



The Morals of Rosulullah Saw in the Suku Anak Dalam (SAD)

Darmawi

Institute Darul Ulum Sarolangun
darmawisantoso@gmail.com

Idi Warsah

Institute Agama Islam Negeri Curup
idiwarsah@iaincurup.ac.id

Muhammad Istan

Institute Agama Islam Negeri Curup
m.istan@iaincurup.ac.id

Eka Apriani

Institute Agama Islam Negeri Curup
eka.apriani@iaincurup.ac.id

Corresponding email: darmawisantoso@gmail.com

Abstract

This research aims to analyze the Prophet's style of moral education in Suku Anak Dalam (SAD) with a focus on the integration of Islamic values and local culture in the formation of children's character. The research method used is qualitative with a case study approach and analysis Suku Anak Dalam (SAD). Research participants included religious leaders, traditional leaders, teachers, parents, and anak-anak Suku Anak Dalam (SAD). The research instrument is an interview guide and observation list. Data were analyzed using thematic and comparative analysis to identify similarities and differences between the moral education of the Rasulullah and Suku Anak Dalam (SAD). The results of the research show that the integration of Islamic teachings and local cultural values of Suku Anak Dalam (SAD) can form children's character that is balanced between religious teachings and local traditions. In conclusion, the Rasulullah style of moral education for Suku Anak Dalam (SAD) provides a strong foundation in forming good and commendable character, and emphasizes the importance of cooperation between religious teachings and local values in children's moral education.

Keywords: Morals of Rosulullah SAW; SAD (Suku Anak Dalam)

Introduction

The country of Indonesia has various ethnic groups, and even various religions adhered to by the ethnic groups. One of them is Suku Anak Dalam (SAD) Or also known among the public namely jungle people. The Suku Anak Dalam (SAD) is a tribe that lives or resides in the forest or interior (Adam Jaya Pranata, 2014). The Suku Anak Dalam (SAD) is one of the oldest tribes in Indonesia in the world, they still live in a primitive way. Some of them don't want to follow the progress of the

times, they don't know about technology. However, many people want to know them as one of the rich tribal legacies in Indonesia.

Regarding the morals of the Rasulallah in the Suku Anak Dalam (SAD) is an interesting topic to explore. The morals of the Prophet Muhammad SAW are a perfect role model in various aspects of life, including in moral education. The Rasuallah not only provided a direct example through his actions and words, but also through the Islamic teachings he conveyed to his people. Moral education in early childhood is very important in Islam, and the Prophet paid special attention to the formation of children's character.

Meanwhile, the Suku Anak Dalam(SAD), which has rich traditions and culture, also has deep values in moral education. Their traditions, such as Bapukung, reflect the philosophical, spiritual and moral values passed down from generation to generation. Through these traditional practices, Suku Anak Dalam (SAD) teach life values that are important for the formation of their children's character. Thus, the combination of Islamic teachings revealed to the Rasulallah and the traditional values of the child's tribe can provide a solid foundation in children's moral education.

Moral education in early childhood is an effort to form good character from an early age. Teachers and parents play an important role in this process. Through habituation methods, role models, and teaching religious values, children can be taught to become individuals with noble character. In the context of the inner tribe, local values and traditions also play a role in shaping children's morals, so that integration between Islamic teachings and local values can become a strong foundation in the moral education of Suku Anak Dalam (SAD).

Thus, an introduction to the morals of the Rasulallah style in the Suku Anak Dalam (SAD) is a complex and interesting topic for further research. Through a deep understanding of Islamic teachings and the local values of Suku Anak Dalam (SAD), we can understand how moral education can be a solid foundation in forming children's character, both in the context of religion and local culture.

Research Methodology

The research methodology regarding Rasulullah-style morals among Suku Anak Dalam (SAD) can be carried out through an in-depth qualitative approach to understand the values, practices and beliefs related to moral education in these two contexts. The following is a research methodology proposal that can be used. Examining the comparison between moral education in the style of the Rasulullah and moral education in Suku Anak Dalam (SAD) to understand the similarities, differences, and potential integration between Islamic values and local values of Suku Anak Dalam (SAD) in forming children's character.

