

Khadijah's Concept of Moral Education: Humanity and Faith

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ABSTRACT: The moral education of Khadijah, the first wife of the Prophet Muhammad SAW, especially the aspects of humanity and steadfastness contained in the book "Khadijah Ummul Mu'minin " by Abdul Mun'im Muhammad Umar is very relevant to the challenges of education in the modern era. Egoism, injustice, and loss of morality are the main problems that need to be overcome. This study aims to describe the concept of Khadijah's moral education, analyze the aspects of humanity and steadfastness contained therein, and explore the relevance of the concept in the context of modern education. The research method used is qualitative research with a descriptive exploratory approach. Primary data were obtained from the content analysis of the book "Khadijah Ummul Mu'minin," while secondary data were obtained from supporting literature, such as books on morals, Khadijah's biography, and character education theory. Data analysis was carried out using Al-Ghazali's moral theory. The results of the study indicate that Khadijah's moral education with humanitarian aspects, which include the values of empathy, solidarity, justice, and virtue. These values are reflected in her concern for the poor, her support for the Prophet Muhammad in preaching, her fair attitude in business, and her wisdom in making decisions. In addition, Khadijah also has an aspect of steadfastness which includes the values of self-discipline, tenacity, resilience, and patience. This research is expected to provide inspiration and guidance in the development of a character education curriculum based on the noble values of Islam, as well as a reference and guide in moral education for Muslims in the modern era.

KEYWORDS: Khadijah's Moral Education, Humanity, Determination.

I. INTRODUCTION

Education is the main pillar in building human civilization. In the modern era, where technological and information advances are rapidly advancing, moral education is becoming increasingly crucial. The speed of information and access to negative content has the potential to erode noble values, give rise to individualistic behavior and diminish empathy for others. Moral education plays a crucial role in shaping a young generation that has noble ethics and is ready to face various challenges in the modern era. According to the National Education System Law (UU Sisdiknas) Number 20 of 2003, Article 1 paragraph (1) is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state. Noble morals are one of the important aspects of educational goals besides spiritual strength, intelligence and skills. The concept of moral education in Islam has changed along with the challenges of globalization, rapid economic development, social change and the emergence of competing religious ideologies. Many Islamic thinkers have tried to adapt Islamic education to the realities of the modern world. Several relevant aspects related to the concept of moral education in the modern era, namely the influence of globalization, social change, political context, cultural diversity, loss of glory, and moral values.

Moral education should be instilled from an early age. Moral education in childhood has a big impact on their morals in adulthood. Just as a young tree is easier to straighten than an old, crooked tree, children who receive moral education from an early age tend to have good morals in the future. Conversely, a lack of moral education in early childhood can contribute to a moral crisis that affects the younger generation.

However, various social challenges, such as bullying, juvenile delinquency, and moral crises among young people, show that moral education has not been optimally implemented. A concrete example is the case of bullying in Depok in 2024 involving elementary and junior high school students. This case reflects the weak instillation of the values of empathy, responsibility, and justice in the educational environment. In facing this challenge, Islamic thinkers such as Ibn Taimiyah and Al-Ghazali emphasized the importance of comprehensive education not only developing intellectual aspects but also forming morals and faith. Ibn Taimiyah linked education with strengthening faith and piety as reflected in Surah Al-Baqarah verse 282. In this context, the figure of Khadijah bint Khuwailid is an extraordinary role model in moral education. The book Khadijah Ummul Mu'minin by Abdul Mun'im Muhammad Umar describes Khadijah's personality as a figure who has high empathy, justice, patience, and determination in

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supporting the struggle of the Prophet Muhammad SAW. Khadijah's exemplary character is very relevant as a character model in the contemporary Islamic education system. This study aims to explore the values of Khadijah's moral education contained in the book, especially the aspects of humanity and steadfastness. This study focuses on the content analysis of the original Arabic book as a primary source. With a qualitative descriptive approach and a foundation of Al-Ghazali's moral theory, this study aims to contribute to the development of more holistic and contextual character education.

Abdul Mun'im Muhammad Umar was a writer who attracted readers through his works, he was born on December 2, 1906, and died on December 4, 1996. He was a Muslim scholar who held various important positions in Egypt throughout his life. This study is important to explore more deeply the values of moral education contained in Khadijah's life, especially the aspects of humanity and steadfastness. By understanding and analyzing Khadijah's exemplary behavior through the book "Khadijah Ummul Mu'minin ", to find effective ways to apply these values in the context of modern education. This study also contributes to the development of character education that is more holistic and relevant to current social challenges, as well as enriching academic literature on moral education in Islam.

theory regarding the aspects of humanity and steadfastness possessed by Khadijah, as stated in the book "Khadijah Ummul Mu'minin " is very relevant in inspiring individuals and society in building a strong and dignified character. In the context of this study, the term "aspect" is used to refer to the components that form the values of humanity and steadfastness. More specifically, the aspect of humanity, which includes the values of empathy, solidarity, justice, and virtue, while the aspect of steadfastness, which includes the values of self-discipline, tenacity, resilience, and patience. The selection of four values in each aspect was carried out because they were considered to be the core of Khadijah's most prominent character. These values not only reflect her personality but also show extraordinary relevance in forming a modern character.

