URGENCY OF LOVE EDUCATION "READING OF THE HADITH BANNING ADULTERY"

(THE STORY OF THE DIALOGUE BETWEEN THE PROPHET MUHAMMAD (PEACE BE UPON HIM) AND A YOUNG MAN)

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ABSTRACT

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Adultery is a great sin after the shirk of Allah Swt. Adultery in addition to being threatened with severe punishment and other punishments in the realm of barzah and mahsyar, will also have a very negative impact on community life. The article, which is excerpted from the reading and analysis of the prohibition of adultery, in which there is a dialogical between the Prophet Muhammad and a young man, aims to inform the reader that how urgent the model of education based on love. Love education with several derivative models such as education: tenderness, familiarity, mutual respect between teachers and students.

The method taken in the writing is the study of literature, considering articles about hadith, then the author looks for references, scientific books that are in accordance with the topic of discussion. Next look for interpretive books, especially those that interpret the content of the hadith banning adultery. Dai sources, quotations, as well as scientific books, are further analyzed well step by step. The results of the analysis of the reading of the hadith prohibition of adultery can be explained: The Prophet gave nasihat with tenderness, full of empathy, love and intimacy. The dialogue between the prophet and the young man who asked for adultery was warm, fluid, in contrast to when the young man was near (among) the companions. This phenomenon also implies the basic essence of education for mankind.

From the results of the dialogue, finally the young man who used to have a very high sexual libido and always wanted to commit adultery, realized himself full of awareness and sincerely left adultery, condemned adultery and did not want to glance at it. Completely.

The analysis of the reading of the hadith banning adultery, inspires us how sharp and successfully the prophet provided love education with very optimal results. Evidently the young man who was sexually very
INTRODUCTION

Adultery is a portrait of a great sin after shirk to God, even adultery behavior is included in sexual deviance. So heinous is the act of adultery that approach is forbidden by Islam, as stated by Allah.

وَلَا تَقْرِبُوا ٱلْمُهْرَجَةَ إِنَّهُ كَانَ فِي جِسْمِهَا وَسَاءَ سَبْبًا
And do not approach adultery; indeed it is a heinous act. And a bad road. (32, 2017)

Al Isra verse 32 expressly prohibits the practice of adultery and all behaviors that lead to adultery or in the language of the Qur'an called "taqrobuzzina" such as sex between men and women instead of mukhrim both adults, kissing, pornographic and pornographic acts and other behaviors that can lead to adultery. (Shofiyah, 2020).

Scholars agree that adultery in addition to great prayer also brings harm or danger quite a lot, among others: dangers in the world, among others: eliminating the benefit of nature, weakening the sense of glorifying Allâh, causing Allâh to ignore His servant (the culprit), removing servants from the territory of ihsân, causing his mixing (obscuring) nasab (offspring), causing destruction of the household, bringing damage to the world and religion of the perpetrator, Many honors are trampled and the occurrence of misery, the onset of factories and rizki is not barokah, and shortens the life, scattering the heart and making the heart becomes sick, always feels restlessness, feels pain, and is always infested with fear of the heart. (Rudiyah, 2013).

Zina especially brings dangers later after death, among others: carrying torture in his grave and threatened to go to hell, blackening his face in the field of mahsyar, Allah does not care about it on the day of mahsyar. He received severe punishment in hell (Al-Jauziyyah, 2016). Akibat acts of adultery also the loss of nur or facial light so that people's faces become dark does not reflect the light of faith before God. (Kurni & Mahmurudin, 2017).

Uniquely in the text of the hadith banning adultery (unlike the attitude of shohabat) which is depicted that the Apostle calls the young man to draw near to him and counsel intimately, from which the author wants to reveal the values of education in the prophet's ahwal.

According to (Talebe, 2019) Based on the dangers of adultery, will be presented a writing with the title "Urgency of Love Education a reading of the hadith banning adultery". In this paper at least it will appear philosophical how important is the love-based education contained in the hadith banning adultery? So, finally the young man who was passionate about wanting to continue committing adultery can be converted and stay away from adultery with full awareness.

