view of epistemology, the study of figures is carried out with a historical, socio-cultural-religious approach (not releasing it from the socio-cultural and religious context of the figure) and is critical-analytical.

As for the study's analysis in this way, if the data has been collected, qualitative data analysis is carried out with deductive, interpretative, and comparative analysis instruments. The deduction is an analysis step from general things to remarkable things. Interpretative means to interpret, but which is not subjective (according to the taste of the one who interprets) but instead relies on objective facts to reach an objective truth. Furthermore, the comparison is comparable to something else.

In this case, the researchers read the book *syakhsbiyatul Muslim kamaa Yashughubal Islam filkitab wa as-sunnah* by Muhammad Ali Al-Hasyimi, supported by the translation of the book and use a dictionary or translate, then analyze the basic idea foundation of Muhammad Ali Al-Hasyimi. Based on this, the researchers made important notes about the contents of the book under study. This activity began by using descriptive analysis methods to see the opinion of Muhammad Ali Al-Hashimi related to the personality of Muslims. Understand his thoughts or understand the meaning contained in them, as well as analyze the relevance of Muhammad Ali Al-Hasyimi's thoughts to the actual conditions in education in Indonesia today, as well as trace the biography of the author of the book. To make it easier to conclude the contents of the book, the researcher first grouped the discussions in the book.

The comparative method compares Muhammad Ali Al-Hashimi's thoughts with those of specific relevant figures. This comparison is then used to find the actuality, trace the relevance, and parallel the thought of Muhammad Ali Al-Hashimi with other figures to be known as a whole thought. Several things must be considered when wanting to do a research study of figures to see the feasibility of people who want to be studied as an object of study, namely:

First, the integrity of the figure can be seen from the depth of his knowledge, leadership, and success in the field he is engaged in to have a peculiarity or advantage over the people of his generation. The integrity of the character can also be seen from the point of view of his moral integrity.

Second, monumental works. These works can be in the form of real works in the form of physical and non-physical works that are beneficial to society or human empowerment, both contemporaries and afterwards. Third, the contribution (service) or influence. It had been seen or felt by the community, both in the form of thoughts, as well as seen by the leadership and exemplary. So it is until the character is recognized, idolized, imitated, and considered to inspire generations afterwards.

Muhammad Ali Al-Hashimi (1925 Ad - 20 Safar 1437 AH / 2 December 2015 ad is a Syrian Islamic writer who has many Islamic books and literature and has translated his most famous works into many international languages. Though he is known as an art teacher, he wrote many books about the personality of Muslims. It can be traced through the books of his work, one of which is the book *Syakhsbiyatul Muslim Kamaa Yashughubal Islam Filkitab Wa Sunnah*, which had used as a primary data source in this study. He taught at the Faculty of Sharia and Arabic at several universities in Saudi Arabia and Aleppo. In addition, he also has a program on Radio Qur'an in the Kingdom of Saudi Arabia. Furthermore, he often attends several scientific and literary conferences in Saudi Arabia and Arab and Islamic countries.

RESULTS AND DISCUSSION

Muslim Personality

Personality comes from the word personal, which means man as a person or individual. Therefore, personality can be defined as the human condition as an individual with all the properties or characteristics of a person (Ministry Of National Education, 2005:985). In English, personality is a person's character (character or nature). In short, personality can be defined as the traits or characteristics that exist in a person.

Personality or *syakhshiyah* in Islamic Psychology means a series of characteristics or typical normative behaviour of humans, both as individual beings and social beings, whose norms are derived from Islamic teachings derived from the Qur'an and Hadith (Sunnah) (Mujib, 2006:14).

Man consists of several systems or aspects. Ahmad D. Marimba divides the aspects of personality into 3 things, namely the aspects of masculinity, psychiatric aspects, and aspects of sublime spirituality (Marimba, 1989:67) are (a) Aspects of masculinity, (b) Psychiatric aspects, (c) The sublime aspect of spirituality

In Islam, the "goal" becomes crucial and can be seen in the pronunciation of a Muslim's intention to perform worship. Intention means carrying out activities based on predetermined intentions. The purpose of human creation is to be a man of God (Roqib, 2009:25).