II. METHOD

This study uses a constructivism paradigm that aims to provide a holistic understanding of Khadijah's moral education values, especially in the aspects of humanity and steadfastness. This approach allows researchers to understand social and moral realities in depth through interpretation of texts and historical contexts. The type of research used is a literature study, with a qualitative descriptive-exploratory approach. The main focus of this study is the analysis of literature and written works, especially the book Khadijah Ummul Mu'minin by Abdul Mun'im Muhammad Umar as a primary source. Secondary sources consist of books, scientific journals, theses, and relevant articles. Data were collected through a literature study method, namely by reading, recording, and reviewing various references that are relevant to the object of research. The data analysis technique used is content analysis, which is a systematic method for identifying the meaning, theme, and moral message of the text. The analysis process includes reading the entire contents of Khadijah Ummul Mu'minin's book related to moral education, noting important quotes that reflect Khadijah's humanitarian values and steadfastness, analyzing data using Imam Al-Ghazali's moral theory to provide a normative perspective on these values, concluding findings related to the relevance of Khadijah's moral values in the context of modern Islamic education. The results of the analysis are then concluded to explain Khadijah's moral education, including aspects of humanity and steadfastness, and their relevance in a modern context.

III. RESULTS AND DISCUSSION

The book entitled Khadijah Ummul Mu'minin is a book written by Abdul Mun'im Muhammad Umar which has a thickness of 508 pages, 21 cm x 29.7 cm and was published by Dar Al Rayyan in Egypt in 1988 AD and this book is a type of biography.

A. Book Summary

This book review or synopsis talks about Khadijah's life from her childhood to her death, emphasizing her important role in supporting the Prophet Muhammad's preaching and the development of Islam. This book highlights Khadijah's noble character regarding the values of human morality and steadfastness. This book presents Khadijah's story in detail and interesting and provides inspiration for readers to emulate Khadijah's noble character. Khadijah was born into a respected Quraysh family in Mecca and was the first woman to convert to Islam. His father, Khuwailid bin Asad bin Abdul Uzza, as well as his mother, Fatimah bint Zaidah, came from respected families. Two figures who played an important role in Khadijah's spiritual life were Hakim bin Hizam (her nephew) and Waraqah bin Naufal (her cousin). Khadijah was born fifteen years before the Prophet. In her youth, she was known as a beautiful and well-behaved girl. Her first husband was Abu Halah an-Nabbasy ibn Zurarah at-Taymi. This marriage ended after Abu Halah died, leaving two sons, Hind and Halah. After that, Khadijah remarried to Athiq ibn Aid al-Makhzumi. From this marriage, he had a daughter who was again named Hindun. This second marriage ended after Athiq died, leaving one daughter.

In 595 ADS, Khadijah married the Prophet Muhammad SAW who was 25 years old at that time, while Khadijah herself was 40 years old. This marriage is not only based on love, but also on mutual respect and support for each other. Khadijah was the first person to embrace Islam and was always by the side of the Prophet Muhammad SAW in every step of his preaching. He provided enormous moral and financial support, especially during difficult times when the Quraysh boycotted Muslims. Khadijah and the Prophet Muhammad SAW were blessed with six children, namely Qasim, Zainab, Ruqayyah, Umm Kulthum, Fatimah, and

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Abdullah. As a mother, Khadijah always provides good teaching and examples to her children. He educates them with love and attention, ensuring they grow up with noble moral values. Khadijah died in 619 ADS, which is known as the Year of Sorrow because in the same year, the uncle of the Prophet Muhammad SAW, Abu Thalib, also died. The loss of Khadijah was a heavy blow to the Prophet Muhammad SAW, because he not only lost a wife, but also his best friend and loyal supporter. Khadijah is remembered as a woman who has steadfastness, generosity, and sincere love for the Prophet Muhammad SAW and Islam.

B. Khadijah's Value of Moral Education: Humanity

Humanitarian education is the main foundation in forming the character of individuals who are noble, responsible, and care about others. More than just the transfer of knowledge and skills, this education aims to instill noble values that serve as guidelines in living life and interacting with others.

Human values reflect attitudes and actions that show respect for others as God's creatures. In Khadijah, there are four main values that stand out, namely empathy, solidarity, justice, and virtue which are the foundation for building a harmonious social life. These four values not only reflect Khadijah's personal character but also serve as an inspiration in forming a society that is loving, caring, and based on strong morals. The human values contained in the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar are as follows:

1. Empathy

Empathy is the ability to feel and understand the feelings of others. Khadijah is known as a person who cares deeply about the poor and needy. She has high empathy for their suffering and always tries to help. As conveyed in the book, it displays human values, especially empathy, namely:

Halimah bint Abi Dhuayb al-Sa'diyya, Muhammad's wet nurse, came to visit her son after his marriage. Khadijah honored her arrival. Khadijah showed empathy and appreciation for Halimah, Muhammad's wet nurse, by welcoming her well and honoring her arrival. Another proof of Khadijah's morals which reflect the value of empathy is also evidenced in the following quote:

Khadijah hoped that Allah SWT would give her many sons, who would be the pride of her family and inherit their good name. Allah SWT has given her abundant sustenance, so that Khadijah can live comfortably and sufficiently, no matter how many sons Allah SWT gives her. Showing empathy because of Khadijah's desire to see her family happy. Another proof of Khadijah's morals which reflect the value of empathy is also evidenced in the following quote:

And how hard it was for Khadijah Ummul Mukminin to see a group The most loyal and closest Muslim to the hearts of the believers is at risk of boarding a ship again. Showing empathy and expressing sadness Khadijah saw her friends migrate again to Habsyah at great risk. She felt their worries and suffering.

