

Relevance of Moral Education Values in Syiir Fatimah with PAI Learning Materials

Ummi Ulfatus Syahriyah¹, Siti Mariyam², Chusnul Maidah³, Muhammad Khafid Zulfahmi Zein⁴

¹Masters in Islamic Religious Education, Faculty of Islamic Sciences, Raden Rahmat Islamic University Malang, ²Postgraduate Sociology of Religion, Faculty of Ushuluddin Adab and Da'wah, Sayyid Ali Rahmatullah State Islamic University Tulungagung, ³Masters in Islamic Religious Education, Faculty of Tarbiyah and Teacher Training Sayyid Ali Rahmatullah State Islamic University Tulungagung, ³ Masters in Islamic Education Management Diponegoro Islamic College Tulungagung
Jl. Ngantru-Srengat.

Corresponding author

ummi210121@gmail.com

Abstract: Moral education deserves special attention at all times. This is because the problem of moral decadence has not yet received a complete answer. Education is one means of transforming moral values, both in the form of verbal and written works. One of the writings in the form of a turat book written by a former scholar entitled Syiir Fatimah by Kiai Nur Hamid is interesting to study. The paper was written in Javanese pegon script which contains part of the life journey of the Prophet's daughter, Sayyidah Fatimah. The type of research used is library research with a qualitative approach. Data collection techniques through documentation and data analysis techniques using content analysis. The results of the study show that the values of moral education in Syiir Fatimah include moral education to God, parents and others. The value of moral education if translated into; always pray to Allah, be zuhud and qanaah, listen and obey parents' suggestions/advice, and be generous, honest, and forgive others. The values of moral education have relevance to Islamic education learning materials at the elementary school level because the material contained in the independent curriculum PAI teaching materials is in accordance with research findings.

Keywords: Moral values, book of Turats, PAI learning

Introduction

The Islamic education method in every lesson has three methods for conveying studies or preaching, namely riwayat, muzakarah, and question and answer. The riwayat method is carried out by the teacher narrating his memorization to his students. This is not limited to the science of hadith but has become wider in scope since the time of the Khalaf. Second, muzakarah, namely the method used by Imam Ali in the scope of humanities studies, or the current popular term can be interpreted as a scientific discussion that discusses studies. Third, this question and answer method is also carried out by several figures because it is considered the most efficient to have teacher and student dialectics in one study. (Daulay, R. P., & Rohman, 2022) In educational sources, the Qur'an has

principles, namely monotheism and divine messages. Tauhid is the main foundation because it has an understanding of the oneness of Allah and the existence of humans and their creator. (Sholichah, 2018)

The challenges of Islamic education are increasingly difficult in the current era of modernity. The reason is because there are problems in an increasingly complex society. Islamic education has a significant role in building the transformation of social values in people's lives. The influence of Islamic education acts as a controller and can even become a culture of the life processes lived by Muslim communities. Islamic education today is considered capable of bringing about social change. Meanwhile, the government has the task of directly developing and supervising the continuity of the education system, such as

creating a curriculum as a strategy to improve the quality of intellect and capacity (skills) as well as an effort to form virtuous humans. (K, 2022)

We can learn from the stories contained in the book of Syiir Fatimah to apply them in everyday life, especially regarding moral teachings which are currently a basic need for building superior character amidst the flow of modern culture. Each teaching in a book based on Islamic studies has its own advantages for the reviewer or reader. In this book there are values of Islamic education as a learning process as well as techniques that are easy to implement in the teachings of the Islamic religion. Every teaching certainly has a theory as a strategy for preparing long-term programs, this is as O'Conner said, that education is an epic subject because it is based on experimental results built from sub-disciplines such as psychology, sociology and educational practice. (Febrianingrum, K., & Jannah, 2020) This is relevant to the study of the book of Syiir Fatimah, that universally the learning that can be taken from a psychological perspective is being able to imitate the morals and character of the main character who can be used as a role model for Muslims. Meanwhile, from a sociological perspective, lessons can be learned from the behavior patterns of the main characters in carrying out social activities, relationships and the humanist side. And finally, the lesson that can be taken from educational practice is the application of a book-based learning model as a reference for study, in which the values, theories and practices in wider life can be manifested.