The Concept Of Muslim Personality According To Muhammad Ali Al-Hashimi

The true Muslim personality can be seen through the Qur'an and Hadith, exemplified directly by the Prophet Muhammad. A Muslim desired by the existing *nash-nash* must be a humanist (with great attention to social society). The humanist and unique person was formed by various praiseworthy qualities or morals mentioned in the Qur'an and Hadith. The Qur'an and Hadith have also adored themselves with noble morals, which is part of the religious statutes that must be considered for every Muslim to get the pleasure and reward of Allah Swt.

One thing that can be seen in human life today is that many fall into error rather than increase in goodness. Because making mistakes is more effortless than increasing kindness, at first glance, disobedience looks more delicious than obedience. Therefore, it is necessary to have a regulator that can make people aware of when negligence enters the heart and when the feet step on a distorted path. Therefore, it is a must for scholars to explain the noble values of Islam using an easy-to-understand approach. Furthermore, scholars must clearly describe the good behaviour desired by Allah Swt. so that this life can look beautiful, feel comfortable, and be peaceful (Al-Hasyimi, 1981:5).

Application of the Muslim Personality according to Muhammad Ali Al-Hashimi in Life

Humanity in general and Muslim society, in particular, today yearns for that unique Muslim personal presence. They expected to bring changes so that life would be better and great human values would be reborn. However, the truth of Islam is not seen without a generation that consistently practices the teachings of Islam. The form of the Muslim personality can be grouped into several parts (Al-Hasyimi, 1981:9).

Muslims With God - Never Negligent

A true Muslim has his heart awake, his conscience alive, introspective in seeing the majesty of God's creation in the universe, and he firmly believes that the universe and human life are in Allah Swt. Therefore, he will constantly remember Allah Swt every time he finds that the power of Allah Swt has no limits, so faith, remembrance, effort, and trust in Allah will continue to grow (Al-Hasyimi, 1981:13).

Obedying The Command Of His Lord

A true Muslim must obey Allah SWT's commands. The whole, submissive and devoted' in worship, stop at the limits that Allah has set for him. He obeyed his Lord's commands and followed his Lord's guidance, even though it was hard to do and contrary to his desires. The perfection of a

Muslim's faith lies in his success in passing the touchstone of obedience in carrying out Allah SWT's commands, both the big and the smallest, without exception (Al-Hasyimi, 1981:14).

Accept the provisions of Allah SWT

Accept the provision that Allah Swt has. Set for himself, and believe *qadha* and *qadar* (provisions and decrees of Allah) are part of the rukun of faith. A true Muslim will never blame anything that befalls him. This is part of God's plan, which must be accepted. He believed that his acceptance of *qadha* and *qadar* would bring good rewards from Allah. This is what will make all things good. When he speaks, his tongue is full of gratitude. However, when he does, he will be patient and obey God's commands *qadar* (Al-Hasyimi, 1981:15).

Many Repent

As a human being who does not escape the nature of negligence and is mistaken, sometimes a Muslim can fall into sin or immorality. However, a good Muslim will soon realize and rise from his negligence in remembering Allah, leave the immoral act and repent asking forgiveness from his Lord for all his mistakes with regret (Al-Hasyimi, 1981:15).

His obsession got Ridho Allah SWT

A true Muslim does all his activities with the motivation and purpose of seeking the pleasure of Allah SWT. However, sometimes, it is God's will. It must bear the risk of the anger of many people; a Muslim makes the pleasure of Allah Swt. a standard in measuring his deeds. He will do something if it is following the pleasure of Allah. Otherwise, he will leave it. The phenomenon of a woman who prays but still does not cover her aura in her daily life shows that she has not entered Islam in Kaffah (Al-Hasyimi, 1981:16).

Practice the pillars of Islam and other acts of worship

A true Muslim will carry out the obligations and pillars of Islam and Sunnah worship properly and correctly without taking lightly or trivially with his worship (Al-Hasyimi, 1981:17).

