

The Concept of Character Education by Syekh Nawawi Al-Bantani in His Works and Its Relevance to The Profile of *Rahmatan Lil Alamin* Students

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Abstract: This study aims to analyze Sheikh Nawawi al-Bantani's concept of character education in the books *Maraqil Ubudiyah* and *Nashoihul Ibad*, explore the values of character education contained therein, and analyze and evaluate its relevance to the *Rahmatan Lil Alamin* Student Profile. This study uses a library research method with primary data from the book *Syarah Maraqil Ubudiyah ala Matni Bidayatul Hidayah*, the book *Nashoihul Ibad syarah ala al-Munabbihat ala Isti'dadi li Yaum al-Ma'ad*, the *Rahmatan Lil Alamin* Student Profile, and supported by relevant related literature. The data analysis technique uses content analysis and interpretation to understand, examine, and analyze the thoughts of Sheikh Nawawi al-Bantani and their relevance to the *Rahmatan Lil Alamin* Student Profile. The results of the study concluded that: first, Sheikh Nawawi's concept of character education in his work can be grouped into three categories, namely: 1) moral education towards Allah, which includes morals in performing prayers, fasting, reciting *zikir*, praying, and morals in repentance. 2) Moral education towards oneself, which includes the command to take care of all parts of the body, soul, heart, and religion, as well as the importance of applying humility and simplicity. 3) Moral education towards others is divided into five parts, namely a) moral education as a scholar or teacher, b) moral education towards teachers, c) moral education towards parents, d) moral education towards friends and companions, and e) moral education towards all people by showing compassion to others, spreading greetings, giving alms, and visiting the sick. Second, Sheikh Nawawi's concept of character education is relevant to the *Rahmatan Lil Alamin* Student Profile based on its dimensions, elements, sub-elements, *Rahmatan Lil Alamin* values, and sub-values. However, there are several values from Sheikh Nawawi al-Bantani's concept of character education that need further adjustment and exploration to be more relevant to the values of character education in the *Rahmatan Lil Alamin* Student Profile.

Keywords: Character Education, Sheikh Nawawi al-Bantani, *Maraqil Ubudiyah*, *Nashoihul Ibad*, *Rahmatan Lil Alamin* Student Profile.

Introduction

Character education has become a major focus in the Indonesian education system, especially in efforts to address increasingly complex moral and social challenges. This concept became even more important after character education was incorporated into the national curriculum, (Gunawan 2017) with the goal of shaping a generation that is not only intelligent but also of noble character. (Tsauri 2015) One important idea regarding character education comes from the classical scholar Syekh Nawawi al-Bantani, whose

works, such as *Maraqil Ubudiyah* and *Nashoihul Ibad*, provide in-depth guidance on ethics in the context of education.

Character education is an integral part of the holistic development of individuals. Generally, character education focuses on the development of moral and social aspects of students, which are important for shaping good behavior in everyday life. Syekh Nawawi al-Bantani, as one of the great scholars, made significant contributions in this area. In his works, particularly *Maraqil Ubudiyah* and *Nashoihul Ibad*, he taught character values that were not only relevant in his time but can also be applied

in the modern era. Although Syekh Nawawi al-Bantani's teachings have contributed much to the world of education, there is a significant gap in understanding and applying the values he taught in the modern context. (Al-Bantani 2010)

Education in Indonesia faces major challenges related to the growing moral crisis, especially among the younger generation. Several factors influencing this phenomenon include the impact of social media, globalization, and rapid social change. (Mahmudah et al. 2021) (Nuraeni et al. 2023) Therefore, there is an urgent need to adapt these character values to the challenges of the times. In this regard, the relevance of his teachings to contemporary character education, particularly in the context of the Rahmatan Lil Alamin Student Profile (P2RA), needs to be explored further. P2RA, promoted by the Indonesian government, aims to shape students who have strong character, noble morals, and can contribute positively to the nation and the world. While there is a similarity between the goals of character education taught by Syekh Nawawi and the objectives of P2RA, it is important to analyze how these values are applied in the context of modern education. (Pusmendik 2022)

This study aims to fill the existing knowledge gap by analyzing the concept of character education in the works of Syekh Nawawi al-Bantani and linking it with the values of P2RA. The method used is library research, examining *Maraqil Ubudiyah* and *Nashoihul Ibad* as well as the relevance of these character education concepts with the dimensions of P2RA, which include values such as faith, piety to God, noble morals, and relevant social values. One aspect that will be analyzed in this study is how Syekh Nawawi's teachings on ethics toward God, oneself, and others, and how these values are relevant to the character traits sought in P2RA. In *Maraqil Ubudiyah*, for example, Syekh Nawawi emphasizes the importance of maintaining good character in worship, such as in prayer, fasting, and dhikr, as well as in relationships with others, such as respecting teachers, parents, and fellow human beings. These values have great potential for implementation in Indonesia's character education system. Thus, the goal of this research is to contribute to the development of Islam-based character education that is more relevant and

applicable. This study not only aims to enrich the academic understanding of Islamic character education but also to provide recommendations that can be applied in the context of Indonesian education. By the end of this research, it is hoped that the results can be used as a reference for educators and educational institutions in shaping a better national character.

