

THE CONCEPT OF MORAL EDUCATION FROM THE PERSPECTIVE OF SYAIKH MUHAMMAD SYAKIR AND UMAR BIN AHMAD BARAJA

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Abstract

This research aims to analyze the concept of moral education according to Syaikh Muhammad Syakir compared with the concept of moral education of Shaykh Umar Bin Ahmad Baraja in the book *Wasboya al-aba' lil abna* and books *Al-Akhlak Lil Banin*. This research method uses a qualitative method with this type of research using the character study method. This research found that the concept of moral education for Syaikh Muhammad Syakir in his book includes several concepts, namely: the concept of morals towards Allah and His Messenger, the concept of morals towards oneself, the concept of morals towards parents, teachers and friends, as well as the concept of morals towards other people and society, while the concept of moral education of Syaikh Umar Bin Ahmad Baraja in his book includes several concepts, namely: beloved students, students' morals before going to school, students' morals on the journey, students' morals in school, students' morals in maintaining school equipment, students' morals towards teachers, and students' morals towards friends.

Keywords: Education Concept; Morals; Learners.

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INTRODUCTION

The reality of the moral crisis in Indonesia today still seems very worrying. Dishonesty appears everywhere, criminal behavior and inhumane treatment are reported almost every day in the mass media. Leaders who are trustworthy and can be used as role models are still hard to find. The practice of KKN (Corruption, Collusion and Nepotism) still occurs in various institutions, even though the government continues to make various efforts to prevent and enforce the law. Judging from the negative impact of the development of science and technology on the world of children and teenagers, it has given rise to several new social problems, such as child kidnapping, individualism, pornography, drugs and promiscuity so that the values that guide their behavior become blurred. (Awaliyah & Nurzaman, 2018).

There are two approaches that can be used to define morals, namely the linguistic approach (etymology, linguistics, lughat) and the terminological approach (terminology). If we translate the word morals linguistically, it means character and manners. The word morals comes from Arabic, namely isim masdar (infinitive form) from the words *akblaqa-yukbliqu akblaqan*, in accordance with the scales (wazan) tsulasi majid *af'ala-yuf'ilu-if'alan* which means *al-sajiyah* (character), *al -tabi'ah* (conduct, tabi'at, basic character), *al-'adat* (customs, customs), *al-maru'ah* (good civilization), and *al-din* (religion) (Mahmud, 2019).

Before explaining in more detail regarding moral education, it is also necessary to first explain the meaning of education and the concept of morals. Education in terms of language, the word "education" that we generally use today, in Arabic is "tarbiyah", with the verb "rabba". The word "teaching" in Arabic is "ta'lim" with the verb "allama". Education and teaching in Arabic "*tarbiyah wa ta'lim*" (Daradjat, 2008).

Understanding the concept of education consists of two main activities, first, namely education as human action as an effort to guide other humans (educational practice), and second, educators as a science of education (educational thought). The difference between the two terms above is, pedagogy for education in the practical sense and pedagogy for the science of education which is related to educational theory (Arif, 2018). Education has many meanings, Abudin Nata explains that education is a way of doing things and so on, teaching or instructing and providing knowledge or lessons. (Nata, 2005). In line with this, Naeloka and Amialia explained that education is a process of efforts to increase the civilizational value of an individual or society from a better situation. (Neoloka & Amialia, 2017).

Education (education) as a concept is often interpreted and viewed by society in an inaccurate sense and can even be said to be wrong, so that the meaning of education is often reduced to just the meaning of teaching or society often makes the meaning of education the same as teaching. (Suriansyah, 2011).

Education is often interpreted as a human effort to develop their personality in accordance with the values of their society and culture. In its development, the term education or pedagogy means guidance or help given intentionally by adults in order to become adults. Furthermore, education is defined as an effort carried out by a person or group of other people in order to become mature or reach a higher level of life or livelihood in the mental sense. (Djamaluddin, 2014).

Meanwhile, education in the Islamic religious view is a very important discipline taught to every Muslim, to form Islamic morals and personality for every Muslim. Islamic religious education does not know time, age and place, but until the realization of a prosperous and happy life. There is no eternal happiness in this world except happiness in the afterlife. For this reason, according to Islam, education is given throughout life, from the cradle to the grave, whether it is obtained from non-formal, informal or formal education because seeking knowledge is the obligation of every Muslim.