Muslims With Themselves

Islam wants Muslims to be respected and authoritative in society, to be people who excel in clothing, appearance, gestures, and all activities. So that with this excellence, they become *uswah* (exemplary) good. Therefore, there is no separation between a person's outward appearance and personality. A Muslim must be aware of the importance of balancing his three components, namely the physical, intellect, and soul. He must provide the rights required by each such component.

Physical - Balanced eating and drinking

A Muslim must try his best to maintain his body health so that his physique is solid and sturdy. A conscious Muslim will surely know Allah Swt will love a firm believer more. Then the weak believer. Therefore, it must balance regulating diet and drinking. Not eating with much capacity and not being greedy cause disease (Al-Hasyimi, 1981:34).

Getting Used To Exercise

To increase his physical health, he must get used to sports that follow his body's ability so that the sport can eliminate various diseases and also increase the spirit of activity (Al-Hasyimi, 1981:35).

Clean body and clothes

A true Muslim will always pay attention to the cleanliness of his body and clothes. He will pay attention to the cleanliness of his body by bathing regularly, pay attention to the cleanliness of his teeth by brushing his teeth or singing, and not let any smell from all over his body or clothes that he uses that can disturb others. Therefore, he does not keep himself and his clothes clean by wearing fragrances (Al-Hasyimi, 1981).

Good looking

A Muslim will always pay attention to his appearance before meeting others. He will pay attention to what he wears so that his appearance is neat, pleasing to the eye, and there is no impression of extravagance, not that it looks shabby, dirty, and dull. Islam does not allow a person who looks dirty, shabby, and shabby because of *zuhud* and *tawadhu*. Rasul is a prime example in *zuhud* and *tawadhu*, but he looked sympathetic, neat, and fragrant in front of his friends and family (Al-Hasyimi, 1981:36).

Logic - Science for a Muslim is a duty and glory

A Muslim believes that keeping his mind by seeking knowledge and using it to open the blessings provided by Allah Swt. in the universe is an obligation. The process of seeking knowledge is lifelong, as long as the breath still blows inside the chest and as long as the blood flows in the joints (Al-Hasyimi, 1981:44).

Seeking Knowledge Throughout Life

The correct learning process is continuous and continuous in studying science. The insight will increase if honed constantly. Their sincerity and consistency in seeking knowledge illustrate their thirst for knowledge (Al-Hasyimi, 1981:45).

A Muslim Must Have Kemarian

First, the science that a Muslim must master is the science of the Qur'an: *tahsin*, recitations, *Tajweed*, and the science of interpretation. After that, he studied the science of *Hadith*: the history of the Prophet, The Companions, the *tabi'in*, and Muslim scholars. Furthermore, he studied jurisprudence: the jurisprudence of worship, *muamalah*, and the law as the foundation rests. A Muslim is also encouraged to master the Arabic language. If he chooses one of the disciplines of *Shari'ah*, he must master that knowledge to the smallest detail; likewise, if a Muslim chooses a specialist in a field other than *Shari'ah* (Al-Hasyimi, 1981:48).

Itqan and experts in the field

After he mastered the general science mentioned above, then with all the power and effort, he tried to become *itqan* (professional) in the field he was in, both in the field of *Sharia* and religion and other sciences, such as Exact Sciences, Architecture, geography, Medicine, industry, Commerce, and others (Al-Hasyimi, 1981).

Opening Horizons Of Insight

A mere professional in his field is not enough for a true Muslim. So he was also challenged to develop his insight by reading various other literature outside his specialty, such as various books, magazines, scientific journals, literary works, and others, especially topics close to his field. So that he becomes a broad-minded person, always trains thinking power, and has a comprehensive thinking paradigm (Al-Hasyimi, 1981:49).

Fluent In English, Both Oral And Written

A Muslim also does not forget the importance of mastering a foreign language because a foreign language in today's modern era is a necessity that is the demand of the Times. In response to contemporary Islamic challenges (Al-Hasyimi, 1981).

