

The Value of Character Education in the Book at Tahliyah Wa At-Targhīb Fī At-Tarbiyah Wa At-Tahzīb to Form Santri Morals to Teachers

Purwanto

UIN K.H. Abdurrahman Wahid Pekalongan

Email: ahmadarsyadpurwanto99@gmail.com

ABSTRACT

Character education is the most important capital in self-formation. With character education, it is hoped that life will get better. Many references, including the Book of At Tahliyah Wa At-Targhīb Fī At-Tarbiyah Wa At-Tahzīb, discuss character education. The purpose of this study is to explain the values of character education in the book At Tahliyah Wa At-Targhīb Fī At-Tarbiyah Wa At-Tahzīb and to explain the relevance of the book's character education values to the morals of students towards ustadz and ustadzah (teachers) at Islamic boarding schools. It is hope that this research can make a good contribution to the world of education. This research is a type of field research. The approach used in this research is a qualitative approach. The data sources used are primary and secondary. The data will be analyzed using a qualitative analysis description. The presence of researchers is very important for exploring information and obtaining data. Words in the form of interviews, documentation, and observations are important data sources from this study. The analysis was carried out by examining all the data, reducing the data, compiling the data in units, and categorizing the data. The final stage is checking the validity of the data. According to the findings of this study, the book At Tahliyah Wa At-Targhīb Fī At-Tarbiyah Wa At-Tahzīb is relevant in the world of Islamic education. The values of character education contained in it include muru'ah, haya, sulukul insan, shidiq, deliberation, ukhuwah, husnul khuluq, hubbul wathan. These character education values are relevant to the morals of students towards teachers at Islamic boarding schools.

Keywords: The Value of Character Education, The Book of At Tahliyah Wa At-Targhīb Fī At-Tarbiyah Wa At-Tahzīb, Santri Morals, Teacher.

A. Introduction

The value of character education is a valuable characteristic of a process of making a person behave politely in his life that can shape a person's character. The value of character education must be internalized and understood by humans because it leads to goodness in thinking or acting so that it can develop character and thoughts. Through instilling the values of character education in order to achieve the perfection of behavior is the real goal of education. The values of character education must be able to include the commendable qualities of a person in behaving towards Allah SWT, oneself, fellow human beings, and the natural world around them.

Character education is an integral part of the overall structure of the national education system, must be developed and implemented systematically and holistically within the three pillars of state character education, namely education units both formal and non-formal, family and society (Mahmudah & Wahidah, 2021)). Character education is a system of applying moral values to students through science, awareness or will, so that they become human beings who have good morals (Yahya Khan, 2010; Muna, et al, 2022). Character education is any positive thing that the teacher does and influences the character of the students he teaches. Character education can also be defined as education that develops a noble *character* (*good character*) from students by practicing and teaching moral values and making civilized decisions in relationships with fellow human beings and in relation to their God (Muchlas Samani & Hariyanto, 2011) .

With this, character education (morals) becomes very important to be learned and instilled from an early age or while still in school. With character education, it is hoped that it can create superior human beings and have a leadership spirit, namely preparing someone who will be imitated and exemplary for the people they will lead in the future (Shinta et al, 2021). If students are ignored for their character, the closer to failure in this country. Because we know that there are more and more corruptors in this country. This is an example of how the character crisis in this country is. For this reason, character education must be instilled early on so that bad things don't happen again in the future. Character education is the most important capital in the personal formation of a human being that is useful for facing a brighter future. With good character education, it is hoped that the life of a people will be better and more advanced so that this will lead to mutual care and affection for one another because they assume that all of them are brothers (Ari Setiawan, 2010). With character education, it is hoped that the younger generation will be able to carry out their duties as successors to the pillars of the nation's struggle, namely building mentality and morality by upholding religious and national values. So that what the Indonesian people aspire to can be achieved.

Many Islamic education experts discuss moral education or what is known today as character education. Lots of references from various books and books, both previous works and recent works that discuss morals spread across the archipelago, including the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* . The book shows the importance of character education in order to achieve educational goals, namely by forming good character.