The desire to reveal the philosophical love-based education that was so terrible was carried out by the Prophet in this dialogical process, so as to bring out a good come that is a young figure who avoids adultery. (Nurmaliah, 2020). After being revealed the great educational values of the author's goal is at least able to contribute, especially in the world of education in more detail in the teaching and learning process to be able to put learning and education that is wise, wise and based on...
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compassion that in turn is able to succeed the world of education, especially in the face of extreme and crucial things.

This paper is certainly not the only writing that raises issues around education related to the prohibition of adultery. There have been writings that raise about education as well as the message of the prohibition of adultery. In terms of prohibition of adultery, among others, Tafsir Tarbawi’s Perspective on The Prohibition of Approaching Adultery written by Fatih. Fatih more revealed the prohibition of behaviors that can lead to adultery, such as sex, too intimate relationships, squalid talk, pornography and action porn.

Article (Kisworo, 2016) With the title Zina in Theological and Sociological Studies. In this paper more about adultery in the prohibition glasses contained in both the Qur'an and al Hadith, revealing also the dangers of adultery and social impact in the surrounding community.

Freelance writing written by (Taufiq, 2021) About the behavior of staying away from adultery, this article is more focused on lifting any behaviors that can lead to adultery. Reveal the law or limits for adulterers muhson and ghoiru muhson, and explore the moral message of the dangers of adultery in modern society.

Based (Ishaq, 2014) on another occasion wrote the issue around adultery with the title of the contribution of the zina finger to the insan criminal law. In this article, Isaac is more focused on the purpose of adultery punishment (so that the deterrent) includes a heavy hudud, but in this case can not color the criminal law in Indonesia. According to him, the criminal law includes the material punishment of adultery, including the value of Islamic law (which is heavy), so that it deterrents and gives a fearful effect for others who do not do it - not to do the deed.

The author analyzed the writing (Riyadi, 2021) which is the title Zina according to Ali Ash Shbuni in Tafsir Sofwatu Tafasir, explained the negative effects and enormous wisdom of the prohibition of despicable acts. For Ash-Shabuni his interpretation comes from the Qur'an and Sunnah more has the goal of creating justice in society, towards the society of Rabbani, and being a person and society that rahmatan lil alamin. This is as explained by Khalaf in order to maintain the five main elements of life, namely, religion, soul, honor and property.

Previous literature from the side of education that is in line with my writings include: The importance of the teacher's closeness to students in the sufism review, is an article written by Irham Yuwanamu, in this article is more discussed about the necessity of a teacher to hold a shortetan not only lahiriyah but also inner. The inner shortness will direct honest, open, and able behavior to be a container of outpouring of heart for the students. The next level will be able to produce optimal teaching and education results for the students concerned.

Failure so far in the world of education according to him lacks an inner approach from an educator. Teachers are more to the transfer of the sciences pragmatically and instantly, then feel dry and thirsty for the student's soul. (Dahlan, 2020) explained in his writing that communication is meek in the study of hadith, this paper raises a lot of the effectiveness of communication carried out with meekness, and communication failures that are carried out roughly and disrespectfully. Good and effective communication greatly impacts the creation of good relationships, good coordination, and up to the information well to the intended object. Communication is an attempt by a person to provide understanding, convey information or messages to others. Communication is the process of sending a message, conveying a message, choosing a means or medium, receiving a message, responding to an effect or influence to change attitudes, behaviors or opinions either orally or through the media..
My position is to look at the philosophical education contained in the hadith banning adultery, when the Prophet was approached by one of the young men who seemed to have a very high sexual libido, who liked the Prophet and Islam, but begged that he be allowed to continue committing adultery. There is such an approach as to the dialogue between the Prophet and the young man so as to succeed in stopping the desire of adultery for the young man with sincerity and insyaf to leave adultery for good and not feel compelled by the advice given by the Prophet.

METHODS
The method taken in the paper is literature study research, which is a research activity conducted by collecting data from various literature, both in libraries and in other places (Lubis, 2018). Meanwhile (Lubis, 2018) explained that literature research is a series of activities related to the method of collecting library data, reading and recording and processing research materials. (Sari & Asmendri, 2020).