This analysis shows that empathy is an important value in the humanitarian education taught by Khadijah. Empathy, in this context, includes the ability to understand and feel the feelings of others, put oneself in their shoes, and understand their perspectives. In moral education, empathy helps individuals to be more sensitive to the needs and feelings of others, thus creating a more harmonious and understanding social environment. Al-Ghazali's moral theory is that empathy can be associated with the qualities of rahman (compassion) and ukhuwah (brotherhood). Al-Ghazali believed that good relationships with fellow human beings are part of happiness. Empathy, which is the ability to feel the feelings of others and act with compassion, is essential in building harmonious social relationships. The quality of rahman, which exemplifies the qualities of Allah, encourages a gentle and caring attitude towards others, while ukhuwah creates strong bonds in society based on faith and humanity. By applying these three concepts, individuals can achieve true happiness, both in this world and in the hereafter, because they have lived their lives with high moral principles.

2. Solidarity

Solidarity means showing support and unity with others, especially in the face of difficulties. Khadijah showed strong solidarity with the Prophet Muhammad SAW, by supporting him financially and morally from the beginning of his da'wah. In the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar, it displays humanitarian values, especially solidarity. The following is a section of the book that displays humanitarian values about solidarity, namely:

Because she has always held to her right to manage her affairs, and to respect herself in her trade, she has held to her right to choose her life partner, and to choose a good man whom she would like to be the father of her children. Khadijah showed solidarity with herself by holding fast to her right to choose a life partner and build a family according to her wishes. Another proof of Khadijah's morals that reflect the value of solidarity is also proven in the following quote: Muhammad was surprised when he entered the house and saw his mother, Halimah, hugging him gently and kissing him affectionately. His heart felt relieved. Khadijah's solidarity is seen from her support for the good relationship between Muhammad and his mother, Halimah. Other evidence of Khadijah's morals that reflect the value of solidarity is also proven in the following quote:

Khadijah realized that she had to continue to support and help him so that he could be steadfast and persevere. She was his life partner and the first person to believe in him and what had been revealed to him. Showing Khadijah's solidarity and concern for Muhammad. She supported and helped Muhammad in carrying out his duties as a Prophet, showing a strong sense of support and unity.

This analysis is in line with the theory of the value of humanitarian education by Nurfalah, namely solidarity shows support

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and unity with others, especially in the face of difficulties. Solidarity is a collective strength that allows us to overcome common challenges and build a stronger society. This analysis shows that solidarity is an important value in humanitarian education taught by Khadijah. Solidarity reflects support and unity with others, especially when facing difficulties. In the context of moral education, solidarity helps individuals understand the importance of cooperation and helping each other to overcome common challenges. This value forms the basis for a stronger and more compact society.

3. Justice

Justice means treating everyone fairly and impartially. Khadijah was known as an honest and fair businesswoman in business. She never cheated or harmed others. In the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar, it displays human values, especially justice. The following is a section of the book that displays human values about justice, namely: Khadijah showed an attitude of justice in treating her children, even though at that time girls were not considered as good as boys. Other evidence of Khadijah's morals which reflect the value of justice is also evidenced in the following quote:

Shows Khadijah's justice and trust in Abu al -'Ash. She gave Abu al -'Ash the opportunity and supported him to meet Muhammad, showing a high sense of justice and trust. Another proof of Khadijah's morals which reflect justice is also proven in the following quote:

Showing Khadijah's justice towards all her children. He respects the relationships between his children, showing a sense of fairness and equal concern. This analysis is in line with the theory of human education values by Sunandar, namely justice shows being fair in various situations, both in interpersonal relationships and in the wider community. Justice means treating everyone equally, giving equal rights, and avoiding discrimination.

This analysis shows that justice is an important value in the humanitarian education taught by Khadijah. Justice, in this context, refers to an attitude of fairness in various situations, both in interpersonal relationships and in the wider community. Moral education that emphasizes justice helps shape individuals who are able to treat everyone equally, give equal rights, and avoid discrimination. This is in line with Al-Ghazali's moral theory stating that justice is one of God's attributes that must be emulated by humans. Justice includes giving equal rights to everyone and acting in accordance with moral law and sharia. Al-Ghazali emphasized that justice is not only about equality in rights but also ensuring that each individual is treated fairly based on their context and situation. This includes recognizing the needs and contributions of each individual and the consistent and wise application of the law. By making justice a principle of life, humans can create a harmonious and balanced society, where everyone feels valued, and their rights are fulfilled.

