



Analysis Of the Value of Muamalah Education in The Book Al-Minabus Saniyah Fi Wasiyyatil Matbuliyah and Its Actualization for Modern Islamic Education

Moh. Mujab Nuril Mubin¹, Muhammad Fodhil²

^{1,2} Universitas KH. A. Wahab Hasbullah Jombang, Indonesia

✉ mujabnuril@gmail.com*

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Abstract

This study aims to deconstruct and analyze in-depth the values of muamalah education contained in the classic manuscript Al-Minabus Saniyah fi Wasiyyatil Matbuliyah by Sayyid Abdul Wahab Asy-Sya'roni, and formulate strategies for its actualization in the modern Islamic education system. Amidst the complexity of digital disruption and the crisis of moral integrity, this 10th-century Hijri manuscript offers an ethical foundation that combines the spiritual dimension of Sufism with just socio-economic practices. Using a qualitative approach based on library research with descriptive-analytical methods, this study identifies the core values of muamalah which include honesty (sidq), trustworthiness, justice, social responsibility, and regulations of etiquette and oral conduct. The research findings indicate that these values are not only legal-normative in nature, but also contain esoteric dimensions that can direct human behavior towards social piety. In the context of modern education, these values are actualized through contextual curriculum integration, exemplary educators (uswatun hasanah), and internalization within the organizational culture of education. The analysis confirms that revitalizing Asy-Sya'roni's thinking is crucial for shaping the character of students who are not only cognitively superior but also possess moral and ethical resilience in facing the challenges of the global digital economy.

INTRODUCTION

The dynamics of Islamic education in the contemporary era face paradoxical challenges. On the one hand, advances in information technology and economic globalization offer easy access to knowledge and efficient transactions; but on the other hand, this phenomenon has triggered a profound moral crisis, particularly in the spectrum of socio-economic interactions or muamalah (Agista Hermalia Puteri, et.al., 2025). Muamalah, which ontologically constitutes sharia rules for regulating interpersonal relationships for worldly benefit, is now often reduced to merely technical activities that neglect the spiritual dimension (Muhammad Fodhil, 2024). The weak internalization of character values in Islamic education has led to the emergence of deviant behavior such as digital fraud, neglect of trust in transactions, and a loss of ethical sensitivity in economic competition (Edi Sahputra Siregar, 2020).

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The urgency of this research is rooted in the need to rediscover classical wisdom that can address modern challenges. Sayyid Abdul Wahab Asy-Sya'rani's book, *Al-Minahus Saniyah fi Wasiyyatil Matbuliyah*, represents a treasure trove of Islamic intellectual knowledge that synergizes sharia and reality (Sayyid Abdul Wahab As-Sya'rani, 1925). Asy-Sya'rani, a prominent Sufi scholar, emphasized that the quality of one's worship will not reach perfection if one fails to carry out transactions honestly, fairly, and responsibly. However, modern Islamic educational literature often positions classical Sufi texts as texts that focus solely on purifying the individual soul, ignoring their potential as a basis for socio-economic ethical education (Aminuddin, et.al, 2023).

A literature review shows that previous research on *Al-Minahus Saniyah* tends to focus on general moral education or the vertical relationship between the servant and God (Tugiman, 2023). For example, research by Dwi Yuliana, et.al., (2024) positions Islamic education as the foundation of general morality without addressing the specifics of muamalah (transactions) in classical texts. Meanwhile, research by Abdullahi Maidugu & Adamu Tanko Isah (2024) highlights the value of integrity globally without in-depth analysis of inherited texts. A research gap exists, as the educational dimension of muamalah in Asy-Sya'rani's thought has not been systematically explored for integration into the modern pedagogical landscape.

The novelty of this research lies in the intellectual reconstruction of the muamalah values in *Al-Minahus Saniyah* and their formulation as a character model for students in the era of disruption (Sulhan, 2022). The research focuses on how the values of honesty, trustworthiness, and justice contained in the text can be transformed into ethical literacy in the digital economy (Apriliana, 2024); (Muhamad Aldi, Mohamad Khoerul Anam, 2025). The scientific contribution of this study is to provide a philosophical and methodological basis for the development of an Islamic Religious Education (PAI) curriculum that is more responsive to contemporary socio-economic challenges, while also proving that 10th-century Hijri thought still retains its relevance in navigating the moral crisis of the 21st century (Arif et al., 2023).

