

Character Building in Adab Ta'lim wal Muta'allim and Taisirul Kholaq

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Abstract

The books of Adabul Alim wal Muta'allim and Taysirul kholaq fi ilmil akhlaq are two guidance books written by two great clerics, Hasyim Ay'ari and Hasan As-Saudi. Those two books ask every moslem to be good people entirely in the sight of Allah and human beings. This is taught through the touch of tasawuf character. The one that is being focused in this research is the values of moral and character education which are written in those two books.

The formulation of the problem and the purpose of this research are to know; 1. The values of moral education in the books of "Adabul Alim wal Muta'allim" and "Taysirul kholaq fi ilmil akhlaq". 2. The form of explanation in the books of Adabul Alim wal Muta'allim and "Taysirul kholaq fi ilmil akhlaq". 3. The relevancy of The values of moral education in the books of Adabul Alim wal Muta'allim and "Taysirul kholaq fi ilmil akhlaq" with the moral education in Indonesia.

This research is a library-research. The writer try to study the values of moral education in the books of Adabul Alim wal Muta'allim and "Taysirul kholaq fi ilmil akhlaq". The technique which is used in collecting the data in this research is by finding the references that relevant to the object being studied. This research uses descriptive approach. And the analysis used in this research is content analysis, that is a method using systematic technique to analyse and to study the data.

The result of the research shows that the values of moral education in the book of Adabul Alim wal Muta'allim for the students to themselves are cleaning their hearts from bad attitude and from wrong belief, correcting the intention of looking for science, hurry in looking for science, accept what it is, splitting time well, eat , drink, and sleep less. The values of moral education for the students to their teachers are respecting and obeying their teachers, always praying for their teachers, having good and polite attitude to the teachers, never getting ahead of their teachers in explaining or answering the problems.

While in the book of "Taysirul Khalaq", it can be found that the values of moral education for the teachers to the students are being graceful to and loving the students. The values of moral education for the students to themselves are being honest and trustful, and not being arrogant. The values of moral education for the students to the teachers are having good attitude in front of their teachers, sitting and acting well in front of their teachers,

praising their teachers. And the values of moral education for the students to their siblings are respecting and not looking their siblings down.

Keywords: character building, Adab Ta'lim wal Muta'allim, Taisirul Kholaq

A. Introduction

Education is a must for every human being, because through the process of education humans can become real human beings, namely human beings who have complete personality qualities and integrity. The necessity of education for humans is a reflection of human characteristics as homo educandum. This means that humans in every dynamic need education. A good educational process will produce humans who grow and develop perfectly.

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Since a child is born into the world, he is very dependent on other people, because he is still weak to know something, therefore he needs guidance and direction from adults as a form of the educational process, thus, the responsibility of education is everyone's responsibility. Formally, this responsibility is assigned to three environments, namely, the household, community and school, which according to Ki Hajar Dewantara are called "The Three Centers of Education".¹ These three institutions and all objects related to each other must support each other to realize educational goals, namely the formation of noble character or character which is the essence of national education and also.²

Because of the great urgency of character education, many Muslim scientists pay great attention through their various writings, including Hasan Al-Mas'udi in his book Tasirul Kholaq and K'H. Hasyim Ash'ari. In his book adabut ta'lim wal muta'allim.

B. Discussion

1. Definition of Character Education

The character comes from the Greek character which is rooted in the diction "karasso" or "charassein" which means to sculpt or carve, while in Latin the character means to distinguish a sign.³ In Indonesian, character can be interpreted

¹ Amir Dalen Indrakusuma, *Pengantar Ilmu Pendidikan* (Surabaya: Usaha Nasional,t.th.), h. 108.

² M. Athiyah al-Abrasyi, *Al-tarbiyah al-Islamiyah* diterjemahkan oleh A. Bustani A. Gani, et. al dengan judul *Dasar-dasar Pendidikan* (Cet. XV; Jakarta: Bulan Bintang, 2003), h. 11.

³ Abdullah Munir, *Pendidikan Karakter: Membangun Karakter Anak Sejak dari Rumah* (Sleman: Pedagogia, 2010), h. 2. Lihat juga <http://pustaka.pandani.web.id/2013/03/pengertian-karakter.html> diakses pada tanggal 06 Agustus 2014.

as a psychological trait/character/character.⁴ Character in English is written character, psychologically it can be interpreted as a person's personality which is reviewed on an ethical or moral basis, such as a person's honesty usually has to do with relatively fixed traits.⁵

In the Big Indonesian Dictionary, character means psychological traits, morals or character that distinguishes one person from another, character and character. Thus, character is a person's mental, moral, moral, and ethical qualities that distinguish him from other people.⁶

One of the educators, G.W. Allport quoted by Sri Narwanti gives a definition that character is a dynamic organization of an individual's psycho-physical system that determines individual behavior and thoughts in a unique way and directs human behavior.