4. Virtue

Virtue means referring to good and noble moral qualities and how we act and treat others. Khadijah had a strong faith and was known as a wise and considerate leader in making decisions. She always considered various aspects before taking action. In the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar, the values of humanity are presented, especially virtue. The following is a section of the book that presents the values of humanity about virtue, namely:

By Allah, you are a person who maintains ties of kinship, is honest in your speech, is trustworthy, and helps those in need. You are friendly to guests, and you help those in need. Showing the virtue and nobility of Khadijah's morals. She praised the noble morals of Muhammad, showing respect and appreciating his character. Other evidence of Khadijah's morals that reflect the values of virtue are also proven in the following quote:

Taking care of her children, and even though her body was weak, and she was past sixty years old, she kept the peace of her husband and her lover, Muhammad sallallahu 'alaihi wa sallam. Greetings. Khadijah took care of her children and kept her husband calm even though he was weak, showing great virtue and sacrifice. Another proof of Khadijah's morals that reflect the value of virtue is also proven in the following quote:

She respected Abu Talib and loved him very much, like a daughter who respects and loves her father who has protected her, her husband and her child. He cared for them as he would his own children. Kindness here is seen from the good and loving actions carried out by Khadijah.

This analysis is in line with Saidah's theory of the value of humanitarian education, namely the virtue of doing good and beneficial actions for others. This means having sincere intentions and actions to help others without expecting anything in return. This analysis shows that virtue plays an important role in humanitarian education taught by Khadijah. Virtue, in this context, refers to good and beneficial actions for others with sincere intentions without expecting anything in return. Moral education that emphasizes virtue helps shape individuals who care and are responsible for others, creating a loving social environment.

C. Khadijah's Moral Education Value: Determination

In this chapter, the researcher will explain the results of the researcher's analysis of the values of moral education contained in the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar. The values of steadfastness can be interpreted as the ability to persist in achieving goals despite facing various challenges. The values of steadfastness contained in the book are as follows:

1. Self-discipline

Self-discipline means having the ability to control oneself and act according to the values believed in. Khadijah showed strong self-

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discipline in maintaining her belief in Islam despite facing challenges and pressures from society. In the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar, the value of steadfastness, especially self-discipline, is presented. The following is a section of the book that displays the value of steadfastness about self-discipline, namely:

Khadijah showed self-discipline by remaining calm and thanking Allah SWT for the birth of her child. Other evidence of Khadijah's morals which reflect the value of self-discipline is also evidenced in the following quote:

She was patient and steadfast, sometimes hopeful, sometimes desperate for a year after al-Qasim's death. She tried to hide her sadness from her beloved husband. Shows Khadijah's self-discipline, who tries to control her emotions, hides her sadness, and still tries to be strong in front of her husband. Other evidence of Khadijah's morals which reflect the value of self-discipline is also evidenced in the following quote:

And not because of his wealth. However, the most important factor that became the basis of his decision was the noble morals he possessed. Showing Khadijah's determination and self-discipline. She was not tempted by Abu al-Ash's wealth, she chose him because of the noble morals he possessed, showing firmness and strong principles. Other evidence of Khadijah's morals that reflect the value of self-discipline is also proven in the following quote:

In this way, Khadijah became a good example in respecting her husband and returning to the truth, not being carried away by emotions. Showing Khadijah's determination and self-discipline. She made the right decision despite pressure from her family, showing courage and firmness in upholding her principles.

This analysis is in line with the theory of morality. In Al-Ghazali theory of morality, self-discipline is related to the qualities of *sabar* (patience) and *wara'* (carefulness in acting). Al-Ghazali emphasized the importance of controlling desires and acting in accordance with common sense and the Shari'a. Patience is the ability to restrain oneself from impulsive actions and endure hardships calmly, while *wara'* is an attitude of being careful in acting so as not to violate the provisions of the Shari'a and morals. By applying these two qualities, individuals can control their lusts and desires that might lead them to immoral or unlawful actions. Al-Ghazali believed that through strong self-discipline, one not only achieves personal good but also contributes to the welfare of society as a whole. This virtue ensures that individual actions are always based on wise and responsible considerations, which in turn creates a harmonious environment and is in accordance with Islamic teachings.

2. Tenacity

Tenacity is the determination and spirit that is not easily shaken in the face of challenges. Khadijah is an extraordinary example of tenacity, with her unwavering support for the Prophet Muhammad SAW, even though his preaching faced various obstacles. In the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar, the value of determination is displayed, especially tenacity. The following is a section of the book that displays the value of determination about tenacity, namely:

Perhaps the presence of Ali bin Abi Thalib with them, his love for Ali, the happiness of his daughters because Ali was involved in their lives, and Muhammad's feeling of comfort and happiness because of Ali's presence in his house, all of that had eased his sadness, calmed his heart, and made him accept his new life with a calm and open soul. Khadijah showed tenacity by being determined to build a new life full of happiness with her family. Another proof of Khadijah's morals that reflect the value of tenacity is also proven in the following quote:

