

The Values of Manner Education Based on Faith According to Syaikh Nawawi Al-Bantani

(Study of the Analysis of the Book of Qāmi'ū At Tughyān).

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Abstract

Character development efforts through a variety of educational institutions and through various methods continue to be developed. This shows that morals really need to be fostered, and this formation turns out to bring results in the form of the formation of Muslim individuals who are noble, obedient to Allah and His Messenger, respect for mothers, fathers, compassion for fellow beings and so on. This condition of coaching is increasingly felt necessary especially when there are more challenges and temptations as a result of advances in science and technology. Today, for example, people will easily communicate with anything in this world, which is good or bad, because the existence of telecommunication equipments. The problems in article this study are: first, What is The Values of Manners Education based on Faith according to Shaykh Nawawi al-Bantani in the book Qāmīū at-Tughyān? second, What is the relevance Values of Manners Education based on Faith according to Shaykh Nawawi al-Bantani in the Qāmī'ū at-Tughyā book with the current context of moral education? The purpose of this study is to describe and critically analyze the Values of Manners Education based on Faith according to Shaykh Nawawi al-Bantani in the book Qāmīū at-Tughyān and its relevance to the current context of moral education. While the usefulness of this research theoretically is to add scientific insight about moral education and can be a reference material in digging up information in order to add to scientific treasures. And its practical uses for education observers namely contribute to becoming a reference and scientific treasure in deepening scientific horizons. This study uses a descriptive qualitative analysis approach with a type of library research. While the data collection techniques is based on documentation. And the data analysis technique is the content analysis technique. The results of this study indicate that the classification of faith-based moral education in the book Qāmī'ū At-Tughyān According to Shaykh Muhammad Nawawi Al-Bantani can be divided

into five categories. First, morals towards Allah Swt. Second, morals towards Prophet Mubammad Saw. Third, morals towards Religious expert. Fourth, morals towards fellow people and Fifth, morals towards ourself.

Keywords: The Values of Manners, Faith Education.

A. Introduction

Islamic education intends to form human beings whose behavior is based on and inspired by faith and piety to Allah, namely humans who can realize Islamic ideals, who fully submit to Allah.

Real faith, besides being firmly planted in the heart, also radiates in speech and behavior. Faith is not only manifested in worship, but also in social relations. Of course his faith is not perfect.

Humans nowadays seem to be more concerned with the physical aspects and tend to pay less attention to the spiritual aspects. Since still in the womb, a child has received adequate nutrition. If there are problems related to health, immediately conduct a health examination or consultation. , there is rarely adequate treatment. Have parents instilled religious values into their children optimally in the family? Do parents feel restless if their children cannot recite the Koran?

As a result, spiritual drought, moral decadence and social conflict are increasingly rampant. In fact, it is very unfortunate that social media can actually become a factor in crime and the destruction of social life which is very concerning. Nowadays, for example, people will easily communicate with anything in this world, good or bad, because there are telecommunication tools. The negative impact of globalization can be in the form of an increase in crime or crime, as well as the entry of misleading notions that lead to conflict and even bloody conflicts in a country or society.

Therefore, the emphasis on the individual is not only a matter of principle, but also a strategy that works today. Herein lies the uniqueness of Islamic education which is not owned by other education systems, in which education is centered on seeking the pleasure of Allah through improving individual quality.

Good deeds that achieve perfect morals is a great goal that actually comes from the process of Islamic education. With that perfect moral provision, kāmīl humans will be formed.

Shaykh Nawâwîal-Bantani (died 1896-7) as the most pious and humble Indonesian was the most prolific writer. He, Shaykh Nawaw, has written about all aspects of Islamic science. Most of his works are verses on well-known texts, explaining them in an easy-to-understand way. In fact, Ahmad Khatib Minangkabau, the father of Indonesian Islamic reformers, was also one of his students.

Shaykh Nawâwî is an Indonesian from Banten who migrated, studied, and pursued a career as an ulema'-author in Makah. His reputation as a great author 'ulama has raised the image of Indonesia and the Malay nation in the world of Islamic scholarship.