The teachings of the Islamic religion offer humanity the opportunity to build civilization in history. Civilization itself is Islam's most important contribution to the world and its leaders are given the task of disrupting the progress of religious civilization in human life. Muslim society has a legacy of civilization from various sectors, one of which is through the study of books. Study of this book can build Islamic civilization through the value of Islamic education for Muslims. Islamic education needs to develop three main things, namely common sense, individualism or independence, and knowledge. (Nurmaida, D. K., Nasrullah, N., & Syarifudin, 2022) Here's the explanation:

First, common sense. In Islamic studies, the main purpose of creating humans is to become caliphs on earth. This is motivated by humans' ability to utilize their common sense proportionally. Humans have the advantage of carrying out tasks, have basic potential and development potential to complete human tasks. In Islamic teachings, Al-Alim is more important than Al-Abid in terms of differences in the use of reason. Knowledgeable people will be at a higher level and have extensive knowledge to build a new civilization in the modern era like today. A study of the book of Syiir Fatimah also says the same thing. To run the wheel of life, a Muslim is obliged to use common sense.

Second, individualism or independence. The main goal of Islamic education is to develop humans with various skills, abilities and independent personalities to become pious individuals. The interpretation of individualism has the stigma of being selfish, aloof, ananiyah and selfish without looking at the surrounding conditions. In this case, the independence referred to is the concept of individualism. Individualism itself is currently not a taboo in Islam to build a focus on independence and personal responsibility in Muslim communities. The concept of individualism in Islam actually originates from the noble duties and obligations of the person, family, community as well as the nation and state. Every pattern of behavior and morals is a personal responsibility whose deeds will be weighed, so building relationships requires a good personality. Siti Fatimah will always be a good person and figure in the Muslim community, especially women, because she has good morals.

Third, knowledge. The thirst for knowledge in the teachings of Islam to occupy knowledge requires a special place because knowledge is a ray of light that enters a person's life and can illuminate and direct his life. Allah will raise up among them noble people, people who believe and people who have knowledge. Normatively, the history of Islam regarding the love of science can be seen in the 7th to 11th centuries, which was marked by the emergence of several Muslim scholars, one of whom was Imam Syafi'i (820 M) who became a figure of intellectualism in his time.

Based on this background, the researcher wants to examine the values of moral education contained in the Book of Syiir Fatimah and then make them relevant to PAI learning materials. What are the values of moral education summarized in the Book of Syiir Fatimah and how are these values relevant to PAI learning materials?

Much research has been conducted on moral education, but the objects studied are different. First, the values of moral education in the book *Khuluquna* by al-habib Umar bin Hafidz and its relevance to character education. The results of this research show that the concept of morals in the *Khuluquna* book has a foundation of faith. Morals are a form of realization of faith in the form of a person's behavior in everyday life. The values of moral education in the *Khuluquna* book are divided into three types of morals, namely morals towards Allah SWT, morals towards Allah SWT's servants, and morals towards oneself. The relevance of the value of moral education in the *Khuluquna* book to character education is in line with Minister of Education and Culture Regulation No. 20 of 2018 includes religious values, love of peace, democracy, friendship or communicativeness, hard work, responsibility, independence, curiosity, love of reading, responsibility, social care, and respect for achievement. (Agushinta, 2023)

Second, the values of moral education in the book *Manakib Sayyidatuna Fatimah Az-Zahra* by KH Muhammad Syukri Bin Unus. The values of moral education contained in this book include the value of moral education towards Allah (gratitude, patience, pleasing to Allah, sincerity and obedience to Allah), the value of moral education towards parents (filial piety to parents, caring for parents when they are sick), and respecting parents), the value of moral education for oneself (seeking knowledge, being brave, and being modest), the value of moral education for one's husband (a cheap dowry and obedience to one's husband). As well as the value of moral education towards fellow humans (generous, mutually helpful). (Azizah, 2019)

Third, the moral values in the *Simtud Durar Book* by 'Ali Bin Muhammad Bin Husein Al-Habsyi and their relevance to the goals of Islamic

education. Moral values in this book are divided into two, namely morals towards Allah and morals towards creatures. (Aziz, 2021)

Fourth, the values of moral aqidah education in the Book of *Tarjamah Sabilul 'Abid Alajauharah At-Tauhid* by KH. Sholeh Darat. The moral values in this book are detailed into several types, namely morals towards Allah SWT, morals towards the Messenger of Allah and the Prophets, morals towards the Prophet's friends, morals towards oneself, morals towards fellow human beings, morals towards the family and morals towards leaders. (Pradana et al., 2021)

Fifth, the value of student moral education in the book "Treatise of Adabu Suluki Al-Murid" by Al-Habib Abdullah bin Alwi Al-Haddad. He emphasized moral education for students in the spiritual and social fields. According to Al-Habib Abdullah bin Alwi Al-Haddad, the values of moral education are divided into three, namely morals towards Allah, oneself and others. (Firmansyah, 2021)

This research is unique from previous research. The book of Syiir Fatimah is not widely studied or even studied at all by academics. The difference between the Book of Syiir Fatimah and the *Manaqib of Siti Fatimah* is in its content and the form of language in it. The book *Syiir Fatimah* reviews the life of Sayyidatina Fatimah using pegon writing and ancient Javanese poetry. Meanwhile, *Manaqib Fatimah* is written in pegon with Indonesian language.