Materials and Methods

This study uses a qualitative research method that focuses on literature research. The approach used in this study is Islamic education science that focuses on character education science and hermeneutics. The primary sources in this study are the book *Maraqil Ubudiyah* syarah ala Bidayatul Hidayah, the book *Nashoihul Ibad* syarah ala Isti'dadi li Yaumul Ma'ad, and the book *Guidelines for Strengthening the Profile of Pancasila Students and the Profile of Rahatan lil Alamin Students*. The data collection technique in this study is documentation of literature from primary and secondary sources relevant to the study. The data analysis technique in this study is content analysis and comparative analysis to review the relevance between Sheikh Nawawi al-Bantani's character education concept and P2RA.

Results and Discussion

Biography of Sheikh Nawawi Al-Bantani

Sheikh Nawawi al-Bantani is one of many scholars from Indonesia. He is a scholar who has written many works in various fields of knowledge, including fiqh, tauhid, tasawuf, tafsir, and hadith. He has written approximately 115 books (Arwansyah and Shah 2015, 81). His popularity extends beyond Indonesia to the international community who study his works (Nadhiran 2021, 76). His popularity gave rise to various nicknames for him, namely "doctor of divinity," which was given by Snouck Hurgronje (Arwansyah and Shah 2015, 77), al-Imam wa al-Fahm al-Mudaqqiq (a figure and expert with deep understanding), and

others. However, among these nicknames, the most popular one for him is Sayyid 'Ulama al-Hijaz (Siregar 2003, 4). Meanwhile, Indonesian scholars refer to him as “Father of Indonesian Classical Islamic Books” (Ahmad 2016, 143).

Sheikh Nawawi's real name was Muhammad, and his father's name was Umar bin Arabi (Natsir and Fahrudin 2023, 25). In another reference, Hidayat quotes from Nata that Sheikh Nawawi's full name was Abu Abdul Mu'thi Muhammad Nawawi bin Umar. (Hidayat and Fasa 2019, 299) The names al-Bantani and al-Jawi are famous because they refer to his place of birth, namely Banten, which is located on the island of Java. He was born in the village of Tanara in 1813/1815 AD (Nata 2019, 290). He died at the age of 84, on 25 Shawwal 1314 AH/1897 AD (Suwarjin 2017, 190).

According to Nor Huda, since the 16th century, Mecca and Medina began to play an important role in the process of transmitting knowledge to Islamic intellectuals who wanted to seek knowledge. Although in terms of quantity, formal and non-formal religious educational institutions and organizations were far fewer than in cities outside the Hijaz, such as Baghdad and Cairo, the weight and driving force provided by these two holy cities was enormous. (Huda 2016, 182–83) In Mecca and Medina, Sheikh Nawawi studied and deepened his knowledge in various fields, namely Kalam, Arabic Language and Literature, Balaghoh, Hadith, Tafsir, Ushul Fikih and Fikin, Ushuluddin, and Mantiq. (Siregar 2007, 102) After deepening his knowledge in these fields, he returned to Indonesia.

In Indonesia, Sheikh Nawawi saw, felt, and discovered that the social conditions he was experiencing were no longer conducive to continuing his studies. This was due to coercion from the colonial authorities at that time to cooperate. In this state of discomfort and reluctance, he returned to Hijaz. It was at this moment that his international journey in seeking knowledge began. Together with other friends who were also from Java, he began attending the assemblies of scholars in Haramain to pursue his studies. Not satisfied with Hijaz, his journey to pursue knowledge continued to Egypt and Sham at that time. After wandering around Egypt and Sham, he finally

returned to Hijaz and settled there. (Hidayat 2019, 200)

According to Azyumardi Azra, the reason why Sheikh Nawawi was comfortable studying in Mecca and Medina, and even teaching and settling there, was due to the formation of a network of scholars between the Middle East and the archipelago. (Huda 2016, 183) The basis for the formation of this network of scholars was the establishment of good relations between the kingdoms of the Middle East since the 14th century. This factor also led to a dramatic increase in the number of people traveling to perform the hajj and study in the two holy cities. Another reason was the security guaranteed by the Ottoman Turks in overseeing the smooth running of the Hajj pilgrimage and the prosperity of learning in Mecca and Medina (Azra 2013). These reasons further strengthened Sheikh Nawawi's decision to settle in Mecca. The peak was when Sheikh Nawawi began to settle in Mecca to teach, the number of students seeking knowledge in Mecca and Medina from the archipelago increased. These students from the archipelago began to study and learn from him. During his career teaching in Mecca, Sheikh Nawawi is believed to have been a teacher to various foreign students, both Arab and non-Arab. One of the students who studied under him was Sheikh Abdullah Sattar al-Dihlawi (d. 1936), an alumnus of Madrasah al-Shalautiyah who was an Indian national. In addition to Sheikh Abdullah Sattar, many of Sheikh Nawawi's students had a good reputation as Islamic intellectuals. and became teachers in Mecca or their respective hometowns. (Ali and Amin 2023, 3–4)

Sheikh Nawawi's thinking was very diverse, because his knowledge was not limited to one field of study. This is evident from the various books he has written, both those that are commentaries or explanations of other books and those that are his own original works. Various sources explain that there are four factors that influenced Sheikh Nawawi's educational thinking. First, his strong religious education background since childhood. Second, the role of his teachers, namely Sheikh Sayyid Akhmad Khatib and Sheikh Sayyid Ahmad Dimiyati. Third, the Shafi'i school of thought and the Qadariyah order that he adhered to. Fourth, the development of Sheikh Nawawi's thinking when he

was involved in education and social activities (Asrowi 2022, 141). In terms of education, Sheikh Nawawi stated that education was developed based on the meanings of the words tarbiyah, taklim, and takdib (Siregar 2023a, 17).