This research includes qualitative research, then the author looks for references, scientific books that are in accordance with the topic of discussion. Next look for interpretive books, especially those that interpret the content of the hadith banning adultery. Dai sources, quotations, as well as scientific books, are further analyzed well step by step.

Precisely the method taken in this article: first search for keywords, second search for appropriate subjects, second, search for material (scientific book / article) to third looking for citations in scientific sources, as well as looking for published bibliography.

RESULTS AND DISCUSSION

From Abu Umamah: Surely a young man came to the Prophet and said; O Messenger of Allah! Allow me to adultery. The people came to him and forbade him, they said; Shut up! The Prophet said; "Come closer." He approached and sat down and the Prophet said; "Do you like him to adulterize with your mother?" The young man replied; No, by Allah, O Messenger of Allah, may Allah make me the redeemer of the master. The Prophet (peace be upon him) said; People don't like to adulterous with their mothers either." The Prophet said; "Do you like to adultery with your daughter?" No, by Allah O Messenger of Allah may Allah make me a redeemer. The Prophet (peace be upon him) said; People also don't like adultery with their daughters." ... Then the Prophet put his hand on the young man and prayed;

"Oh My God! Forgive his sins, cleanse his heart, take care of his. After that the young man never glanced at anything..
1. The process of internalization in education

The hadith gives us a great portrait of a grand teaching and education that is very valuable. The educational process is basically the process of meeting between educators and students. Both in the view of educators and educated (subjects of learners), meetings can be interpreted into four categories. Namely: first, frightening encounters among learners or boring among educators (teachers, ustadz, kyai). It is evolving if the learner's subject does not get "something valuable, meaningless, or something considered new" over the meeting, while the educator considers the meeting an unpleasant, and boring burden.

Second, an unimpressive encounter, because it is nothing more than a demand for roles and routines. This develops and expresses the pulse if the subject of the student and educator considers that the meeting is only as an effect of the role and daily obligations that he carries out.

Ketiga, pertemuan yang menyenangkan dan mengesankan yang dibatasi oleh adanya ruang dan waktu pembelajaran. Hal ini berkembang jika peserta didik dan pendidik merasa senang, termotivasi serta masing-masing memperoleh sesuatu yang berharga, yang baru, bermakna. Oleh sebab itu, pertemuan ini dapat dikategorikan sebagai pertemuan profesional.

Keempat, pertemuan yang menggairahkan karena tidak dibatasi ruang dan waktu pembelajaran. Hal ini berkembang jika peserta didik dan pendidik bukan saja merasa termotivasi, memperoleh sesuatu yang menyenangkan dan berharga, tetapi juga memandang pertemuan sebagai suatu aktivitas profesi yang bermuatan ibadah, tertanam sebuah ketulusan, atau pengabdian (Jailani, 2013).

1. Education with ten derness

When viewed in the hadith, when the young man met the Prophet (peace be upon him). And please allow adultery, then the shahabats came and snapped at it with the word "Silence" or the word 'Mah-mah", most shahabat at that time angry at the young man.

What happened to the Prophet's attitude to the young man, he asked the young man to come closer and sit down to the prophet. This phenomenon can be translated that the Prophet educated youth or humans in general with a meek nature at the same time with a sense of qoribin or familiarity.

It is inconceivable that if only relying on what the shahabats said at that time, who snapped at him with the word "silence" and a sour face to the young man, the young man would have run away and not be sympathetic to Islam.

With regards to tenderness, Gede Prama in (Jailani, 2013) There is a very interesting illustration that every human being has two curved lines. Both curved lines turned out to have a very strong strength and rarely realized by most humans. The first curved line is a line that has a powerful power containing goodness because it is able to straighten (become good) something crooked, unite something separate and divorced, rebuild something that has collapsed and broken, connect something that has broken or broken.

Conversely, the second curve line has a negative (evil) powerful force because it can bend something straight, tear down something solid, break and break something connected. The first curved line turned out to be able to be expressed in the form of a smile and tenderness, while the second curved line was mockery, cynicism and envy. (Jailani, 2013).
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Related to the theory of curve lines, the Prophet clearly used the first curved line, as it is known that the Prophet is a human figure who too easily smiles with anyone, even he said that smiles include almsgiving.