Islamic religious education means efforts to educate the Islamic religion or Islamic teachings and its values so that they become a person's outlook and attitude in life. The activity of educating the Islamic religion aims to help a person or group of students instill and/or develop Islamic teachings and values to become their way of life. (Rahman, 2012).

This means that education is a great asset in the development of the people, helping to determine the quality of human "civilizational Muslim personality" including the "black and white" dynamics of economics, politics, ecology, socio-culture, and life problems in human life. (Ubabuddin, 2018).

Morals themselves come from Arabic, "*al-**kbuluq** or al-**kbuluq**, al-**kbuluq** or al-**kbuluq*** means character, character, courage, or habit. Meanwhile, according to Imam Al-Ghazali's terms, "Mortals are like the nature or condition of behavior that is constant (fixed) and penetrates the soul, from which actions grow naturally and easily, without the need for thought and consideration." (Hayati, 2017).

Morals are a guide to a person's life covering all aspects of Islamic life consisting of beliefs, morals, behavior, feelings, education, social and customs. It can be concluded above that morals are behavior that can cause a person to have commendable actions and avoid disgraceful actions so that they have moral values and religious norms (Hendra dkk., 2020).

Based on the discussion above, it can be concluded that akhlakul karimah consists of two words, namely akhlak which means a stable will that creates behavior or actions. And al-karimah means everything that is noble or good, so akhlakul karimah is all forms of noble behavior based on the Almighty Creator.

This means that moral education is an effort to develop oneself according to the needs that are believed to be true by a person or group so that it becomes a habit that is formed by itself without thinking and without planning in advance. In this way, a peaceful and prosperous order of world life will be achieved between its inhabitants who love, respect, also protect and invite behavior that is pleasing to God and his messenger (Khamid, 2019).

Moral education for students should be carried out through a learning process, education and habits, advice and instructions as well as warnings and training. The steps in forming morals according to Ibn Maskawaih include: being willing and practicing continuously, to live politely, politely and with morals and to make all the knowledge and experience of other people a reflection of one's life. (Lestari, 2017).

Based on the description above, it can be understood that the concept of moral education is a process of educating, maintaining, forming and providing training regarding morals and thinking intelligence, both formal and informal in order to correct bad habits which are expected to grow and develop on the basis of faith in God. Allah and the creation of a peaceful and prosperous life.

METHODOLOGY

The method used in this research is qualitative research. Qualitative research is a research method that can be used to explore and understand the meaning that comes from social or humanitarian problems (Nugrahani, 2014). The type of research used is the character study method.

One form of study in the field of Islamic thought is "figure studies". Figure study is a systematic study of the thoughts or ideas of a thinker, in whole or in part. The study includes internal and external background, the development of thought, things that are done and not paid attention to, the strengths and weaknesses of the character's thoughts, as well as his contribution to his era and the period after. (Harahap, 2014)

Character studies are a type of qualitative research which is often carried out to complete studies in the form of theses, theses and dissertations. The essence of character studies is an in-depth, systematic, critical study of the character's history, original ideas or notions, as well as the socio-historical context surrounding the character being studied. (Mustaqim, 2014).

Data collection was carried out using the documentation method, namely by reviewing literature related to the research object, both sourced from primary and secondary books. Because the data was still scattered, the researcher sorted it so that data related to the research focus was collected.

After the data has been collected completely, the next thing the researcher does is read, study, research, select and classify data that is relevant and supports the subject matter, then the researcher analyzes it, and then concludes in a complete discussion. The data is processed and worked on by making a summary to determine more specific boundaries regarding the object of study from the books, especially those related to the main themes discussed. Then the researcher concludes in a complete discussion.

The author started this research by reading and trying to understand carefully the contents of the book *Washoya al-aba' lil abnawork* Shaykh Muhammad Syakir and the book *Al-Akhlak Lil Banin* by Umar bin Ahmad Baraja. The steps taken are, 1) looking for the data source, 2) then collecting the data, 3) then the data is reviewed, studied and read, 4) and the data is put together, 5) finally, interpretation of the data.

