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**THRUST OF FAITH AND MANIFESTATIONS TO FAITH ACCORDING
TO THE QUR'AN AND HADITH: A STUDY OF CONTENT ANALYSIS**

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Abstract

The phenomenon of morality and moral decay among Muslims who are growing as if there is no solution is due to the core weakness of faith and manifestation of faith in the hearts of Muslims. According to the hadith that there are around 77 branches of faith that can be categorized into several major categories of Islamic development. This core should be explored, evaluated, and used as a model to measure the core index of the faith of Muslim individuals. Thus, this study tries to produce the core of faith and manifestation of faith among Muslim individuals according to the perspective of the Qur'an and hadith. While the research methodology uses a study in the form of content analysis by making Mukhtasar Syua' b al-Iman written by Imam al-Qazwini as verbatim data analyzed using NVivo version 12 as an analysis tool. The results of the study found that 77 branches of faith can be categorized into the core of faith and the seven main categories of manifestation to faith, namely B1 as Charity, B2 Morality, B3 Socializing, B4 Civilized, B5 Worship, B6 Jihad, and B7 Boundary. These findings produce the core elements of imams and model 7B manifestations to the faith that can assist the ministry, especially the Ministry of Education Malaysia, Ministry of Youth and Sports, Islamic Education researchers, and Islamic Education teachers so that they can build policies and self-help each Muslim individual for ensuring that Muslims are always in a high level of identity.

Keywords: *7B Model, The core of the faith, Manifestation to faith.*

INTRODUCTION

This study discusses the content analysis of the core of faith and the manifestation of faith based on the book written by Imam Al-Qazwini (1984) entitled *Mukhtasar Syua' b al-Iman*, which is a summary of the book *Syua' b al-Iman* written by Imam al-Bayhaqi. (Al-Bayhaqi, 2003) This article also states about the core of faith and manifestation to faith according to the views of Islamic scholars such as Al-Baidowi (2012) there are 54 core faith and manifestation to faith. (Ibn Hajar, 1998) there are 69 cores of faith and manifestations to faith (Al-Aini, t.th.) there are 77 cores of faith and manifestations to faith. (Al-Halimi, 1979) there are 77 cores of faith along with manifestations to faith as a comparative study to what is presented by Imam Al-Qazwini (1984). The discussion will also focus on the objectives and questions of the study, the research methodology, the findings of the study, and the implications of the study. May this discussion benefit Muslims in their efforts to strengthen the core of faith in themselves.

LITERATURE REVIEW

There are three main discussions of this library study, namely the background of Imam al-Bayhaqi, the background of the study book, namely the book *Mukhtasar Syua' b al-Iman*, and the core of faith along with its manifestation according to the discussion among the scholars.

Background of Imam al-Bayhaqi

The discussion on this research question is incomplete without discussing the background of Imam al-Bayhaqi. The full name of Imam al-Bayhaqi is Abu Bakr Ahmad bin al-Husain bin Ali bin Musa al-Bayhaqi al-Khusraujirdi al-Khurasani (Al-Zarkali, 2002). He was born in the month of Syaaban in the year 384H corresponding to the month of September 994M, in a village called Khusraujirdi in the Baihaq (Sabzevar) region in Eastern Iran, in Naisabur. He died on Saturday 10 Jamadil Awal 458H equivalent to 9 April 1066M. He was buried in Baihaq at the age of 74. He was a leading scholar of hadith in Khurasan. He was very ascetic in knowledge, worship, memorization and was pious; critical, istiqamah, tawaduk and strong review of lessons. He began his adventure in search of knowledge at the age of 15, such as in Iraq, Naisabur, Baghdad, Kufah, Mecca, Hijaz, and Damighan. He studied with world-renowned scholars such as Imam Abu al-Hassan Muhammad bin al-Husain al-Alawi, Abu 'Abd Allah al-Hakim,' Abu Abd al-Rahman al-Sulami, Abu Bakr bin Furik, Abu 'Ali al- Ruthabari, Abu Bakr al-Khairi and Abu al-Hussain bin Busran (Al-Zahabi, 2001).

Background of the Book of Syua'b al-Iman

This original book is famous for its name Syua'b al-Iman. The book has 14 volumes including an index. It is a collection of motions and branches of faith along with propositions in the form of encouragement and threats that are easy to understand. This book also collects as many as 10808 propositions of hadith marfu' (Al-Bayhaqi, 2003) (hadith related to Rasulullah SAW) and hadith that are not marfu' related to the title of faith. Imam al-Bayhaqi does not include false hadith in this book, but states every hadith and its chain, whether its narrator is among Imam al-Bukhari and Muslim, or one of them, or the narrator is included in the collection of authentic hadiths. Imam al-Bayhaqi compiled this book based on the hadith narrated by Imam A. A. M. Al-Bukhari (2001) and Imam Muslim (t.th) from Abu Hurairah RA that he said, "The Prophet SAW said:

الإِيمَانُ بِضْعٌ وَسَبْعُونَ - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةٌ، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ،
وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

Meaning: That faith has seventy more, or sixty more branches. The most important is the word, لَا إِلَهَ إِلَّا اللَّهُ (There is no deity worthy of worship other than Allah). And the bottom line is to get rid of distractions from the road. And that shame is part of faith.