And he continued to pray to Allah to give him strength and prolong his life until he became an adult man who could accompany him in his old age. Khadijah prayed incessantly for the safety of the Prophet Muhammad and the continuation of his struggle. This shows her tenacity and unwavering determination to support the Islamic da'wah. Another proof of Khadijah's morals that reflect the value of tenacity is also proven in the following quote:

However, the noble mercy of Allah had enveloped him and his two daughters with tenderness and protection. The family of the Prophet Muhammad was saved from that family bond. While thanking Allah for this, a worry crossed his mind as he remembered that his eldest daughter (Ruqayyah) had passed the age of eleven. They lived in a traditional society where girls were married at the age of nine or ten, and the bride was usually taken to her husband shortly after that. What could be done to address this problem? Khadijah continued to show her tenacity by thinking of a solution to her daughter's marriage problems. She did not give up on the situation but continued to try to find a way out.

This analysis is in line with Amalia's theory of the value of steadfast education, namely tenacity. Determination as a determination or belief in oneself is very important to achieve a definite goal. Tenacity plays an important role in various aspects of life, from solving problems, interacting in society, practicing religious values, to maintaining culture. This analysis shows that tenacity is an important value in the education of steadfastness taught by Khadijah. A firm belief in oneself is very necessary to achieve a clear and definite goal. In the context of moral education, tenacity is the basis of a strong and consistent character, which encourages individuals to continue trying and not give up easily. Tenacity plays a crucial role in various aspects of life. In solving problems, tenacity helps individuals to stay focused and find effective solutions even when facing challenges. In social interactions, tenacity allows a person to remain steadfast to moral and ethical values and is able to maintain harmonious relationships with others.

This is in line with Al-Ghazali's moral theory, which teaches that tenacity can be associated with the characteristics of *Istiqamah* (consistency) and *tawakal* (dependence on Allah). He emphasized the importance of perseverance in achieving goals despite difficulties. *Istiqamah* means remaining steadfast and consistent in carrying out goodness and obligations, while *tawakal*

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means surrendering all the results of one's efforts to Allah with full trust after trying one's best. By combining these two characteristics, individuals can face various challenges and obstacles with a positive attitude and an unwavering spirit. Al-Ghazali believed that tenacity based on Istiqamah and tawakal would bring blessings and happiness, both in this world and in the hereafter.

3. Resilience

Resilience means having the ability to face pressure and trials calmly and not easily give up. Khadijah showed high resilience in facing various trials and difficulties faced in her life, including the loss of wealth and family.

In the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar, the values of humanity are presented, especially resilience. The following is a section of the book *Khadijah* that displays the values of steadfastness in resilience, namely:

Khadijah began to feel the signs of pregnancy like other women do. A glimmer of hope appeared, then her pregnancy was confirmed. That hope grew stronger, until it became light. Showing Khadijah's resilience who was able to rise from sadness and return to feeling the happiness of her pregnancy. Another proof of Khadijah's morals that reflect the value of resilience is also proven in the following quote:

Khadijah willingly endured the pain of her fourth pregnancy. He hopes his child will be a boy. Khadijah showed resilience in facing the pain of her fourth pregnancy. She did not give in to the pain and remained steadfast through her pregnancy, showing her mental strength in facing challenges. Another proof of Khadijah's morals that reflect the value of resilience is also proven in the following quote:

However, she suddenly felt a pain that was familiar to her, and she felt strange because it happened at this age. She had passed fifty-five years old... Was this the real pain of pregnancy or was it the result of the illness she had, and she had mistaken her feelings? No! She was still strong and physically healthy. Khadijah showed resilience in the face of uncertainty and physical pain in old age. She did not immediately panic or despair but tried to analyze the cause of her pain rationally.

This analysis is in line with Al-Ghazali's moral theory emphasizing the importance of resilience in facing pressure and challenges, which is related to the nature of patience (patience) and tawakal (dependence on Allah). According to Al-Ghazali, patience is the ability to remain calm and not give up in the face of difficulties, and to refrain from impulsive actions. Patience helps individuals to continue moving forward even though obstacles come. Tawakal, on the other hand, is the attitude of surrendering all the results of efforts to Allah after making maximum efforts. Tawakal provides a sense of calm and certainty that whatever the results are the best from Allah.

By combining patience and tawakal, one can develop strong mental and spiritual resilience, which allows them to remain steadfast and unshakeable in the face of life's pressures. This not only helps individuals achieve worldly success but also strengthens their relationship with God and brings them closer to true happiness.