And among his books which discuss matters of faith and the branches of faith which are full of the values of Akhlakul Karimah, which are discussed in depth but are concise and easy to understand, is the book of Qāmī'ū at-Tughyān. Because the book written by Shaykh Muhammad Nawawî bin 'Umar from Banten is a review of the book Syu'ab al-Iman in the form of poetry by Sheikh Zainuddin bin 'Ali.

In the book it is said that there are six pillars or joints of faith as mentioned in the hadith narrated by Imam Muslim. And that faith has 77 (seventy-seven) branches. Each branch is a work that must be done by everyone who claims to have faith. If it is practiced as a whole, then one's faith is complete. Great people (noble with noble character), they always make the seventy-seven branches of faith as the basis for the perfection of their soul, because the purity of the soul will be able to bring good in all affairs of the world and the hereafter. From Abu Hurairah r.a. that the Messenger of Allah. He said: "The believer with the most perfect faith is the one with the best morals."

The book of Qāmī'ū at-Tughyān by Shaykh Nawâwî attracts writers for study material because it has several unique features, including:

First: As a classic book, one of the most famous and influential works of the Nusantara cleric in the Islamic world, namely Shaykh Nawâwî Al-Bantani.

Second: The classic book has started to become unpopular among students and the world of moral education in the millennial era, so there needs to be a process of introduction, reviving and revitalizing it in this modern era.

Third: book material in scientific transfer through the syarah method from nadzam verses, so that it is easy for students to remember.

Fourth; The book is so synergistic in teaching the obligation of faith which is full of moral values, and integrative in combining theology and Sufism.

Fifth: from a sociological perspective, Shaykh Nawâwî is a true scholar or scientist who has social sensitivity and responsibility. The criteria of a scientist are very clearly embedded in the figure of Shaykh Nawâwî Al-Bantani.

Sixth: The book of Qāmī'ū at-Tughyān contains values of faith-based moral education which will be very beneficial for the moral education of Muslims. Good morals towards Allah SWT, morality to the Prophet Muhammad and morals in social interaction.

Based on this background, the author of the article always asks for help from Allah SWT.. and will try as much as possible, to make the book of Qāmī'ū at-Tughyān the object of discussion in this article by raising the title: "The Values of Faith-Based Moral Education according to the Shaykh Nawâwîal-Bantani(Analytical Study of the Book of Qāmī'ū at-Tughyān)"

Problem Formulation

The problems to be investigated in this article are:

1. What are the values of faith-based moral education in the book Qāmī'ū at-Tughyān?
2. How is the relevance of faith-based moral education in the book of Qāmī'ū at-Tughyān with the context of moral education today?

Research method

1. Research approach

The type of research used in this research is library research. This study will try to reveal new concepts by reading and recording information that is relevant to needs. Reading materials include books, journal texts, scientific magazines and research results related to the title of this scientific work.

Thus, the discussion in this thesis is carried out based on a literature review of the books by Shaykh Nawâwîal-Bantani concerning the value of faith-based moral education.

2. Type of research

The approach used in this study is a descriptive qualitative approach to critical analysis. Bagdan and Taylor, as quoted by Moelong, define qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.

The definition of descriptive research is research that describes the properties or characteristics of certain individuals, circumstances, symptoms, or groups.

This approach is used because the data collection in this study is qualitative and also in this study does not intend to test hypotheses, in the sense of only describing and critically analyzing a problem studied by the researcher, namely the value of faith-based moral education by Shaykh Nawâwîal-Bantani.