Sheikh Nawawi argued that the purpose of education is mardhatillah (to gain Allah's pleasure) and to attain the afterlife, eradicate ignorance, advance Islam, and preserve Islam based on the principles of knowledge out of gratitude for being given reason by Allah. This gratitude encompasses the scientific (cognitive) realm, the emotional (affective) realm, and the spiritual realm, namely using the knowledge that has been obtained in accordance with Allah's commands (Asrowi 2022, 138).

In the book *Tanqihul Qaul al-Hadith* (تنقيح القول) (الحديث في شرح لباب الحديث) written by Sheikh Nawawi himself, when discussing education, namely knowledge and scholars, he based his argument on the words of Allah in Surah Ali Imran verse 18:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِأَقْسَطِ مَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ١٨

Meaning: "Allah declares that there is no god but Him, (Allah) who upholds justice. (Likewise) the angels and those who have knowledge. There is no god but Him, the Almighty and Wise."

Based on this verse, Sheikh Nawawi said that knowledgeable people are noble people. Scholars are people who stand tall with honesty and justice, and people who have credibility in religious knowledge are people who have a respectable position. (Al-Bantani n.d., 7) It can be concluded that Sheikh Nawawi greatly valued the importance of knowledge and highly respected knowledgeable people based on the verses of the Qur'an, which formed the basis of his thinking and the reason for his enthusiasm in seeking and spreading knowledge.

The Concept of Character Education by Sheikh Nawawi Al-Bantani

According to Soedjadi, a concept is an abstract idea or notion used to categorize or classify a term or series of words (Soedjadi 2000, 14). Slavin defines a concept as a theoretical idea that is generalized based on specific examples or experiences (Slavin 2011). Based on the definitions explained by these researchers, it can be concluded that the concept of

character education is a theoretical idea about the values of character education that must be taught and applied to students. The contextualization of character education here is based on the ideas written and explained by Sheikh Nawawi al-Bantani in his works, which will be studied by the researcher, namely in the books *Maraqil Ubudiyah* and *Nashaihu Ibad* as the main sources of research.

The book *Maraqil Ubudiyah*, as explained earlier, is a book by Sheikh Nawawi al-Bantani which is an interpretation of the book *Bidayatul Hidayah* by Imam Ghazali. This book contains character education which begins with an emphasis that every human being must obey all the commands of Allah SWT and avoid all His prohibitions. By possessing this character, we also apply good character to ourselves, and the next discussion is about the character of the relationship between teacher and student.

Meanwhile, the book *Nashaihu Ibad* is a commentary (explanation) on the book *al-Munbihat 'ala al-Isti'dad li Yaum al-Mi'ad* written by Sheikh Syihabuddin Ahmad bin Hajar al-Asqalani. In general, this book is about the theme of Sufi moral education, namely education to improve morals more deeply with the aim of getting closer to Allah. According to Sheikh Ma'ruf al-Karkhi, as quoted by Jamaludin and Zulkifli, Sufism is: (Jamaludin and Zulkifli 2018, 19)

التصوف الأخذ بالحقائق والياس في أيدي الخلائق

Meaning: "Sufism is taking the essence and leaving what is in the hands of creatures."

Meanwhile, according to Sheikh Abu Bakar al-Kattani, as quoted by Imam Ghazali in the book *Ihya Ulumuddin*: (Al-Ghazali 1982)

التصوف خلق فمن زاد عليك بالخلق زاد عليك بالتصوف فالعباد اجابت نفوسهم إلى الأعمال لأنهم يسلكون بنور الإسلام والزهاد اجابت نفوسهم إلى بعض الأخلاق لكونهم سلكوا بنور الإيمان

Meaning: "Sufism is morality, so anyone who teaches you morality is giving you the tools for Sufism. Therefore, servants whose souls receive the command to do good deeds are actually traveling with the guidance of Islam. As for ascetics whose souls receive the command to practice certain moral traits, they have begun a journey guided by their faith."