Character is not just a personality (personality) because it is actually a personality that is valued. ⁷Personality is considered as "characteristics, characteristics, styles, distinctive traits of a person that originates from formations received from the environment, for example the family in childhood, and also innate someone from birth."⁸

Like a life of character meaning like a granite block that is carefully chiseled or even hit carelessly which will eventually become a masterpiece or broken rubble. Therefore, the character orientation to mental or moral qualities, moral strength, name or reputation.⁹

Apart from that, Abdullah Munir also explained the notion of character with the meaning of describing behavior by displaying values (right-wrong, good-bad) both implicitly and explicitly. ¹⁰ Then Muthahharah as quoted by Lanny Oktavia said that character is who you really are. This shows the usefulness and superiority of a human product. ¹¹

Thus the intended character is an attitude that is honest, humble, patient, sincere and polite in association. In his book, Masnur Muslich cites various

⁴ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan* (Jakarta: Kencana Prenada, 2012), h. 8. Lihat juga Sri Nawanti, *Pendidikan Karakter* (Yogyakarta: Familia, 2012), h. 7.

⁵ Kartono K dan Gulo D, *Kamus Psikologi* (Bandung: Pionir Jaya, 1987), h. 8.

⁶ Allport menjelaskan bahwa *character is personality evaluated, and personality is character devaluated*" Allport beranggapan bahwa karakter dan kepribadian adalah satu sama, akan tetapi dipandang dari segi berlainan kalau orang bermaksud hendak mengenakan norma-norma, jadi mengadakan penilaian, maka istilah lebih tepat dipergunakan istilah karakter, dan kalau orang tidak memberikan penilaian, jadi menggambarkan apa adanya, maka dipakai istilah kepribadian. Lihat Hidayatullah, *Guru Sejati: Membangun Insan Berkarakter Kuat dan Cerdas* (Cet. III; Surakarta: Yuma Pustaka), h. 9.

⁷ Sri Nawanti, *Pendidikan Karakter* (Yogyakarta: Familia, 2012), h. 2.

⁸ Doni Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global* (Jakarta: Grasindo, 2010), h. 80.

⁹ Hidayatullah, *Guru Sejati: Membangun Insan Berkarakter Kuat dan Cerdas* (Cet. III; Surakarta: Yuma Pustaka), h. 12.

¹⁰ Abdullah Munir, *Pendidikan Karakter: Membangun Karakter Anak Sejak dari Rumah* (Sleman: Pedagogia, 2010), h. 9.

¹¹ Lanny Oktavia dkk, *Pendidikan Karakter Berbasis Tradisi pesantren* (Jakarta: Rumah Kitab & Norwegian Centre for Human Rights, 2014), h. 11.

figures related to the meaning of character, such as Simon Philips, who defines character as a set of values that lead to a system that underlies the thoughts, attitudes and behavior displayed. Likewise, Koesoema stated that character is the same as personality. Personality is considered as a "characteristic or characteristic, style, characteristic of a person that originates from formations from the surrounding environment and is also innate. Meanwhile, Suyanto stated that character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the scope of the family, society, nation and state. Not to forget, Masnur Muslich quoted Imam Ghazali as saying that character is closer to morality, namely human spontaneity in behavior, or actions that have been integrated into human beings so that when they appear they don't need to think about them anymore.¹²

It can be concluded that the character is related to positive moral strength, and not a negative connotation. Individuals or people with character are people who have positive moral qualities. Character is something that is unique only to individuals or to a group, nation. Character is the cornerstone of cultural awareness, cultural intelligence and is also a cultural glue. While the value of a character is explored and developed through the culture of the community itself. There are four strategic capitals, namely human resources, cultural capital, institutional capital, and knowledge resources. These four assets are important for creating a mindset that has a competitive advantage as a nation.¹³

Therefore, character education according to Thomas Linc Kona is education to shape one's personality through character education, the results of which are seen in one's real actions, namely good behavior, honest responsibility, respect for the rights of others, hard work.¹⁴

In its grand design, character education is a process of cultivating and empowering noble values within the educational unit (school), family and community environment. According to him character education is an effort made by educators, families in forming all individual potential starting from cognitive, affective and psychomotor in social interactions in the family, school and community environment whose results can be seen from a person's actions in actions and behavior.

