

## Moral Education Perspective of Shaykh Nawawi Al-Bantani in the Book of Mara'iqi Al-'Ubudiyah and Shaykh Hafidz Hasan in the Book of Taisir Al-Khalaq

Jamastuti<sup>1\*</sup>, Ainal Gani<sup>1</sup>, Rumadani Sagala<sup>1</sup>

<sup>1</sup>UIN Raden Intan Lampung, Indonesia

 [jamastuti84@gmail.com](mailto:jamastuti84@gmail.com)\*

### Abstract

In this digital era, moral degradation among teenagers is very worrying. Moral degradation that occurs includes promiscuity, free sex, increasing rates of violence among students, crimes against friends, theft, fraud, and drug abuse, pornography, assault, theft with violence, and destruction of other people's property. This condition has become a social problem which has not yet been fully resolved. So it is necessary to study in depth regarding morals. Based on the type, this research uses the type of library research, because the object of study is the result of written work which is the result of people's thoughts. This research uses library data collection techniques, namely reading and extracting the contents of related books. The data analysis technique in this research is using content analysis techniques. The results of the research concluded that the thoughts of Shaykh Nawawi Al-Bantani in the book Mara'iqi Al-'Ubudiyah, the concept of moral education includes (1) Morals towards Allah SWT (2) Ethics towards educators (3) Ethics towards students, (4) Ethics towards children towards other people. old (5) Ethics towards people you don't know. (6) Ethics in socializing. Meanwhile, the concept of Moral Education in the Book of Taisirul Kholaq includes (1) Morals towards Allah SWT (2) Habits of Teachers and Students (3) Ethics towards oneself and others. (4) Daily Habits.

**Keywords:** Moral Education, Taisir Al-Khalaq Book, Shaykh Nawawi Al-Bantani

### ARTICLE INFO

#### Article history:

Received

July 22, 2024

Revised

August 24, 2024

Accepted

August 31, 2024

CV. Creative Tugu Pena

ISSN

2774-4299

Website

<https://attractivejournal.com/index.php/bse/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>



## INTRODUCTION

In this digital era, moral degradation among teenagers is very worrying. Teenagers or young people are the next generation of the nation, it is on their shoulders that the fate of the Indonesian nation is at stake (Solihin, 2016). If the morals of this generation are destroyed, this country will be destroyed. Young people, most of whom are still students, focus on celebrating the completion of commitments, ignoring the impact of something they have done (Fuady, 2021). They don't care if these things hamper themselves and harm the country. Today's people are born into the world as smart people, but their souls are empty. Many people master science and innovation, but fail to remember Allah who has given them that gift, many people do not care about Islamic law, and the desire to become something that desperately needs refreshment and grow quickly and bad ethics have become a common sight at all times (Rahman & Shofiyah, 2019).

Moral degradation that occurs includes promiscuity, free sex, increasing rates of violence among students, crimes against friends, theft, fraud and drug abuse, pornography, assault, violent theft and destruction of other people's property. This condition has become a social problem that has not yet been fully resolved (Smuts et al., 2022). Quoting from data from the Federation of Indonesian Teachers' Unions (FSGI) compiled by *katadata.co.id*. There were 16 cases of bullying that occurred in the period January-July 2023. Of the total cases, the most cases occurred in elementary and middle schools with a percentage of 25% of the total cases. The percentage of bullying in high schools and vocational schools reaches 18.75%. Meanwhile, in MTs and Islamic Boarding Schools, the percentage is 6.25%. The Indonesian Child Protection Commission (KPAI) wrote that there were 87 cases of bullying / *bullying* throughout 2023. KPAI Commissioner Diyah Puspitarini, as reported by *Republika Online*, said that Indonesian education is in a 'violence emergency' phase due to the weak character, morals and mentality of children (*Republika.co.id*).

Character development places more emphasis on utilizing positive traits in everyday life (Moh. Solikul Hadi, Muhammad Nuril Anam, 2021). Thus, character development is more directed at human attitudes and behavior. The idea of character development began to be initiated in the 1900s. Thomas Lickona is considered a supporter, especially when he wrote the book entitled *The Return of Character Education* (Suyadi et al., 2020). Thomas Lickona contains three main components, namely knowing the positive side, loving good things, and doing good things. Character education is not just showing children what is right and what is happening, but instilling useful habits (adaptations) so that students understand, feel and believe that it will produce something useful. It can be assumed that character education has almost the same meaning and is in line with moral education and moral education (Abrori & Hadi, 2020).

Having noble morals is the pinnacle of Islamic education. Morals are not just a set of rules or standards of behavior that regulate relationships between individuals, but also with God and even with the universe (Rosyid Abdul Majid et al., 2022). Moral education for students is something that is crucial to implement, so that students understand morals towards Allah SWT, fellow humans and the surrounding environment, so that fellow creatures of Allah feel the benefits of applying students' morals in their daily lives, for example acting politely, not being arrogant, honest and trustworthy (Moh. Solikul Hadi, 2024).