Before discussing the character education that must be applied and possessed by every human being, Sheikh Nawawi mentions in his book that

before beginning their studies, every human being is expected to renew their intention in seeking knowledge. According to Sheikh Nawawi, the intention that must be possessed and become a guideline in seeking knowledge is: (Al-Bantani n.d., 3)

بأن تتوي بتحصيله إزالة الجهل عن نفسك وعن سائر الجهال، وإحياء الدين، وإبقاء الإسلام بالعلم، والدار الآخرة، ورضا الله تعالى

Meaning: *“A person should seek knowledge to eliminate their own ignorance and the ignorance of others, to revive and preserve Islam based on knowledge, and to attain the hereafter and the pleasure of Allah (the satisfaction of Allah).”*

Regarding morals themselves, Sheikh Nawawi defines them as follows: the behavior of a person who has praiseworthy morals, both in body and heart. Good morals serve as a foundation for restraining various forbidden desires, whether it be love of the world or other forbidden desires, as well as enabling a person to get along well with everyone or to have good morals when alone. (Al-Bantani n.d., 10) According to Sheikh Nawawi, morality is also a result of morals, which are innate traits that every person possesses and have a positive and negative influence on a person's behavior or morality, or character. To highlight the positive side, moral values play a role in strengthening them based on values rooted in faith and Islamic law. (Firdaus and Ali 2022, 32) This aims to produce individuals with noble morals.

Sheikh Nawawi al-Bantani's thoughts on morals in the books *Maraqil Ubudiyah* and *Nashaihlul Ibad* are extensive. These books contain many moral values that can be instilled in students so that they have noble character. The moral education values that have been studied and analyzed by the author from this book are divided into three parts, namely: 1) moral education towards Allah SWT, 2) moral education towards oneself, 3) morals towards others. Therefore, the following is the researcher's explanation of the concept of character education according to Sheikh Nawawi al-Bantani in his work:

1. Education on Morality towards Allah Swt.

The manifestation of morality towards Allah is by showing good words and deeds to Allah Swt. through worship. Worship here refers to acts that are directly related to Allah, such as prayer, fasting, and other acts of worship, as well as all behaviors that represent a relationship with

Allah even though they are not specified acts of worship.

Sheikh Nawawi al-Bantani began writing these two books by writing the basmalah. This is to emphasize that every good deed must be preceded by reciting the basmalah in order to receive blessings in that deed. Sheikh Nawawi mentioned that the basmalah consists of 4 sentences, which have the following meanings:

ففيها إشارة إلى إعانة الله تعالى عباده المسلمين على الشيطان

Meaning: *“The Basmalah sentence contains the meaning of asking for Allah's help so that Muslims can avoid the temptations of Satan.”*

The reason for this writing is also explained by Sheikh Nawawi in the book *Nashaihlul Ibad*, where he says:

وتسن عند ابتداء كل أمور غير محقرات، فإن تركها في أولها أتى بها في أثنائها بقوله: بسم الله في أوله وآخره

Meaning: *“And it is recommended (to say basmalah) when starting any matter that is not blameworthy, then if you forget to say it at the beginning, say it in the middle with the words ‘In the name of Allah at the beginning and at the end.’”*

The basmalah can also be interpreted as a request for help from us as servants to the Giver of Strength so that we may be given the strength to complete the work we are doing. According to Sheikh Nawawi, the basmalah is also a sign that the sins of believers occur in four ways, namely 1) openly, 2) secretly, 3) at night, and 4) during the day. Therefore, Allah gave us the phrase basmalah so that we can recite it as a means of remembrance to ask for His forgiveness.

In the initial discussion, Sheikh Nawawi stated that when humans carry out education, they must learn about the Being who is worshipped, namely Allah SWT. This requirement is so that everyone can know with certainty the names and attributes of the Being, whether they are obligatory, impossible, or permissible, possessed by the Being they worship.

Sheikh Nawawi's requirement in the opening of his book to know Allah SWT as the Being who is worshipped is the basis of faith and so that we can know the Being whom we make our God and our refuge. Because it is impossible for us to fully believe and surrender ourselves as servants to something we do not know. Faith itself is a

strong conviction from within the heart, then declared by the mouth, and then manifested through actions. This process of recognition then gives rise to piety towards His commands and prohibitions, and can also give birth to sincerity towards all the provisions He has given. Regarding this faith, there are four pillars according to the wise, namely: (Al-Bantani n.d., 24)

وَعَنْ بَعْضِ الْحُكَمَاءِ: أَنَّ شَعَائِرَ الْإِيمَانِ أَرْبَعَةٌ: التَّقْوَى، وَالْحَيَاءُ، وَالشُّكْرُ وَالصَّبْرُ

Meaning: "As stated by some scholars, there are four pillars of faith, namely: piety, modesty, gratitude, and patience."

According to Sheikh Nawawi in the book Nashoihul Ibad, these four pillars each have their own meaning. The meaning of piety referred to here is sincerity in terms of obedience, and in terms of sinfulness, it is to be wary of it. As for the meaning of shame, there are two types, namely: 1) nafsany shame, which is created by Allah SWT in the soul of every human being, such as shame for exposing one's private parts or shame for having sex in public. 2) imany shame, which is the shame that is created within a believer to commit sin because of fear of Allah. Furthermore, the meaning of gratitude is to praise Allah by mentioning the goodness that Allah SWT has given. Finally, the meaning of patience is that one should not complain to Allah about the suffering and trials that He has given. (Al-Bantani n.d., 24)