3. Data type

The types of data obtained in this study are classified into two types. Namely primary data and secondary data.

a. Primary data

Primary data sources are the main sources. In this study, the main source is the original book, namely: the book of Qāmī'u at-Tughyān by Shaykh Muhammad Nawâwîal-Bantani which deals with the value of faith-based moral education.

b. Secondary Data

Secondary data sources are sources of supporting data. The secondary data sources in this study include; the book "Ihya' Ulumiddin" by Imam AL-Ghazali, "Qatru Al-Ghails", "Tanqihu Al-Qoul", "Syarhu Nuru Al-Dzolam", "Muroqi Al-Ubudiyah", 'Umdatul 'ayman fî syarkh faidhil malakil' alām by Shaykh Muhammad Nawâwîal-Bantani, sabīlul 'abīd 'alā Jauharatit tauhīd, Sayyid Hijaz Ulama, Biography of Sheikh Nawâwî Al-Bantani, Mukasyafatu Al-Qulub, Taisirul Khalaq Fi 'Ilmil Hasan al-Mashid's Akhlaq and books or writings by Shaykh Muhammad al-

Bantani as well as other books on moral education so as to be able to support primary data sources.

4. Data collection techniques

The data collection technique uses documentation method. Documentation is looking for data about things or variables in the form of transcripts, books, agendas and so on.

Data collection both primary and secondary in this study was carried out by reading, understanding, identifying, analyzing and comparing one source to another, contained in the data source. After being collected, they are classified according to their respective characteristics in certain chapters to facilitate data analysis.

This method is used to collect data related to studies originating from documents such as books in the library and books that are references to the writing of the book of *Qāmī'ū at-Tughyān* by Shaykh Muhammad Nawâwīal-Bantani.

5. Data analysis techniques

In accordance with the type and nature of the data obtained from this study, the analytical technique used in this study is content analysis, which is the method used to obtain scientific knowledge by conducting various analyzes of books which are then drawn conclusions so that they can generalized into a theory, idea, or a new idea.

That is, the textual qualitative data obtained are categorized by selecting similar data and then the data is critically analyzed to obtain information. Content analysis is used in order to draw valid conclusions from the books of Shaykh Muhammad Nawâwīal-Bantani's *Qāmī'ū at-Tughyān* and other books related to this research.

The steps are selecting the text to be investigated, compiling specific items, conducting research, and presenting conclusions

B. Discussion

1. Faith as the basis for moral education

Faith is a projection of the meaning of monotheism, as discussed by Imam Abu Laits he said:

اذال لك ا المراد الايمان الجواب الايمان ارة التوحيد

Meaning: “When asked what does Iman mean? So the answer is: Faith is a projection of the meaning of Tawhid.

In addition, the true belief in Allah must be followed by the correct belief or belief in the forces of evil and Satan. They are the ones who encourage people to disobey their Lord. They adorn humans with falsehood and lust. This is the task of Satan in accordance with what God has outlined in his creation.

To maintain the truth of moral education and so that a person is always on the straight path of Allah, namely the path that is in accordance with what He has outlined, then faith must be used as the basis for human moral education.

2. Correlation of Faith and Morals

Faith and morality have a goal so that humans do not lose the glory of the nature of humanity itself, both in the sight of Allah and in front of humans. As the Word of Allah SWT in Surah At-Thin verses: 4-6:

لَقَدْ خَلَقْنَا الْإِنْسَانَ . لَ لَيْنَ

لَا الَّذِينَ آمَنُوا لُوا الصَّلِحَاتِ لَهُمْ

Meaning: "Indeed, We have created man in the best form, then We returned him to the lowest possible place, except those who believe and do good; then they will have an unfailing reward."

The previous scholars-may Allah bestow His mercy on them-explained a lot about the benefits of associating with fellow human beings. Imam Ghazali in his book. Ihya ‘Ulumuddin mentions seven benefits in interacting with fellow humans, including: mutual learning and teaching; mutual give and take; educate and learn to be polite; love each other; earn rewards and make others get them; be humble and share experiences.

3. The Urgency of Faith and Moral Education

True faith is the basis of true education and guides people to efforts to explore the nature of seeking true knowledge, and knowledge that leads to righteous deeds. Good deeds that achieve perfect morals is a great goal that actually comes from the process of Islamic education. With the provision of perfect morals, perfect humans will be formed.

From the explanation related to morality and the meaning of faith above, it can be seen that both have urgency for human goodness, especially in realizing good human actions or behavior.