Materials and Methods

This research is qualitative research with the type of library research. Literary research is carried out by collecting various literature related to the topic of discussion, both from books, journals and internet pages. The data sources used in this research are primary and secondary data sources. The primary data source used is the Book of Syiir Fatimah, a copy of Kiai Nur Hamid. Meanwhile, secondary data sources are literature sources related to moral education and PAI learning materials. The data collection method uses documentation, namely a method of collecting data

regarding things in the form of notes, books or similar. The data analysis uses content analysis, namely analysis used to understand the text objectively.

Results and Discussion

Understanding the Book of Turats

Book comes from the Arabic word "كتب يكتب كتابا" which means having written, is writing or will write and the results of the writing/work produced. In terms of terms, a book can be interpreted as a collection of writings by scholars which contain various scientific information, both knowledge related to faith, fiqh, morals, the Qura'n, al-Hadith, and others. (Dahri, 2016, p. 151)

Meanwhile, Turats comes from "الإرث" which means relic/inheritance from the past which is used by the next generation. Meanwhile, in terms of terms, turats can be interpreted as everything left behind by our predecessors, whether in the form of objects that can be used, such as works of books or those that are meaningful, such as treasures of thought.

آل ما خلفه السلف من آثار علمية وفنية وأدبية ، سواء مادية الكتب والآثار وغيرها ، أم معنوي الآراء والأنماط والعادات الحضارية المنتقلة جيلاً بعد جيل ، مما يعتبر نفيًا بالنسبة لتقاليد العصر الحاضر وروحه (Dhaif, 2011)

In Al-Mu'jam Al-Wasith it is explained that turats is everything that has come down to us from the past in the dominant civilization, so that it is an inherited problem as well as a recipient problem that is present at various levels. Meanwhile, renewal is a reinterpretation of tradition in accordance with the needs of the times, because the old precedes the new. Turats is the starting point for an effort to reform by changing the social order towards modernity. Because law is part of a nation's identity, it is a national responsibility. However, this does not mean that the entire identity of the people is in turats. Identity is also related to modernity. According to Hasan Hanafi, if a Muslim person is only fixated on turats, it means he becomes a closed person who only has a false identity. (Hanafi, 2002, p. 13)

Turats is a means and modernity is the goal. Turats can be used as a tool to find alternative solutions to various mathematical problems that Muslims are facing. Turats can take part in eliminating everything that can hinder progress. Turats has no valuable meaning if left to die in history, but it will live and can become a spirit of renewal if it is addressed critically. Thus, it can be a means of changing humans as subjects of renewal. (Hanafi, 2002, p. 344)

Turats are divided into two types, namely material turats and non-material turats. Material turats are in the form of relics of the past, such as books and manuscripts found in various Islamic libraries spread throughout the world. Turats like this have recently received more attention from various contemporary Islamic thinkers. There have been many efforts to revitalize Islamic turats by reprinting books relics of the past, whether tahqiq is carried out first or not. Second, turats are historical relics in the form of images of past realities. What this means is that these various books and manuscripts did not come from a vacuum. The spirit of previous generations, both from the formation phase of civilization, development and decline and destruction of a civilization can be seen from the legacy left behind. (Wahyudi, 2013)

These two types of turats can be used as material for study to see the future, the strength of the turats of the past can describe the strength of the culture that existed at that time. Therefore, the book of turats is one of the forms of turats of the past that can bring about renewal in various knowledge that needs to be used as a reference, whether it is still in manuscript form or whether it has been modernized in the form of modern books.

The Book of Syir Fatimah

The book of Syiir Fatimah is one part of the turats. This book consists of 23 pages, at the end of the page, there is a colophon dated 12 Muharram 1347 H/1928M. This book is a book copied by Kiai Nur Hamid who comes from Mojosari, Kauman. According to the information in the opening of the book, it is explained that this book is a legacy from his ancestors. Then he copied it using Javanese poetry with meaning that matched the original book. This book discusses the daughter of the

Prophet Muhammad Saw. as well as Sayyidina Ali's wife, Sayyidatina Fatimah az Zahra.