Soul - Open heart to worship

In order to maintain meekness of the heart or soul, Muslims always worship because they feel *muraqabatullah* (supervision of Allah) every time, day and night. He was always aware of the plots and whispers of Satan with *istighfar*. The Muslim figure is the people's desire always to maintain the strength of his soul and improve himself with a variety of worship and obedience activities. He is humble and obedient to God. He is full of compassion, compassion, and

compassion for his people. He constantly honed his soul to get used to it and always trembled when he heard the word of God upheld and felt a deep longing for him (Al-Hasyimi, 1981:51).

Near the places of worship and Faith

The actual Muslim person maintains the stability of his soul by making friends with pious people and giving advice to each other in truth. He went to places full of nuances of faith, remembrance of Allah, studying Islamic sciences, personal education, family, and society. Such assemblies will cleanse his soul, soften his soul, clear his heart, and overflow faith in a Muslim (Al-Hasyimi, 1981:52).

Increase Remembrance and prayer Matsur

In antara that guards a Muslim against the power of his heart and his relationship with Allah Swt. is to chant remembrance and prayer *Ma'tsur*, namely, prayer taught Rasulullah in every charity and activity. Like, prayer wakes up to other activities until we want to sleep (Al-Hasyimi, 1981:53).

Muslim With His Two Parents

Knowing the position and obligations toward parents

Islam elevates parents' position to a noble level that has never been known to humans other than Islam. Some verses of Allah Swt. Successively placing the pleasure of the parents after the pleasure of Allah, then behaving well to both of them, is a virtue after the virtue of believing in Allah SWT (Al-Hasyimi, 1981:55).

Fear Of Disobeying. Whoever disobeys both parents is equated with idolatry to Allah Swt. This is because they both believed in him. Therefore, disobedience to parents is a great sin (Al-Hasyimi, 1981).

Giving First To Mom than Dad. So that there is no imbalance in the children in filial piety to one of the parents, Islam also gives instructions that include filial piety to both. Both get their portion (Al-Hasyimi, 1981:61).

Do good to those who are dear to parents. This teaching commands to do good to both parents and to do good to anyone loved by both (Al-Hasyimi, 1981:63).

Muslim With His Wife. A husband should accept his wife as Allah Swt. created it, where the situation is not always straight in how the husband wants and is happy. By understanding the nature and psychology of the woman, then a husband will forgive all his wife's mistakes. As a result, he will yield more to his wife's attitude to creating a peaceful, calm, happy home without shouting, noise, and quarrels (Al-Hasyimi, 1981:70).

Muslims With Their Children

Educate them in a superior way. Wise Muslim parents should know the psychological condition of their children. Therefore, try always to be close to them, pay attention, invite them to play, chat, and joke, and convey expressions of Loving Love according to their age and development of thinking. It makes their hearts happy and increases their love for their parents. That way, they will willingly accept and carefully listen to the direction and advice of their parents. Obedience that grows out of love, respect, and trust in the child will be firm (Al-Hasyimi, 1981:93).

Finance generously and benevolently. Indeed, the soul of a true Muslim will be happy and happy when it can provide for the family because he believes that the expenses he gives to his family in the hope of Allah's pleasure will be more extraordinary in reward than what he spends on others (Al-Hasyimi, 1981:97).

No Favoritism. Some people sometimes feel cramped when they have a daughter. They hope that Allah SWT. do not give to them except boys. They do not know the splendid reward that God has promised. On the other hand, parents who have daughters are patient with their daughters in educating and pouring out love. If they knew the reward that the father of a good, well-paying, and loving daughter is waiting for, they would envy him and try to be like him (Al-Hasyimi, 1981:98).

Inculcate noble character in them. From the souls filled with calmness, pleasure, confidence, and kindness, a father or mother can improve their children to continue to progress and develop in reaching the ladder of excellent and sublime personal perfection. Then instil in them noble morals such as loving others, loving the weak, staying in touch, respecting the older ones, loving the little ones, feeling open to what others do, loving Justice spread among fellow humans, and so on (Al-Hasyimi, 1981:103).