Shaykh Hafidz Hasan Al-Mas'udi's thoughts that lean towards the messages of morality, piety, honesty and trust are presented briefly so that the readers do not have difficulty understanding Al-Mas'udi as depicted in the book *Taisir Al-Khalaq*. The *Taisir Al-Khalaq* book is a book whose content examines the study of morals, both commendable morals and contemptible morals. The selection of the figures of Shaykh Nawawi Al-Bantani and Shaykh Hafidz Hasan Al-Mas'udi became research material considering the existence of similar jobs in efforts to perfect noble morals in everyday life (Anjas Pratiwi & Hadi, 2022). Shaikh Nawawi Al-Bantani underlines the idea of moral education in moral education that is not focused on intellectual moral education and refers to scientific and personal moral education. Excavating the idea of moral education from the two figures who changed Islamic education, became a justification for the writer to go deeper and study further about their views on moral education. Furthermore, the author believes that this fundamental study can be one of the references that can be the answer to the question of moral education (Fuady, 2021).

Starting from the description above, the writer is interested in studying the thought discourse of Shaykh Nawawi Al-Bantani and Shaykh Hafidz Hasan Al-Mas'udi by expanding the research focus on the idea of moral education, both of which have their own philosophical qualities. In addition, it is necessary to reveal the similarities and differences

in the idea of moral education contributed by the two figures in the Kitab Maraqi Al-'Ubudiyah and Shaykh Hafidz Hasan Al-Mas'udi in the Kitab Taisir Al-Khalaq."

## **METHOD**

Based on the type, this research uses library research, because the object of study is written work which is the result of people's thoughts (Lexy, 2018). This research uses library data collection techniques, namely reading and extracting the contents of related books (Armai Arief, 2002). The data analysis technique in this research is using content analysis techniques. A technique used to analyze and understand text (Eva Latifah, 2012).

## **RESULTS AND DISCUSSION**

### **Shaykh Nawawi Al-Bantani's Concept of Moral Education in the Book of Maraqi Al-'Ubudiyah**

The idea of moral development in the book Maraqi Al-'Ubudiyah by Syaikh Nawawi Al-Bantani can be interpreted in several focuses with the following explanation.

#### **Morality towards God**

Allah SWT. is the Khaliq or Creator who has created the universe and its contents, both humans, living creatures and plants. Here, humans as creatures or animals created by Allah SWT, of course have commitments and obligations that must be carried out properly (Stepanus Angga et al., 2023). Carrying out these commitments and obligations is a form of devotion and appreciation for every gift that has been given by Allah SWT. In Islamic teachings there are commands and prohibitions (Prasetya, 2014). One of Allah SWT's commands is to fear Him. Humans should always get used to being ready for whatever Allah has chosen, because being able to accept Allah SWT's choice is the fruit of love for Him (Rahman & Shofiyah, 2019). In this way, a person will always have the mentality to always be devoted to Allah SWT (Syaik Nawawi, 2014).

All who acknowledge God's choice means accepting that God's actions occur on the most appropriate, just, best and absolutely best side. Allah SWT is the Most Extraordinary to be worshipped, the Most Noble to be loved, the Almighty to be worshipped, the Most Best to be worshiped, and the Most High to be loved (Putra & Pratama, 2023). He is the Most Gentle, Who forgives any number of sins and covers any amount of disgrace, He is the Most Great, Whose blessings cannot be fully expressed, human sins against Him generally increase while His simplicity generally decreases, modesty- He encompasses every creature, and His perfection and superiority make Him the only one worthy of worship and love (Apdillah et al., 2022). By Allah, no devotee can experience such pleasure as the pleasure of worshiping and believing in Him, nor will he ever attain a higher and more glorious glory than the devotion to Him which he bears. Having morals towards Allah SWT is the most important thing, and will determine how a person will have value in himself. Having morals towards Allah SWT is a very urgent matter, before someone learns how to have morals towards His fellow creatures. Having morals towards Allah SWT must also be with concrete evidence, not only as work of the heart but it must also be accompanied by physical work, as a form of gratitude for all the grace, guidance, gifts and favors that Allah SWT has given so far. Among them is implementing the pillars of Islam (Sahrudin et al., 2023).

As for the pillars of Islam that the writer will display here in accordance with the explanation related to moral education in the book Maroqi Al-'Ubudiyah, it is delivered as follows: Adab Melakakan Salat, Khusyu', *Hudlurul Qalb* (unification of souls), *Tafahhum* (understanding), Ta'dzim (respect), Raja' (receiving reward with the desire to receive Allah's forgiveness), Haya' (shame and humiliation of oneself before Allah) (Lina, 2016).

#### **Teacher morals**

In education, there are teachers who are teachers and students. The main delivery of material is carried out by the teacher to the students. Teachers are good examples for

their students, therefore teachers must maintain their speech and attitude well so that students can imitate them. A teacher must have good morals. Shaikh Nawawi Al-Bantani stated the meaning of teacher moral education, namely that a teacher must be responsive to questions asked by students and be patient with them. It is the teacher's obligation to be al-mu'allim (educator), al-mudarris (teacher) and al-walid (parent) to direct students when they experience difficulties (Az Zafi & Wafa, 2021). This is intended to create a correct and ideal understanding for students so that the planned educational goals can be achieved well (Indrawan, 2021).

Teachers must also maintain a calm classroom atmosphere so that the material can be conveyed well to students. Thus, teachers must be patient in monitoring the classroom atmosphere when a commotion occurs. A teacher must also be patient in dealing with students who are left alone with their friends. Teachers must provide special guidance to them so they can gain an understanding of patterns like other students (Oktaviana et al., 2022). This means that the teacher must not reprimand or blame the student's condition, but the teacher must provide good guidance (bi mau'idzah al-hasanah). If a teacher jokes and laughs a lot in a group, his strength will be reduced. Therefore, teachers must sit humbly and humbly when in a group (Loretha et al., 2023).