According to the Ministry of National Education, character education is interpreted as education that develops national character in students so that they have values and character as their own character, apply these values in their own lives, as members of society, and citizens who are religious, nationalist, productive and creative.¹⁵

In character education the dimensions that need to be understood are individual, social, and moral. Individuals in character education imply respect for the values of freedom and responsibility. These values of freedom are the main

¹² Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional* (Cet. III; Jakarta: Bumi Aksara, 2013), h. 70.

¹³ Sri Nawanti, *Pendidikan Karakter* (Yogyakarta: Familia, 2012), h. 27.

¹⁴ Heri Gunawan, *Pendidikan Karakter : Konsep dan Implementasi* (Bandung: Alfabeta, 2014), h. 23.

¹⁵ Kementerian Pendidikan Nasional (2010: 4)

prerequisites for moral behavior, the subject of action and the moral subject is the individual himself, freely making decisions or acting freely, a person asserts his existence as a moral being. While the social dimension refers to the relational style between individuals and other individuals, or with other institutions that reflect individual freedom in organizing themselves. Social life in society can run well and stably because there are power relations that guarantee the freedom of the individuals who are members of it and express the relationship between individuals. The moral dimension becomes the soul that supports the movement and dynamics of society so that society becomes more cultured and dignified. Without moral norms, individuals will oppress and wild each other. The strong will be more powerful, the weak will be increasingly eliminated.¹⁶

2. Character Education in the Book of Adabul Ta'lim wal Muta'allim

The book *Adabul Alim wal muta'allim* is the work of KH. Muhammad Hasyim Asy'ari, he has the full name, namely Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdul Halim (prince benawa) bin Abdur Rahman (Jaka Tingkir, Sultan Hadiwijaya) bin Abdul Zizi bin Abdul Fattah bin Maulana Ishaq (Raden's biological father) Ainul Yaqin, or more famous as Sunan Giri. Giri).

KH. Muhammad Hasyim Asy'ari was born on Tuesday, 24 Dzulqa'dah 1287 H/14 February 1871 AD in Gedang, which is located north of the city of Jombang (East Java). In childhood, KH. Muhammad Hasyim Asy'ari grew up under his own father's upbringing, his father was named Kiyai Asy'ari. To his father KH. Muhammad Hasyim Asy'ari learned a lot to read the Koran and several religious books. As for character education in the book *adabu Ta'lim wal Muta'aalim*.

1. Student Ethics Against Himself

a. Cleaning the Heart

Starting the process of seeking knowledge, a student should first cleanse the heart of various kinds of dirt and heart disease such as lying, lust, riya, love of the world, ujub, prejudice and so on.¹⁷ This was also explained by Imam Al Ghazali in the book *Ihya 'Ulumuddin*, he explained that three things are destructive and are the seeds or parent traits that pollute and disgrace the heart. The characteristics in question are hasud, riya' and ujub.¹⁸

b. Building Noble Intentions

The essence of good deeds is the sincerity of the servant because of Allah in his intentions. Building noble intentions, namely seeking knowledge to gain the pleasure of Allah SWT alone, and practicing it after the knowledge is obtained, developing Islamic law and getting closer to Allah. It is inappropriate for a seeker of knowledge to be motivated by seeking worldly pleasures such as rank, influence, reputation or anything else.

c. No Delay Time

¹⁶ Doni Koesoema, *Pendidikan Karakter* (Jakarta: Grasindo, 2010), h. 147.

¹⁷ Mohamad Kholil, *Etika Pendidikan Islam*, Yogyakarta: Titian Wacana, 2007, hal. 21.

¹⁸ Mudjab Mahali, *Pembinaan Moral di Mata Al-Ghozali*, Yogyakarta:BPFE, 1984, hal.158

Hasten yourself and do not procrastinate in seeking knowledge because it is impossible for the time that has passed to be repeated.¹⁹

You should take advantage of every moment and don't waste it, especially at night and when it's quiet.

d. Be patient

Willing, patient and accepting concerns in the search for good knowledge regarding food, drink, etc., because if these qualities have been instilled in the heart of a student, he will be successful in navigating the vast ocean of knowledge and be able to organize his heart.²⁰ If a person is able to be patient in facing difficulties, then he will find the pleasure of knowledge more than any other pleasure in the world.