Be aware of all things that can affect a child's self-formation. Wise Muslim parents are always attentive to their children. He knows what his children read and write. He knows which hobbies his children choose or directs children to choose certain hobbies without the child realizing it. Parents also know their children's friends, with whom some of the time is spent, where they go, and where they often go. Parents know everything, but this oversight is unnoticed by their children (Al-Hasyimi, 1981:100).

Muslim with Close Family. The kindness of a Muslim is not enough only for his parents, husband, wife, and children. Nevertheless, it should extend to his family and close relatives. So by doing good and keeping in touch with them achieved all that. The family referred to here is a very close relative with a nasal or hereditary bond, whether they are heirs or not (Al-Hasyimi, 1981:104).

Muslims with Their Neighbors. A wise Muslim who was aware of his religion's laws will be the best human being to interact with his fellow citizens, doing the best and sympathizing with them. A Muslim knows that Islam's teachings are rich in valuable suggestions toward neighbors (Al-Hasyimi, 1981:117).

Muslim with His Friend: Not break off relations and quarrel with his brother; Generous and forgiving; Face when meet; Advising his friends; Do not wag; No arguing, joking around and breaking promises; Put brother first than ourselves; and Pray for our brother in secret.

Muslims in the community: Not cheating, not making promises, and betraying; Getting away from Spiteful Nature; Keeping promises; Gentle to others; Forgiving; Radiant face; Easy to get along; Spread The Greetings; Restraint; Not accusing others of infidelity; Avoiding unimportant things; Getaway of Ghibah and sheep fighting; Keeping secrets; Not Arrogant; Respect for elders and meritorious; Get along with good people; Trying to reconcile Muslims; Calling for goodness and preventing evil; Brilliant and Wise in preaching; Visiting The Sick; Give back to others and be grateful; Ease and not complicate; Make a fair decision; Benefactor; and Not styling to look like women or men

Relevance Of Muslim Personality According To Muhammad Ali Al-Hasyimi In Education In Indonesia

Before knowing what the purpose of National Education is, it is good that we must understand the meaning of education itself. It is listed in Law No. 20 of 2003 chapter I Article 1 Paragraph 1 that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills themselves, society, nation and state (National Education System Law, 2003:1).

Character education (PPK) proves that the concept of personality, according to Ali Al-Hasyimi, is still relevant to education in Indonesia, some of which can be seen from the following matrix:

Table 1. Relevance Of Muslim Personality According To Muhammad Ali Al-Hasyimi In Education In Indonesia

ALI HASYIMI	PERSPECTIVE ON NATIONAL EDUCATION
1. The Lord (<i>with Man</i>)	1. The value of the character with God.
<p>a. Never Negligent. A true Muslim will never forget Allah with dhikr.</p> <p>b. Obeying The Commands Of The Lord. A Muslim carries out his Lord's commands and follows his Lord's guidance even though it is hard to do and contrary to his desires.</p> <p>c. Accept the provision that comes from Allah SWT. Accept the provision that Allah Swt has. set for him, and believe qadha and qadar.</p> <p>d. Much Repented. As a human being who does not escape the nature of negligence and wrong, a Muslim should immediately repent to Allah with Istighfar.</p> <p>e. His Obsession Got Rid Of Allah Swt. A true Muslim does all his activities with the motivation and purpose of seeking the pleasure of Allah SWT.</p> <p>f. Carrying out the pillars of Islam and other acts of worship a true Muslim will carry out his obligations (pillars of Islam) as a servant of Allah properly and correctly and perform sunnah worship such as recitations, etc.</p>	<p>a. Religious. Behaviour in the form of thoughts, words, and actions of a person who is pursued is always based on religious values and religious teachings.</p> <ol style="list-style-type: none"> 1) Pray before and after the activity. 2) Used to purify before doing worship. 3) Worship according to the religion. 4) Be thankful for God's blessings. 5) Greeting at the beginning and end of the activity. 6) Read basmalah before starting the activity and say hamdalah when finished doing the activity.
2. The Muslim Himself	2. The value of character in relation to oneself
<p>a. Physically balanced in eating and drinking, get used to exercising, clean body and clothes, and look good.</p> <p>b. Intellect seeks knowledge throughout life, must have proficiency, Itqan and experts in their fields, open horizons of insight by reading a variety of other literature outside his specialty, such as reading various books, magazines, scientific journals, literary works, and others, especially topics that are adjacent to the field he was engaged in so far, and mastering foreign languages.</p> <p>c. The soul</p>	<p>a. Honest thoughts, feelings, and words must follow the actions in everyday life.</p> <p>b. Discipline actions that show orderly behaviour and comply with various rules and regulations.</p> <p>c. Hard work efforts in completing all activities or tasks seriously and optimally.</p> <p>d. Creative create new ideas and valuable work.</p> <p>e. Independent attitudes and behaviours are not easily dependent on others in completing tasks.</p> <p>f. Curiosity</p>