The conceptualization of values from an Islamic perspective positions them as fundamental principles that guide human behavior. Etymologically, values are understood as something valuable and worthy of being used as a guide for action. In the Islamic paradigm, values are not merely born from relative social consensus, but rather originate from divine revelation that is universal and absolute (F. Yusuf, 2022). Therefore, values function as a moral foundation as well as a direction of behavior that determines the quality of one's humanity before Allah SWT and in their relationships with other creatures. In the Islamic conceptual framework, the classification of values includes three main interrelated dimensions, namely *aqidah* as the foundation of belief, *sharia* as the legal framework that regulates life, and *morals* as a real manifestation in daily behavior.

Values education in Islam is aimed at developing a personality with a balance between worldly and hereafter orientations. This balance emphasizes that worldly life is not separate from the afterlife, but rather serves as a means to achieve it. This aligns with the guidance in *Surah Al-Qasas*, verse 77, which commands humans to seek happiness in the afterlife without neglecting their worldly pursuits (Wajdi et al., 2025). Thus, activities related to social and economic life, including muamalah, have a spiritual dimension if carried out with the right intention and in accordance with sharia principles. This perspective demonstrates that values education in Islam is not solely oriented toward ritual worship but also encompasses the formation of ethical awareness in all aspects of life (Sofi et al., 2025).

In contemporary developments, this idea has become intertwined with the concept of modern Islamic education. Modern Islamic education is understood as an effort to revitalize educational thought and practice to address the challenges of the times without losing its Islamic identity (Abdul Jabbar et al., 2024). Its main characteristics lie in the integration of religious knowledge (*ilm naqli*) and general knowledge (*ilm aqli*), the

application of active and critical pedagogical methods, and the professional management of educational institutions. Through this approach, education is oriented not only toward mastering knowledge but also toward developing the life skills and moral integrity necessary to face the dynamics of globalization (Sofi et al., 2025).

In this context, muamalah education plays a strategic role as a means of fostering social and economic awareness based on Islamic values. Muamalah linguistically refers to reciprocal interactions between people, while terminologically it is understood as the sharia rules that govern worldly affairs in order to achieve the common good. Muamalah education not only teaches the legal aspects of transactions but also instills ethical values such as honesty, trustworthiness, and justice in various forms of interaction, including in the increasingly evolving digital space (Ulum & Mun'im, 2025). Thus, every economic activity is understood as a form of social worship that not only impacts worldly life but will also be accounted for before Allah SWT in the afterlife (Fadli & Kissiya, 2024).

METHODS

This study employed a qualitative approach with library research, focusing on an in-depth review of written sources relevant to the study's objectives. This method was chosen because the research subjects were classical texts that required hermeneutic analysis and contextualization within modern educational phenomena (Utari et al., 2024).

The primary data in this study was the book "Al-Minahas Saniyah fi Wasiyyatil Matbuliyah" by Sayyid Abdul Wahab Asy-Sya'roni. Secondary data sources included Islamic education books, internationally reputable scientific journals (2020-2025), and curriculum documents and educational regulations related to character building in muamalah. Data collection was conducted through a documentary review, with the stages of text identification, value category classification, and recording analytical points found in each chapter of the primary text (Hidayat & Alfurqan, 2020).

Data processing was carried out through five systematic stages to ensure the validity of the findings (Naamy, 2019):

1. Editing Stage: Reviewing the completeness and relevance of the data found to ensure a focus on the values of muamalah.
2. Classification Stage: Grouping data based on major themes such as honesty, trustworthiness, justice, and communication etiquette.
3. Analysis Stage: Using descriptive-analytical methods to outline the relationship between classical texts and the needs of modern pedagogy. Analysis was conducted integratively and reflectively, not simply as a literal description.
4. Verification Stage: Ensuring the accuracy of interpretation by cross-checking the findings with primary references to avoid researcher subjectivity.
5. Conclusion Stage: Drawing inferential conclusions that comprehensively answer the problem formulation.

Data validity was checked using trustworthiness criteria, including credibility (through diligent reading), dependability (consistency of procedures), and confirmability (certainty of the text data source) (kepastian sumber data teks) (Mardalis, 1995).