4. Patience

Patience means having the ability to restrain oneself and not easily get angry or give up in the face of difficult situations. Khadijah is known as a patient person who does not give up easily in the face of difficulties. She always tries to solve problems calmly and wisely. In the book *Khadijah Ummul Mu'minin* by Abdul Mun'im Muhammad Umar, the values of humanity are presented, especially patience. The following is a section of the book that displays the values of humanity about patience, namely:

When the long-awaited day arrived, she gave birth to a third daughter. Khadijah felt sad and worried about how her husband would react when he heard the news. Despite feeling sad and worried, Khadijah showed patience in waiting for her husband's reaction. She did not act impulsively or hastily, showing that she had a patient nature and was able to restrain herself. Other evidence of Khadijah's morals that reflect the value of patience is also proven in the following quote:

We have no doubt that these and other thoughts crossed Khadijah's mind, and that she felt obliged to make her daughter happy. Showing Khadijah's patience in facing difficult situations. She thought and planned calmly to find the best solution to make her daughter happy. Another proof of Khadijah's morals that reflect the value of patience is also proven in the following quote:

And not letting emotions control the choice. Khadijah did not choose this partner just because she liked him or because he was her nephew. Showing patience and wisdom of Khadijah in making decisions. She did not rush in choosing a partner for her daughter, she thought carefully and was not affected by emotions, showing patience and wisdom in making decisions.

This analysis is in line with Amalia's theory of the value of steadfast education, namely patience. Patience is the ability to wait calmly and not rush in making decisions and involves the ability to resist temptation and remain calm in the face of challenging situations. This analysis shows that patience is an important value in the education of steadfastness taught by Khadijah, as described by Amalia. Patience is not just waiting but also maintaining calm and emotional stability in various situations. In the context of moral education, this value is very important because it helps individuals develop the ability to control themselves and not act rashly. The ability to resist temptation and remain calm under pressure shows a person's maturity and wisdom. Khadijah, as the main role model, shows how patience can be a source of strength in facing life's challenges. This is relevant to Amalia's concept of patience as the ability to endure and face difficult situations calmly and wisely. This value is not only important for self-development but also in social and professional interactions.

By applying the value of patience in everyday life, individuals will be able to make better and wiser decisions. Moral education that emphasizes patience will help create a harmonious and understanding environment, both at home, school, and in the

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wider community. Patience allows individuals to see problems with a broader perspective and find better solutions without rushing, thus creating a more balanced and meaningful life.

C. The Relevance of Khadijah's Moral Education: Humanity and Fortitude in a Modern Context

Moral education, as a conscious effort to instill noble values, plays an important role in shaping the character of individuals with noble morals. In the modern era, amidst the rapid flow of globalization, humanitarian values and steadfastness are sometimes eroded, giving rise to various social problems such as egoism, injustice, and loss of morality. In this context, the moral values of Khadijah, the first wife of the Prophet Muhammad SAW, become relevant as an inspiration and guide in building modern moral education.

1. Khadijah's Human Values: Moral Foundation for the Modern Era

a. Empathy, namely Khadijah, is known for her compassionate and caring nature towards the weak. She is known to help the poor, orphans, and people in need. The application of this value in education can be by:

- 1) Teaching students to understand other people's feelings, namely through stories, fairy tales, and films, students can be invited to feel and understand the feelings of other people who are different from them.
- 2) Building social activities, namely activities such as community service, visits to orphanages, and fundraising to help disaster victims can foster students' sense of empathy and concern for others.
- 3) Encourage students to be tolerant of differences, namely students can be taught to respect differences in ethnicity, religion, and culture, and to be tolerant of different opinions.

The presentation of the analysis results above is in line with the theory of the value of human education by Sholeh, namely empathy. Character formation, namely empathy, helps students understand and feel the feelings of others, so that they can interact more sensitively and compassionately.

This is essential in creating a friendly and supportive school environment. By developing empathy, students will be better able to establish good relationships with their peers and teachers. They will find it easier to put themselves in other people's shoes, understand different perspectives, and show genuine concern. This not only strengthens interpersonal relationships, but also reduces conflict and increases cooperation within the school environment. Empathy also encourages students to act better in various social situations. By having a deep understanding of the feelings and experiences of others, students will be more careful in their actions and better able to behave ethically.

b. Solidarity, namely Khadijah always supported the Prophet Muhammad SAW in spreading Islam. She provided great moral and financial support to the Prophet Muhammad SAW, despite facing many obstacles. The application of this value in education can be done by:

- 1) Teaching students to help each other, namely students can be taught to help each other in studying, completing assignments, and facing difficulties.
- 2) Building a sense of togetherness, namely extracurricular activities such as scouts, student organizations, and social activities can help students to build a sense of togetherness and support each other.
- 3) Encourage students to participate in social activities, namely students can be invited to participate in social activities that aim to help the community, such as social campaigns, fundraising, and other charity activities.

The presentation of the results of this analysis is in line with Hadiyanto's theory of the value of humanitarian education, namely solidarity. Strengthening social interaction, namely solidarity, encourages students to work together, support each other, and help each other. In moral education, solidarity helps build strong and healthy social relationships, where each individual feels supported and appreciated. This is very important in creating an inclusive and harmonious learning environment. Khadijah shows a real example of how solidarity can strengthen social ties and encourage togetherness. Through support and unity, she shows that together individuals can overcome various challenges more effectively. This solidarity not only builds better interpersonal relationships but also helps create a stronger society. Students who are educated with the values of solidarity will be more sensitive to the needs of others and better prepared to work together to achieve common goals.