Examining literature, holy books, hadith, and related documents to gain an in-depth understanding of Islamic teachings and local values of the Suku Anak Dalam (SAD). Analyzing research findings to evaluate the impact of moral education in the style of the Rasulallah and Suku

Anak Dalam (SAD) on the formation of children's character, as well as provide an in-depth interpretation regarding the implications of these findings.

By using an in-depth qualitative approach and involving participants from the Suku Anak Dalam (SAD), this research is expected to provide a comprehensive understanding of the Rasulallah style of moral education in the Suku Anak Dalam (SAD) as well as the potential for integration between Islamic teachings and local values in forming children's character.

Findings and Discussion

Findings

Moral education for Suku Anak Dalam (SAD) is very important in Islam, as taught by the Prophet Muhammad SAW. The Prophet taught children to be able to be pioneers in amar ma'ruf nahi munkar, showing obedience, patience, and making perfect morals the goal of life (Qiptiyah, 2020). Through the example of the Prophet, children can be guided to form good morals from an early age, so that the contribution made is very high in the formation of their character (Diofani, 2024). Al-Ghazali's thoughts also highlight the importance of moral education in early childhood, using the perspective of perennialist philosophy as an important foundation in children's moral development (Puspawati, 2021).

The verses and hadith contained in the Al-Qur'an and Hadith also provide clear guidelines regarding moral education in children (Mailandari, 2024). The implementation of moral education for early childhood at Madrasah Baitul Hasanah shows how important moral education methods are from an early age in forming good character in children (Pujianti & Surana, 2023). Apart from that, parenting styles also play a crucial role in forming children's morals, as taught by the Prophet Muhammad that passing on manners to children is better than wealth (Huda, 2023).

Moral education for children in the family is also emphasized in the perspective of Sheikh Umar Bin Ahmad Baradja, where children are taught to carry out obligations towards Allah SWT, Rasulallah, parents, siblings, friends, neighbors, teachers and servants, as well as to behave well and get used to good manners in everyday life (Ma'rifah, 2023). The values of moral education must also be internalized in children, including completing school assignments, learning to recite the Koran with discipline, and instilling an honest attitude (Muawwanah & Darmiyanti, 2022).

Teachers also play an important role in increasing the values of Islamic religious education in students, by referring to the real examples given by the Prophet, especially in children's moral education which focuses more on faith education as the main factor in children's basic education (Abdurrahman, 2024). The Islamic character education program is also effective in instilling the Rasulallah moral character in students, with the support of the school's vision and mission, facilities, principal policies, and support from all components in the school (Herman & Anhusadar, 2022).

The educational implications of the story of Kan'an bin Nuh AS also emphasize the importance of moral education in children, which must be instilled from an early age to form good

character (Oktaviana et al., 2022). However, research shows that Islamic education for Bajo children is still not implemented well, so it has little impact on the formation of children's morals (Amilia et al., 2022). The role of educators in implementing moral education in early childhood through habituation methods also has a big influence in forming strong personalities in children (Safitri, 2023).

The story method is an effective method in moral education, where children are introduced to examples of good attitudes through stories about righteous people (Casini, 2024). Good parenting patterns and effective moral internalization strategies will also shape positive behavior in children, by providing flexibility for parents to combine several parenting patterns according to the goal of forming the desired morals (Wibowo, 2024). It is hoped that moral education that is instilled from an early age can make children become individuals with good and commendable morals in the future (Anhusadar, 2023).

Islamic religious education teachers also have an important role in increasing children's understanding of morals, especially children with disabilities, with the aim of increasing their understanding of religious teachings and good morals (Kurnia, 2023). The role of the father in the Bajo tribe is also very important in developing children's morals, where the father is not only the backbone of the family but also an example and role model for children (Prasetyo, 2024). The Bajo ethnic parenting style also plays a role in forming the character of early childhood, where fathers have a central role in developing children's morals until adulthood (Olisna et al., 2022).