This is because morality and faith both come from the heart. And kindness because the guidance of monotheism which is projected through the light of faith and faith glows with its branches naturally in the embodiment of morality.

As the words of the Prophet Muhammad SAW. : From An Nu'man bin Basyir radhiyallahu 'anhuma, the Prophet sallallahu 'alaihi wa sallam said,

لَا الْجَسَدَ إِذْ لَحَّتْ لَحُ الْجَسَدُ لَهُ وَالْجَسَدُ لَهُ . لَا الْقَلْبُ

Meaning: "Remember that in the body there is a lump of flesh. If it is good, then the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart (heart)" (Narrated by Bukhari no. 52 and Muslim no. 1599).

The Messenger of Allah was once asked, "What is religion?" He replied, "Good morals" (H.R. Muslim). Morals play an important role in life, both individually and collectively. Among the hadiths that emphasize the importance of morals are the words of the Prophet Muhammad:

اكمل المؤمنين انا لقا

Meaning: "The most perfect believer in faith is the one with the best morals." (H.R. At-Tirmidhi).

The perfection of human morals can be achieved in two ways. First, through the gift of God who created man with his perfect nature, good character, lust that is subject to reason and religion. Humans can gain knowledge without learning and be educated without going through the educational process. Humans belonging to this group are the Prophets and Messengers of Allah. Second, morals through the means of struggling in earnest (mujahadah) and training (riyadhoh) that is getting used to doing these noble morals. This can be done by ordinary people with study and practice.

Noble morals can also be cultivated through the process of fighting lust. A person has noble character as long as he is victorious against and can subdue his passions. Subduing lust does not mean killing him but only guarding and educating him to follow the guidelines of reason and religion

4. The branches of faith in the book Qamiut At-Tugyan

The 77 branches of faith discussed by Shaykh Nawawi in the book of Qāmī'u at-Tughyān, namely: 1. Belief in Allah, 2. in angels., 3. in Allah's books., 4. in prophets., 5. to the Day of Judgment., 6. Resurrection day, 7. Qadar., 8. Padang Mahsyar, 9. Believe in heaven and hell., 10. Love Allah ta'ala., 11. Fear of Allah's punishment., 12. Hope the mercy of Allah ta'ala., 13. Tawakkal., 14. Loving the Prophet Muhammad SAW. 15. Glorifying the Prophet Muhammad SAW., 16. Being staunch with Islam., 17. Seeking knowledge., 18. Spreading the knowledge of Islam., 19. Glorifying and honoring the Qur'an., 20. Purification., 21. Performing the five daily prayers perfectly., 22. Giving zakat., 23. Fasting., 24. I'tikaf., 25. Hajj pilgrimage., 26. Fighting to defend religion., 27. Defending the demarcation line., 28. Strong and brave on the battlefield., 29. Giving one-fifth of the spoils of war., 30. Freeing believing slaves., 31. Paying infidelity., 32. Fulfilling promises., 33. Gratitude., 34. Keeping the tongue from inappropriate speech., 35. Guarding the genitals from things that are forbidden by Allah., 36. Fulfilling the mandate to those who are entitled., 37. Leaving killing Muslims., 38. Protecting oneself from food and drink that is forbidden., 39. Protect oneself from illicit possessions, 40. Protect from clothes, jewelry and places (vessels) that are forbidden., 41. Protect oneself from prohibited games., 42. Simplicity in shopping., 43. Leave grudges and lust., 44. Forbidden to criticize Muslims, whether in front of them or not, 45. Sincere in doing good for the sake of Allah ta'ala., 46. Happy because of obedience, difficult because of losing obedience and regret because of immorality., 47. Repent ., 48. Slaughtering sacrifices, aqiqah and gifts., 49. Obedient to ulil amri (leader), 50. Hold fast to what has been agreed upon by the congregation., 51. Fair., 52. Amar ma'ruf nahi munkar., 53. Help each other in virtue and piety., 55. Shame on Allah, 56. Doing good to both parents . Loving religious experts., 62. Answering greetings from Muslims., 63. Visiting sick people., 64. Praying for Muslim corpses., 65. Reading "tasymit" to

people who sneeze., 66. Staying away from everyone those who do damage Other men for himself.