<p>softens its heart by worshipping, approaching righteous people and places of faith, and multiplying remembrance and Du'a <i>Ma'tsur</i>.</p>	<p>Curiosity is a constant attitude and action that seeks to know more deeply and broadly from something learned, seen, and heard. g. He loves to read, and he loves to spend time reading. Take the time to read the various readings that give virtue to him. h. Responsibility the attitude and behaviour of a person to carry out his duties and obligations, which he is supposed to do, towards oneself, society, the environment (natural, social, cultural), the state, and God Almighty.</p>
<p>3. Muslims with social (<i>Hablum minannas</i>)</p>	<p>3. Value of character in relation to fellow</p>
<p>a. Muslims with their parents know the position and obligations towards parents, are afraid of disobeying, prioritize filial piety to mother over father, and do good with people whom parents love.</p> <p>b. Muslim and his wife are patient, exemplary in doing good to him, full of gentleness, wise, good literacy, how to educate his wife emotionally and spiritually, fair, responsible, and the best leader for him.</p> <p>c. Muslims with their children educate them in a superior way, finance them generously and benevolently, do not favouritism, instil noble character in them and are wary of all things that affect the self-formation of a child.</p> <p>d. Muslims with close family and distant family do good and maintain a relationship of friendship</p> <p>e. Muslims with their neighbours do good to them, are full of tolerance, and patience, easy to forgive, not wrong, and help them when disaster strikes.</p> <p>f. Muslim with his companions does not break off relations and does not quarrel with his brother, is airy and forgiving,</p>	<p>a. Be aware of rights and responsibilities know and understand rights and obligations to family and community. b. Tolerant attitude to give full rights to others to express their opinions, even if they are wrong and different. c. Democratic way of thinking, behaving and acting that assesses equally the rights and obligations of himself and others. d. Appreciate the achievements of attitudes and actions that encourage him to produce something useful for society and recognize and respect the success of others. e. Friendly / communicative action that shows a sense of pleasure to talk, hang out, cooperate with others and usually, in addition to being able to convey, also able to listen to what is conveyed by others to be responded to appropriately. f. Peace-loving attitudes, words, and actions that cause others to feel happy and secure in their presence. g. Social care is the act of always wanting to provide help to others in need.</p> <p>4. The value of the character in relation to the environment</p>

<p>radiant face when meeting, advises his brothers, Good inclinations and maintains trust, does not gossip, does not argue and jokes that corner, does not break promises, puts his brother ahead of himself, fulfilling the invitation of a Muslim brother and praying for his brother in secret (<i>ṣhabrīl ghaib</i>).</p>	<p>a. Environmental care attitudes and actions always try to prevent damage to the natural environment. B) preserve nature develop efforts to repair damage to nature that has occurred.</p>
<p>g. Muslims with their communities honest, keep promises, and do not betray, avoid envy, give advice, have good character, shy, gentle to others, compassionate, forgiving, flexible, radiant face, easy to get along, restraint, avoid insults and harsh speech, not accusing another person of being wicked or kafir without the truth, not entering another person's house except after asking permission, not posing as a woman or a man.</p>	<p>5. National values a. The national spirit is an action that shows the awareness to surrender the highest loyalty of <u>each person to the State/Nation</u>— putting the interests of the nation and state above personal and group interests. b. Cinta Tanah Air is willing to sacrifice to defend and defend the country and nation and fill the survival of the country and nation.</p>