(Al-Bukhari and Muslim)

Study Book Background

The book Sya'b al-Iman by Imam al-Bayhaqi was compiled by 'Umar bin' Abd Rahman bin 'Umar bin Ahmad al-Qazwini al-Syafi'i and in tahqiq by Sheikh' Abd al-Qadir al-Arnaut (Al-Qazwini, 1984) and named Mukhtasar Syua'b al-Iman. (Summary of 77 Branches of Faith) (Al-Qazwini, 2017) He was born in 653M (1255M) in Tabriz, East Azarbaijan of Iran, then migrated to Egypt and died in Qaherah in 699H (1300M). (Al-Zarkali, 2002)

The Truth of Faith According to Ahli Sunnah Wal-Jamaah

The view of Ahli Sunnah wal-Jamaah defines faith is justifying with the heart, acknowledging with the tongue and doing good deeds with the limbs. Also stated is the difference in the meaning of faith according to the perspective of Salaf and Khalaf scholars in the School of Ahli Sunnah wal-Jamaah. Mentioned here are three figures of Ahli Sunnah wal-Jamaah. He is Imam al-Ash'ari who is in Basrah in Iraq and Imam al-Maturidi is in Samarkand Uzbekistan and the follower of imam al-Ash'ari is imam al-Baqilani.

Imam al-Ash'ari

According to the imam (Al-Asbahani, 1999) stated that the group of al-Asyariah stated that faith is tasdik. While (Hasan, 1976) states that deeds and words are part of the Shari'ah and not of the fact of faith. The purpose of this difference is stated because when a person commits a ban he will not reach the perfect name of the believer and it is said to him that his faith has diminished due to having damaged part of his faith.

Imam al-Maturidi

The view of the imam (Al-Maturidi, t.t) is that it is more important that we say that faith goes hand in hand with confession with the heart, speech orally doing good deeds with the limbs. Through hearing can be proved by the condition of the hypocrites who say that they believe in God while his heart pretends not to believe in God. Doing good deeds with the limbs can also be seen through thinking and examining the creation of Allah SWT. He also thinks that a Believer does all things related to the conditions of faith, so he is considered a Muslim and a Believer. There is no difference between Islam and faith, because the facts are the same. A Believer is also a true believer in Allah because he is submissive and obedient to the truth. On the other hand, if he only performs some of the practices of Islam or he seeks other than the religion of Allah, then Allah is sufficient as a witness with such an act that he is an infidel to Allah.

Imam al-Baqilani

According to the imam (Baqillani, 1986) faith is tasdik (justification) and its place is in the heart. Allowing that Allah Almighty, Rasulallah is true, everything that Rasulallah brought is true. Things related to the tongue are confession and what matters to the limbs is deeds. According to his view as well, faith is divided into fact and majaz. The fact of faith is that when a person justifies with what is said and acknowledges with his tongue and does good deeds with his limbs, then he is a true believer (fact) in the sight of Allah and in the sight of man. On the other hand, if a person lies with his heart but still admits that he believes in Allah with his tongue and does good deeds with obedience to his limbs, then he is not a true believer (majaz) in the sight of Allah.

RESEARCH METHODOLOGY

This study uses the method of content analysis on the book Mukhtasar Syua'b al-Iman. The translation of this book is used as a verbatim of data. Verbatim data was analyzed using NVivo software version 12 using a content analysis approach, which is one of the widely used qualitative research methods. It is not a single method but a current application of content analysis that demonstrates three different approaches, namely conventional, directed and formative (Hsieh &

Shannon, 2005; Krippendorff, 2004; White & Marsh, 2006). According to them that content analysis is a research technique used to draw repeatable and valid conclusions from the text or other materials used. According to Idid (1993) states a research method that focuses on messages with systematic observations on the categories selected by the researcher and then build a conclusion or conclusion on something that happened. The views of Imam al-Asyari and Imam al-Baqilani are used as a guide in discussing the reality of faith which states that faith is justification in the heart.

According to the view (Jasmi, 2018) when analyzing the elements of pious people according to the perspective of Imam al-Nawawi, he divided into the main elements known as the Character Model 7B Mukmin Soleh. This model consists of benevolent characters, moral characters, social characters, civilized characters, worship characters, jihad characters, and borderline characters. All models of Character 7B Mukmin Soleh are used as the basis of research theory with a few modifications carried out to categorize the manifestations to faith discussed in the book "Mukhtasar Syua'b al-Iman" in this study.

FINDINGS

The result of the analysis of the contents of the book "Mukhtasar Syua'b al-Iman", then the resulting matrix of study findings from Table 1-Table 8. All elements discussed in the book can be divided into the core of faith and seven main elements, namely the manifestation of faith with kindness ; manifestation of faith by virtue in Islam; manifestation of faith by socializing in Islam; manifestation of a civilized faith in Islam; manifestation of faith by worshiping in Islam; manifestation of faith by jihad in Islam; and manifestations to faith limited to Islam. Each division of fields and sub-fields listed will be listed together with the number of evidence of the Qur'an and hadith used by Imam al-Bayhaqi.

The core of the faith shown as in Table 1, can be divided into three areas and sub-fields. The first field, believing in the matter of Uluhiyyah; the second field believes in the matter of Nubuwwah; and the third field, believing in the matter of al-Samiyyat.

Table 1 Core Elements of Faith in Islam

| No. | Field | Sub-Field | Al-Quran | Hadith |
|-----|-------------|--|----------|--------|
| 1. | Ululhiyyah | Believing in Allah | 1 | 1 |
| 2. | Al-Nubuwwah | Believing in the Quran & al-Kitab | 1 | - |
| | | Believing in the Apostle | 1 | 1 |
| 3. | Al-Samiyyat | Believing in Heaven is the Place of Believers & Hell is the Place of the Unbelievers | 1 | 1 |
| | | Believing in Padang Mahsyar Assembly | 1 | 1 |
| | | Believing in the Human Assembly After the Resurrection from the Grave | 1 | 1 |
| | | Believing in the Hereafter | 1 | 1 |
| | | Believing in the Resurrection After Death | 1 | 1 |
| | | Believing in Angels | 1 | 1 |
| | | Believing in Qada and Qadar | 1 | 1 |

Manifestation of faith with kindness as shown in Table 2, refers to the highest moral values in the sight of Allah SWT. This manifestation of faith with kindness is divided into the nature of the heart and the personality of the servants to their God. The first field is the nature of the heart which consists of its sub-fields are the nature of patience, gratitude, sincerity, fear and hope in Allah, trust in Allah SWT and asceticism. While the field of personality consists of its sub-fields are earnest in religion, repent, love Allah, and glorify, and love the Prophet.