Teachers should not be arrogant or feel capable of doing anything. Because perfection belongs only to Allah SWT. So a teacher should cleanse himself and his heart from heart disease and offensive actions, such as hasud, ghadlab, arrogance, riya', 'ujub, sum'ah, angry nature, liking to criticize, and namimah. Teachers can act arrogant when facing people who like to insult with the intention of truly remembering Allah SWT and implementing the Shari'a correctly (Sari & Wardhani, 2020).

### **Student Morals**

Improving student morals is also an urgent main issue because students are a crucial part when building an effective educational stage (Maya Novita Sari & Destri Fitriana, 2022). This is important because during student years, the process of finding one's identity occurs most often. Apart from that, during the student period, a broad transformation phase occurs which greatly influences the student's life in the future. What you need to pay attention to is if the increase in this phase is not optimal, this can prevent further changes from occurring. So in the book Maraqi Al-'Ubudiyah, Shaikh Nawawi Al-Bantani touches on various student morals, namely conveying greetings as a form of respect. Apart from that, giving greetings can be a form of respect from students to the lecturer when students enter the lecture room. Greetings can be done to all students in the lecture hall, and can be done specifically to lecturers by bowing to respect them. It is not possible to pay respects to the teacher when entering the classroom, but can be done by students when leaving the classroom. Another respect that students can give to the teacher is by paying respects when the teacher stands, then the students also stand and bow their heads as a form of ta'dzim to the teacher.

Sheikh Nawawi Al-Bantani also said that students should talk less when they are at gatherings with their teachers. What is meant by reducing talking in this case is discussing important things when you are at a get-together with your teacher. These include not speaking unless the teacher asks permission, not asking questions before asking the teacher's permission, and not refuting the teacher's opinion. Because students should believe that teachers are more important than other people in their environment, then this belief will bring benefits to students. Students should also not argue with the teacher if there are differences in assessments. However, students should still consider the teacher as the most appropriate person in what is being taught to students, even though it turns out that there are several things that seem inappropriate. Students must try to stay away from thoughts and groups that like to pit themselves against each other and have bad thoughts about lecturers.

wa

### **Children's Morals towards Parents**

Shaykh Nawawi Al-Bantani said that there are several morals that children must carry out towards their parents. These include obeying the orders of both parents and submitting to both parents as long as it does not conflict with Allah SWT. Submitting to our parents is important because our parents are the people who have the most right to be role models. Both of our parents really care about us, even mothers who are experiencing difficulties in thinking, conceiving and breastfeeding ( Muhammad Syakir, 2005). So it is obligatory for every child to join in and perform their parents' prayers as long as it is *amar ma'ruf nahi munkar* (Nasution & Casmini, 2020).

When walking with your parents, you should not walk in front of them, but walk near or behind them respectfully, in addition to providing service to them. Children can also show respect by always showing a cheerful and attentive face. Moreover, always look at the two guardians with an attentive gaze. Shaykh Nawawi Al-Bantani also mentioned that there are morals when talking to the two guardians, including not speaking in a loud voice which results in exceeding the limits of the guardian's tone of voice, responding to both calls in a friendly and respectful manner. This is done to gain the approval of parents. Because the pleasure of Allah SWT lies in the pleasure of parents. If parents are pleased with their children, then the children will get the pleasure of Allah SWT, and if parents are not pleased with their children, then Allah SWT will not be pleased with their children. Meanwhile, children should avoid actions and words that could make their parents unhappy, for example by talking about all the gifts the children have given their parents. Because usually, the gifts given by children cannot match the gifts given by their parents. Because parents give their body and soul only to their children (Nurhayati et al., 2022).

### **Morals towards people you don't know**

Shaykh Nawawi Al-Bantani stated that there are various etiquettes when meeting people you don't know at all, especially not interfering in their problems and conversations. This is important because we have not yet reached the goal of getting to know them directly. So, trying not to interfere in their affairs is fundamental. We don't know what they want and what they hate, nor do we know what their personalities are like and their responses when they are angry and happy. We do this only to prevent misunderstandings. Interfering in the conversation of people you don't know will not bring any benefits, and can actually cause injury. Apart from that, we must not focus and ignore the bad words and lies that come out of them. Because this will trigger gossip and slander against other people. When getting to know new people, we should minimize meetings with them and not show our needs to them. This means we have to minimize useless meetings to avoid injury. When someone you don't know makes a mistake, you can remind them politely (Thomas, 2012).

### **Morals of Friendship**

At Maraqi Al-'Ubudiyah, Sheikh Nawawi Al-Bantani conveyed various suggestions about the ethics that must be applied when hanging out with friends. One of them is by paying attention to friends in providing sustenance. We already know that friends are the second family after physical family. Friends are people who know everything related to us, apart from our physical family. This means that we can prioritize the interests of friends over our own interests. Meanwhile, we can help friends when they need it by making a difference. This must be possible and planned because of Allah SWT. We must establish ties of kinship and maintain secrets known from friends. This means that a person must guard against disgrace related to his friends in order to protect bad prejudices and kinship relations between them (Zakiah Drajat, 1991).