RESULT AND DISCUSSION

Identification of Muamalah Values From a Textual Perspective

The analysis of the book *Al-Minahas Saniyah fi Wasiyyatil Matbuliyah* shows that the muamalah values contained therein are not only normative within the framework of Islamic jurisprudence (fiqh) but also emphasize strong ethical and educational dimensions. Muamalah is positioned as an integral part of the formation of social morality, so that every human interaction is directed to reflect moral values derived from Islamic teachings. This demonstrates that the book has an educational orientation that emphasizes the integration of legal aspects and character (Muttaqin, 2023).

The identified values include honesty, trustworthiness, justice, social responsibility, ethical communication, and the prohibition of injustice. These six values appear systematically in the form of practical advice and guidelines, demonstrating that the book not only conveys concepts but also provides practical guidance in everyday life. This finding is in line with the results of a literature review which confirms that moral values in Islamic education are the main foundation in forming students' character amidst modern moral challenges (Al-Busthami et al., 2024).

The Value of Honesty as the Foundation of Muamalah

Honesty in this book is positioned as a fundamental value in all muamalah activities. Honesty is not only interpreted as honesty in speech, but also in actions, particularly in social and economic transactions. The emphasis on transparency, openness of information, and the prohibition of deception demonstrates that honesty has a structural dimension in building a healthy social system. This confirms that honesty is a primary prerequisite for building trust in society (Qanita et al., 2024).

In the context of education, honesty also functions as a value that must be internalized through the learning process. Research shows that internalizing the value of honesty in learning can shape students' behavior that is consistent between words and actions, thus impacting increased individual integrity. Thus, honesty is not only a normative value but also a character competency that must be systematically developed in education (Surya et al., 2021).

However, when compared to contemporary realities, there has been a decline in the value of honesty in social practices, particularly in the digital era, which allows for information manipulation. This condition shows that there is a gap between the ideal values taught in books and the practices of modern life, so that strengthening value-based education is needed to overcome this crisis (R. Yudistira et al., 2025).

The Value of Trust in Social Relations

In this book, trust is explained as a form of moral responsibility to maintain the trust placed in others. This value encompasses broad aspects, both in individual relationships and in the larger social context. Trust is not only related to fulfilling promises but also reflects integrity and consistency in carrying out duties. From an educational perspective, trust is an important indicator in developing the character of responsible students (Muttaqin, 2023).

In a broader context, the value of trust is also fundamental to the development of the Islamic economic system, particularly in entrepreneurship. Research shows that the value of trust plays a role in shaping ethical economic behavior, thus creating business practices with integrity and justice. This demonstrates that trust is not only relevant from a moral perspective but also has practical implications in modern economic life (Nauliyasha & Setiawan, 2024).

Critically, the concept of trust in the book emphasizes the spiritual dimension more than the modern, more administrative approach. However, this spiritual approach actually provides deeper moral strength, as trust is not only accountable to humans but also to God. Therefore, the value of trust is highly relevant in addressing the integrity crisis in the modern era.

The Value of Justice as a Principle of Muamalah

Justice in this book is understood as a fundamental principle in every social interaction. Justice is not only related to the distribution of rights but also encompasses balanced and proportional treatment of each individual. The emphasis on justice indicates that muamalah must not contain elements of exploitation or inequality that harm others.

From an Islamic educational perspective, justice is a value that must be instilled to create social balance. Research shows that implementing the value of justice in Islamic education and economics can create a more inclusive and equitable system, thereby reducing social inequality (Lestari et al., 2023).

Compared to modern theories of justice, the concept of justice in Islam has a broader dimension because it encompasses spiritual aspects. This shows that justice in muamalah not only aims to create social balance but also serves as a form of adherence to divine values. Thus, justice becomes a principle that connects the social and spiritual dimensions of human life (Wahyudi, 2022).

The Value of Social Responsibility

The value of social responsibility in this book demonstrates that muamalah is not individualistic, but collective. Every individual has an obligation to contribute to creating social welfare. This value is reflected in teachings about mutual assistance, caring, and social solidarity (Sayyid Abdul Wahab As-Sya'rani, 1925).

In the context of modern education, social responsibility is one of the essential competencies that students must possess. Research shows that social values-based education can increase collective awareness and concern for the social environment, thus producing individuals who are not only intellectually intelligent but also possess social empathy (Huda & Kartanegara, 2018).

In relation to current societal conditions, the value of social responsibility is increasingly important due to the increasing tendency towards individualism. Therefore, internalizing this value in education is highly relevant for building a harmonious society.