The next curved line of the Prophet is the tenderness of temperament towards anyone, this is what is able to improve or straighten out behavior (crooked) or bad to be good. As in a hadith narrated by Imam Bukhori, he said: O Aisha, Allah is merciful and loves tenderness in all affairs.

Gentleness in preaching and teaching is one of the most important tricks, it is very likely that someone will run on the mount and will not listen to Islamic da’wah when performed violently, sporadically and sadistically. As stated by Allah in the letter of Ali Imran: 159

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَدَثَّ لَهُمْ وَلَوْ كُنْتُمْ قَاطِئِيْنَ عَلَيْهِمْ لَأَنْفَضُوا مِّنْهُمْ

حَوْلَِّكَ فَأَحْفَفْ عَنْهُمْ وَأَسْتَغْفِرْ لَهُمْ وَأَشْأَرْهُمْ فِى الْأُمُّرِ فَإِذَا عُرِضَتٌ

فَقَعَوْا كَلَّا عَلَى اللَّهِ يُحِبُّ الْمُتَسَوَّكِيْيِنَّ

Means:
It is because of the mercy of Allah that you are gentle with them. If you are tough again, they will keep away from your surroundings. Therefore, forgive them, ask forgiveness for them, and consult with them in that matter. Then when you have made up your mind, trust in God. Allah loves those who trust him. Ali Imran : 159)

Referring to the above verse, how the Prophet used a gentle approach, a smile and not with a sangar and sadistic tone even though he was facing a young man who was clearly asking for permission to commit a major violation, namely adultery.

1. Education with closeness or familiarity

Furthermore, with the attitude of the Prophet who invites the youth who ask permission to commit adultery in order to get closer it can be understood that the prophet is qorib or chakrabi, not keeping a distance let alone away from the young man. According to Sheikh Khaled Bentonous in Irham it is said that the closeness of the teacher to the student is not only influenced by physical, because the physical only covers space and time, but a teacher has a strong inner closeness to a student, so there is an expression that at any given moment he is the teacher and at other times he is an ordinary human being. (Irham Yuwanamu, 2018).

Related to this, the Prophet did a qorib attitude not only physical but also inner closeness, to dive into the spirit of puberty of the young man who was turbulent sexually lust. Inner and soul closeness is such a complex approach because it involves ratio and confidence, thus the closeness of an ustadz or teacher with the student will determine the continuity and existence of the student itself (Irham Yuwanamu, 2018).

The fiducary theory expressed by Tallcote Parsons (Rahmi, 2021) explained that the field of social interaction is able to build familiarity and closeness of distance will produce a level of intimacy between social actors. Thus this will result in an attitude that is open to understanding each other, living each other.

The emergence of this understanding is due to the emergence of foury between the teacher and his student. Empaty is able to feel what is felt by others, this is a high level of social process through social interaction (Rahmi, 2021). The attitude of the Prophet who told to approach and sit
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down to the young man, will be better able to make the attitude of the young man become open, sincere, willing and able to understand, live what was said by the Prophet regarding the prohibition of adultery.

The prophet's attitude, which is so familiar with the youth who asks permission to commit adultery, can be concluded to have exceeded what tallcot Parsons theorized who said the range of social interaction fields, because the Prophet's attitude had overed the usual field of social interaction, but told the young man (who wanted adultery) to get close to him.

1. Education by parable or tamsil

Then the Prophet made a parable or equivalent to his word: Do you like others to allow your mother? The young man replied: not at all, the Apostle said that they also do not like it when anyone adultery with their mothers. The Prophet gave a parable: do you like it when someone has allowed your daughter? , replied the young man: obviously very disliked. The Prophet said, "Likewise, people do not like it when their daughters are allowed.

Part of the matan hadith banning adultery turns out to provide education by parable method or making equivalents, which is done not once but several times to the young man earlier. Finally the young man converted and realized how bad and heinous the act of adultery.

Tamsil or proverbs method when studied further turns out to contain several advantages that must be done by teachers, the advantages include: first, the method of proverbs or parables turned out to be better able to understand students, students or students because they tend to give concrete equivalents or proverbs both physically and emotionally concrete..