The book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* by Sayyid Muhammad is one of several moral books that are studied both in Islamic boarding schools and other educational institutions. In the book there are 13 chapters that discuss morals, both morals towards oneself or individuals, then morals towards families, both fathers and mothers, and social morals in social life. The languages in this book use language that is easy to understand and also the poetry made by the author so that there is an artistic nuance in it. In general, the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* by Sayyid Muhammad discusses morality, but this book has its own characteristics compared to books on morality in general. One thing that makes this book

different is that besides containing morals, this book also contains elements that build the soul and maintain physical health as well as knowledge about love for the homeland. Furthermore, the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* which has a portion as a reference for an educator and students cannot be separated from the thoughts of several figures who also contributed to the implementation of effectiveness in the learning process, because it is a unified system for developing and preserving its teachings. From the description above, it gives birth to an inspiration for researchers to contextualize the world of reality, as a configuration of the ideal form of contextualization (Rif'a muafia, 2018).

So with this, the researcher made a choice, namely the Hidayatul Mubtadi-ien Islamic boarding school as a representation in the study room of this research. Where is the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* is one of the books taught at the Hidayatul Mubtadi-ien Islamic boarding school located in Bojong District, Pekalongan Regency. The researcher chose the Islamic boarding school as a place of research because the researcher saw the extraordinary morals of the students towards their teacher. For example, when students bring books or prepare dishes for their teachers, students walk on their knees and behave respectfully, politely and politely. The boarding school is also a boarding school where almost all of the students are students (Purwanto, 2022).

B. Methods

In this study, a methodology with a qualitative approach was used, in an effort to provide answers to the problems that have been described. This research emphasizes meaning, reasoning, definition, a particular situation, more research on matters related to everyday life. A qualitative approach is a process of research and understanding based on a methodology that investigates social phenomena and human problems (Sumadi Suryabrata, 2013). This research will be conducted at the Hidayatul Mubtadi-ien Islamic Boarding School in Bojong District, Pekalongan Regency. To get the right data, it is necessary to determine informants who have competence and are in accordance with data needs (*purposive sampling*). The dominant subject in this research is the teacher who teaches the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* and the students, but to obtain accurate data it is also necessary to have discussions with other subjects such as Asatidz and dormitory administrators in the Hidayatul Mubtadi-ien Islamic Boarding School environment in Bojong District, Pekalongan Regency.

C. Result and Discussion

In character building it is the same as talking about educational goals. The purpose of education in terms can be interpreted as an act directed at a specific goal to be achieved through effort and effort. The aim of Islamic Education is to develop Islamic values in the human soul. The goal of Islamic education is to realize Islamic values in humans which Muslim education seeks through a process so that a person who is faithful, broad-minded and becomes a pious servant of Allah is realized (Suwita Dela, Masudi & Yanuarti E, 2019).

The importance of forming morals, especially for students to their teachers. This is because the success of a santri in gaining knowledge is not only determined by educational institutions, knowledge itself, learning methods, or educational facilities, but is in the student himself (Mahmudah, et al, 2022). In this case, it is the behavior of the student towards the teacher.

According to Mead, human self-development takes place through the following stages:

1. Preparatory Stage This stage is experienced since humans are born, when a child prepares himself to know his social world. At this stage the child also begins to imitate activities even though they are not perfect. In this stage, individuals as potential members of society are prepared by being equipped with values and norms that serve as guidelines for getting along in society by their closest environment, namely the family.
2. Imitating Stage (Play Stage) This stage is marked by the more perfect a child imitates the roles played by adults. At this stage awareness begins to form about one's own name and what the names of his parents, older siblings, and so on. Children begin to realize about what a mother does and what a mother expects from her.
3. Acting Stage (Game Stage) In the ready-to-act stage, the imitation that has been carried out has begun to decrease and is replaced by a direct role played by oneself with full awareness. The ability to put oneself in other people's shoes also increases, thus enabling the ability to play together. awareness of the demand to defend the family and cooperate with friends. Opponents interact more and more and the relationship is more complex. Individuals begin to relate to peers outside the home.
4. Acceptance Stage (Generalized Stage) At this stage a person is considered an adult, can place himself in the position of society at large. Individuals can be tolerant not only with the people they interact with but also with the wider community. Adult humans realize the importance of rules, the ability to cooperate even with other people they do not know, with self-development at this stage has made the individual a citizen in the fullest sense (George Herbert Mead, 1932).