Another moral character that every person must have towards Allah SWT is to cultivate love within themselves for the One who created them. This love must be cultivated so that one does not feel compelled when carrying out His commands. The sign of a servant's love is by performing various kinds of worship or behavior that is sunnah. As a result of this servant's love, it is hoped that Allah will also love him, which is that Allah's love is something qodim (something that is old, not something new). The reward for being loved by Allah SWT is protection from all things bad, as well as being included among those whom He loves. (Al-Bantani n.d., 9) In addition, a sign that someone has good character towards Allah SWT is by fulfilling all His commands and avoiding His prohibitions. The

fundamental commands in Islam are found in the pillars of Islam and worship directly to Allah SWT. In this case, the moral education that the researcher found and then described is as follows:

a. Moral Education in Performing Prayers

In the book *Ianah at-Tholibin*, commentary on the book *Fathul Mu'in*, prayer according to sharia is defined as: (Al-Bakri 1995, 35)

قَوْلٌ وَأَفْعَالٌ مَخْصُوصَةٌ، مُفْتَتِحَةٌ بِالْكَبِيرِ مُخْتَمَةٌ بِالسَّلَامِ وَسَمِيَّةٌ بِذَلِكَ لِاسْتِمَالِهَا عَلَى الصَّلَاةِ

Meaning: "Specifically defined words and actions, beginning with the takbiratul ihram and ending with the salam. The name of the prayer is due to the perfection of the meaning of prayer based on this understanding."

According to another interpretation, found in the book *Ianah at-Tholibin* syarah kitab *Fathul Mu'in*, linguistically, prayer means الدعاء, which means supplication.

Prayer is so sacred that Sheikh Nawawi stated that every person who wants to perform prayer must be civilized both outwardly and inwardly. In the book *Maraqil Ubudiyah*, Sheikh Nawawi wrote that outward civility is: (Al-Bantani n.d., 44)

أى المطلوبات فيها (فاذا فرغت من طهارة الحدث) أى الاصغر والاكبر (و) من (طهارة الخبث) لك بفتحيتين أى النجس الذى لا يعفى عنه (فى البدن) حتى داخل الفم والانف والعين والاذن (والثياب) وغيرها من كل محمول ملاق له (والمكان) الذى يصلى فيه (ومن ستر العورة من السرة الى الركبة) كما هي للرجل حرا كان أو عبدا

Meaning: "That is, the things required in prayer (when you have finished purifying yourself from impurity), namely from minor and major impurities (and) from (purifying yourself from filth) [the word الخبث with two fathahs] namely purifying oneself from impurities that are not forgiven if they are found (on the body) up to the inside of the mouth, nose, eyes, and ears (and on clothes) and other objects used when performing prayer (and places) namely places used for performing prayer. (And it is required to cover the aurat, namely from the navel to the knees) covering the aurat is obligatory for free men or slaves."

Based on Sheikh Nawawi's explanation in his commentary, he states that every person who wants to perform prayer must pay attention to the apparent purity of

themselves, namely physical purity. Physical purity is not only what is visible to the eye, but the hollow parts of the body must also be considered, namely the purity of the mouth, nose, eyes, and ears. Therefore, in order to ensure the purity possessed by each individual, the procedure for performing wudu must be perfect, both in terms of the pillars and sunnah of wudu. Meanwhile, inner etiquette is the obligation to be solemn when performing prayer, namely purity from worldly thoughts. (Al-Bantani n.d., 45–46)

b. Moral Education in Performing Fasting

Sheikh Nawawi al-Bantani, in his book *Maraqil Ubudiyah*, describes fasting as follows:

وهو لجام المتقين ورياض الأبرار والمقربين

Meaning: *"Fasting is a means of restraining the pious and training the souls of those who obey Allah and are close to Him."*

Meanwhile, according to its meaning, Ramli quotes from the book *al-Fiqh al-Manhaji 'ala Mazhab al-Imam asy-Syafi'i* that in terms of sharia, fasting is: (Wahid 2010, 3)

فَهُوَ الْإِمْسَاكُ عَنِ الْمُفْطَرَاتِ مِنْ طُلُوعِ الْفَجْرِ إِلَى غُرُوبِ الشَّمْسِ مَعَ النَّيَّةِ

Meaning: *"Fasting is refraining from things that invalidate fasting from dawn until sunset with the intention of fasting."*

Sheikh Nawawi reminds us that fasting is not only about refraining from hunger, thirst, and sexual intercourse between husband and wife (Al-Bantani n.d., 59). However, the purpose and wisdom of fasting are greater than what is felt by those who perform it. The purpose of fasting itself is to weaken the desire and strength to commit sin. The goal is for each individual to be trained and strengthened in their devotion to Allah SWT. (Al-Bantani n.d., 60)

The fast performed by each person must be perfect, which means not only refraining from hunger and thirst. However, fasting also requires refraining from and guarding the limbs from things that are prohibited and even things that are disliked by Allah SWT. This fast is a special fast and is performed by pious people. This special and perfect fast can be performed by paying attention to five

things, namely: 1) guarding the eyes, 2) guarding the tongue, 3) guarding the ears, 4) breaking the fast with halal food, and 5) not overeating when breaking the fast. (Al-Bantani n.d., 59–61)

c. Moral Education in Remembering Allah SWT.