The two methods of proverbs are able to stimulate meaning that is still implied in a mandate, education, or message to a person. With proverbs or parables, it is able to bring out the express message of the deepest implied meaning. It is well realized that not every human being or person is able to take the meaning of the implied message, it must be revealed that the meaning is expressed so that the recipient of the message or santri (student) is better able to understand the contents of the message.

The three methods of proverbs or parables turned out to be able to awaken the motivation of learners to imitate (good proverbs) or reject (bad proverbs). Habiba May before the appearance of the proverbs the learners seem mediocre, but with proverbs or parables, learners will be more moved heart and soul to follow what is contained in the message of the proverb.

It turned out that the young man who had been allowed to adulter, was amazed by the proverb given by the Prophet with a parable: what if your daughter is adultered by people, what if the mother is adultered by people, the proverb is very dear to the young man until he replies unequivocally that by Allah I do not like it when all that happens to my mother and daughter.

The Prophet was also in the context of the prohibition of adultery, in dialogue with the youth who asked to be legalized adultery, the meaning implied in the hadith is the value of firmness that the essence of adultery is strictly forbidden by religion. Evidently giving advice, bringing the young man closer to himself the Prophet, giving parables and so on, a long dialogue asserted that adultery was forbidden.

1. Taough love education

A very complex approach there is a combination of love, sympathy, qorib (familiar) to the young man can be classified to the approach taugh love or love and firmness. Where this approach according to Diah Mahmudah (Psychologist) in an interview with reporters kumparan newspaper
said it needs to be carried out in the practice of education of children of puberty or youth age. The most important thing about the correct tough love practice according to him is to still do it with full of love, sincerity, and empathy, so that it is avoided from the presence of those who are hurt. (Mahmudah, 2019).

It can be seen that the prophet’s attitude towards the young man who had asked for adultery there was a loving treatment, sincerity giving a message (advice), a sense of empathy. So that the accumulated attitude of the Prophet towards the youth (who had previously asked for adultery) entered into the depths of the soul without having to hurt the feelings of lust of the youth. This is what Dyah thinks is called Tough Love.

It can be seen in the history contained in the hadith, it turns out that the young man willingly, insaf and realized the bad deeds of adultery. Without being hurt the young man sincerely received a lesson from the Prophet about the bad deeds of adultery until he swore he would stay away from it forever. And it is told in his hadith that after the event (dialogue and counsel from the Prophet) : ِبَعْدُ ذَلِّلَ يَلْتَفِتُ إِلَ شَ. Which means that the young man does not glance at anything (woman)

CONCLUSION

Departing from this simple writing it can be slightly concluded that in the dialogue between the young man who is sexually engaged is quite high with the Prophet (peace be upon him). In addition, matan or hadith content contains a great wisdom about the prohibition of adultery, which is one of the deeds that say the category of great sin.

The methods of teaching and education contained in the hadith banning adultery that can be analyzed include: How important love-based education that can technically be presented, First there is the method of meekness (layyinah) of the Prophet in giving advice, teaching, and education prohibition of adultery.

Second, the existence of the qorib method or being close and familiar friendly and not making distance between the teacher and the subject of youth education) is evident in the text of his hadith the Prophet requested that the young man draw near to the Prophet. Whereas at that time shahabat some were angry, some ignored (ignored) because of the attitude of the young man earlier.

The three Prophets turned out to use the tamsil method or parable. It was clear when the Prophet gave an idea, what if your mother was adulterated by someone? How can your daughter be allowed by people? What if your daughter’s brother is adulterated by someone? Which turns out that tamsil is very deep in the heart.

Fourth, the young man was approached with the method of tough love or love and firmness. Love in the sense of the prophet's taste and attitude to the subjects of the students (youth) did not show anger, hatred, unlike the attitude of shahabat when the beginning was visited by the young man earlier. But the Prophet again gave a touch of soul and body full of love.

Firmness in the sense of the Prophet still gives a moral message, a theological message that adultery is a great sin that is strictly forbidden by Islamic sharia. In dialogicality, the Prophet continued to say that adultery cannot be tolerated, under no circumstances is it forbidden and prohibited.
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BIBLIOGRAPHY