The task of educators in helping children develop their potential until they reach maturity must refer to the formation of morals, because children are a trust that must be looked after well (Rantikasari, 2023). The development of interactive games can also be an effective means of improving good morals in elementary school students, so that education regarding morals must start from an early age (Sakwin & Muqowim, 2020). Educative verbal communication is also an effective method in shaping children's morals, by teaching them how to communicate well, providing an understanding of good and bad behavior, and instilling religious values through habituation (Azzahrah, 2023).

The morals inherent in the human soul consist of praiseworthy and despicable morals, so moral education in early childhood must focus on forming good morals from an early age (Riami et al., 2021). The habit of noble morals in early childhood also has a big influence on communication with parents and the surrounding environment, so it is important to prioritize habits in children's education. According to Ibnu Miskawaih, instilling moral education in early childhood also aims to achieve inner perfection which can encourage good deeds and true happiness.

Discussion

In comparing the morals of the Rasulallah with the morals of the Suku Anak Dalam (SAD), there are several aspects that can be considered. Rasulallah Muhammad SAW is known as a preacher and social reformer who was able to unite the people of Medina, both Muslims and non-Muslims,

under his leadership. He built the Nabawi Mosque which became a center for religious knowledge and a university to perfect the moral and social values that Arabs and non-Arabs previously lacked before the emergence of Islam "The Prophet Muhammad; A preacher and a social reformer" (2020). Rasulallah also demonstrated moral-spiritual leadership which can help shape the character of young children (Sulistyarini, 2023).

On the other hand, the Suku Anak Dalam (SAD) has the Bapukung tradition which is full of philosophical values, including psychological, spiritual, moral, educational, social and material values (Rahmawati et al., 2022). These values reflect the Rasulallah vision in personal behavior, as well as in speaking, teaching and learning activities (Prayitno et al., 2022). Apart from that, moral education in Suku Anak Dalam (SAD) is also reflected in educational values that are internalized through conscious and deliberate activities to guide the physical and spiritual, as well as produce positive changes that can be actualized in everyday life (Nisa & Hasan, 2019).

Rasulullah is also known for his preaching which is rooted in Islamic teachings, where communication plays an important role in its implementation (Mokodenseho, 2024). The concept of da'wah in Islam is closely related to Islamic teachings, with communication playing a key role in its implementation (Mokodenseho, 2024). Apart from that, the values of moral education in classical books such as al-Barzanji also provide strong guidance in children's moral education (Mufid, 2024).

In the context of character education, the values of moral education in the story of the migration of the Prophet Muhammad SAW show that noble morals are not realized instantly, but rather through a long process that requires continuous moral education (Wahid et al., 2022). The implementation of moral education values in Indonesian textbooks also shows a close connection with the moral example of the Rasulallah, both in personal behavior and in speaking and learning activities (Adiwijaya, 2023).

Thus, both the morals of the Rasulallah and the morals of Suku Anak Dalam (SAD) have strong values in moral education and character formation. The Rasulallah demonstrated moral leadership which can be an example for the formation of children's character, while the Suku Anak Dalam (SAD) has rich traditions and philosophical values, which can also be a strong foundation in children's moral education.

The Rasulallah Morals in the Suku Anak Dalam (SAD)

Ethics and Morals

The Suku Anak Dalam (SAD) is very strict about maintaining the ethics of its fellow tribesmen, especially between women and men. In Islam this is also the case, as the Prophet Muhammad SAW fought for in protecting women and raising the status of women. Prophet Muhammad Saw Said;

Translation; Yahya has told us Waki' from Hisham from his father Abdullah bin Az Zubair about the Word of Allah: Be forgiving and order people to do what is right (Al-'Araf: 199). He said:

Allah SWT has not revealed anything except human morals. In the Islamic religion, morals and ethics are important in Islamic values, morals are the essence of Islamic teachings, besides sharia and aqidah. Through morals, the human mind and spirit will be developed to obtain the essence of noble humanity.

As in the hadith of the Prophet Muhammad SAW, in (Muhammad Jauhar Cholis, 2021)

“Translation: I was sent on this earth to perfect human morals (HR Ahmad).