On the other hand, a person can give praise and show pleasure to his friend. Imam Nawawi Al-Bantani also stated that in order to avoid quarrels in kinship relationships, we should direct good feelings to the companions, including reprimanding them through them, forgiving their mistakes, asking God for themselves, and loving each other and each

other reminding to be a friend to continue to have piety to Allah SWT. In this relation of kinship, it is good that we try to help each other's burdens, not give burdens that already exist. When a friend is tired and resting, do not wake him up without a valid reason. However, when it is time for morning prayer, one can and is allowed to wake up his friend for the sake of love (Soetomo, 1993).

### **Shaykh Hafidz Hasan Al-Mas'udi's Moral Education Concept**

#### **Morality to God SWT**

Taqwa or morality towards Allah SWT is perfecting and doing every command of Allah SWT and avoiding every disobedience to Him, both in times of calm and in crowds, as expressed by the writer in Kitab Taisir Al-Khalaq page 4, namely:

It is compliance with the commands of God Almighty and avoiding His prohibitions secretly and publicly. It can only be accomplished by abandoning every vice and adopting every virtue. It is the path by which whoever follows it will be guided and the surest handhold by which whoever holds on to it will be saved.

"Piety is obeying the commands of Allah SWT and abandoning His prohibitions, whether hidden or overt."

In the main study in the book Taisir Al-Khalaq, it is explained about morals towards Allah SWT, that is to carry out all the commands of Allah SWT and abandon all His prohibitions, the result of which is to be able to sharpen the heart and all human senses and achieve the highest degree in the afterlife. The material of piety here is very easy to understand, because this book is intended for beginners when studying religion. This book also uses straightforward language and is not too verbose, so it is very easy to understand for beginners. Sheikh Hafidz Hasan as Musonnif also discusses the technique of piety and discipline in clarifying the understanding of piety to God. Taqwa to Allah is happiness in this world and hereafter. When in the world his position is noble, his name becomes great and liked by many people, then he will be glorified and respected by others. As for life after death, he will endure the fire of torment and enter heaven. Meanwhile, such is the punishment, if he does not fear Allah SWT, then he will be tortured in life after death and expelled (Sarjit Ghil et al, 2015).

#### **Teacher and Student Manners**

In the book Taisir Al-Khalaq, Shaykh Hafidz Hasan focuses the discussion on the part about the habits of a mu'alim and muta'alim. Because, a mua'lim (educator) is considered to be a person who can make muta'alim better and able to convey something that is worthy of respect and imitation. This shows that educational success begins with a teacher. A teacher is a provider of knowledge and insight to his students. He must have all these commendable qualities. Because, the soul or spirit of a student is very weak compared to the spirit of a teacher. If a teacher has all these admirable qualities, students will imitate him. Teachers are guides for students to achieve perfection by providing knowledge and knowledge. Therefore, an educator is expected to have exemplary qualities, considering that the soul of students is weak compared to the soul of educators. An educator must be faithful, humble, friendly, patient, humble, have a loving attitude, be gentle towards his students, always encourage and teach his students well.

A student should behave well towards himself, his teacher and his brothers. Students should have habits towards themselves, their teachers and their families. Manners towards him include: 1. Don't be arrogant. 2. Be humble. 3. Tell the truth, so that your friends love and trust you. 4. Be humble when walking and don't look at anything taboo. 5. Be honest about your understanding and don't respond to what we don't know. The habits that must be adhered to by Hafidz Hasan Al Mas'ud's students mean that a student should have habits, and the habits in question are the habits of a student relating to himself as explained above, then the habits of a student relating to his teacher. or manners that a student should apply to his teacher, namely: (1) Accept that our educators

have the same situation as our parents, or even higher, because our guardians treat our bodies, but teachers try to treat our souls from all things disgusting. (2) Sit quietly, obediently, and listen to what the teacher says. (3) Don't discuss the qualities of other teachers in front of them, and don't underestimate the teacher's situation. (4) Don't ask questions that are beyond the teacher's capacity (intention to offend). The book Taisir Al-Khalak also describes the manners of a student towards his friends, including: (1) Relating to friends. (2) Don't look down on other friends. (3) Don't brag about yourself in front of other friends (unnecessarily). (4) Don't put friends down when they are unable to answer. (5) Don't be pessimistic when friends are criticized by lecturers, because this can cause problems between friends.

#### **Adab towards both parents**

Fathers and mothers are the reason for human life. If it weren't for the tenacity they felt, it wouldn't have been so refreshing. Also, if it weren't for the experience felt by both of them, he wouldn't feel happy." From this definition, a guardian is the reason a child is born, the guardian is obliged to take care of all the activities carried out by a child. In connection with the long service of a pregnant mother in difficult circumstances. Then help someone who is responsible for the life of a child's father, especially in educational matters, so that he does not yet know the importance of good and bad (Muchlis, 2020).

Seeing the good services that have been carried out by the two guardians, it is appropriate for children to express their gratitude to their parents, for example: Obey all the commands given by the two guardians, except for the command to commit sins. Never put your parents in a bad mood even if they say dirty and bitchy things. Don't walk in front of your parents except when serving them (Akmansyah, 2010). Always pray to God for the two guardians so that they will always receive goodness and forgiveness from Allah SWT. Encourage the two guardians to always do useful things and avoid evil things.

#### **Neighbor Relations**

Neighbors are people who live near us, so we should respect them, help them and be kind to them, and first invite them to accept and do something that is useful for him, giving him a reward for his kindness, if he does it first, grant him special privileges. His financial freedom is with you, visit him when he is sick, greet him when he is happy and comfort him when he has a disaster. You are not allowed to see his women, even though they are his workers. You should hide your ugliness and put away your distractions as much as possible and face them with a cheerful face and respect (Oey-Gardiner et al., 2007).