"Kawitan nulis mudune Jumat ing penurune supados nggenah. Kang nurun iki ndak bisa ngarang ingkang den turun asale nyelang. Kiai Nur Hamid ingkang Kagungan ing Majasari kampung Kauman. Tatilarane ing leluhure kitab asale den pek maknan. Saben-saben nulis bakdane ngaji pamrih nulise supaya titi. Karana anutur putra Jeng Nabi, Siti Fatimah garwane Ali"(Hamid, 1928, p. 3)

Overall, this book reviews the household life of the Prophet's daughter, Fatimah az Zahra. The systematic writing of this book is written using Javanese poetry with Pegon Arabic script. The opening of the book begins with praise to Allah Swt.

"Bismillah iku asma Dzatullah, sapa kang maca anebut ing Allah. Kelawan lesan kerana Allah. Lamun anebut terusna manah. Supaya katur bisa katerima, lamun tanebut lesan belaka. Dadi sebute kira ingkang berkah, yen karep nebut ingkang fasihah."(Hamid, 1928, p. 1)

The beginning of the book mentions praise to Allah and then reviews the writing of this book, starting from the author, origin of the author, and the contents of the book. After that, we review the four noble matters; starting from 4 noble angels; 4 books; 4 prophets; 4 friends; 4 mountains; 4 months; 4 days; 4 p.m.; and finally 4 noble women. These four noble women are Siti Hawa, Dewi Sarah, Siti Mariyam, Dewi Fatimah.

"Gawe Allah sekehe wadon, amilih Allah kang papat mawon. Kang den dihinaken Siti Hawa, dadi ibune para menusa ing tanah Arab lan tanah Hawa, liyane kabeh semunu uga. Kang kaping kalih pan Dewi Sarah, Jeng Nabi Ishaq kang nganggo omah. Lan Siti Mariyam kang kaping tiga, Kiai Ijzan ingkang peputra ana ing Mesir ing ndalem negara, kang mutraaken ing Nabi Isa. Lan kaping pate Dewi Fatimah, putranipun Jeng Rasulullah."(Hamid, 1928, p. 5)

Siti Fatimah's life continued, starting with Sayyidah Khadijah who died at the age of fifteen. This story tells of the concern of the Prophet and his friends for Fatimah, whose mother left her. Everyone cried about Fatimah's condition when

her mother left her and Fatimah was not married. Finally, Rasulullah prayed to Allah so that his daughter would find the main life partner in this world and the afterlife.

At that time all the kings were interested in proposing to Fatimah. The kings who were still kufr and had not yet converted to Islam all had the desire to ask for her hand. They offer the world's wealth; dinars and gold, silk, diamonds and diamonds. Even at that time the King would invite his followers to convert to Islam if the Prophet accepted his proposal. However, if their proposal is rejected, they will not hesitate to go to war.

"Lamun Jeng Tuan Nabi Muhammad karsa anampa pangelamar amya purun amasuk Islam sedaya. He Kanjeng Nabi lamun tan tampi yekti sedaya purun merangi."(Hamid, 1928, p. 7)

The Prophet did not accept the king's proposal, so war broke out and the people agreed to go to war. Finally the infidel troops were defeated. The Prophet emphasized to his friends that among them, anyone had the right to propose to his daughter. However, one of her friends, Sayyidina Ali, was unable to express her wishes. On Friday night, Ali kept quiet and prayed at the mosque. He prayed and prayed to Allah. Allah accepted Ali's request, even all the angels accepted it. It is also told in this book that before Ali and Fatimah's marriage on earth, Allah married them in heaven, providing various heavenly jewelry and angels in it. All the doors of heaven are open and the doors of hell are closed.

The angel Gabriel informed the Messenger of Allah that his daughter had been married. Rasulullah was grateful because his daughter had been married in heaven. When he received the news, Rasulullah prayed and praised Allah, "Alhamdulillah adzhaba annal hazan innaa rabbanaa laghafuurun syakur." All the jewels from heaven had been offered and offered as dowry to Fatimah, but she refused. That all these jewels are lowly worldly things, there is no benefit in them. Finally, Fatimah asked for a dowry so that she could intercede for the women.

"Siti Fatimah matur ing Rama, inggih Jeng Rama kula nuwuno dumateng Gusti kang maha suci amung wakeda anyufaati dateng"

segungipun para setri benjing kiamat anyufaati."(Hamid, 1928, p. 14)

After telling the story of Siti Fatimah's marriage, we then tell the story of Siti Fatimah's household life with Ali. The life lived is full of simplicity. As a husband, Sayyidina Ali was obliged to earn a living, he worked hard by driving camels to the market in the Levant. On his way home, after getting the money, Sayyidina Ali tried many things. In the book, it is explained that Ali received three ropes of wages and kept them in a bag, but on the way the money ran out because he met two poor beggars and a woman who was breastfeeding her child. Sayyidina Ali felt sorry and finally gave him the money he had.