By instilling the value of solidarity in education, students are taught to respect differences and work together for the common good. Solidarity helps reduce conflict and increase cooperation inside and outside the school environment. Education that emphasizes solidarity helps shape a generation that is more compact, supportive of each other, and able to face challenges together. This will create a more inclusive and harmonious social environment, where every individual feels valued and supported. Solidarity also plays an important role in building a strong school environment. When students feel valued and involved in shared activities, they will be more motivated to contribute positively and support their friends. This creates a better learning environment, where every student feels they have an important place and role in the school community. Thus, solidarity becomes a strong foundation for creating an educational environment that is conducive to students' academic and social development.

c. Justice, namely Khadijah, upholds justice in business and society. She is known to be fair in trading, does not cheat, and always gives rights to others. The application of this value in education can be done by:

- 1) Teaching students about rights and obligations, namely students can be taught about their rights and obligations as individuals, family members, and citizens.

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- 2) Encourage students to be fair in various situations, namely students can be taught to be fair in socializing with friends, in resolving conflicts, and in making assessments.
- 3) Building awareness of social injustice, namely students can be taught about various forms of social injustice, such as poverty, discrimination, and violence, and encouraged to fight for social justice.

The presentation of the results of this analysis is in line with Dunan's theory of human education values, namely justice. Respect for human rights, namely teaching the importance of justice helps students understand and appreciate human rights and encourages them to fight for social justice in the school community. This includes concrete actions such as fighting injustice, supporting the rights of other students, and ensuring that everyone is treated fairly and equally. By instilling these values, students are formed into individuals who are sensitive to social issues and actively participate in creating a more equitable school environment.

Education that emphasizes equity also helps address the various forms of discrimination and injustice that may exist in the school environment. By understanding the importance of equity, students will be more aware of the existence of injustice and more motivated to take action to address it. This creates a school environment that is more welcoming, inclusive, and supportive of the positive development of each student, without discrimination or unfair treatment.

- d. Virtue, namely Khadijah, is known to be wise in making decisions. She always thinks carefully before making a decision and always considers the impact of the decision on others. The application of this value in education can be done by:

- 1) Teaching students to think critically, namely students can be taught to think critically, analyze information, and make decisions based on facts and logic.
- 2) Encourage students to discuss and exchange opinions, namely students can be invited to discuss and exchange opinions in various forums, such as classes, seminars, and other activities.
- 3) Building students' problem-solving abilities, namely students can be taught to solve problems in an effective and responsible manner.

The presentation of the results of this analysis is in line with the theory of the value of human education by Sari, namely virtue. The development of wise character, namely education that emphasizes virtue helps students develop into individuals who are wise, honest, and have integrity, who are able to make good decisions in various situations. Virtue as the core of education emphasizes the development of wise character. Education that is oriented towards virtue does not only focus on academic achievement, but also on the formation of students' morals and ethics. Thus, education that emphasizes virtue helps students understand the importance of integrity, honesty, and wisdom in everyday life. The development of wise character in education aims to form individuals who are able to make good decisions in various situations. Students who are educated with the principle of virtue will have a deep understanding of moral values and be able to apply them in real action. For example, when facing conflict or challenges, students with wise characters will consider various aspects thoroughly before making a decision.

The results of this analysis are in line with the theory of the value of human education by Devianti, namely self-discipline. Cultivating a sense of responsibility, namely self-discipline, builds a sense of responsibility and maturity to help students become independent, reliable individuals, and able to make positive contributions in the school environment and society.

2. Khadijah's Value of Fortitude: Building a Strong and Integrated Character

Khadijah is also known for her determination, which is reflected in traits such as self-discipline, tenacity, resilience, and patience. These values are essential to building the character of students who are resilient, have integrity, and are able to face the challenges of the modern era.

a. Self-discipline

- 1) Teaching students to manage time and do assignments well, namely students can be taught to make a study schedule, do assignments on time, and be responsible for their actions.
- 2) Encourage students to have good habits, namely students can be taught to have good habits, such as studying hard, maintaining cleanliness, and being polite.
- 3) Building a sense of responsibility, namely students can be taught to be responsible for their actions, both at school and outside of school.

The presentation of the analysis results above is in line with the theory of the value of humanitarian education by Devianti, namely self-discipline. Cultivating a sense of responsibility, namely self-discipline, builds a sense of responsibility and maturity to help students become independent, reliable individuals who are able to make positive contributions in the school environment and society. Self-discipline in education plays an important role in fostering a sense of responsibility in students. By developing self-discipline, students learn to regulate themselves, respect the rules, and fulfill their obligations consistently. This process helps students become independent and reliable individuals who are able to overcome challenges and make wise decisions in various situations.

In addition, self-discipline also contributes to students' maturity and their ability to make positive contributions to the school and community environment. Students who have self-discipline tend to be more proactive in participating in social and community activities and demonstrate responsible behavior. They are able to manage their time well, work efficiently, and demonstrate

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commitment to their duties and responsibilities. Thus, self-discipline not only supports students' personal development, but also has a significant positive impact on their surroundings.

b. Tenacity, namely Khadijah, is persistent and never gives up in facing challenges. She always tries to achieve her goals, even though she faces many obstacles. The application of this value in education can be done by:

- 1) Teaching students not to give up easily: that is, students can be taught not to give up easily when facing difficulties, and to continue trying to achieve goals.
- 2) Encourage students to have a high fighting spirit, namely students can be taught to have a high fighting spirit, and not to be afraid to face challenges.
- 3) Building self-confidence, namely students can be taught to be confident in their abilities, and not to be afraid of failure.