Self or human development put forward by George Herbert Mead is used in explaining the phenomenon of the process of character education/moral formation at the Hidayatul Muftadi-ien Islamic Boarding School. Based on Mead's theory, the process of character formation at Islamic boarding schools is already at the game stage. The students who live there move from home and start living far from their homes to places that are foreign to them and must be able to adapt and socialize with other students who do not know the character/traits of each individual. Therefore, at this stage, students need to be given a good example by their teachers and caretakers so that they can emulate the good things that have been exemplified.

From the results of research that has been carried out by researchers in the field, researchers can see that learning the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* is going well, this can also be seen from how the students follow the lesson book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa*

At-Tah z̄ ī b well. The study of the book was carried out at the Majlis Pondok Pesantren, learning of this book has also been running since the establishment of the Hidayatul Mubtadi-ien Islamic Boarding School. The purpose of these learning activities is to form akhlaqul karimah and guide the younger generation to become human beings with commendable morals.

Kitab *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah z̄ ī b* can guide us to become someone who is polite and wise. In the book there are several manners and ethics that must be carried out by every human being when interacting socially such as telling the truth, having good manners, being shy, being generous, conversing in reasonable language, deliberation, keeping secrets, maintaining honor, loving the homeland. , and not arrogant and proud (Sayyid Muhammad, 2017). Then Sheikh Muhammad bin Alwi al Maliki explained it in detail:

1. Telling the truth

Sheikh Muhammad bin Alwi al Maliki explained that being honest is conveying news to someone according to reality (Sayyid Muhammad, 2017). This trait is a trait that is carried by reasonable people who believe and is commendable, because this trait is a trait that is recommended by religion.

2. Good manners

The meaning of Sheikh Muhammad bin Alwi al Maliki said that having good manners is if you get along with fellow humans, then show a cheerful expression, respect, speak politely, and so on, so the essence of good manners is to make people around us feel comfortable and safe when near us (Sayyid Muhammad, 2017).

3. Shy

The book gives the understanding that in our behavior it is recommended to stay away from things that are reprehensible in the eyes of the creator (God) and in the eyes of other humans. Because shame is part of the perfection of faith, so if anyone does not have the nature of haya' (faith), it means that one's faith has not reached the word perfect faith. Sheikh Muhammad bin Alwi al Maliki added that shame is divided into three, namely: shame to Allah, shame to others, and shame to oneself. With the meaning that being ashamed of Allah means staying away from what is forbidden and carrying out His orders, while being ashamed of other people is manifested by not being bad to them, and the realization of being ashamed of oneself is by trying to stay away from actions that are not liked by fellow human beings both alone and together. others (Sayyid Muhammad, 2017).

4. Generous

Generosity is controlling yourself from anger by giving compassion to others to guard against things you don't want, and forgiving your opponents even though you are able to repay them. As the words of the Prophet "if you are able to avenge your opponent then forgive him solely to be grateful for that ability." Then Sheikh Muhammad bin Alwi al Maliki explained that part of good character is holding back anger, because if someone falls into the fire pit of anger he will abuse other people (Sayyid Muhammad, 2017). Agree with

Al Gozali who quoted the hadith of the Prophet saying that anger can damage one's faith just like butrowali (noni) fruit spoils the sweetness of honey (Abi Hamid Muhammad bin Muhammad Al Gozali).

5. Converse in language that makes sense
Sheikh Muhammad bin Alwi al Maliki gave an explanation of the ethics of conversing or conversing with intelligent people who are knowledgeable and experienced, and who know and can distinguish between things that are harmful and beneficial, bad and good. So that they can guide you to the right association. And if you want to speak, then speak well that will benefit or not harm or hurt other people (Sayyid Muhammad, 2017).
6. discussion
Part of good character is that if we want something to happen, we should first consult with people who are experienced in their field. So that we can weigh what is good and what is bad for us later (Sayyid Muhammad, 2017).
7. Keep a secret
Sheikh Muhammad bin Alwi al Maliki explained to us not to spread problems or secrets that are happening in our homes to the general public, because to avoid something unwanted from happening. And if you are forced to tell it, then tell someone you can trust to keep the secret you are telling (Sayyid Muhammad, 2017).
8. Muruah (keeping honor)
Guarding honor is keeping your principle of good and perfect conduct. Sheikh Muhammad bin Alwi al Maliki explained to us that it is important to protect yourself from bad deeds that can reduce your dignity in front of your friends (Sayyid Muhammad, 2017).
9. Homeland love
Homeland is the country where you were born and where you benefit from it, love for the motherland means that you sacrifice all your soul and body for the benefit, benefit and progress of your beloved country. Because if your homeland is peaceful and prosperous, then everything in it will prosper and all residents will feel peaceful and comfortable living in that country (Sayyid Muhammad, 2017).
10. Not arrogant and proud
Syekh Muhammad bin Alwi al Maliki forbids us to be arrogant and proud of ourselves because pride is an inappropriate character to be realized in social life, arrogant can cause hatred and hostility (Sayyid Muhammad, 2017).