Table 2 Manifestations To Faith With Charity In Islam

| No. | Field | Sub-Field | Al-Quran | Hadith |
|-----|-------------------------|------------------------------|----------|--------|
| 1. | The Nature of the Heart | Be patient | 2 | 1 |
| | | Grateful | - | - |
| | | Sincere | 1 | 1 |
| | | Fear and Hope to Allah SWT | 2 | 2 |
| | | Trust in God | 1 | 2 |
| | | Zuhud | 1 | 1 |
| 2. | Personality | Seriously in Religion | - | 1 |
| | | Repent | 1 | 1 |
| | | Loving Allah SWT | 1 | 1 |
| | | Glorify and Love the Prophet | 1 | 2 |

Table 3, refers to the manifestation of faith by virtue that reflects the value of one's faith. This element consists of two sub-fields, namely the morals of the heart which consists of the nature of honest and true and loving fellow Muslims as well as the sub-areas of a combination of morals of

heart and personality which in it consists of the nature of glorifying scholars, respecting parents, forgiving, and generous.

Table 3 Elements of Manifestation of Faith with Morality in Islam

| No. | Field | Sub-Field | Al-Quran | Hadith |
|-----|-----------------------------------|-----------------------|----------|--------|
| 1. | Morals of the Heart | Honest & True | 1 | 1 |
| | | Loving fellow Muslims | - | 1 |
| 2. | Morals of the Heart & Personality | Glorifying Scholars | - | 1 |
| | | Respecting Parents | - | 1 |
| | | Sorry | 1 | 1 |
| | | Generous | 1 | 1 |

Table 4 shows the elements of manifestation to faith by socializing which is a symbol of the perfection of manifestation to one's faith. The elements of manifestation to this faith are divided into three main sub-areas, namely manifestation to faith with social self and family, manifestation to faith with social in society, and manifestation to faith with social social.

Table 4 Elements of Manifestation of Faith by Socializing in Islam

| No. | Field | Sub-Field | Al-Quran | Hadith |
|-----|-----------------|--|----------|--------|
| 1. | Self and Family | Work and Make a living | 1 | 1 |
| | | Devoted to Parents | 1 | 1 |
| | | Maintaining Friendship in the Family | 1 | 1 |
| | | Responsible Parents | 1 | 1 |
| 2. | Society | Amar Makruf & Nahi Mungkar | 1 | 1 |
| | | Make friends with Ulama | 1 | 1 |
| | | Be Firm to Infidels | 1 | 1 |
| | | Do Good to Servants and Employees | 1 | 1 |
| | | Neighbors' Rights | 1 | 1 |
| | | Guest Rights | - | 1 |
| | | Reconciling Fellow Muslims | 1 | 1 |
| | | Caring for the Shame of Muslims | 2 | 1 |
| | | Fulfilling the Trust | 1 | 1 |
| | | Keep promises | 2 | 2 |
| | | The Servant's Responsibility to His Master | 1 | - |
| | | Helping in Welfare | 1 | 1 |
| 3. | Country | Government Implements Shariah Law | 1 | 1 |
| | | People Obey the Government | 1 | 2 |

The results of the analysis show that the manifestation of faith by socializing to oneself and one's family consists of the elements of working and providing sustenance, devotion to parents, maintaining friendship in the family and being responsible to both parents. While the social sub-field in society in it consists of the elements of amar makruf and nahi munkar; befriending scholars; be firm with the unbelievers; do good to servants or employees; neighbor rights; guest rights; reconciling fellow Muslims; maintaining the shame of Muslims; fulfilling the trust; keep promises; the responsibility of a slave or employee to his master; and help one another in charity. Finally, the sub-topic of socializing in the country, which consists of elements of the government's obligation to implement Shariah law as well as the obligation of the people to obey the government.

The results of the analysis also show the elements of manifestation to faith with civilized nature according to Imam (Al-Bayhaqi, 2003) to symbolize perfect faith. Based on Table 5 that there are two main sub-fields, namely civilized nature and civilized nature procedure. The civilized nature that symbolizes the core characteristics of faith is the nature of shame and the practice of congratulating people who get good and expressing condolences to people who are afflicted by disaster. While the procedure of civilized life that symbolizes the perfection of the core of a Muslim's faith consists of eating etiquette by keeping halal food, etiquette of greeting in answering greetings, there is sneezing when praying for people who sneeze, and etiquette of pilgrimage in visiting the sick.

Table 5 Elements of Manifestation of Faith in Civilization in Islam

| No. | Field | Sub-Field | Al-Quran | Hadith |
|-----|-----------------------------|--|----------|--------|
| 1. | Civilized Nature | Shy | - | 1 |
| | | Congratulations and Condolences | | 1 |
| 2. | Civilized Living Procedures | Eating-Keeping Etiquette Halal Food | 2 | 4 |
| | | Answering Greetings | 2 | 1 |
| | | Sneezing Procedure-Praying for Sneezing People | 1 | - |
| | | Patient Visiting Procedures | - | 1 |

In addition to the element of manners, there are elements of worship that symbolize the manifestation of the perfection of one's faith as shown in Table 6. Imam (Al-Bayhaqi, 2003) categorizes into nine areas along with sub-fields.

