

Formation of Akhlak Karimah through Study the Book of *Akhlaq Lil Banin* Volume 1

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Abstract

Moral education in childhood or early childhood is very important, because moral education in childhood will affect a person's morals when he is an adult. In the process of moral formation, it is not enough for an education to rely solely on the education held in schools, however, it needs support and cooperation with educational institutions outside the school, including through Islamic boarding school education. The implementation of learning the book of akhlaq lil banin is one way in the process of forming morals. This study aims to find out how far the influence of learning the book of Akhlaq Lil Banin on the formation of akhlakul karimah santri Madrasah Diniyah Awaliyah Miftahul Huda. This type of research uses a combination of two quantitative and qualitative research approaches or commonly called mixed methods, with a population of 65 students, which consists of 30 students of class I, 20 students of class II and 15 students of class III. The sample was taken from the number of grade II who participated in the study of the book of akhlakulil banin volume 1, which was 20 students. Its data collection techniques use observation, interview and documentation techniques. Meanwhile, the data analysis technique uses an average formula where in the banin morals there are several chapters and the average is sought. And as a result, the chapter on morals against god has the highest degree of influence after studying the book of morals banin.

Keywords: Education, Akhlaq lil banin, moral formation, Children.

A. Introduction

Moral education in childhood or early childhood is very important, because moral education in childhood will affect a person's morals when he is an adult. If moral education when children are good, it is likely that their morals when adults will also be good. Vice versa, if during childhood a person does not receive good moral education, then his morals will also be bad when he becomes an adult (Mahmudah et al, 2022). The moral crisis that has been increasing lately will affect the morals of the younger generation in the future (Mulyasa, 2013: 13).

The phenomenon of moral decline in a country where the majority of the population is Muslim is clear, the indicators can be observed in everyday life such as associations that lead to freedom, criminal acts among teenagers, violence, corruption, fraud, and acts that are not commendable. So that commendable qualities such as humility, tolerance, honesty, loyalty, caring which are the identity of the nation seem to be expensive goods. The development of

increasingly advanced science and technology has an impact on the association of children and adolescents in developing countries, including Indonesia, where the population is predominantly Muslim. The rise of juvenile delinquency, moral decline, and the lack of awareness and practice of the values of Islamic religious teachings from teenagers is a phenomenon of the adverse effects of globalization that must be anticipated (Shinta, et al, 2021). Education that is held in every educational unit, from basic education to higher education, both in formal and non-formal institutions, should be able to become the foundation for the personal formation of students, and society in general (Mulyasa, 2013: 13). Morals are an essential measure of humanity and an inseparable part of human life. Moral issues at this time become an important topic in every human life (Mahmudah et al, 2021). Until now, social scientists agree that human quality cannot be measured only by scientific excellence and expertise, but also by moral quality (Mas'ud, 2016).

Moral problems that occur in society, especially among children or adolescents and even school students are actually caused by various factors . One of the factors that causes the depravity of children's behavior is inseparable from the influence of technological developments which cannot be interpreted positively. Conversely, technological developments are characterized by negative attitudes, so that increasingly sophisticated technologies are misused. The progress of science and technology experienced by humans today, has not a few negative impacts on their attitudes and behavior, both as religious human beings, as well as individual and social beings (Musthofa, 1999: 43).

Children's behavior is due to a lack of moral education or the formation of morals at a young age. Ideally, moral education is carried out from an early age in the context of instilling moral values, moral education or the formation of Islamic morals or morals from an early age is basically a necessity in the midst of the moral decline that has hit this nation (Haningsih, 2016: 25).

Morals are the basic foundation towards a dignified nation. This is where the importance of moral formation from an early age. The formation of morals for children has actually become the concern of Islamic scholars or scientists. The attention of the scholars towards the formation of morals can be seen in the book *Al-Akhlaq Lil Banin*, a book consisting of 3 volumes written by Umar Bin Ahmad Baraja. *Lil Banin's Al-Akhlak Book* is almost used in various Islamic boarding schools. In fact, since the 1950s, it has been made a mandatory book. The book is not only used in Islamic boarding schools, but also in madrasas (Haningsih, 2016: 25).

In the book *Al-Akhlak Lil Banin*, it is explained a lot about some of the morals that must be carried out and also abandoned by a child. If a child has studied this book, the child will also know what good things or morals are like and what bad morals should be avoided as well. The material content contained in the book *Al-Akhlak Lil Banin* contains daily morals for boys and girls. Various moral behaviors that should guide the topics in this book, such as walking morals, sitting morals, speaking morals, eating morals, visiting sick morals, visiting morals, giving speeches. The formation of morals carried out in this book is not only

limited to Islamic behavior but also starts from strengthening the worship that is carried out (Haningsih, 2016: 25).