Then Sayyidina Ali met an angel who disguised himself as someone who was on the Hajj and brought a camel, he offered his camel but Sayyidina Ali couldn't buy it yet. Finally, Ali just led the camel. After several trips, Ali was tested again, the camel sat down and would not stand or walk, Ali was very confused. Then there was someone who wanted to buy a camel. The camel was valued at 10,000 dirhams, no less and no more, because Sayyidina Ali held the mandate of his master. Ali looked for the person but couldn't find him. Then Ali complained to Rasulullah, the reason was because Rasulullah was considered a *waskitho* person. Rasulullah told what actually happened, namely that the person was an angel in disguise, so Rasulullah ordered Fatimah to give the living money.

Some time later, the living money ran out, leaving only one piece of armor in his household. Sayyidina Ali ordered someone to sell her clothes at the market for 300 cords. Uthman's friend finally bought the clothes because he had previously heard a careful voice that said whoever bought clothes and then returned them to his master would be lucky. After buying the clothes, Uthman donated the clothes to Ali. However, Ali didn't accept it because he was offended, the clothes that were supposed to be sold were instead returned. Between Ali and Fatimah there was an argument because of this problem. Finally Ali asked the Prophet for advice. Rasulullah gave advice so that Ali would not misunderstand, the money that

Uthman gave was halal money, his intentions were good, and the clothes remained Ali's right.

On the other hand, Uthman's friend was advised because he had committed this act and Sayyidina Ali apologized to Uthman. Uthman was prayed for by Rasulullah to obtain double sustenance. This story closes the series of stories in the book of Syiir Fatimah.

Values of Moral Education

Morality education cannot be separated from the manifestations of everyday life. There is a statement from various educational science experts who agree that morality is the basic principle for studying.(Ibrahim, 2017) In simple terms, the theory of moral education in this study is integrated with the teachings of Islamic morality, also known as *akhlak*. In the view of a Muslim figure, Siti Fatimah and Sayidina Ali have provided an example of morality, namely as written in the study of the book Syiir Fatimah. The existence of education in a plural society has an important role, especially the role of moral education. Nowadays, the flow of developments over time has brought about changes in civilization and culture that adorn individual souls in the form of goodness. To go through the education process, it is hoped that future generations will be able to mature in morality so that they can become good and potential members of society. (Arif, 2018)

The role of morals cannot be replaced by various levels of society and social stratification which views personal and individual education. Like the hadith which conveys Islamic teachings, namely perfecting human morals. Rasulullah Saw. said "I was sent to perfect human morals" (HR. Ahmad and Baihaqi). In line with the study of this book, the story of a harmonious life was created by Siti Fatimah and Sayidina Ali because it has a good moral foundation. Siti Fatimah is a woman who has a noble character, noble character, always maintains her purity and honor. Siti Fatimah has the privilege of being the beloved daughter of the Prophet Muhammad, and is also able to become a role model who is emulated by the Muslim community.

The concept of morals in Al-Ghazali's perspective is the main component of a Muslim

scholar. Morals are one of the components that exist in humans. Looking at the development of the era in modern anthropological studies, it has been shown that the pattern of close relationships with various moral rules is different. Moral standards are essentially the same, namely *akhlakul karimah*. The only difference here is that the principles underlying morals exist in every civilization. In Islamic teachings, morals are the most important element because they are the main goal of the sending of the Prophet Muhammad. is to improve the morals of the people. Therefore, every community of the Prophet should bear the title of a people who have good morals as a reflection of the inner image of humans. (Sabila, 2019)

Al-Ghazali believes that the factors that form good morals are the strength of reason and the perfection of general wisdom, in addition to the strength of emotions and shared desires; and obedience to reason and sharia law at the same time. This normalcy is expressed in two forms, namely: first, God's mercy and the perfection of his nature, where humans were created and gifted with perfection of reason and good morals, sufficient to control their passions and emotions. Second, these moral values are obtained through *Mujahadah* (getting closer to Allah) and through *Riyadha An-Nafs* (inner development). Al-Ghazali said: "Indeed there are four great principles and morals, namely *al-Hikmah* (wisdom), *As-Syaja'ah* (courage), *al-'Ilfah* (self-preservation) and *al-'Adl* (justice).