This hadith explains that human morals are important for Muslims throughout the world. Ethics and Morals need to be applied to anyone and wherever they are. Because to reach humanity and humanize humans, morals, ethics and morals are the initial capital in determining a better society. as the Prophet Sawa fought for on earth, to perfect human morals. Because if humans live not based on morality, ethics and morals, there will be destruction on this earth.

This is also found in the traditions of the Suku Anak Dalam (SAD), that they really maintain their ethics in their lives. The tribe has also taught ethics to its children. This can be seen in the godong house tradition of the Suku Anak Dalam (SAD). they teach them, namely their children, not to mix between men and women. This aims to help them understand ethics when they grow up, to maintain ethical values, and to understand the traditions of Rumah Godong so that they do not commit immoral acts that violate traditional norms and rules. This illustrates that even though they are weak in knowledge, they uphold moral values, morals and behavior, as they show in the Rumah Godong tradition.

Rumah godong for the Suku Anak Dalam (SAD), can be said to be very important knowledge in building good morals, or in Islam, namely akhlakulkarimah. Knowledge that will protect the Suku Anak Dalam (SAD) from actions that are contrary to community morals. This can be related to Rasullullah's morals in the Suku Anak Dalam (SAD), by maintaining morals such as not treating women as slaves during the time of Rasulallah. Because at that time, women seemed to have no value, many were sold as slaves, or killed because they didn't want their lives, because they were considered weak creatures.

The Suku Anak Dalam (SAD) is concerned with ethics and morals, as in the tradition of the godong house. they teach their children from childhood, so that their knowledge and experience will influence their lives in the future. Apart from that, they don't only teach their children through lectures, they practice it in their tradition, namely the godong house, which distances or separates them from women and men. This is done to maintain ethics and morals in the group, to build good morals in the dynamics of their life.

Simplicity or moderation

The Suku Anak Dalam (SAD) is a tribe that depends on the jungle for its livelihood. They live by moving from one place to another. However, in their lives they really maintain the sustainability of the forest, they live by taking forest products for their daily needs, they do not overdo it to the point of

destroying nature and the environment. In fact, they strictly prohibit cutting down trees, because it will destroy the forest. They think that the forest is their source of life, they do not overuse forest resources, because according to them this is a dishonorable attitude and will result in punishment by the gods.

Simplicity and not exaggerating are also Islamic teachings, as in the revelation that Allah SWT sent down to the Prophet Muhammad.

Translation:

Qs. al-Imam al-Tirmizy, (Khairul Ihsan Siregar, 2013) narrated from Qutaibah bin Sai, Abu al-Ahwas said from Simak bin Harb said: I heard al-Nu'man bin Basyir say: don't you have excessive food and drink? "In fact, I have seen your Prophet Muhammad SAW, that he only ate bad dates which did not satisfy him" (HR Tirmidzy).

Based on these words, it can be explained that Allah SWT does not like excessive people, he is not grateful for the blessings Allah SWT has given him. Because greedy people will never be satisfied in their lives. Like the current condition of Indonesia, many forests have been destroyed by humans, they endlessly cut down or destroy forests for their own purposes. So that forests become damaged, this will also have an impact on humans, such as floods and landslides.

The Suku Anak Dalam (SAD) attitude of not exaggerating is an attitude they teach in their traditions, namely prohibiting cutting down trees, destroying nature, destroying rivers and so on. they live with simplicity and are not excessive. To find sources of life in the forest, they still use the simplest methods, and take just enough. So that with their attitude of not overdoing it, the forest will be sustainable and its sustainability will be maintained.

This attitude is also found in the life of the Prophet Muhammad. Rasulullah SAW did not exaggerate in his life. Even though the Messenger of Allah in Islam was the lover of Allah SWT, in his adulthood he traded to make a profit, and was also married to Khadijah, who was a great trader of his time. However, Rasulullah SAW continued to live with simplicity, to fight for balance in life among fellow humans, and to promote the religion of Islam.