Zikr is worship performed with the heart and tongue. Zikr can be interpreted as a means of remembering Allah with the tongue or in the mind and heart. When performing zikr, a person must remember His essence, attributes, and deeds, then surrender their life and death to Him. (Udin 2021, 17–18) Sheikh Nawawi mentions that zikr is a fortress for oneself, namely a fortress or fence for believers from the temptations of Satan. In particular, Sheikh Nawawi mentions that the zikr phrase *la haula wala quwwata illa billah* can cause Satan to shrink, hide, and beg when he hears it. (Al-Bantani n.d., 15)

d. Moral Education in Repenting to Allah SWT.

Repentance is urgent and cannot be delayed. Sheikh Nawawi, in his book *Nashoihul Ibad*, quotes a saying from Imam Hatim al-Asham, namely: (Al-Bantani n.d., 38)

وعن حاتم الأصم رحمه الله أنه قال: العجلة من الشيطان الأفي خمس مواضع فأنها من سنن رسول الله صلى الله عليه وسلم إطعام الضيف إذا نزل وتجهيز الميت إدامات وتزويج البنت إذا بلغت وقضاء الدين إذا وجب والتوبة من الذنب إذا فرط

Meaning: *"As narrated from Hatim al-Asham, he said, 'Haste comes from Satan, except in five cases, because haste in these matters is part of the Sunnah of the Prophet Muhammad, namely: Feeding guests if they stay overnight. Taking care of the deceased. Marrying off a daughter when she reaches puberty. Paying debts when they are due. And repenting from sins if one has committed them.'"*

From the above narration, it can be understood that repentance is an act that is permissible, or even recommended to be done hastily, which means that it should be done immediately if a person has committed a mistake. Sheikh Nawawi al-Bantani explains that the word *faratho* (فرط) uses the wazan *qatala* (قَتَلَ). Therefore, the word *faratho* not only means that something has already been

done, but also means a previous action. (Al-Bantani n.d., 38)

2. Moral Education for Oneself

Islam is a religion that pays attention to its followers. Allah SWT commands humans to take care of themselves first before taking care of their families and relatives. The effort to take care of oneself here is by strengthening obedience to Allah SWT within oneself and taking care of all members of the body. The indicator that determines whether a person can obey Allah and avoid all His prohibitions is by strengthening the attitude of piety within ourselves. Piety itself, according to Imam Ibn Kathir, is: (Al-Munjid 2009, 8)

التقوى: اسم جامع لفعل الطاعات وترك المنكرات

Meaning: *"Taqwa is a term that encompasses all obedience and avoidance of all wrongdoing."*

Regarding the importance of obedience, Imam Ghazali, in his book Syarah Maraqlil Ubudiyah ala Matni Bidayatul Hidayah, states that religion consists of two parts. The first part is to avoid what is prohibited. The second part is fulfilling all forms of obedience. And refraining from what is forbidden is more difficult to do. (Al-Bantani n.d., 61)

Sheikh Nawawi explains Imam Ghazali's statement as follows: (Al-Bantani n.d., 61)

أي أثقل وأصعب من فعل الطاعات، ولذلك كان أكثر ثواباً منه

This means: *"It is more difficult and harder for humans to abandon what is forbidden than to obey, therefore (abandoning what is forbidden) will earn more rewards."*

The reason Sheikh Nawawi stated this is because obedience can be done by everyone, while abandoning everything that is forbidden and guarding one's desires cannot be done except by righteous people. More specifically, according to Sheikh Nawawi, righteous people are those whose status has been elevated due to their deep understanding of the signs of Allah's power, and because their souls have been purified through the process of riyadhoh in order to become wiser. (Al-Bantani n.d., 61)

One of the factors that can be said to make a person obedient is if they do not take minor sins lightly. In the book Nashoihul Ibad, one of the athar regarding this matter is mentioned, namely: (Al-Bantani n.d., 5)

(عن بعض الحكماء) أي الأولياء (لا تحقروا الذنوب الصغار) أي لا تعدوها صغراً (فإنها تتشعب منها الذنوب الكبار) وأيضاً ربما يكون غضب الله تعالى في تلك الصغار

Meaning: *"(And from some of the wise) namely the guardians of Allah (do not underestimate minor sins) namely do not consider them as minor sins (because indeed minor sins will branch out into major sins) and sometimes the wrath of Allah Ta'ala is upon those minor sins."*

In the above quotation, it is clear that the wise men, described by Sheikh Nawawi in his commentary as the guardians of Allah, say that it is forbidden to take minor sins lightly. It is mentioned that minor sins will lead to major sins, and that minor sins do not escape the wrath of Allah. When a person has reached a level of strong obedience to Allah, he will naturally become close to Allah and distant from people. This is in line with maqalah 22 quoted in the book Nashoihul Ibad. However, according to Sheikh Nawawi, the meaning of this maqalah is: (Al-Bantani n.d., 7)

أَي مَن اسْتَأْنَسَ بِاسْتِغْثَالِ طَاعَةِ اللَّهِ تَعَالَى صَارَ مُسْتَوْجِبًا عَنِ النَّاسِ

Meaning: *"The meaning is that whoever is happy to occupy himself with Allah will be estranged from people."*

Based on Sheikh Nawawi's explanation, it can be concluded that if a servant is busy obeying Allah and always avoids the prohibitions that have been set, he will become close to Allah. On the other hand, he will also feel isolated from people because he prefers to occupy himself and his time with Allah.