The purpose of moral education is the realization of an inner attitude that is able to encourage spontaneously to give birth to all actions of good value, so as to achieve perfection and obtain true and perfect happiness. The main task of moral education is to help the growth and development of students so that they become people of faith and noble character. With this function, of course, optimizing the process of Islamic religious education is the best solution to solving the problem of juvenile delinquency, which has increased from year to year. With this kind of role, it is possible that the process of Islamic education is the main key in building this nation. Through educational institutions, santri or students learn religious sciences and social sciences that are needed by the community. Even so, Islamic education institutions become cadre institutions for students or students who are ready to enter society later (Haningsih, 2002: 15).

B. Discussion

1. The results of the qualitative method

Education is a conscious effort carried out by families, communities and the government through teaching guidance and training activities that take place at school and outside of school throughout life to prepare students to be able to play appropriate roles in various living environments in the future. Meanwhile, according to A. Azra, education is a process of preparing the younger generation to carry out life and fulfill their life goals more affectively and efficiently. (A, Azra, 2000: 3)

This research is used by the authors to analyze the formation of akhlakulil karimah through the study of the book of akhlakulil banin volume 1, by looking at the chapters in the book of akhlakulil banin volume 1, there is an influence on the formation of akhlakulil karimah santri.

Umar Bin Ahmad Bārajā explained that the writing of the book Al-Akhlāq Lil Banāt was actually to guide daughters to goodness by showing them the straight path and familiarizing them with virtues and manners from childhood. With the guidance of this book, it is hoped that later they will become mothers who are educated in their morals, so that they too are able to educate their children in noble morals. (Umar Bin Ahmad Bārajā, 1359: 1)

Akhlak comes from the Arabic word, jama' from the word khuluqun(خُلُقٌ) (خُلُقٌ) which means character, temperament, behavior or character. The sentence contains an agreement with the approach of khalqun (خَلَقَ) which means creator and created being. Morals are behavior possessed by humans, commendable morals or akhlaqul karimah as well as despicable morals or akhlaqul madzmumah. physical). Including Khuluq is also closely related to Kholiq (creator) and makhluq (created). This understanding implies that morality has a connection with God the creator who created human behavior, inside and outso that moral demands must come from kholiq (God the Creator), and there is also a word agreement with creatures which implies the existence of a source of morality from shared human decisions, so that in life humans must have good morals according to God's standards and human standards. (Muhtadi, 2016)

The science of morality is the science that discusses how to improve one's heart and all of one's senses. The motivation is to practice all good morals and stay away from all bad deeds and the result is the improvement of the human heart and all the senses in this world and attaining high degrees in the hereafter. Achmad Sunarto, Noble Akhlaq, Translation of Taisirul Kholaq, (Surabaya: Al-Miftah, 2012: 25).

The synonyms of akhlaq are ethics and morals, and several words are also used which have the same meaning, namely morality, decency, manners, manners, manners and behavior. The word that is considered the same as morality is character, that word is a plural word of "mind" and "character", the word mind comes from Sanskrit which means conscious, which awakens or means of consciousness. While the word pekerti comes from the Indonesian language which means behavior. (Rahmat Djatmiko, 1996: 26)

Allah has determined the lines of manners in humans, explained his teachings, taught to practice them and at the same time love these manners. The standard of character is contained in the Al-Qur'an Surah Al-Baqarah verse 177 which means: "It is not a virtue to turn your face towards the east and west, but actually the virtue is believing in Allah, the Last Day, angels, the book - the book, the prophets and giving the property he loves to his relatives, orphans, the poor, travelers (who need help) and people begging; and (liberate) slaves, establish prayers, and pay zakat; and those who keep their promises when they promise, and those who are patient in adversity, suffering and in war. They are the true people (their faith); and they are the pious ones" (Qs. Al-Baqarah: 177). (Ahmad Hatta, 2009: 27)

Various types of moral formation in the book of akhlakulil banin include:

a) Morals towards Allah SWT

Good morals to Allah speak and behave commendably towards Allah SWT, both through direct worship to Allah, such as prayer, fasting and so on, as well as through certain behaviors that reflect a relationship or communication with Allah outside of worship. Allah SWT has regulated human life with the law of commands and prohibitions. This law, is none other than to uphold the regularity and smoothness of human life itself. In every implementation of the law contained moral values towards Allah SWT. Here are some morals towards Allah SWT:

- 1) Faith, namely believing in the existence and oneness of Allah and believing in what He says, such as faith in angels, books, messengers, the Day of Judgment and making up and making up decisions. Faith is the foundation of all Islamic moral buildings. If faith has been instilled in the chest, then it will radiate to all behavior so as to form a personality that describes Islamic morality, namely noble character.
- 2) Obey, that is obedient to all His commands and stay away from all His prohibitions. Obedience to God's commands is a fundamental attitude after having faith, it is a direct picture of the existence of faith in the heart.
- 3) Ikhlas, namely carrying out God's commands with resignation without expecting anything, except the pleasure of Allah. So sincerity is not without strings attached. But self-interest is only expected from Allah in

the form of His pleasure. Therefore, in implementing it must maintain morals as proof of sincerity to accept these laws.

4) Solemn, that is the union of the mind with inner feelings in the action being carried out or carrying out orders seriously. *Khusyuk* gives birth to inner peace and feelings in those who do it. Therefore, all forms of orders that are carried out solemnly give birth to the happiness of life. The characteristics of *Khusyu'* are the feeling of pleasure when carrying it out. Prayer needs to be done with humility. If a person prays but is not yet humble'. In order to be humble in prayer, since our intention must really only be focused on actions related to prayer. What is recited by the tongue, interpreted by the mind, absorbed by the heart and focused on the God we are facing.

5) *Huznudz dzan*, which is kind to Allah. Whatever He gives is the best choice for humans. Thinking well of Allah is a picture of one's hope and closeness to Him, so that whatever one receives is seen as the best for oneself. Therefore, a person who is *huznuzan* will not experience excessive feelings of disappointment or despair.

6) *Tawakal*, namely entrusting oneself to Allah in carrying out a plan. The attitude of trust is a picture of patience and describes hard work and earnestness in carrying out a plan. If the plan produces the desired wish or fails the expected expectation, he will be able to accept it without regret.

7) Gratitude, namely expressing gratitude to Allah for the blessings He has given. Expressions of gratitude are done with words and behavior. The expression in the form of words is to say *hamdalah* every time, while being grateful with behavior is done by using God's grace according to what it should be. For example, the gift of being given the eye, then being grateful for the blessing is done by using the eye to see good things, such as reading, observing nature and so on that bring benefits.

b) Morals towards parents include: loving them more than our love for other relatives, being gentle in words and deeds, humbling ourselves before them, praying to them and asking for their prayers, doing good to them throughout their lives, thanking them to them. (Muhammad Alim, 2016: 15)

c) Morals towards Fellow Humans

Morals towards fellow human beings are human values that cover various aspects of everyday life, such as:

1) *Silaturrehmi*, namely the relationship of love between human beings, especially between brothers, relatives, friends, neighbors and so on.

2) Brotherhood (*ukhuwah*), namely the spirit of brotherhood, more so among fellow believers (*ukhuwah Islamiyah*).

3) Equality (*al-musawah*), namely the view that all human beings are equal in dignity and worth. Regardless of gender, race or ethnicity.

4) Fair, namely balanced insight (*balanced*) in viewing, assessing or responding to something.

5) Kindness (*khusnudzan*), namely the attitude of being full of good thoughts towards fellow human beings.

6) Humility (tawadhu'), namely an attitude that grows because of the realization that all glory belongs to Allah SWT.

7) Exact promises (al-wafa'), namely the attitude of always keeping promises when making agreements. And so on that shows a good attitude towards humans. (Muhammad Alim, 2016, 15)

From the questionnaire that was distributed to the respondents, it can be concluded that what is explained in the book Akhlaqulil Banin, the formation of morals towards God has the highest influence, the second is morals towards parents, the next is morals towards fellow human beings, and the last is influencing morals towards teachers. -his teacher.

The purpose of forming morals here is so that children in their lives will be loved by society, blessed by their God and loved by their families, so that they can live in happiness. Thus, the goal of moral formation is also a form of achieving happiness, both happiness in this world and happiness in the hereafter. The description above shows that the purpose of moral formation in this book is more focused on producing children who are useful in this world and in the hereafter. Goals can be said to be targets or intentions, which in Arabic are expressed as ghâyat, ahdâf or maqâshid. In English it is called goal, purpose, objective or aim. Terminologically, the goal is the action of making one's way toward a point. That is the act of making a path towards a point. Almost the same meaning as the word goal which implies an act directed at a specific target. (M. Arifin, 2006: 54)

Even though it uses Arabic, the book Al-Akhlak Lil Banin Volume I has a light and simple language so it is easy to understand. This was conveyed by 'Umar Bin Ahmad Baraja in his muqaddimah, which started from his anxiety to see the many references to classic moral books written in high Arabic and difficult to understand. Based on the information described above, this encourages the author to discuss moral education in a thesis entitled "Moral Education in the Book of Al-Akhlak Lil Banin Volume I by Sheikh 'Umar Bin Ahmad Baraja".