The presentation of this analysis is in line with Amalia's theory of the value of humanitarian education, namely tenacity. Developing independence, namely tenacity, helps students grow into individuals who are persistent, resilient, and motivated to achieve their goals. Through education that emphasizes tenacity, students learn to face challenges with a persistent and never-give-up attitude. They are taught to keep trying and not give up easily even when facing difficulties. This helps students build a strong character and be ready to face various obstacles in life. Tenacity also contributes to students' motivation to achieve their goals. When students have a tenacious nature, they tend to be more focused and dedicated in pursuing their dreams and goals in life. They are not easily distracted by obstacles or failures but instead see them as opportunities to learn and develop. Thus, tenacity encourages students to keep trying and working hard to achieve success.

In addition, education that emphasizes tenacity also equips students with the ability to be independent. Resilient students have the ability to self-regulate and take responsibility for their actions. They learn to rely on themselves and not rely on others to complete tasks and achieve goals. This tenacity becomes a strong foundation for students to develop into independent individuals, able to overcome challenges, and make positive contributions to their environment.

c. Resilience, namely Khadijah is steadfast in facing tests and trials. She is always steadfast and does not easily give up in the face of difficulties. The application of this value in education can be done by:

- 1) Teaching students to deal with pressure and stress well, namely students can be taught to manage pressure and stress, and to stay focused on goals.
- 2) Building a strong mentality, namely students can be taught to have a strong mentality, and not to be easily influenced by pressure from the surrounding environment.
- 3) Encourage students to face challenges bravely, namely students can be taught to face challenges bravely, and not to be afraid of failure.

The presentation of the results of this analysis is in line with the theory of the value of humanitarian education by Cahyono, namely resilience. Building mental resilience, namely resilience helps students not to give up easily, stay focused on goals, and face difficulties with calm.

Resilience in the context of education plays an important role in building students' mental resilience. By developing resilience, students are trained not to give up easily when facing challenges and difficulties. They learn to stay focused on their goals, despite facing various obstacles along the way. This mental resilience helps students to deal with stress and pressure in a calmer and wiser way, so that they can complete their tasks more effectively. In addition, resilience also helps students to face difficulties with calm. Students who have good mental resilience tend to be better able to manage their emotions in challenging situations. They are not easily affected by failure or criticism but see it as an opportunity to learn and grow. Thus, this mental resilience not only supports students' personal development, but also equips them with the skills needed to face life with more confidence and optimism.

d. Patience, namely Khadijah, was patient in facing various difficulties. She was always patient in facing unfair treatment and always tried to solve problems in a peaceful way. The application of this value in education can be done by:

- 1) Teaching students to control their emotions, namely students can be taught to control their emotions, and not to get angry or offended easily.
- 2) Encourage students to be tolerant, namely students can be taught to be tolerant of differences of opinion, and not to be easily offended by criticism.
- 3) Building students' ability to resolve conflicts peacefully, namely students can be taught to resolve conflicts peacefully, and not to use violence.

The presentation of the analysis results above is in line with the theory of the value of humanitarian education by Aceng, namely patience. Instilling the principle of patience, namely patience encourages students to fight for social justice, fight discrimination, and build a fair and inclusive school environment. Patience as an educational value plays an important role in instilling the principle of social justice in students. By developing patience, students learn to appreciate differences and fight all forms of discrimination. They are taught to be fair and not to rush to judge others, so that they are able to create a more inclusive and harmonious environment. Patience is the basis for students to fight for their rights and the rights of others in various aspects of life. In addition, patience plays an important role in creating a fair and inclusive school environment. Students who are patient are more tolerant of differences and try to build a comfortable atmosphere for all.

CONCLUSION

Based on the description that has been explained regarding Khadijah's moral education: humanity and steadfastness in Khadijah's book *Ummul Mu'minin*, it can be concluded as follows:

1. Moral education plays an important role in shaping the character of the younger generation, especially in facing the challenges of globalization that can erode noble values. The humanitarian values possessed by Khadijah, such as empathy, solidarity, justice, and virtue, provide inspiration and guidance in modern moral education. By understanding and developing these values, students can become individuals who have integrity, a sense of responsibility, and the ability to contribute positively to society.
2. Education that emphasizes steadfastness, including self-discipline, tenacity, patience, and resilience, is essential to equip the younger generation with the ability to face life's challenges. Determination not only helps them face personal trials but also encourages them to play an active role in society with solid and constructive principles.
3. The moral values and determination exemplified by Khadijah Ummul Mu'minin are relevant in facing today's social problems, such as egoism, injustice, and loss of morality. Education based on these values enables the younger generation to become individuals who excel academically, have high integrity, and are able to bring positive changes to society. Inspiration from Khadijah's exemplary nature provides a strong foundation for facing various social challenges effectively.

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