In forming the character of each individual, it is necessary to instill several forms of character including being religious, caring for the environment, loving cleanliness, and caring socially. Especially morals towards the teacher, namely by being polite in front of him, paying attention to and listening to his advice and carrying out his teachings. This is supported by a statement from the caretaker of the Hidayatul Mubtadi-ien Islamic Boarding School about the pattern of moral education in Islamic boarding schools. The character education carried out at the Hidayatul Mubtadi-ien Islamic Boarding School is appropriate and refers to the

book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* . This is also strengthened by the results of observations made by researchers.

In the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* it is very clear how to shape one's morals. In this book it is explained that in forming character it is necessary to instill a sense of love from each individual for the Creator Allah SWT. It is this feeling of love that will later guide a person to also love the prophets and apostles so that he can also understand what can be done and what cannot be done and will then shape the character of each individual. every action that violates the rules of course there will be penalties that apply, to give warnings to students and of course to improve bad morals to be good and to grow self-love as an effort to shape the character of good students.

There are several values of character education in the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* , namely; telling the truth, having good manners, being shy, generous, conversing in reasonable language, consulting, keeping secrets, muruah (safeguarding honor), loving the motherland, and not being arrogant and proud (Sayyid Muhammad, 2017) . The character shown by the students is in accordance with what is explained in the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* , especially in adab towards teachers. Likewise with the results of observations made by researchers which can be seen in the lives of students at Islamic boarding schools who have practiced adab towards teachers which can be seen from how they behave when there are teachers/caregivers passing by, they seem to stop for a moment and allow the teacher to pass first and they also bowed their heads as a form of reverence towards the teacher. The students always lowered their heads and bowed their bodies when walking in front of their teacher, and they would walk politely, slowly by lowering the sound of their male steps and when these students walked ceramics when the teacher was present they would walk on their knees, even though walking by using their knees and long distances they will still do it. The students at the Islamic boarding school also get into the habit of shaking hands and kissing the teacher's hand when they meet the teacher, such as after reciting the Koran, after praying in congregation, even when the students are going to campus, because the majority of students at the Hidayatul Mubtadi-ien Bojong Islamic boarding school are students, so when they when leaving they will ask the teacher's permission to leave and always shake hands and kiss the teacher's hand when leaving for campus and when they come home when the teacher is there they will also do the same thing. Thus the values of character education for students are in accordance with what is taught in the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* which refers to learning adab in order to build good morals within themselves.

D. Conclusion

In the book *At Tahliyah Wa At-Targh ī b F ī At-Tarbiyah Wa At-Tah ź ī b* it is explained about character education that needs to be applied in one's moral education including, telling the truth, having good manners, being shy, generous, speaking proficient in language that makes sense, deliberation, keeps secrets, muruah (safeguards honor), loves the motherland, and is not arrogant and proud

(anggak). This is in line with what has been implemented by Islamic boarding schools where moral development is the main point in the Islamic boarding school education system with the aim of forming the character of the students and making the students have good morals.

The character education values listed in the book *At Tahliyah Wa At-Targh ĩ b F ĩ At-Tarbiyah Wa At-Tah z ĩ b* become a reference for anyone who studies it to understand what adab needs to be done to build good morals for oneself . This is in line with what has been stated by the students who are respondents in this research where they can better understand what manners must be carried out in everyday life and encourage them to practice it in order to form good character within themselves.

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