For the analysis used in this research, the author uses an approach *Content Analysis* (content analysis or study). According to Payne, quoted by Samiaji Sarosa, the *Content Analysis Approach* is defined as a way of searching for meaning in written or visual material by systematically allocating content into predetermined detailed categories and then calculating and interpreting the results (Saroso, 2017).

RESULTS AND DISCUSSION

Biography of Syaikh Muhammad Syakir

He was born in Jurja in the middle of Shawwal in 1282 H. His father was Ahmad bin Abdul Qadir bin Abdul Warits (Purwanto, 2007). Syaikh Muhammad Syakir Al-Iskandari was one of the reformers of Al-Azhar University as vice chancellor of Al-Azhar University, Cairo. His career began as a memorizer of the Koran. Syaikh Muhammad Syakir Al-Iskandari studied the basics of Islam in Jurja, Egypt. Then studied at Al-Azhar University. He was trusted to give a fatwa in 1307 H. Shaykh Muhammad Syakir Al Iskandari held the position of chairman of the *Mudiniyyah al-Qulyubiyah* Court. Then Syaikh Muhammad Syakir Al-Iskandari was chosen as *Qādhi* (Judge) of Sudan in 1317 H. As the first *Qodhi* who established *ahkamusyariyyah* in Sudan. In 1322 H he was appointed as a teacher for the Alexandrian scholars. He was appointed as a representative for Al-Azhar teachers, then used the opportunity to establish *Jam'iyah Tasyni'iyah* in 1913 AD (Yusuf, 2019).

In 1322 H, he was appointed as a teacher for the Alexandrian ulama until it produced results and gave rise to Muslims, people who showed the Ummah to be able to restore the glory of Islam throughout the world. Apart from that, he was also a representative of Al-Azhar teachers, until he sowed good seeds at that time, he used the opportunity to establish *Jam'iyah Tasyri'iyah* in 1913 AH. Then he tried to become a member of the organization of his choice. from the side of the Egyptian government (Purwanto, 2007).

Rahimahullah, he died in 1358 AH which coincides with 1939 AD. May Allah Ta'ala bless him with extensive mercy and may it also be abundant for his son, namely Al-'Allamah Shaykh Ahmad Muhammad Syakir Abil Asybal, a great Muhaddits who died in 1958 AD. he has written a treatise about his father's life journey, named "Muhammad Syakir" a figure and figure of the era.

Biography of Syaikh Umar Bin Ahmad Baraja

Syaikh Umar Bin Ahmad Baraja is a scholar who has very noble morals. He was born in Ampel Maghfur Village, on 10 Jumadil Akhir 1331 AH/17 May 1913 AD. Since childhood, he was cared for and educated by his maternal grandfather, Syaikh Hasan bin Muhammad Baraja', a scholar who was an expert in nahwu and fiqh. The Baraja lineage originates from (and is based in) Seiwwun, Hadramaut, Yemen. As the name of his 18th ancestor, Shaykh Sa'ad, laqab (his nickname) *Abi Raja* (who always hopes). The chain of descent met with the Prophet Muhammad's grandfather. the fifth, named *Kilab bin Murreh* (Mihrob, 2022).

Sheikh Umar Bin Ahmad Baraja is a very modest figure, who always adorns himself with the qualities of sincerity of intention in all his deeds. In worship, he was also someone who was steadfast in both fardhu prayers and sunnah qabliyah and ba'diyah prayers, he almost never missed

the dhuha and tahajud prayers even when traveling. He strives to live his life in accordance with what religion dictates.

The work of Syaikh Muhammad Syakir

Syaikh Muhammad Syakir has made many major contributions to the Islamic world. He has provided Ta'lid and Tahqiq (careful comments and discussions) on many scholarly works, including (Abdulah, 2002).

- Tahqiq on Ibn Hazm's Al-Hikam
- Tahqiq on Alfiyatul Hadith by As-Suyuthi
- Takhrij on Tafsir At-Thabrani
- Tahqiq on the book Al-Kharaj by Yahya bin Adam
- Ta'lid and Tahqiq on Ibn Hazm's Al-Muhalla
- Tahqiq Syarh Aqidah Thahawiyah
- Syarh Musnad Imam Ahmad (not finished until he died)
- Syarh Sunnah At-Tirmidhi (not finished until he died)
- Umdatut Tafsir Brief Tafsir Ibn Kathir (not finished until he died).