Table 6 Elements of Manifestation of Faith by Worship in Islam

| No. | Field | Sub-Field | Al-Quran | Hadith |
|-----|----------------------------------|-------------------|----------|--------|
| 1. | Prayer and Purification | Purify | 2 | 1 |
| | | Funeral prayer | - | 1 |
| | | Five Times Prayer | 1 | 1 |
| 2. | Fasting | | 1 | 1 |
| 3. | Zakat | | 2 | 1 |
| 4. | Pilgrimage | | 1 | 1 |
| 5. | Aqiqah & Korban | | 1 | 1 |
| 6. | Iktikaf | | 1 | 1 |
| 7. | Reading and Glorifying the Quran | | 1 | 1 |
| 8. | Freeing Slaves | | 1 | 1 |
| 9. | Fulfilling the Promise | | 2 | 1 |

Based on this Table 6, the nine types of worship that symbolize the manifestation of one's faith consist of prayers with emphasis on purity, funeral prayers, and five-hour prayers; fasting; zakat, performing Hajj; akikah and sacrifice; iktikaf; read and glorify the Qur'an; freeing slaves; and fulfill vows.

The results of the analysis also found that some manifestations to faith with jihad are important elements that are a symbol of the perfection of one's faith as shown in Table 7. Elements of manifestation to faith with jihad consists of knowledge demands and demands of jihad and mujahadah. The field of knowledge with sub-fields in terms of the obligation to seek knowledge and the obligation to disseminate knowledge. While the demands of jihad and bermujahadah consist of the element of patience in jihad; performing da'wah and mujahadah; fighting when the country is attacked; and divide the spoils of war.

Table 7 Elements of Manifestation of Faith by Jihad in Islam

| No. | Field | Sub-Field | Al-Quran | Hadith |
|-----|---------------------|--|----------|--------|
| 1. | Knowledgeable | Seek knowledge | 1 | 1 |
| | | Spreading Knowledge | 1 | 1 |
| 2. | Jihad and mujahadah | Be patient in Jihad | 1 | 1 |
| | | Performing Dakwah and Mujahadah | 1 | 1 |
| | | Fight | 3 | 3 |
| | | Implementing the Distribution of War Loans | 1 | 1 |

Finally, the results of the analysis also managed to list the elements of manifestation to faith by limiting in religion as shown in Table 8.

Table 8 Elements of Manifestations of Faith in Boundaries in Islam

| No. | Field | Sub-Field | Sub-sub-fields | Al-Quran | Hadith |
|-----|-----------------------------|--------------------------------|-----------------------------------|----------|--------|
| 1. | Limitations in Morality | Jealous Envy and Vengeance | | 1 | 1 |
| 2. | Limitations in Socializing | Self and Family | Preserving the genitals | 1 | 1 |
| | | | Preserving Views | 1 | 1 |
| | | | Avoid sources of illicit property | 1 | 1 |
| | | State | Killing Humans | 1 | 1 |
| | | | Run from the Battlefield | 2 | 1 |
| 3. | Limitations in Civilization | Have fun | | 1 | 1 |
| | | Things in vain | | 1 | 1 |
| | | Prohibited Dressing Procedures | | - | 1 |

Based on this Table 8 that there are three areas of manifestation of faith with religious limitations that symbolize the perfection of one's faith, namely the limitations in morality, the limitations in socializing, and the limitations in civilization. Limitations in morality by focusing on the prohibition of jealousy envy and revenge. While the limitations in socializing consists of two sub-areas, namely personal and family boundaries and state boundaries. The social boundaries of self and family consist of three elements, namely preserving the genitals, preserving the eyesight, and working away from illegal sources of property. While the limit in the country, which is to kill people without rights and run away from the battlefield to defend religion and country. Lastly is the limitations in civilization which include the limitations in entertaining, avoiding useless things, and avoiding the forbidden way of dressing.

DISCUSSION AND IMPLICATIONS OF THE STUDY

The findings of the study of the text of the book Mukhtasar Syua'b al-Iman will be discussed by linking the findings of the study with the literature review. The results of this discussion have implications with the resulting core of faith and seven specific models called the 7B Model Manifestations to Faith. Each Model 7B manifestation to faith has a specific model with elements in each model extracted from the findings of the study already discussed.

The Core Elements of Faith

The core elements of faith directly touch the foundation of a servant's faith that must exist. This is because faith is knowing with the heart, acknowledging with the tongue and performing deeds with the senses (Al-Bayhaqi, 2003). All forms of obedience are a symbol of faith. Next the faith can decrease and can increase. When a believer commits obedience to Allah SWT such as listening to the verses of the Qur'an then his faith increases at that time, as Allah SWT says in surah al-

Anfal (8: 2-4). If a Muslim commits immorality then his faith is reduced at that time (Al-Bayhaqi, 2003). Thus, the most perfect believer in his faith is the person with the best morals when he is with other Muslims. Abu Hurairah said, "The Prophet (peace and blessings of Allaah be upon him) said," The believers who have the best faith are the ones with the best morals (Abu Dawud Al-Tiyalisi, 1999).

The core of faith meant as in figure 1 is; Believing in al-Uluhiyyat, believing in al-Nubuwwah, believing in al-Sam'iyyah, among them are believing in the paradise of the believers and the hell of the disbelievers, believing in the assembly of the mahsyar, believing in the assembly of mankind after the resurrection from the grave, believe in the hereafter, believe in the resurrection after death, believe in angels, and believe in qada and qadar.