In neighborly life, we must always listen and pay attention. If they ask or want our help, we must help them, as long as we are able. Always respect our neighbor, don't hurt him because of our actions or words. Always beg for any reason. There must be manners when socializing, don't be careless so you don't fall into things you don't want (Asiyah et al., 2019). In the book Taisir Al-Khalaq it is stated about good manners in social relations, namely:

Her etiquette is many, including: fluency in the face, softness of the face, listening to the conversation of her partner, dignity without arrogance, silence when joking, forgiveness when she slips, consolation, and abandoning pride in position and wealth, for that leads to falling from the eyes of people, and among them is: keeping a secret, because there is no value for someone who does not keep it. Secrets

"Social etiquette. There are many social etiquettes, namely having a bright face, being kind, paying attention to what friends are talking about, being quiet, not being selfish, being calm when friends are joking, forgiving mistakes, being helpful, not exalting yourself regarding circumstances and wealth, because according to many people this can lead to shame. "

In group interactions, we are advised to have a bright face, respect other people's opinions, be loyal to friends, be humble and not selfish, it is better to keep quiet when friends joke, apologize and forgive.

### **Etiquette in the Council**

Moral studies taught in Islam, when we enter the assembly of knowledge, we should say good news. As in the book *Taisir Al-Khalaq* "Whoever comes to the assembly, he should first greet the participants and sit where the assembly is closed." Sit in an empty seat close to the last member and avoid irrelevant talk. If you experience a violation of Islamic law, stop it with your hands, if you can't stop it with words, if you can't stop it with your heart, and it's best to leave the assembly when it's no longer needed. Besides, there is no coercion, nor can we embarrass someone in the assembly, because it could be that the person being criticized has a more honorable position in the eyes of Allah SWT than us. In Islam, we usually focus on good news or delivering good news to every individual we meet (Saputra, 2019).

### **Eating Manners**

As the truest religion, Islam tells its followers to serve Allah, but also regulate their diet well, this is very helpful if taught correctly. Eating etiquette is to start by reading basmallah aloud, with the aim of reminding each other. Eat with your right hand, eat a little and chew well, don't touch other food before you finish eating it. In Islam, eating etiquette that must be adhered to is washing both hands until clean, placing plates or food in their proper place, for example on the dining table. When eating, try to sit down and try to have faith in Allah SWT (Puspitarini & Nuraeni, 2019). Don't eat if you're still full, eat with gusto and don't criticize, it's best to invite friends to eat. From then on, say basmallah in a clear voice so that people who eat with us also remember, you should eat with your right hand, when eating you should reduce the amount of food and chew it as well as possible, don't stretch your hand to other people's places before you finish eating, you should eat closest to it, except fruit, do not blow on hot food, do not cut food with a knife, do not mash food with your hands, do not drink unless it is necessary, stop eating before you are full, then clean your hands by licking your fingers and take halal food. After finishing eating, it would be nice to say Alhamdulillah. From Amr bin Syu'aib, from his father, from his grandfather Radhiyallahu'anhum radhiyallahu'anhu said, Rasulullah SAW said, "Eat, drink and dress, and give well, not being excessive (isrāf) and not arrogant."

### **Drinking Manners**

There are many drinking etiquettes. These include holding the glass with your right hand and examining it before drinking, saying the name of Allah, sitting and tasting the water, because drinking everything at once can damage the liver. Good drinking etiquette is to use your right hand and look at the drink before drinking, followed by reciting basmalah, sitting while drinking, then drinking in small amounts, because one taste can damage the liver. As the Prophet Muhammad SAW said, "drink little water and don't drink it all at once." It is better if we give someone else a drink by giving a drink to the person on our right, even though the person on the left is more honorable than the person on the right. As was done by the Prophet who gave drink to the Bedouin on his right, even though on his left were Abu Bakr and Umar (Istiani & Islamy, 2020).

### **Sleep Manners**

The etiquette is to purify oneself from hadas and lean on one's right side while facing the Qibla and take a moment to rest, with the aim of making one's body more earthy for love. In addition, read the name of Allah Ta'ala when going to sleep and waking up. As for the etiquette for resting, it is to filter oneself from hadats first, lie face down on the right side and face the Qibla, then after that prepare yourself to rest in order to strengthen the feeling of love, then after that do dhikr first and wake up (Borchardt et al., 2022). This is as exemplified by the Prophet Muhammad SAW, when he wanted to sleep, he placed his palms under his cheeks, then recited the prayer "bismika Allahumma ahya wa amut".

Similarly, when he woke up, he recited a prayer, "alhamdulillahiladzi ahyana ba'da mama amatana wailaihin nusr". Rasulullah Sallallahu 'alaihi wasallam said: "When we reach your bed, take a bath as if you are praying, then lie on your right side and pray: O Allah, I turn my face to You, I share my affairs with You,... (HR Bukhari (no. 239) and Muslim (no. 2710))

**Cleanliness**

Be aware that neatness of body, clothes and place is expected by sharak (Donatus, 2020). Therefore, people should take a bath, take care of their hair by combing and oiling it, washing their ears and wiping them, gargling, washing their hands, breathing water into their noses, and removing and wiping their nails by washing the soil underneath them (Apdillah et al., 2022) ). It has become a natural thing for a Muslim to get used to living a perfect life and have a noble character, having clean hair, skin, nails, and clean clothes. Imam Tirmidhi, the Prophet SAW said, "Cleanliness is part of faith." In another narration as quoted from the Book of Ihya' Ulumiddin by Imam Al Ghazali, Aisyah Radhiallahu'anha stated that the Messenger of God once said, "Behave clean, because Islam is clean." But clothes are washed only with water, then water and soap if necessary. Being a Muslim, one should always take care of the cleanliness of the house so that health remains protected, avoid stress, give a sense of security, and keep the house clean. joy and euphoria and showing the beauty of Allah SWT (Siahaan, 2021).