Wisdom is the condition of the soul to understand right and wrong in every action as an *ikhtiyar* (choice); Justice is the condition and strength of the soul to face emotions and desires and control them intellectually. As well as controlling it through distribution and storage processes if necessary; Courage is the surrender of emotional power to reason in the absence of prudence or self-control; and self-protection (*al-'Ilfah*) is the education of spiritual strength with education of reason and sharia. Thus, from the normativity of these four principles emerges all praiseworthy morality. (Sabila, 2019)

Talking about morals certainly cannot be separated from the components of *aqidah*, where these two components always work together to

form human morality. We can see the theoretical integration of faith and ethics in ethics education from Ghazali's perspective, who explains that there are three aspects of moral education, namely: First, the self dimension, namely oneself and God. Second, the social dimension, namely government society and interactions with other people. Third, metaphysical, ethical and religious aspects.

Sayyidina Ali bin Abi Talib in Abudin Nata explains the ethics of students towards teachers, meaning that students must respect the teacher, do not underestimate the person in front of you, do not reveal secrets if the teacher makes a mistake and should be forgiven as soon as possible and students should not remain silent. In front of teachers, if teachers need help, they will struggle to get help. Help them, as long as the teacher does not violate Allah SWT's prohibitions. or neglecting his orders. Umar Ibnu Ahmad Barjah paid more attention to moral education, especially moral education to obtain knowledge. There is a Hadith which states that "Indeed, humans will receive the most severe punishment on the Day of Resurrection. pious people whose knowledge is not taken advantage of by Allah. Egyptian leader, Sa'ad Zaghul Pasha said: We don't need a lot of knowledge, but we need a lot of high morals. (Arif, 2018)

Character education in the home and school environment are the two main pillars of the three education centers, including character education which can support the formation of character in students who will eventually become adult humans spread throughout society. The study of character education in Islam cannot be separated from the study of Islam in general. To complete the understanding of Islamic education, here are some characteristics of Islamic education: (Sholihah, A. M., & Maulida, 2020)

1. Islamic education is an integral part of Islamic teachings, because through Islamic education a person will become a Muslim who is able to implement Islamic teachings.
2. Islamic education aims to produce students who are faithful and devoted to Allah Swt, have noble character and have sufficient knowledge about the origins of the teachings and other aspects of Islam. At the

same time, Islamic education can be used as a means of studying many other scientific fields which aim to strengthen the formation of personality and knowledge.

3. Islamic education not only emphasizes the mastery of cognitive skills but what is more important is the acquisition of affective (attitude) and psychomotor (behavior) aspects. The results of Islamic education, students' daily attitudes and behavior (personality) are in accordance with Islamic teachings.
4. All Islamic teachings, including Islamic education, are based on two main sources of Islamic teachings, namely the Al-Qur'an and Hadith (dalil naqli). Meanwhile, with the ijihad method (dalil aqli), the ulama develop the principles of Islamic education in detail and in detail in the form of fiqh and other results of ijihad.
5. The principles of Islamic education are contained in the three basic frameworks of Islamic teachings, namely belief, sharia law and ethics. From these three basic principles, various Islamic studies developed, such as kalam science (Islamic theological science, ushuluddin or tawhid science) which is the development of belief; The science of fiqh is a development of sharia; and the science of ethics (Islamic ethics, Islamic ethics, Islamic character education) is the development of morals.
6. The ultimate goal of Islamic education is to form students with noble morals (people with character). This goal is actually the main mission of sending the Prophet.

Thus, moral education (character education) is the spirit of Islamic education.

The Value of Moral Education in Syiir Fatimah

The author does not write the value of moral education in the book implicitly. However, based on the theory and explanation of the substance of the book above, the author can draw the conclusion that the moral education values contained in Syiir Fatimah include:

1. Moral education towards Allah

Moral education towards Allah in this book consists of; First, just ask and pray to Allah. In the text of this book, it is explained that when Sayyidina Ali wanted to propose to Fatimah, he went to the mosque to perform his prayer. Sayyidina Ali begged and prayed to Allah for his wish.

"Maleme Jumat ing masjid lenggah, Sayyidi Ali asholat hajat, sanget nenuwun estu munajat."(Hamid, 1928, p. 8)

Imam Nawawi in his book "Nashaihud Ibad" explains that prayer is worship. We should pray to Allah to become pious believers. Because someone who does not ask and pray to Allah is considered a bastard. (Nawawi, n.d.-b, p. 27) Prayer is a Muslim's weapon and is the essence of worship. By asking Allah and relying on Him for everything, we have tried to have good morals towards Allah.