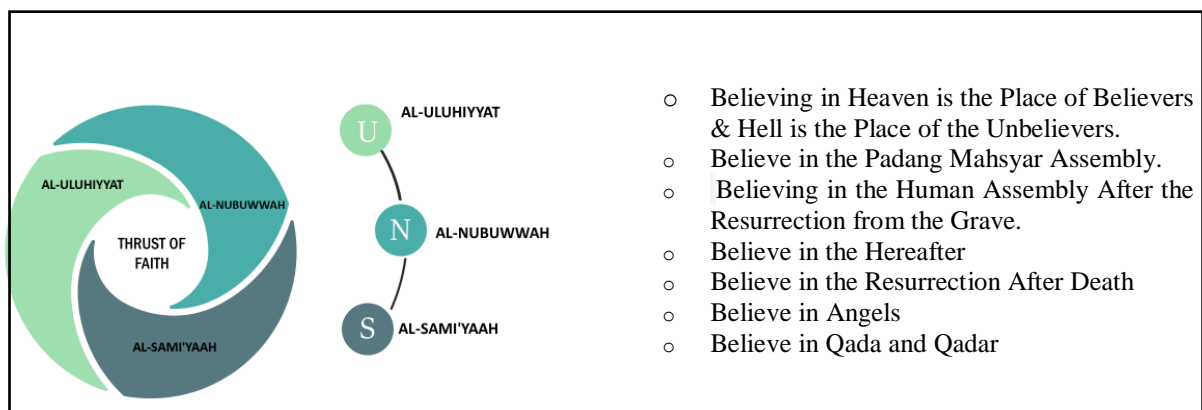


Figure 1 Model of the Core Elements of Faith

Elements of Manifestation of Faith by Charity in Islam

Expressed as an element of manifestation to faith with kindness refers to the morality of the Believer to His God with the highest that is the nature of kindness itself, This means that a Muslim feels he sees Allah SWT, or he feels Allah SWT sees him when doing deeds, especially when doing good deeds such as prayer (M. Al-Bukhari, 2001; A. a.-H. Muslim, t.th.).

Model 7B elements of manifestation to faith with kindness are categorized as (B1) shown in Figure 2, which is the nature of the heart including patience, gratitude, sincerity, fear and hope in God, trust in God and asceticism. On the other hand, personality includes being diligent in religion, repenting, loving Allah, and glorifying and loving the Prophet.

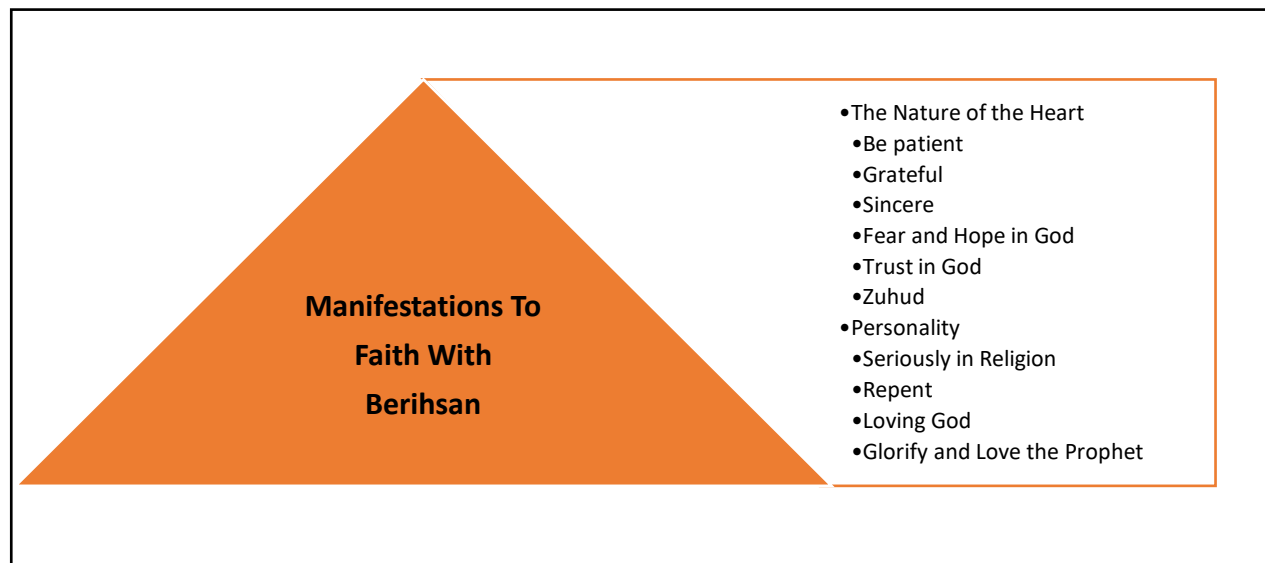


Figure 2 Elements of Manifestation Elements in Faith with Charity (B1)

Elements of Manifestation of Faith with Morality in Islam

The manifestation element to the second faith is morality. Morality is a plural word from the word "khuluq" which means good behavior, or behavior, manners and behavior. (Board Dictionary, 2005). According to (Al-Bustani, 1956) morality means religion, dignity and habits. While morality from the term is the behavior that permeates in one's soul (Jasmi, 2018).

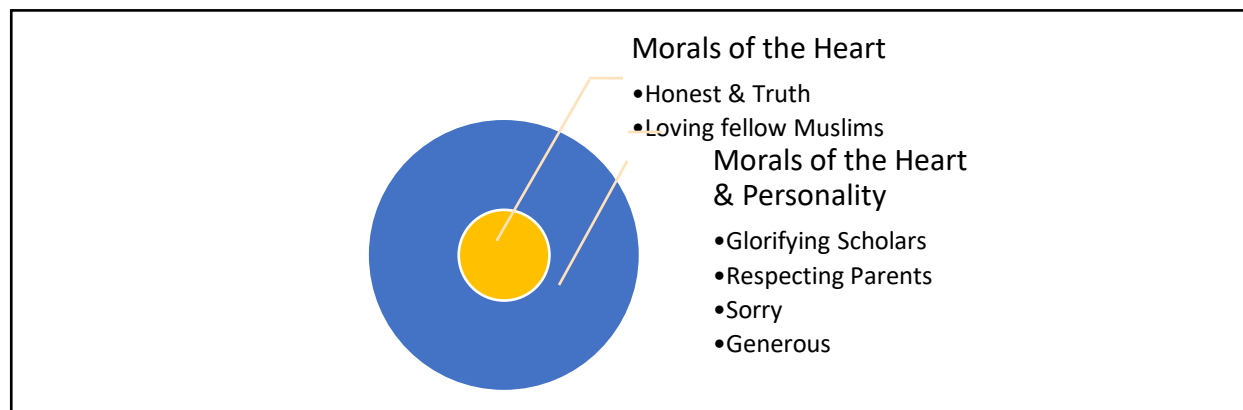


Figure 3 Elements of Manifestation Elements in Faith (B2)

Model 7B Manifestation to the second faith refers to moral (B2). The acronym for the moral word for the second B. Morality discussed by Imam (Al-Bayhaqi, 2003) is the name of a group of morals of a Muslim when among fellow human beings.