The Value of Etiquette in Communication

This book also emphasizes the importance of maintaining etiquette in communication (Ismail & Hadi, 2019). Communication ethics are seen as part of muamalah (religious interactions) that have a significant impact on social relationships. The prohibition on using harsh language, spreading slander, and harming others demonstrates that communication must be conducted responsibly.

Research shows that communication ethics in Islam plays a role in fostering harmonious social interactions and avoiding conflict. This demonstrates that communication is not only a means of conveying information but also a means of character development (M. Yusuf, 2020).

In the modern context, communication challenges are increasingly complex with the advent of digital media. Therefore, the value of etiquette in communication is increasingly important for maintaining ethics in virtual interactions.

Prohibition of Injustice in Transactions

The prohibition of injustice is a value that defines moral boundaries in transactions. Injustice is understood as any form of action that harms others, whether physically, economically, or socially (Rahim & Sari, 2021). This book emphasizes that injustice must be avoided because it can damage the social order.

From an educational perspective, the prohibition of injustice is fundamental to the formation of a just character. Research shows that the value of anti-injustice is part of Islamic ethics, which aims to protect individual rights and create social justice. Thus, this value serves as a moral control in all human interactions (S. Yudistira et al., 2025).

Actualizing Muamalah Values in Modern Islamic Education Integration in the Curriculum

The muamalah values in this book are highly relevant for integration into the modern Islamic education curriculum. This integration can be achieved through values-based learning that emphasizes not only cognitive aspects but also affective and psychomotor aspects.

Research shows that integrating values into education can increase the effectiveness of character education and shape better student behavior. This suggests that Islamic education must integrate muamalah values throughout the learning process (Ruslan et al., 2025).

Educator Role Model

Educators' role models are a crucial factor in internalizing muamalah values. Educators not only act as instructors but also as role models. Values such as honesty and trustworthiness must be embodied in their daily practices.

Research shows that role models have a significant influence on student character formation, as students tend to imitate their teachers' behavior (Surya et al., 2021).

Habitization in School Culture

Habitization is an important strategy in internalizing muamalah values. A school culture that supports values such as honesty, responsibility, and etiquette will help shape students' character sustainably. Research shows that habituation in the educational environment is effective in shaping character because it is carried out continuously and consistently (Magfiroh et al., 2025).

Relevance to Modern Challenges

The muamalah values in this book are highly relevant in facing modern challenges, such as the moral crisis and digital disruption. The decline in honesty and trustworthiness in the digital age demonstrates the importance of values-based education as a solution. Research shows that ethical education based on Islamic values can be a solution to address the moral crisis in the digital age (Zahra et al., 2025).

Contribution to the Formation of a Perfect Man

Overall, the muamalah values in this book contribute to the formation of a perfect man, a person with a balance between spiritual, intellectual, and social aspects. This demonstrates that Islamic education aims not only to educate but also to shape a holistic character. The integration of muamalah values in education is key to achieving this goal (Rahim & Sari, 2021).

CONCLUSIONS

This research yielded two main findings that directly address the research problem. First, the educational values of muamalah (Islamic transactions) in Al-Minahas Saniyah fi Wasiyyatil Matbuliyah were systematically identified as including honesty (ṣidq), trustworthiness (amanah), justice, social responsibility, communication etiquette, and the prohibition of injustice. These six values do not stand alone but form a unified ethical framework that integrates legal (sharia), moral (akhlak), and spiritual (tasawwuf) dimensions. The main characteristic of these values lies in their orientation, which not only regulates outward behavior but also fosters inner awareness as a foundation for social action. Second, the actualization of muamalah values in modern Islamic education can be formulated through three main, interconnected strategies: (1) contextual integration of values into the curriculum, particularly in learning that links muamalah concepts to contemporary socio-economic realities; (2) strengthening educators' role models as an effective medium for internalizing values; and (3) instilling values in the culture of educational institutions through ongoing practice. This strategy demonstrates that the success of muamalah education depends not only on knowledge transfer but also on a systematic and consistent internalization process. Substantively, this research confirms that the muamalah values in Asy-Sya'roni's thought have operational relevance in responding to the moral crisis in the digital age, particularly regarding low integrity in socio-economic interactions. Therefore, strengthening muamalah-based education is a conceptual and practical solution for developing students with integrity, justice, and social responsibility.

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