Sheikh Nawawi al-Bantani divides the evil desires that are ready to target humans, namely: (Al-Bantani n.d., 61)

وجنود النفس عشرة: الحرص، والشهوة، والشح، والرغبة والريغ والقسوة، وسوء الخلق، والأمل، والطمع، والكسل

Meaning: *"There are 10 types of lustful desires: 1) greed, 2) lust, 3) stinginess, 4) desire, 5) corruption, 6) cruelty, 7) bad character, 8) wishful thinking, 9) ambition, 10) laziness."*

In the division of evil desires mentioned by Sheikh Nawawi al-Bantani above, there are parts that are indeed basic human nature, such as lust, desire, and ambition. These natural traits are basically permitted by Allah SWT to be possessed, as stated in His words in Surah Ali Imran verse 14.

It is written in the book *Maraqil Ubudiyah* that the limbs possessed by humans are a blessing given by Allah SWT. Therefore, it is an act of disobedience to Allah if we use these limbs to do things that are forbidden by Allah SWT, as well as a denial and betrayal of the trust that Allah has given us. (Al-Bantani n.d., 61–62)

It is obligatory for everyone to protect their body parts from doing anything that is forbidden by Allah. This is because each body part is analogous to our subjects, so everyone is required to supervise and protect them, especially from committing sins. On the Day of Judgment, these body parts will also become witnesses and reveal all the shame that was covered by the tongue during life in this world. (Al-Bantani n.d., 61) According to Sheikh Nawawi, the body parts that we must guard as representatives of our morals consist of 7 parts, namely: 1) guarding the eyes, 2) guarding the ears, 3) guarding the tongue, 4) guarding the stomach from haram food, 5) guarding the genitals, 6) guarding the hands, and 7) guarding the feet. (Al-Bantani n.d., 62–73) In addition, according to Sheikh Nawawi, each individual is also obliged to guard things outside the body and instill good character in themselves as a sign of morality towards themselves, namely: 1) religion, (Al-Bantani n.d., 73) 2) the heart and instilling humility, (Al-Bantani n.d., 75) 3) guarding the soul, (Al-Bantani n.d., 54) and 4) having a sense of shame. (Al-Bantani n.d., 23)

3. Moral Education for Humans

At the beginning of the book *Nashoihul Ibad*, there is a qudsi hadith that explains how to establish relationships with other people, namely: (Al-Bantani n.d., 3)

يا عِبَادِي اِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوْا... الخ

In this hadith qudsi, it is explained that Allah forbids unjust acts against Himself, so Allah also forbids such unjust acts from being committed by humans. Upon further examination, the reason Sheikh Nawawi included this hadith at the beginning of his book is because maintaining relationships with fellow humans is very important. So it is not only the relationship with Allah SWT that must be maintained, but

relationships with fellow human beings must also be maintained.

Before starting relationships with other creatures, even to the point of making them friends in life, Imam Ghazali and Sheikh Nawawi explain that every human being must first establish a relationship with Allah and make Him their first friend. As stated in the book *Maraqil Ubudiyah*, Allah is a friend who will always accompany us wherever we are and will never part, even in life and death. (Al-Bantani n.d., 86) There are 14 morals in associating with Allah in order to become His friend, namely: 1) Humbling oneself before Him, 2) Having aspirations and relying on Allah, 3) Not talking about things that are not beneficial to religion, 4) Calming the body from futile matters in order to be solemn and concentrate on Allah, 5) Being quick to obey His commands, 6) Staying away from all prohibitions, namely from what is haram and makruh, 7) Not arguing against destiny, 8) Always remembering Allah with the tongue and heart, 9) Always thinking about the blessings and greatness of Allah, 10) Prioritizing truth over falsehood, 11) Not relying on or hoping for creatures, 12) Being humble with your heart to Allah, 13) Feeling ashamed of your shortcomings when worshipping Allah, 14) Entrusting all your efforts to Allah. (Al-Bantani n.d., 87)

After explaining good morals and how they should be applied to Allah SWT, the researcher will then describe and explain the morals that should be applied to fellow human beings. In this discussion, the researcher divides moral education for humans into 5 categories, namely:

a. Moral Education as a Scholar/Teacher

Moral character as a scholar or teacher in the book *Maraqil Ubudiyah* is mentioned to consist of eighteen points, namely: 1) Being ready to take care of all students who come to him, both to teach and answer all their questions, and being patient in doing so, 2) Being polite and gentle in every activity and matter, 3) Sitting with dignity and calmness, and not to disparage colleagues or lower one's gaze, 4) Not being arrogant except towards people who commit blatant injustice, 5)