**Comparative Analysis of the Concept of Moral Education in the Thinking of Shaykh Nawawi Al-Bantani and Shaykh Hafidz Hasan Al-Mas'udi**

**Similarities Concept of moral education according to Shaykh Nawawi Al-Bantani and Shaykh Hafidz Hasan Al-Mas'udi in the book Maraqi Al-Ubudiyah and Kitab Taisir Al-Khalaq**

In accordance with the data obtained from the books Maraqi Al-Ubudiyah and Taisir Al-Khalaq, so the similarity is obtained namely:

**Table 1**  
**Table of Similarities in the Concept of Moral Education**  
**According to Sheikh Nawawi Al-Bantani**  
**and Shaykh Hafidz Hasan Al-Mas'udi**  
**in the books Maraqi Al-Ubudiyah and Taisir Al-Khalaq**

NO	The Book of Maraqi Al-'Ubudiyah	The Book of Taisir Al-Khalaq
1	Kitab Maraqi Al-'Ubudiyah explains ethics related to Allah SWT. if we have to bow and bow our eyes with full humility in front of Allah SWT.	Kitab Taisir Al-Khalaq explains about morals to Allah SWT. if we should be humble and humble before Allah SWT.
2	This book discusses ethics in fellowship. If when building a partnership, colleagues must be the focus.	This book discusses ethics in fellowship. If in building alliances, a person must focus on friends in everything, not on himself.
3	This book touches on student ethics towards educators. If a student must understand the teacher's situation and at the same time ask for an explanation about	This book touches on ethics towards instructors. If a student has to understand the lecturer's condition while explaining several things, it means that the student should not ask

	some urgent problem, it means that a student should not ask when the teacher is not happy. Apart from that, students must always respect educators, even if the teacher's actions are not in line with those of the students.	questions when the lecturer is tired. Apart from that, students must always respect their lecturers, even if they clearly act badly and it is better for students to act as if they don't know anything.
4	The book Maraqi Al-'Ubudiyah presents a discussion by narrating the concept of moral education.	The Taisir Al-Khalaq book presents a study on the description of the concept of moral education.
5	This book states teacher morals, if a teacher has an attitude of affection for students.	This book explains the teacher's morals, if a teacher has an attitude of love towards students.
6	This book states that children have morals over their parents, such as not walking in front of them, but beside or behind them.	This book states the rights of parents towards their children, if a child should not walk in front of his parents except to serve him.
7	This book says the morals of the students, if it is among the good morals is not to contradict the words of the teacher in front of him by taking other people's opinions.	This book says the morals of students, if one of the good morals is not to praise other scholars in front of the teacher.

**Differences in the concept of moral education according to Shaykh Nawawi Al-Bantani and Shaykh Hafidz Hasan Al-Mas'udi in the book Maraqi Al-Ubudiyah and the book Taisir Al-Khalaq**

According to the data obtained from the books of Maraqi Al-Ubudiyah and Taisir Al-Khalaq, it was found that the equation is:

**Table 2**  
**Table of Differences in the Concept of Moral Education**  
**According to Sheikh Nawawi Al-Bantani**  
**and Shaykh Hafidz Hasan Al-Mas'udi**  
**in the books of Maraqi Al-Ubudiyah and Taisir Al-Khalaq**

<b>NO</b>	<b>The Book of Maraqi Al-'Ubudiyah</b>	<b>The Book of Taisir Al-Khalaq</b>
1	The discussion in the book Maraqi Al-'Ubudiyah is bigger, contains meaning if the moral building values contained in it are expected to be present in all assemblies.	The discussion in Taisir Al-Khalaq's book centers on a study of the benefits of moral training for students.
2	This book tells the morals of people you don't know	This book does not touch on ethics towards individuals you do not know.
3	This book says the manners of worshipping Allah SWT, such as the manners of prayer and fasting	This book does not say morality in worshipping Allah SWT.

## CONCLUSION

Based on the discussion above on the thoughts of Shaykh Nawawi Al-Bantani in the book *Maraqi Al-Ubudiyah*, the concept of moral education includes (1) Morals towards Allah SWT, namely by being humble, always tawadhu in carrying out all the commands of Allah SWT and ignoring all His prohibitions. (2) Ethics for educators, namely by being humble, maintaining politeness, and providing correct guidance to students. (3) Ethics towards students, namely respecting educators and always respecting educators. (4) Children's ethics towards parents, namely by submitting to the words of both parents with full friendliness. (5) Ethics towards people you don't know, namely by not interfering in their problems and maintaining your attitude and words with them. (6) Ethics in socializing, namely prioritizing the interests of friends, respecting them, and protecting friends' secrets well.