Elements of Manifestation of Faith by Socializing in Islam

The manifestation element to the third faith is social. The social definition is all things related to society, like to care about the things of society. Socializing is mixing or associating with society (Hall, 2005). According to Al-Nawawi (1998) the meaning of socializing is to socialize responsibly.

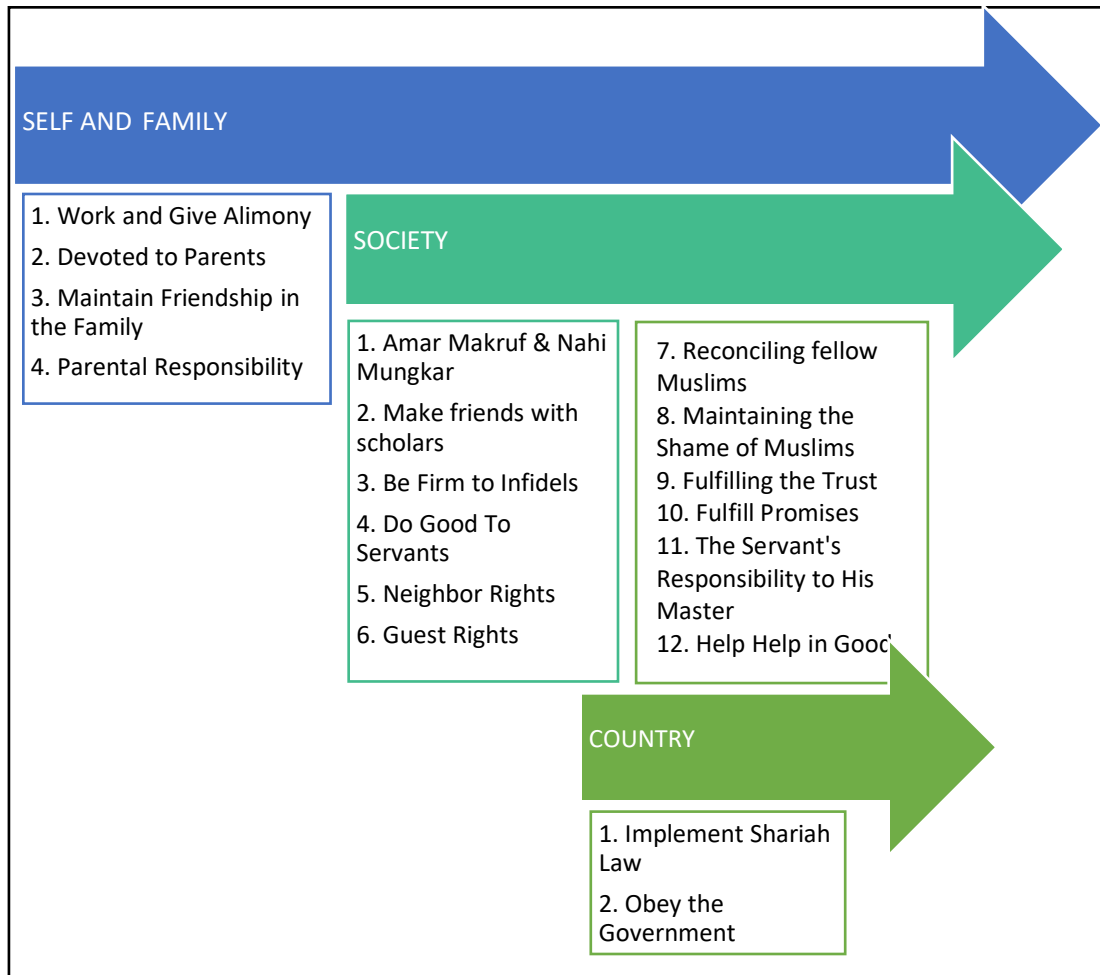


Figure 4 Model Elements of Manifestation of Faith in Socializing (B3)

Model 7B element of manifestation to the third faith refers to socializing (B3). State about the elements of manifestation to faith with social interaction in Muslim society in particular. It is the responsibility of every Muslim to bring Islamic morals to be applied in social life in themselves and their families, communities, and countries.

Elements of Manifestation of Faith in Civilization in Islam

The manifestation element to the fourth faith is civilization. The civilized meaning is either polite or polite. (Hall, 2005) The meaning of civilized is to practice something that is praised either in the form of speech and deeds (Jasmi, 2018) Civilized is a civilized person among human beings and is called a civilized person because he invites people to things that are praised and prevents people from things that despised. (Ibn Manzur, 1994). Table 5, Imam (Al-Bayhaqi, 2003) categorizes the core elements of civilized into two fields along with sub-fields and evidence of the Quran and hadith. The first field is the civilized nature and the second field is the civilized way of life.