C. Conclusion

From the description of the article that has been described above, the author draws several conclusions as follows:

1. Values of faith-based moral education in the book Qāmi'u At-Tughyān by Shaykh Muhammad Nawawi Al-Bantani.

The values of faith-based moral education in the book of Qāmi'u At-Tughyān by Shaykh Muhammad Nawawi Al-Bantani can be categorized into the following five main points, namely: a) The values of moral education towards Allah SWT, which include: Loving Allah SWT., Fear of Allah SWT., Roja '(Hoping the Mercy of Allah SWT),Tawakkal to Allah SWT., Shame to Allah SWT., Thankful for the gift of Allah SWT., Sincere for Allah SWT., Repent to Allah SWT. b) The values of moral education towards the Prophet Muhammad. Examples such as: Loving the Prophet Muhammad. and glorify the Prophet SAW. c) The values of moral education towards religious experts. d) The values of moral education towards others both within the scope of the family and social community. Among them are: Doing good to parents, protecting the honor and rights of wives and children, helping each other in virtue and piety, covering the defects or disgrace of Muslims, not killing Muslims, praying for Muslim corpses, reconciling disputes between Muslims, being good-natured, friendship , respecting the old, loving the young, honoring neighbors and guests, visiting the sick, leaving grudges and envy, being fair and trustworthy, loving others as one loves oneself. e) The values of moral education towards oneself which include: purification, guarding oneself from inappropriate words, guarding one's genitals from things that are forbidden by Allah SWT. and protect oneself from illicit property.

2. The Relevance of the Concept of Moral Education today.

The author can conclude that the values of moral education in the books of Qāmi'u At-Tughyān by Shaykh Muhammad Nawâwî Al-Bantani are still very relevant to be used as guidelines for inculcating the values of moral education for today's society.

More than that, character education in society which only comes from ethics or universal norms, which only refers to formalistic and symbolic culture, seems to need to better access the concept of faith-based moral education. So for Muslims in particular, ethical actions based on faith will make further benefits.

Some of Sheikh Nawâwî's thoughts that are still very relevant to be taught to the younger generation today include, first, about the importance of glorifying the ulama. Second, about doing good to parents. Third, respecting elders. Fourth, guarding yourself from inappropriate words, Fifth, guarding the genitals from things that are forbidden by Allah SWT. Sixth, keep yourself from illicit property.

Nowadays, social conflicts in society are causing the threat of national disintegration and the division of the ummah to be more extreme. This is mostly triggered because the morals of the nation and the people are not yet established with faith. Many are based on lust in politics, because of arrogance in socializing or because of hypocrisy in morals. The rise of hoax news, slander, swearing, until clashes or power struggles between others are increasingly symptomatic.

So that the values of Faith-based Moral Education in the Qami'u Tughyan Book are very relevant, they can play a role in educating the public so that they have knowledge on how to build interactions with fellow Muslims or with other people.

Because among the moral values of faith taught in the book, such as; Protecting the tongue from inappropriate speech, Abandoning killing Muslims, Abandoning grudges and hatred, Forbidding reproaching Muslims, Glorifying neighbors, Covering the defects of Muslims, Turning away from useless talk, Reconciling Muslim disputes, Loving for others, whatever is loved for himself, is fair, trustworthy and so on.

The values of faith-based moral education in the books of Qāmi'u At-Tughyān by Shaykh Muhammad Nawawi Al-Bantani, are still very relevant for character education, both character education developed in formal schools such as the 2013 curriculum or character education that grows in good society. through an in-formal or non-formal learning system.

These faith-based moral values are still very relevant to be used as a guidebook for inculcating the educational values of unity and the unity of the ummah, including ukhuwah islamiyah education, ukhuwah basyariyah which has an

impact on ukhuwah wathoniyah, especially for students and educators who are involved in the world of education.

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