Meanwhile, the concept of Moral Education in the *Taisirul Kholaq* Book is (1) Morals towards Allah SWT. Ethics towards Allah can be realized by carrying out His commands and avoiding His prohibitions, both in busy and quiet situations. (2) Habits of Teachers and Students Teachers are people who have knowledge and impart their knowledge to their students. Meanwhile, students or santri are people who get knowledge from teachers. Students also have an obligation to respect their teachers and respect their friends. Progress in educational and developmental experiences lies with the students themselves. Because students are the ones who experience learning and become teachers. (3) Ethics towards yourself and others. Everyone certainly needs other people. It is impossible for all work to be completed by one person alone. This relationship is like the relationship between a child and a parent. (4) Daily Habits In everyday life, a person does many things and must be done according to habits and rules.

## REFERENCES

- Abrori, M. S., & Hadi, M. S. (2020). Integral Values in Madrasah: to Foster Community Trust in Education. *Istawa: Journal of Islamic Education*, 5(2), 160. <https://doi.org/10.24269/ijpi.v5i2.2736>
- Akmansyah, M. (2010). *Al-Quran And Al-Sunnah As The Ideal Basis Of Islamic Education By: M. Akmansyah*.
- Anjas Pratiwi, & Hadi, M. S. (2022). The Urgence of Siti Bariyah's Thinking in Islamic Education 5.0. *Journal of Contemporary Islamic Education*, 2(2), 147-165. <https://doi.org/10.25217/jcie.v2i2.2579>
- Apdillah, D., Salam, A., Tania, I., & Lubis, L. K. A. (2022). Optimizing Communication Ethics in the Digital Age. *Journal of Humanities, Social Sciences and Business (Jhssb)*, 1(3), 19-26. <https://doi.org/10.55047/jhssb.v1i3.143>
- Armai Arief. (2002). *Introduction to the Science and Methodology of Islamic Education*. City Pres.
- Asiyah, Walid, A., Mustamin, A. A., & Topano, A. (2019). Basic Natural Sciences in an Islamic Perspective. In *publisher Vanda Marcom, Bengkulu*.
- Az Zafi, A., & Wafa, M. S. (2021). PAI Teacher Competence Concept of Ayyuhal Walad Perspective. *Palapa*, 9(2), 281-293. <https://doi.org/10.36088/palapa.v9i2.1240>
- Borchardt, W., Kamzabek, T., & Lovallo, D. (2022). Behavioral strategy in the wild. *Management Research Review*, 45(9), 1185-1204. <https://doi.org/10.1108/MRR-12-2021-0876>
- Donatus, S. K. (2020). Relationality of the Philosophy of the Foundations of Interpretation:

- I, Text, Other, Phenomenon. *Philosophical and Theological Studies*, 19(1), 115–118. <https://doi.org/10.35312/spet.v19i1.179>
- Eva Latifah. (2012). *Research methodology*. Grass Media Production.
- Fuady, R. H. R. (2021). Islamic Education, Sufism, and the Challenges of the Society 5.0 Era. *BESTARI Journal of Islamic Education Studies*, 18(2), 125–142. <https://riset-iaid.net/index.php/bestari/article/view/943>
- Indrawan, R. M. J. and E. (2021). Defending the State as a Method of Preventing the Threat of Radicalism in Indonesia. *National Defense & Defense Journal*, 11(1), 1–14.
- Istiani, N., & Islamy, A. (2020). Social Media Jurisprudence in Indonesia. *Asy Syar'iyah: Journal of Sharia Science and Islamic Banking*, 5(2), 202–225. <https://doi.org/10.32923/asy.v5i2.1586>
- Lexy, J.M. (2018). *Qualitative Research Methodology*. PT Teen Rosdakarya.
- Loretha, A. F., Arbarini, M., Felestin, F., & Desmawati, L. (2023). The Efforts of Lifelong Education through Life Skills for Early Childhood in Play Groups. *JPPM (Journal of Education and Community Empowerment)*, 10(1), 83–95. <https://doi.org/10.21831/jppm.v10i1.59248>
- Maya Novita Sari, & Destri Fitriana. (2022). The New Explosion of Islamic Education: How Students' Intelligence is Prepared to Enter the Era of Society 5.0. *Research Journal of Religion and Philosophy Group*, 1(1), 73–79. <https://doi.org/10.55606/jurrafi.v1i1.166>
- Moh. Solikul Hadi, Muhammad Nuril Anam, M. S. A. (2021). Reconstruction Of Martin Heidegger's Thinking Existentialism Model on Education in The Industrial Era 4.0. *Journal of Research in Islamic Education*, 03(02), 47–58.
- Moh. Solikul Hadi, D. (2024). Effectiveness of Islamic Religious Education Assessment Instruments to Improve Students' Critical and Creative Thinking Abilities at Muhammadiyah Mlati Vocational School, Yogyakarta. *Periodical Scientific Education*, 4(1), 28–34.
- Muchlis, M. (2020). Learning Islamic Religious Education Material (Pai) with a moderate perspective. *Prophetic: Jurnal Studi Islam*, 21(1), 11–20. <https://doi.org/10.23917/profetika.v21i1.11053>
- Nasution, U., & Casmini, C. (2020). Integration of Imam Al-Ghazali & Ivan Pavlov's Thoughts in Shaping Student Behavior. *INSANIA: A Journal of Alternative Thought in Education*, 25(1), 103–113. <https://doi.org/10.24090/insania.v25i1.3651>
- Nurhayati, A., Uksan, A., & Duarte, E. P. (2022). Upaya Bela Negara di Era Society 5.0. *Citizenship Journal*, 6(2), 3331–3337.
- Oey-Gardiner, M., Rahayu, S. I., Abdullah, M. A., Effendi, S., Darma, Y., Dartanto, T., & Aruan, C. D. D. P. A.-1. pdfaniel. D. (2007). *Era of Disruption: Opportunities and Challenges of Indonesian Higher Education*. <https://www.aipi.or.id/index.php?pg=detilpublikasi&pid=67&type=2#reserach-tool-tab>
- Oktaviana, D., Barizi, A., & Yaqin, M. Z. N. (2022). The Challenges of The Society 5.0 Era: The Evaluation of Learning in Primary Education. *Al-Adzka: Scientific Journal of Madrasah Ibtidaiyah Teacher Education*, 12(1), 10. <https://doi.org/10.18592/aladzkapgmi.v12i1.5831>
- Prasetya, B. (2014). Development of Religious Culture in Madrasas. *EDUCATION: Journal of Education*, 2(1), 100–112.
- Puspitarini, D. S., & Nuraeni, R. (2019). Utilization of Social Media as Promotional Media. *Common Journal*, 3(1), 71–80. <https://doi.org/10.34010/common.v3i1.1950>
- Putra, L. D., & Pratama, S. Z. A. (2023). Utilization of digital media and technology in overcoming learning problems. *Journal of Transformation of Mandalika*, 4(8), 323–329. <https://ojs.cahayamandalika.com/index.php/jtm/article/view/2005/1586>
- Rahman, M. I., & Shofiyah, N. (2019). The Relevance of Ibnu Sina's Thoughts on Education