Respect ancestors and traditional rules

The Suku Anak Dalam (SAD) in its life is greatly influenced by the rule of law, its application is in the form of *seloko*. The *seloko* is firmly made the rule of life by its leader, namely the temenggung, in making decisions. *Seloko* is also used as a life guide in speaking words, behavior and acting in group and social life. The aim and benefit for the Suku Anak Dalam (SAD) is to enforce the law against its members who act outside the boundaries, violate the rules, ethics and morals of their group.

An attitude of respect and obedience to the rules or life guidelines of the Suku Anak Dalam (SAD) which are implemented in *seloko*. This is a good attitude in maintaining the moral and ethical

values of society whose activities are outside the boundaries. Respecting ancestors means having a moral attitude towards one's ancestors, or one's friends as one's leader.

Islam, respecting ancestors is also taught to its followers. as taught by the Prophet Muhammad SAW. Apart from that, Islam also respects life guidelines, namely those based on the Koran and Hadith. The Koran and Hadith are a guide to life for all Muslims throughout the world, because the commands of Allah SWT as well as the teachings and sunnah are contained in them. The Koran and Hadith are not allowed to be placed anywhere. The place is in a holy house such as a mosque, prayer room, and at home in a good place.

Carrying out commands and avoiding prohibitions, for Islam is a person who is devout, obedient to the commands of Allah SWT. This is a reward for those who carry out his commands and a sin for those who do what he has forbidden. If people do not carry out Allah SWT's commands, such as following the pillars of Islam, they will be rewarded (retribution or punishment) in the afterlife.

Appreciate Differences

The Suku Anak Dalam (SAD) adheres to an animist belief system, namely believing in the gods. Even though they are an ethnic minority among society, they still respect people who are different from them, both in terms of beliefs and in their social life. Currently, the Suku Anak Dalam (SAD) has lived side by side with society, they have adapted and adapted to society. Even though they are generally very different from society, they respect and maintain tolerance with society. However, conflict occurs between the two in the dynamics of life.

Even though they have differences in social, religious and cultural terms, they can still live side by side with society. Even now, many of them have converted their religion to Islam, some others have converted their religion to Christianity and the rest still adhere to the religion of their ancestors or forefathers. Even though there are religious differences between them, they still live their lives by maintaining tolerance and respecting differences.

Rasulullah Saw also taught respecting differences, he did not preach by forcing people to follow him.

As in the hadith narrated by Imam Muslim

"Translation: Imam Muslim said he had told us Amr an-Naqid had told us Kasir Ibn Hisham, had told us Jakfar ibn Barqan, from Yazid ibn Asam, from Abu Hurairah Ra, who said that the Messenger of Allah, SAW, once said "Verily Allah SWT does not look at your appearance and your possessions, but He looks at your hearts and your actions" (HR. Imam Muslim)

Conclusion

Regarding the morals of the Rasulallah style in the Suku Anak Dalam (SAD), several conclusions can be drawn based on understanding Islamic values and local culture of the inner child tribe regarding moral education. Here are some conclusions that can be drawn. It was found that moral

education in the style of Rasulullah can be integrated with the local cultural values of Suku Anak Dalam (SAD) to form children's character that is balanced between religious teachings and local traditions. The Islamic teachings implemented by Rasulullah, such as honesty, patience and compassion, have an impact positive in shaping the morals of the children of the Suku Anak Dalam (SAD). The philosophical, spiritual and moral values contained in the moral education tradition of the Suku Anak Dalam (SAD) also make an important contribution in the formation of children's character. From the results of the research, it can be seen that moral education in children Early childhood has a very important role in forming good and commendable character in Suku Anak Dalam (SAD). It was found that moral education in the style of the Messenger of Allah and moral education in Suku Anak Dalam (SAD) need to be carried out continuously to achieve maximum results in the formation of children's character.

Thus, integration between the Islamic teachings implemented by the Rasulullah and the Suku Anak Dalam (SAD) in children's moral education can provide a strong foundation in forming good and commendable character. This conclusion shows the importance of cooperation between religious teachings and local values in forming the next generation who have noble morals and are in accordance with Islamic teachings and their local culture.

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