Second, be qanaah. In the book Kifayatul Atqiya wa Minhajul Ashfiya by Sayid Bakri Al Makiy it is explained that the attitude of Qanaah is to be happy with simplicity and giving. The nature of this qanaah is built from the attitude of asceticism, namely by abandoning everything that is desired and happy, both in terms of clothing, food and shelter. (Makiy, n.d., pp. 18–19) The highest level of this attitude of asceticism is abandoning everything other than Allah only because they seek His pleasure. (Ghazali, 2011, p. 455) Looking at the conception given by Sayid Bakri and Imam Ghazali in their summary of Ihya' shows that this attitude of qanaah and asceticism mutually build each other.

Sayyidatina Fatimah's Qanaah and zuhud attitude is shown by rejecting worldly glitter. Even though Allah has provided a dowry in the form of jewelry from heaven, starting from gold, diamonds, dirhams, Sayyidatina Fatimah refused it and preferred another dowry. He made a

request to be able to intercede for women in the afterlife.

"Punika dunya mboten ketampa, Siti Fatimah boten keduga. Malak Jabrail apamit wangsul ngarsa pangeran kang Maha Luhur. Angaturaken aturi Siti Fatimah ingkang sampun tan nampi. Sedaya dunya kawangsul adna, sedaya boten wonten kantunga.....Apa panuwun sun aturna, Siti Fatimah matur ing Rama, inggih Jeng Rama kula nuwuno dumateng Gusti kang Maha Suci, amung wakeda anyufaati dateng segungipun para setri, benjing kiamat anyufaati.."(Hamid, 1928, p. 13)

After Sayyidatina Fatimah married Ali, she lived in Ali's house and the house was always filled with simplicity. However, this life is always lived with patience. "Bakdane lami, Ali's friend, still lives in a home without sustenance." (Hamid, 1928, p. 15)

The qanaah attitude prioritizes profits in the afterlife compared to worldly ones. Because in the words of the Prophet SAW. It has been explained that the world is a paradise for unbelievers and a prison for believers. The sending of prophets to this world was nothing more than to guide their people to always prioritize the afterlife.(Ghazali, 2011, p. 355)

Sayyid Bakri Al Maki said "*Waqna' bi tarkil musytahi wal fakhir min muth'im wamalabis wa manazila.*" And act qanaah by giving up things you want and like, whether in the form of food, clothing or shelter. Whoever wants the afterlife must abandon something that is magnificent. Because how lucky is someone who can instill qanaah in his heart, receive sufficient sustenance and be happy with His gifts. (Makiy, n.d., pp. 18–19)

In the book *Kifayatul Atqiya*, the life of the Prophet and Fatimah is also told, which shows a qanaah attitude. Once Fatimah only had spiced bread to eat that day, but Rasulullah accepted and took a bite of the bread, because the spiced bread was the

first food she ate after three days of not eating anything. (Makiy, n.d., p. 19)

2. Moral education for parents

Among the manners towards parents are explained in the book *Muraqil Ubudiyah*, a book by Imam Nawawi. In this book it is explained that the manners of a child towards his parents include; listen to his advice, respect him, obey his orders, don't walk in front of him, don't raise your voice above your parents' voice when speaking, fulfill his calls politely and courteously, be humble, don't look at your parents with an angry look, and don't travel except with someone's permission. parents. (Nawawi, n.d.-a, p. 89) In this story in the book of *Syiir Fatimah*, morals towards parents are shown by Sayyidina Ali's attitude of always asking her father-in-law for advice in solving things for which no solution can be found. Namely when Sayyidina Ali was confused about finding the camel owner who gave him the mandate to sell his camel. When the camel was sold, its owner was never found. Finally, Sayyidina Ali asked Rasulullah for advice, and Rasulullah gave the story of what actually happened to Ali.

"He kanjeng gusti Nabi, becik sun suwun nabi sinelir. He kanjeng Gusti Nabiyallah, Tuan kang muqi amituduhi. Amba'a dateng kang anggadhahi unta, inggih kawula nanggung ing arta."(Hamid, 1928, p. 20)

A similar thing also happened when Ali's armor was sold in the market and bought by Uthman. However, Uthman returned his clothes even though he had paid for them. In this case, Ali asked the Prophet for advice again to provide a solution/way out.

"Sayyid Ali nyalah penampi, wong wes duiti den gowo bali. Siti Fatimah den nafaqahi, becik amatur ing Kanjeng Nabi. Inggal-inggal lan kune susuwun dene aserah arep tukaran. He Kanjeng

Gusti Nabi Muhammad, kawula nuwun dawuh mu'tamad."