- in Today's Education. *TARBAWY: Indonesian Journal of Islamic Education*, 6(2), 142–156. <https://doi.org/10.17509/t.v6i2.20640>
- Rosyid Abdul Majid, Apipuddin, A., & Moh. Solikul Hadi. (2022). The Alawiyyin Ethnic Diaspora of the Basyaiban Family of Magelang in its Implementation in the World of Education. *Periodical Scientific Education*, 2(3), 139–156. <https://doi.org/10.51214/bip.v2i3.468>
- Sahrudin, M., Djafri, N., & Sukung, A. (2023). Management of Inclusive Education. *Jambura Journal of Educational Management*, 4(1), 162–179.
- Saputra, A. (2019). Survey of Social Media Use Among Padang City Students Using Uses and Gratifications Theory. *Read: Journal of Documentation and Information*, 40(2), 207. <https://doi.org/10.14203/j.baca.v40i2.476>
- Sari, D. M. M., & Wardhani, A. K. (2020). Critical thinking as learning and innovation skill in the 21st century. *Journal of English Language and Pedagogy*, 3(2), 27–34. <https://doi.org/10.36597/jelp.v3i2.8778>
- Sarjit Ghil et al. (2015). Patriotic Awareness Among Urban Youth in the Malay Peninsula. *Journal of Social Political Science*, 1(1).
- Siahaan, A. L. Sentosa. (2021). *Communication Ethics in SOCIAL MEDIA: Filter Before Sharing*. 179. [https://www.google.co.id/books/edition/Etika\\_Komunikasi\\_dalam\\_Media\\_Sosial\\_Sari/DUIyEAAAQBAJ?hl=id&gbpv=1&dq=new+media&pg=PT86&printsec=frontcover](https://www.google.co.id/books/edition/Etika_Komunikasi_dalam_Media_Sosial_Sari/DUIyEAAAQBAJ?hl=id&gbpv=1&dq=new+media&pg=PT86&printsec=frontcover)
- Smuts, H., Gerber, A., & van der Merwe, A. (2022). The Society 5.0 Landscape and Research Agenda. *EPiC Series in Computing*, 84, 153–168. <https://doi.org/10.29007/qz1m>
- Soetomo. (1993). *Basics of Teaching and Learning Interaction*. National Enterprise.
- Solihin, N. (2016). Islamic Religious Education in the Era of Disruption. *Brazilian Journal of Applied Linguistics*, 5(1), 1689–1699. <https://revistas.ufrj.br/index.php/rce/article/download/1659/1508%0Ahttp://hipatiapress.com/hpjournals/index.php/qre/article/view/1348%5Cnhttp://www.tandfonline.com/doi/abs/10.1080/09500799708666915%5Cnhttps://mckinseyonsociety.com/downloads/reports/Educa>
- Stepanus Angga, Poa, A. A. P., & Rikardus, F. R. (2023). Communication Ethics of Indonesian Netizens on Social Media as a Space for Democracy in Jurgen Habermas' Public Space Study. *Indonesian Journal of Philosophy*, 6(3), 384–393.
- Suyadi, Nuryana, Z., & Fauzi, N. A. F. (2020). The fiqh of disaster: The mitigation of Covid-19 in the perspective of Islamic education-neuroscience. *International Journal of Disaster Risk Reduction*, 51, 101848. <https://doi.org/10.1016/j.ijdrr.2020.101848>
- Thomas, L. (2012). *Character Matters. Character Issues*, Jakarta, Bumi Aksara.
- Zakiah Drajat. (1991). *Islamic Education Science*. Literary Earth.

---

**Copyright Holder :**

© Jamastuti, Ainal Gani, Rumadani Sagala (2024).

**First Publication Right :**

© Bulletin of Science Education

**This article is under:**

CC BY SA