2. Results of the Quantitative method

Quantitative research used in this study uses the SPSS formula to calculate the standard deviation in each chapter of moral formation contained in the book of morality lil Banin. That is, with the following results:

Descriptive Statistics					
	N	Minimum	Maximum	Means	
Lord	20	6	7	6,7	96%
Parent	20	9	11	10,15	92%
Teacher	20	9	12	10,6	88%
Fellow Humans	20	30	35	32.95	94%
Valid N (listwise)	20				

From these data it can be concluded that it is explained that the morals contained in the book of akhlakulil banin towards God have the highest level, namely 96%, because humans especially must have good morals towards their God before doing good to their parents, teachers, and fellow human beings, because we live in this world must have beliefs that we must adhere to, when we already have beliefs that are adhered to we certainly have to carry out what orders are ordered by what we follow or believe in, when we already have good morals towards God (which we adhere to / believe in) , by ourselves we can have good morals towards parents, teachers, and fellow human beings.

From these data it is explained that the morals contained in the book of akhlakulil banin towards fellow human beings have a presentation value of 94%, which has the second position after morals towards God, because humans as social beings always need other people in every situation so in the book of akhlakulil banin it is explained more about morals compared to morals towards teachers and parents, because usually someone can naturally apply morals to their teachers and parents because they know that parents and teachers are someone who always teaches us from childhood to adulthood.

From the data it is explained that the morals contained in the book of akhlakulil banin towards parents have the third level with a percentage of 92%, because of course we can be in this world thanks to our parents, so we must thank our parents, namely by always having good morals. From these data it is explained that the akhlakul karimah contained in the book of akhlakul banin towards teachers has a presentation value of 88%, which has the lowest position after morals to parents, many do not know that we can know good and bad things besides we learn from parents is by our teacher.

As for other aspects in the formation of morals, among others:

- a. Instinct or conscience is a trait that can lead to actions that convey with the unthinkable aim of moving toward that goal without prior training for that action. Instinct is a pattern of behavior and reactions to certain stimuli that are not learned but have existed since someone was born into this world, usually instincts are also acquired from generation to generation and instincts usually arise because the individual is feeling pressure or is afraid.
- b. The Innate Archetype Humans have a curious nature, because he came to this world totally ignorant (Al ta'lamuna syaian). What if someone knows something and wants to know something he doesn't know yet, if it is taught to him then he will feel very happy.
- c. Environment This natural environment can break and ripen the growth of talents that a person brings. The environment in which a person lives will print the human character that lives in that environment, such as people who live in urban and rural areas.
- d. Habits Habits are actions that are repeated over and over again so that it is easy for someone to do. Like the habit of walking, dressing, talking, giving speeches, teaching, and so on.
- e. Will Will is a force of several powers. Like steam and electricity, will is man's mover and from it arise all actions which result from will, and all human nature and its powers seem to fall into a deep sleep until they are awakened by will.

f. Education The world of education has a very large influence on the formation of a person's character; sharing knowledge is introduced so that individuals understand it and can make changes to themselves. At first a child or an individual does not have insight or knowledge about something, but after having education he has broad insights that will be applied to behavior in everyday life. (A. Mustafa, 2009: 82). It can be concluded that the circumstances that affect a person's morals to encourage good or bad deeds are influenced by several factors, namely: instinct or conscience, innate archetypes, environment, habits, will and education.

C. Conclusion

From the entire description and discussion regarding the learning of kitabakhlak lil banin on the formation of morals, the results of this research can be briefly summarized by the author as follows: In this Islamic boarding school, moral learning uses several moral books and one of them is the lil banin moral book which is the basis for moral learning. The purpose of this study was to study moral education in the book Al-Akhlak Lil Banin Volume I and to find out the concept of moral education. Moral education has a very important role in human life to increase faith and piety to Allah SWT. as well as making human beings good people who have quality and virtuous characters. By instilling moral education from an early age, it will prevent humans from going into a state of depravity and deviant behavior and causing crimes that will damage the morale of a nation. Thus, the role of moral education is needed to make the nation and state have human resources of high quality and noble character.

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