e. Time Management

Dividing his time in carrying out learning activities between morning, afternoon and evening, namely: in the morning to discuss lessons, during the day for writing activities, while muthola'ah (studying lessons) and discussions will be very effective at night. In addition to the problem of time, students also really need to pay attention to the place of study, including: staying away from places that can make someone quickly forget (for example on the banks of rivers, in front of plants, places where there is noise.²¹

3. Character Education in the Book of *Taisirul Khalaq*

The *Taisirul Khalaq* book contains morals, both morals towards Allah and morals towards fellow human beings, this book was written by a scholar' named Hafidz Hasan al-Mas'udi, he was born in Baghdad at the end of the 9th century AD. as many as 55 pages and contains as many as 33 themes, this is very concise and easy to learn. The character education in the book *taisirul Khalaq* morality is:

1. Akhlaq to Allah

Morality to Allah can be carried out by means of piety to Allah, in the sense of carrying out Allah's commands and avoiding all of His prohibitions, whether in a quiet or crowded situation.²²

2. The manners of teachers and students

Teachers are people who have perfect knowledge and people who can understand the situation of students, teachers must have commendable characteristics which will affect students, and teachers are also masterminds for students where the success of the student lies with the teacher. The nature of the teacher should be polite, patient, loving, compassionate, gentle and others.²³

Conversely, students must have adab towards themselves, adab towards their teacher and towards their friends.²⁴

The manners that students must have include:

a. Taking care of oneself is manifested in a humble way, not being arrogant and taking care of all one's limbs.

¹⁹ Mohamad Kholil, *Etika Pendidikan*..... hal. 22

²⁰ Mohamad Kholil, *Etika Pendidikan*, hal. 22.

²¹ Mohamad Kholil, *Etika Pendidikan*, hal. 23.

²² Hafidz Hasan al-Mas'udi, *Taisirul Khalaq Fi Ilmil Akhlaq*, Nurul iman : Semarang, hal. 3

²³ Hafidz Hasan al-mas'udi, *Taisirul Khalaq*, hal. 5

²⁴ Hafidz Hasan al-mas'udi, *Taisirul Khalaq*, hal. 6

- b. Taking care of oneself is manifested in a humble way, not being arrogant and taking care of all one's limbs.
- c. Adab kepada guru sebagai murid yang mempunyai adab yang baik harus mempercayai bahwa guru itu lebih utama dari pada kedua orang tuanya, sopan kepada guru baik di depan maupun di belakangnya, tidak memuji guru lain di depan gurunya, dan mentaati apa yang sudah diajarkan oleh gurunya.
- d. Adab to the teacher as a student who has good manners must believe that the teacher is more important than his parents, be polite to the teacher both in front of and behind him, not praise other teachers in front of his teacher, and obey what his teacher has taught him.²⁵

3. Akhlaq to oneself and others

In life there are no people who do not need the help of others. In the community there are several things that must be considered, among others:

a. Child's relationship with parents

Parents are one of the reasons a child exists on this earth where the struggles of the parents cannot be counted with anything, especially a mother who has conceived a child and gave birth to it, and it is the father who is responsible with all his might to provide goodness for physical growth and spiritual son.²⁶

b. Human Rights of Relatives

Relatives are anyone who still has a silaturahmi relationship and forbids breaking it. So let someone care about the human rights of his relatives and take good care of them, without hurting any of them with his words or actions.

C. Conclusion

Based on the results of data analysis and hypothesis testing in this study, the following conclusions can be drawn:

1. The values of character education in the book *Adabul Ta'limul Muta'allim* by KH. Muhammad Hasyim Asy'ari namely (1) sense of responsibility, (2) discipline, (3) caring, (4) perseverance, (5) honesty, (6) intelligent, (7) faithful, (8) pious, (9) innovative, (10) healthy, (11) persistent, (12) hard work, (13) trustworthy, (14) willing to sacrifice, (15) curiosity, (16) respect, (17) dare to take risks, (18) fair, (19) disciplined, (20) critical, (21) creative.
2. The values of character education in the book *Taysirul kholaq* by Hafidz Hasan al-Mas'udi are (1) Ethics towards Allah, (2) ethics of a student towards himself, (3) ethics of a person towards his teacher, (4) ethics of a student towards their friends, (5) ethics in society.
3. The character values contained in the two books, namely the book of *adabul taklim wal muta'aalim* and the book of *Taysirul Kholaq*, are very relevant to character education in Indonesia.

²⁵ Hafidz Hasan al-mas'udi, *Taisirul Khalaq*, hal. 7

²⁶ Hafidz Hasan al-mas'udi, *Taisirul Khalaq*, hal. 8

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