The work of Syaikh Umar Bin Ahmad Baraja

The works of Al-Ustadz Syaikh Umar Bin Ahmad Baraja include the book *Al-Akhlāq Li al-Banin*, the book *Al-Akhlāq Li al-Banat, Sullam Fiqh*, the book 17 i, the book *Ad'iyah Ramadhan*, and others (A. Adim, 2016). All of them are published in Arabic and since 1950 have been used as curriculum books in almost all Islamic boarding schools in Indonesia. Indirectly, Al-Ustadz Syaikh Umar Bin Ahmad Baraja participated in carving out the morals of the students in Indonesia.

These books by Sheikh Umar Bin Ahmad Baraja were printed in Cairo, Egypt, in 1969 at the expense of Sheikh Siraj Ka'ki, a Mecca philanthropist, which were distributed free of charge throughout the Islamic world. Thank God, for his blessing and intention to make these books widely useful and useful, in 1992 these books were published in Indonesian, Javanese, Madurese and Sundanese..

Book Description Waṣāyā Al-Ābā' Lil Abnā'

The Book of Waṣāyā by Syaikh Muhammad Syakir is a moral education book that is very familiar in the world of Islamic boarding school education. The delivery model in this book is that Syaikh Muhammad Syakir acts as a teacher who is advising his students with the affectionate call, namely yaa bunayya (o my son).

The book Waṣāyā Al-Ābā' Lil Abnā' contains the values of moral education which are provided for the younger generation with a unique delivery model, namely the role of the teacher who also plays the role of parent, helping to advise and provide supervision to their children. The contents of this book cover basic problems commonly faced by students of science. For this reason, in order to meet the basic needs of students of knowledge, the book Waṣāyā was compiled by Syaikh Muhammad Syakir which is basic and practical for children in the Tamyiz phase. As Mohammad Fauzil Adim explains, the Tamyiz period is the time when imagination ends and concrete thinking begins to emerge, and in The next phase is the Adolescence period, namely at the age of 10-15 years, children need to develop their potential to reach maturity and take full responsibility (M. F. Adim, 1998).

He wanted to show that the relationship between teacher and student is like a parent and their biological child. Because the truth is that parents certainly want to see their children in good condition spiritually and physically. Likewise with a good teacher, who certainly pays attention to the development of his students and always hopes for the best for his students.

This book was completed by Shaykh Muhammad Syakir Al-Iskandari in the month of DzulQo'dah in 1326 H (1907 AD). This book is very familiar in non-formal education curricula such as madrasah diniyah and Islamic boarding schools. The book *Wasbaya al-aba' lil abna'* packages moral education in the form of chapters by chapter (Ambarwati, 2018).

Book Description Al-akhlak Lil Baniin

The Book of *Al-Akhlak Lil Baniin* is one of the many Islamic religious books in Arabic which is used as a standard book for moral education in Indonesia. The book *Al-Akhlak Lil Baniin* was written by a scholar named Sheikh Syaikh Umar Bin Ahmad Baraja. This book has been used since the 1950s in various Islamic boarding schools and Islamic boarding schools throughout Indonesia, and is even a moral curriculum book. The popularity of this book is no doubt among Salaf students. It has also been explained in various previous studies that this book has not only been translated into Indonesian, but has also been translated into various regional languages, such as Javanese, Madurese and Sundanese.

This book is a book that contains morals, especially for boys (*Lil-Baniin*) because there is a book written by Sheikh Umar Bin Ahmad Baraja' which is almost the same, namely the book *Akhlaq Lil-Banat*, which means morals for girls. However, in essence, the general discussion between the two books is almost the same. This book is written in very simple language, even though the original book is written in Arabic, this book is a book that is easy to understand for elementary school students at Madrasah Diniyah or Islamic Boarding Schools, because this book is all in sykal or harakat and has light and easy language. for read.

Even though it is in Arabic, the Book of *Akhlaq Lil-Banin* written by Sheikh Umar Bin Ahmad Baraja' is light in language and easy to understand for people who have learned the basics of Arabic. This was conveyed by Sheikh Umar Bin Ahmad Baraja' in his *Muqaddimah*, which stemmed from his anxiety seeing the great need for educators to reference Moral books and the many references to Moral books but the placement of Arabic grammar which was written high and difficult to understand. (Baraja, 1991).