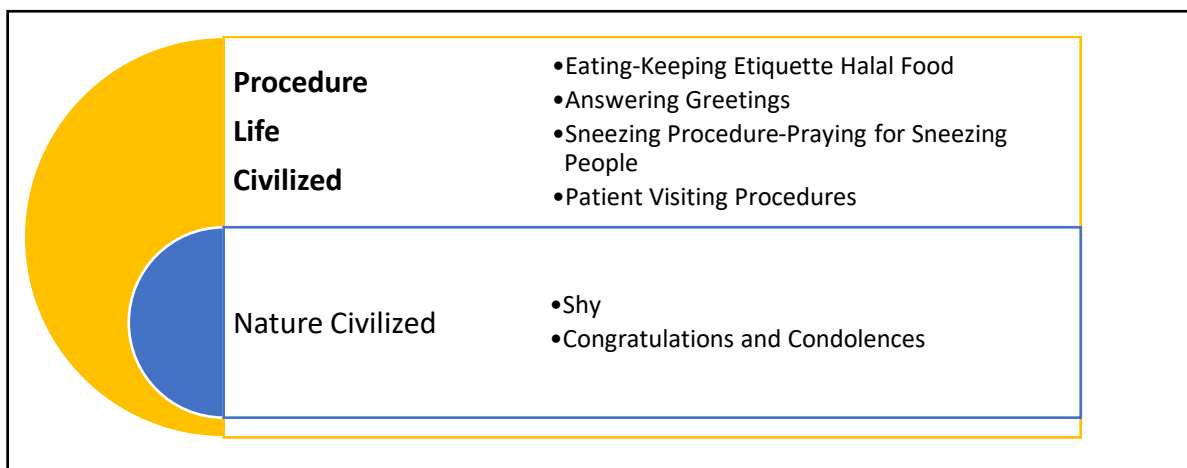


Figure 5 Model of Manifestation Elements to Faith in Civilization (B4)

Model 7B The manifestation element to the fourth faith refers to civilized (B4). The civilized meaning according to (Al-Bustani, 1956) is polite and courteous. According to the term, it is to practice something that is praised either in the form of speech or deed. (Al-Nawawi, 1987)

Elements of Manifestation of Faith by Worship in Islam

The manifestation element of the fifth faith is worship. Worship or worship (Student Dictionary, 2008) is from the Arabic word "worship", which is submissive and humble. ('Abd Al-Rahman, 2007). (Zayn Al-Din Al-Razi, 1999) Worship means obedience. While (Al-Ba'li, 2003) gives the meaning of obedience with a sense of humility and submission.

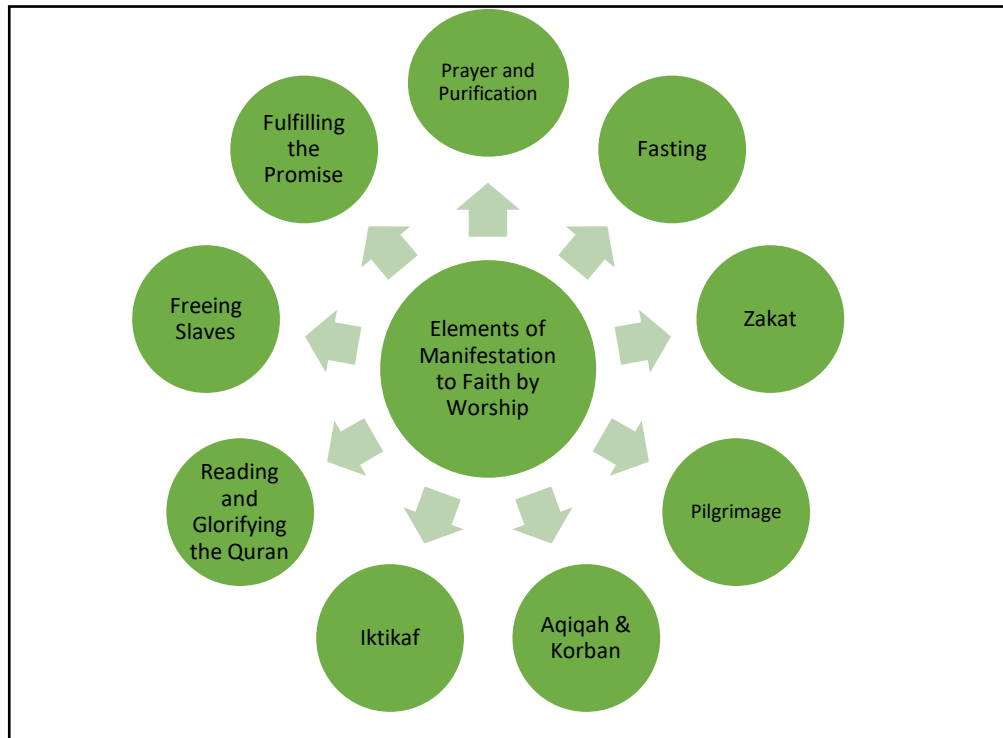


Figure 6 Elements of Manifestations to Faith in Worship (B5)

Model 7B is a manifestation of the fifth faith referring to worship (B5). Islam makes a person live in worship provided he intends all his deeds only because of Allah SWT. The practice of prayer and purification, fasting, zakat, performing Hajj, aqiqah and sacrifice, iktikaf, reciting and glorifying the Qur'an, liberating slaves, and fulfilling vows are considered as worship in the sight of Allah SWT.

Elements of Manifestation of Faith by Jihad in Islam

The manifestation element of the sixth faith is bejihad. Jihad according to (Ibn Manzur, 1994) & (Al-Zabidi, t.th) comes from the word al-Juhd which means strength, and difficulty. While (Zayn Al-Din Al-Razi, 1999) & (Al-Zabidi, t.th) give the meaning of power, effort, and difficulty. So it is understood that the meaning of jihad here is a form of struggle that requires ability or in fighting the enemy on the battlefield or Muslims who struggle to seek knowledge and spread da'wah in the way of Allah SWT also includes the category of people who jihad. (Muttaqin, 2012).