Finally, Rasulullah gave advice to accept the money that Uthman gave, because he also had good intentions, and the clothes remained Ali's property.

3. Moral education towards others

The commendable attitudes towards others contained in Fatimah's poetry include: being generous. Generosity is an attitude of prioritizing other people before oneself, giving away one's wealth even though one is actually in need. Among the virtues of this generous attitude is that the sins of the perpetrator will be forgiven. Meanwhile, the opposite of being generous is stinginess, namely an attitude of too much love for wealth. (Ghazali, 2011, pp. 368–369)

In Syiir Fatimah, Sayyidina Ali shows an attitude of generosity after returning from work from Syria. After returning from work, he gets wages to take home. However, on his way home, he met several people in need, including the poor and a hungry pregnant woman with her child. Seeing this, Sayyidina Ali felt sorry for him and finally gave them his wages for the day. Even though Sayyidina Ali has responsibilities towards her family, Sayyidatina Fatimah.

Apart from being generous, Sayyidina Ali's story here also teaches honesty/as shidqu. This honest attitude is used in six meanings, namely honest in speaking, intending, wanting, acting, carrying out intentions, and being honest in realizing the foundations of religion. An honest attitude will bring a person to goodness, and goodness will take him to heaven. If an honest attitude has been embedded in a person's soul, then he will be recorded as an honest person in the sight of Allah. (Ghazali, 2011, p. 510)

This honest attitude in Syiir Fatimah is shown in Sayyidina Ali's behavior when guarding a camel belonging to someone who was on Hajj. He sold camels at the

price mandated by his master, no less and no more.

"Pinten regane unta puniku, sahabat Ali lega kang manah dene untane ana kang ngarah. Lajeng anjawab sarta ngregani sepuluh ewu dirham ki jeni. Tan kenging kirang tan kenging luwih lan angsal tampu bayar sepalih. Kiyai haji ing welingpun, amanate wente pangacuhpun." (Hamid, 1928, p. 19)

Then the next moral towards others is to forgive other people's mistakes. When there was a misunderstanding in the agreement to buy and sell Ali's armor, both of them apologized to each other.

"Sayyidi Ali nuli sareng miharso, dawuhe nabi lillahi taala. Maring Utsman lajeng kadugo, nuli nekani jaluk sepuro." (Hamid, 1928, p. 22)

The Relevance of Moral Education Values in Syiir Fatimah with PAI Learning Materials

The values of moral education in the form of praying to Allah, asceticism and qanaah as well as being generous and honest have relevance to PAI learning material at elementary school level. This is in accordance with the teaching materials available in the odd semester of the 2023/2024 academic year. A generous and honest attitude is relevant to class 2 material at the elementary school level. The material contained in the Independent Curriculum teaching materials discusses commendable behavior, including love for others, empathy, speaking softly, and being honest.

Apart from being appropriate to the material in class 3, this generous attitude is also relevant to use in class 5 material regarding the main message of Al Maun's letter and the wisdom of sharing. One of the main messages of Al Maun's letter is that you should love the poor, one way is by providing food. Then in the part of the wisdom of sharing with others, whether someone who gives alms, donates or gives gifts will always have their sustenance multiplied, the stinginess of their soul will be erased, they will ward off disaster, and they will be able to help the weak.

Meanwhile, this attitude of asceticism and qanaah is relevant to class 3 PAI learning material,

namely in the Asmaul Husna Al Wahab material section. Allah has the name Al Wahab, which means Allah is the Giver, the attitude of someone who believes that Allah is the Giver is to always be grateful to Him and present a qanaah attitude in receiving sustenance.

The moral education value of always praying and asking Allah is relevant to class 3 material in the Asmaul Husna Al Ahad section, namely Allah Almighty. By recognizing that Allah is Almighty, He is the only one who has the right to be worshipped. Allah is Almighty and has no partners, ask for help and protection only from Allah.

Conclusions

The values of moral education contained in Syiir Fatimah include the value of moral education towards Allah, moral education towards parents, and the value of moral education towards others. If described, these values are in the form of always praying and asking Allah, being qanaah and ascetic, always listening to the advice and suggestions of parents, being generous and honest. The moral education values in Syiir Fatimah are relevant to PAI learning material at the elementary school level, including material on Asmaul Husna Al Ahad and Al Wahab, explanation of the main contents of Surah Al Maun, sharing wisdom, and material on commendable behavior.

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