The book of *Akhlaq Lil-Banin* is often studied and is very popular to discuss, especially among Islamic boarding schools. In this book, Sheikh Umar Bin Ahmad Baraja uses two methods in conveying his advice, namely 1) direct advice, namely advice given by him without intermediaries or directly in his research, 2) indirect advice, namely advice given by him by using intermediaries or parables such as through stories or exemplary stories (Septian, 2021).

Concept of Moral Education Syaikh Muhammad Syakir & Umar bin Ahmad Baraja

In the book *Wasbaya al-aba' lil abna'*, Shaykh Muhammad Syakir emphasizes several moral education concepts that have the potential to design students to have noble character. The concepts of moral education from Shaykh Muhammad Syakir include (1) the concept of having morals towards Allah and His Messenger, in which there are discussions regarding: the concepts of piety, repentance, patience, trust, gratitude, khauf, raja', and love. Rasulullah. (2) the concept of morals towards oneself, in which there is a discussion regarding: the etiquette of behaving honestly, behaving in a trustworthy manner, and behaving 'iffah. (3) the concept of morals towards parents, teachers and friends, in which there is a discussion regarding: respecting parents, manners in dealing with teachers, giving a seat to friends, and helping friends. (4) the concept of morals towards other people and society. In this chapter it is explained that there is a recommendation for a mutually helpful attitude towards others. He advised not to be reluctant to provide help to friends. Because in that case there are benefits, namely avoiding being arrogant and boasting about yourself (Al-Iskandary, 2011).

The concept of education in the book *Wasbaya al-aba' lil abna'* is not only centered on provisions for learning and teaching but also explains about how a child should serve Allah and His Messenger, as well as about the morals of daily life both for oneself and towards others. (Mahsun & Maulidina, 2019).

Meanwhile, in the book of *Morals Lil Banin'* Syaikh Umar bin Ahmad Baraja. This book, which consists of four volumes, explains the concept of moral education. However, to make this research more focused, the researcher only took his thoughts from the book *Akhlaq Lil Banin'*.

The concepts of moral education from Shaykh Umar Bin Ahmad Baraja include (1) Loved students, (2) Students' morals before going to school, (3) Students' morals on the journey, (4) Students' morals in school, (5) Students' morals in maintaining school equipment, (6) Students' morals towards teachers, (7) Students' morals towards friends, and (8) General advice (Baraja, 1992).

Apart from that, Al-Ustadz Umar Baraja also emphasized the importance of avoiding bad morals. Some examples of bad morals include: using and confessing things that do not belong to him, being stylish, namely by moving his shoulders and leading the conversation when speaking, being wasteful, etc. Another thing that was also emphasized was the importance of maintaining cleanliness and physical health. Al-Ustadz Umar Baraja also recommended that someone exercise diligently and avoid things that endanger safety. All of this aims to ensure that a person's body remains in prime condition and can carry out daily activities well and optimally.

There can be no doubt about the thoughts of Syaikh Umar bin Ahmad Baraja regarding human development both morally and spiritually, especially those related to morals which are a measure of the good and bad of a servant's condition in the sight of God and in the eyes of his creatures. Therefore, every thought of Shaykh Umar bin Ahmad Baraja expressed in his work is in line with what is contained or written in the Koran and as-Sunnah, and the scholars of his time, especially his teachers and colleagues, agreed to give real praise and recognition. or it is implied that he is the enlightener of the morals of young men and women today and in the future who are expected to grow up to become perfect human beings..

This is a reflection of the ethics and practices of Sufism which motivate a servant to be able to establish a good relationship with the Almighty Creator through morals. Once morals are perfectly formed, a servant will feel the meaning of life in the world with full appreciation of the true meaning of life, by prioritizing morals of al-karimah as the main foundation in fighting for oneself to become a true human being. As stated by Shaykh Umar bin Ahmad Baraja in his works, we can conclude that before entering the mystical realm or spiritual world, a person is required to study moral teachings thoroughly by studying the works of previous people such as the works of Shaykh Umar bin Ahmad. Baraja is already phenomenal, who is very experienced in navigating the world of Sufism. Because going through the path of ethics or morals will make it easier for someone who wants to take the spiritual path to achieve the love of the Almighty Creator, the Most Rahman and Rahim, so that the sweetness of doing good deeds will be like the sweetness of drinking honey and milk. Likewise, carrying out the practice of a worldly practice can lead a person to achieve incomparable happiness, all because of the harmonious relationship between a servant and his creator. This is the meaning of ethics in the practice of Sufism which we take from extraordinary figures who are able to water the heart of a servant's thirst and illuminate the murky path towards God, namely the path of Allah SWT. (A. Adim, 2016).