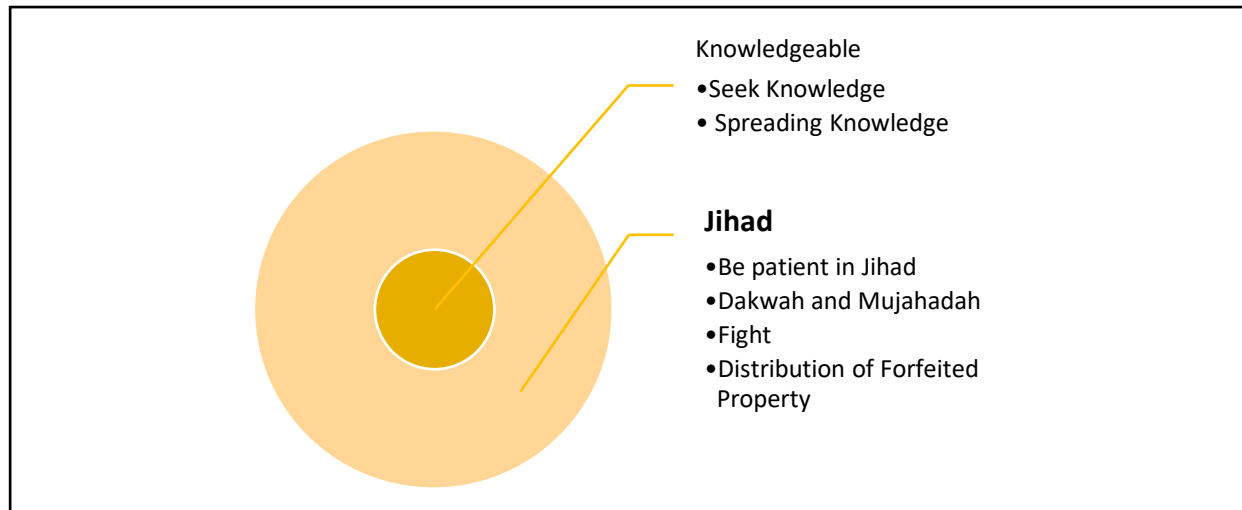


Figure 7 Elements of Manifestations Elements of Faith through Jihad (B6)

Model 7B is an element of manifestation to the sixth faith referring to jihad (B6). Jihad and knowledge is an element of manifestation to the faith that must be explored and learned so that the identity of every Muslim remains superior.

Elements of Manifestation of Faith with Boundaries in Islam

The manifestation element of the seventh faith is boundary. Boundaries are taken from the word boundary, i.e. boundaries and something, or restrictive conditions. (Dictionary of the Council, 2005) in Arabic is called hudud. According to (Al-Jurjany, 1983) hudud on language is prohibition. In terms, it is the punishment that is determined that is actually desired by Allah SWT. While hudud according to (Al-Jazairi, 2003) is a matter prescribed by Allah SWT from the form of obedience either ordered to be implemented or abandoned.

Model 7B manifestation of the seventh faith refers to the boundary (B7). The last element in complementing the element of manifestation to the Muslim faith with admirable morals, can take care of self, family and country when socializing and always civilized when faced with the world of entertainment, dress by covering the aurat perfectly and do not wear clothes with arrogant and arrogant intentions, do not wear silk for men, and stay away from useless things.

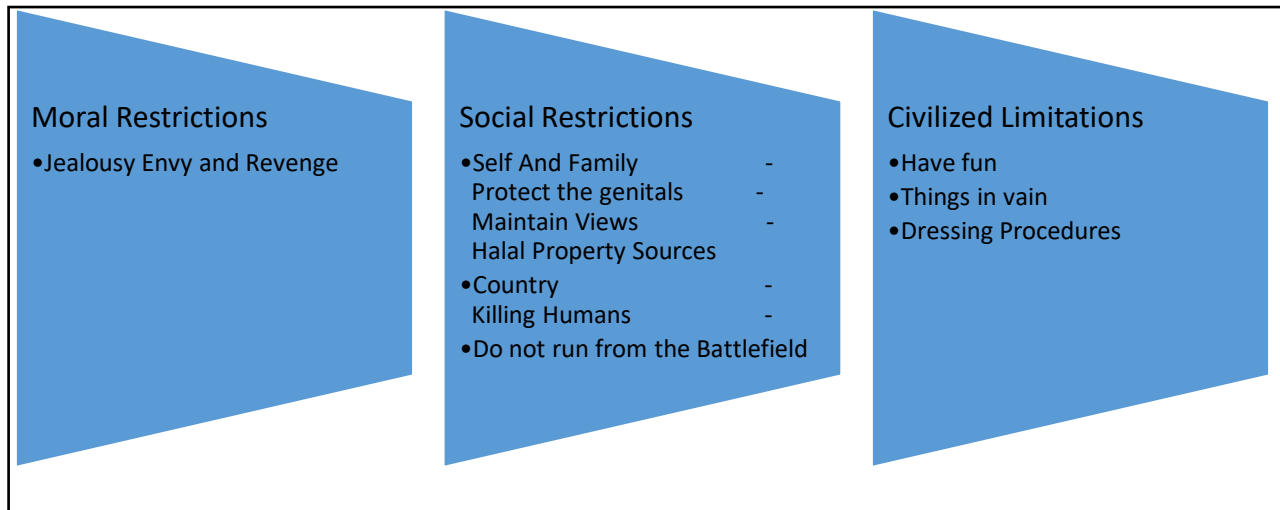


Figure 8 Model of Manifestation Elements to Faith in Boundaries (B7)

SUMMARY

Alhamdulillah, the study of the text of the book Mukhtasar Syua‘b al-Iman succeeded in producing a model known as the “Core Elements of Faith and Model 7B Elements of Manifestation to Faith”. This model is very useful for use by all Muslims in formal and informal education in the hope that they will be able to have a superior core of faith as the faith of ‘Ammar bin Yasir and Rabi‘a al-‘Adawwiya.

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