Based on the matrix above, it can be seen that the Muslim personality discussed by Muhammad Ali Al-Hasyimi and the perspective of National Education can be known the relevance of the Muslim personality Muhammad Ali Al-Hasyimi with education in Indonesia, namely:

First, Al-Hashimi's theory of man's relationship with his Lord (*hablum minallah*) is very relevant to serve as reference material to complement the indicators of KI. 1 (Spiritual) in the 2013 curriculum, which is aware of the religion he professes and practice worship following the teachings of his religion.

Second, Al-Hashimi's theory of human relations with himself is also relevant as material for developing self-potential for science guides or learners. A student or a science student should not ignore the integrity of the physical, mind, and soul. He will maintain his physical health so that he can carry out all his activities well, to meet the needs of his mind by learning and the needs of his soul by carrying out his worship. He will not be quickly satisfied with what he has achieved; in other words, he must continue to develop all his potential and open his horizons to show that he is thirsty for knowledge.

Third, al-Hashimi's theory of human relations with his social (*hablum minannas*) is also very relevant if it is associated with the personality that students must have in their community environment. For example, a student or a claimant of knowledge is expected

to apply what he has learned. In other words, a learner must be able to contribute or benefit the people around him.

Fourth, it can be seen that the Muslim personalities discussed by Muhammad Ali Al-Hashimi include only *hablum minallah* and *hablum minannas*. While *hablum Minal'alam* and his relationship as a nation's society to his country still escaped his attention. The Muslim personality discussed by Muhammad Ali Al-Hashimi does not explain how it applied in the National Education System.

CONCLUSION

The application of the Muslim personality, according to Muhammad Ali Al-Hashimi divided into 9 Parts, (1) the figure of the Muslim person is a figure who obeys Allah, submits to his

guidance, relies on his protection, is pleased with his provisions, and his orientation is his pleasure alone. (2) the individual Muslim is also balanced in giving his rights (Mind, Body, and spirit) and fulfilling his obligations to him. (3) when with parents to be an example in filial piety to both, do charity, Love, noble character, and fulfil the rights of both. (4) when he is with his wife, he sets an example by doing good to her, is full of gentleness, is wise, has good literacy in educating her emotionally and spiritually, and is the best leader. (5) when with children, he is full of responsibility, always devotes love and affection, and gives full attention to things that can affect the formation and development of his personality following the Islamic person. (6) when he is with close and distant relatives, he is a personal figure who always connects friendships. (7) in the life of neighbours, he became a role model in doing good to them, full of tolerance, patience, easy to forgive, not wrong, and helping them when disaster strikes. (8) when he is with his friends and companions, he establishes a relationship with sincerity and love for Allah. He did not do anything rude, keep promises, not treacherous, not angry, let alone grudge, always invited him in goodness and advised him, and always prayed for him when not with him. (9) as for its relationship with the broader community, it is always harmonious, always behaving well, not unjust, flexible, fair, not hypocritical, fulfilling the rights of neighbours, helping each other and advising each other, etc.

According to Muhammad Ali Al-Hasyimi, the concept of Muslim personality is relevant to education in Indonesia. This can be seen in Act No. 20 of 2003 on the definition of education and the functions and objectives of national education in the National Education System. One of them is the 2013 curriculum and Presidential Regulation of the Republic of Indonesia number 87 of 2017 on strengthening Character Education (PPK), namely, in order to realize a cultured nation through strengthening religious values, honest, tolerant, disciplined, hardworking, creative, Democratic, curiosity, appreciating achievements, friendly/communicative, love peace, love reading, social care, and responsibility.

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