Similarities and Differences in the Concept of Moral Education Between Syaikh Muhammad Syakir & Umar Bin Ahmad Baraja

Even though there are several things that differentiate between the thoughts of the two figures, on the one hand there are also many similarities. There are several similarities between the thoughts of Shaykh Muhammad Syakir and Shaykh Umar Bin Ahmad Baraja, including regarding the purpose of seeking knowledge, students' morals towards their teachers, students' morals towards their friends and students' morals towards learning facilities or school equipment. Apart from that, there are two aspects that are of equal concern, namely regarding the subject matter and the importance of students maintaining health and cleanliness, as well as similarities in presenting their discussion by strengthening the arguments (Al-Qur'an and Hadith), the opinions of friends and Salaf scholars. al-salih.

From the explanation above, it can be seen that both of them emphasize the importance of getting along or having good relationships with their friends. Indirectly, both of them do not allow students to lack social interaction, because with social interaction many things can be obtained. However, in this social interaction, students do not necessarily mix as they please, but there are things (morals) that must also be taken into account. Things (morals) that must be

considered include; doing good to each other, caring and caring for each other, advising each other, respecting the older and loving the younger, and competing with each other in goodness, namely learning. Apart from that, students must also stay away from things that can damage friendships, such as: hating, envy, jealousy, fighting, hostility, hurting, talking about bad things, inviting badness and violations, etc. Therefore, Syaikh Muhammad Syakir and Shaykh Umar Bin Ahmad Baraja both pay attention to students so that they have good relationships, namely by paying attention to their social morals. This aims to ensure that fellow students always maintain good relationships and do not fall into the term that often affects young people and students, namely "promiscuity".

The difference between the two is only regarding the pressure. In this case, Shaykh Muhammad Syakir stated the morals that must be prepared by a student when dealing with friends, namely giving a seat to a friend is a form of respect for our friends and one of the moral education in a student. This will make it easier to mingle and make lots of friends. It can also be useful and make it easier for us to interact, for example talking, giving ideas, or exchanging opinions or thoughts with one another. In contrast to Shaykh Umar Bin Ahmad Baraja, in this case he touched on the importance of loving and cherishing a friend, especially an older one, as well as loving younger friends. And show his love for friends by not being stingy when they need him, not being arrogant because he feels he is smarter or richer. Apart from that, fellow students should always advise each other, encourage healthy and constructive competition in learning, namely by discussing and sharing knowledge and not hurting each other.

From the description above regarding the differences, it can be concluded that Shaykh Muhammad Syakir regarding the morals of students when dealing with friends, should share seats with friends as a form of respect, this will make it easier to mingle and make lots of friends. Meanwhile, Sheikh Umar Bin Ahmad Baraja, his attention is more on loving and caring by respecting older friends and loving younger friends and fellow friends by not being stingy to each other, not being arrogant, advising each other and not hurting each other.

CONCLUSION

Based on the results of the analysis in the research above, several conclusions can be drawn, including: The concept of moral education of Shaykh Muhammad Syakir in the book *Washaya al-Abaa' lil Abnaa'* includes four concepts. Meanwhile, Sheikh Umar Bin Ahmad Baraja's concept of moral education in the book *Al-Akhlak Lil Banin'* includes seven concepts. The similarity in the concept of moral education from the perspective of Syaikh Muhammad Syakir and Shaykh Umar Bin Ahmad Baraja lies in the goal of seeking knowledge, morals towards teachers which includes the morals of respecting teachers, morals when studying and the ethics of being patient with the teacher's harsh behavior, and morals towards friends. The differences in the concept of moral education from the perspective of Syaikh Muhammad Syakir and Shaykh Umar Bin Ahmad Baraja lie in the discussion, the situation of the students, nuances of thought, the morals of the students, preparation before studying, the morals of the students when dealing with teachers, and the morals of the students when dealing with friends..

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