Always being humble in various places, including in gatherings and assemblies, 6) Avoiding jokes and banter. 7) Be compassionate in teaching, 8) Be gentle and patient with ignorant students. In this case, Sheikh Nawawi explains that ignorant students are those who cannot ask questions and claim to understand (the lesson), even though they do not. Therefore, you should treat them well, both in your words and actions. 9) Educate slow learners as best as possible. 10) Do not get angry or sarcastic towards slow learners. 11) Do not feel ashamed or arrogant to say "I don't know" when faced with a problem that you do not know the answer to. 12) Pay full attention when answering questions from students. 13) Accept arguments if they are wrong, even if they come from someone who is considered an enemy, because it is your duty to follow the truth. 14) It is obligatory to return to the truth if you make a mistake, even if the truth comes from someone who is lower than you in status. 15) Prohibiting students from studying knowledge that is harmful to their religion, namely magic, astrology, and fortune-telling. 16) Preventing and prohibiting students from seeking knowledge that is beneficial other than from Allah SWT. 17) Preventing students from preoccupying themselves with studying knowledge that is fardu kifayah before completing knowledge that is fardu 'ain. 18) Treating oneself first, namely purifying the heart and doing good deeds before commanding others to do good and forbidding them from doing evil. (Al-Bantani n.d., 88)

b. Moral Education towards Teachers

There are thirteen types of moral behavior towards teachers in the book *Maraqil Ubudiyah*, namely: 1) Respecting and greeting them when meeting them, and asking permission when entering their place. 2) When in front of teachers, one should speak sparingly. 3) One should not speak when not asked a question. 4) Not asking questions before asking permission from the teacher. 5) Not refuting the teacher's words with the

opinions of others. 6) Not showing the teacher that one has a different opinion, and not considering oneself to be more knowledgeable than the teacher, because this can damage one's manners towards the teacher and reduce one's blessings. 7) One should not ask questions or consult with friends and smile while in the teacher's assembly or when the teacher is explaining. 8) One should not look left and right while in front of the teacher, but should sit politely and not play around while the teacher is speaking. 9) They should not ask their teacher many questions when they are tired, restless, bored, or anxious. 10) When the teacher stands up, the student should also stand up to show respect, and should not hold onto the teacher's clothes when he stands up. 11) They should not follow the teacher with questions when he has risen from his seat. 12) Students should not ask questions when the teacher is on the road, but should wait until they arrive at the teacher's residence or seat. 13) Students should not think badly of their teacher when the teacher does something that appears to be against the Sharia according to them, because the teacher knows more about the secrets. If such a situation arises, the student should remember this to be cautious, as in the story of Prophet Moses and Prophet Khidir. Additionally, according to a narration cited by Sheikh Nawawi about Ibn Arabi:

أن ابن عربي كان يصلي فرآه تلامذته يحرك رجله مرارا في الصلاة، وسأله بعدها: لم حركتها؟ فقال: إن الفخر الرازي احتضر فاحتاطت به الشياطين لتسليه الإيمان فطردتهم عنه برجلي فمانيا على الإيمان

Meaning: "When Ibn Arabi was praying, his student saw him moving his feet several times during the prayer. After finishing the prayer, his student asked him about this: why did you move your feet? (because moving more than three times without an urgent reason will invalidate the prayer). Then Ibn Arabi replied: "Indeed, Imam Fakhrurrozi was on his deathbed, and the devils came to surround him to strip him of his faith. So I drove them away with my feet, and he passed away in a state of faith." (Al-Bantani n.d., 88–89)

c. Moral Education Towards Parents

Sheikh Nawawi, in his book *Maraqil Ubudiyah*, states that the morals that children must apply to their parents are specific to Muslims. There are twelve morals that every child must possess, namely: 1) They should listen to their parents' words, even if they are insults, without responding to them. 2) They should stand when their parents stand as a sign of respect and to maintain their dignity, even if their parents are of lower status than them. 3) They should obey their parents' words. In this regard, Sheikh Nawawi emphasizes the following:

ولو فيما يضره إذا لم يكن الأمر في معاصي الله تعالى

Meaning: *“Even in matters that could endanger himself, (with the proviso) that the command is not to disobey Allah.”*

4) He should not walk in front of his parents in order to show respect, but if he has an urgent situation, then it is okay. 5) He should not raise his voice above that of his parents. In addition to Sheikh Nawawi, Imam ar-Romly also emphasized the urgency of this point. 6) He should respond to his parents' calls, and when responding, he should answer gently. 7) Strive hard to seek the pleasure of both parents with good behavior and speech. 8) One should humble oneself before both parents with the wings of humility. According to Sheikh Nawawi, the meaning of the wings of humility according to Imam Ghazali is a metaphor for always being humble and gentle, such as feeding both parents and prioritizing them. 9) Do not bring up the good deeds you have done. Sheikh Nawawi illustrates this with the saying: I have given you something, and I have done this for both of you. 10) Do not look at your parents with anger. Sheikh Nawawi explains this point of view with a quote from the book *al-Qomus*, which is:

وهو نظر الغضبان بمؤخر العين، أو هو النظر عن يمين وشمال
أو هو نظر فيه إعراض

Meaning: *“That is, an angry glance with the corner of the eye (i.e., glaring), or with the eyes looking to the right and left, or with a defiant gaze.”*

11) Do not frown or look sour at either of them. 12) Do not travel except with the permission of both of them. Even Sheikh Nawawi explained that traveling for jihad, performing the optional hajj, visiting the graves of the Prophet and the Saints, and traveling without any guarantee of safety is haram. (Al-Bantani n.d., 89)

d. Moral Education towards Friends and Acquaintances

This section emphasizes that there are three categories of people in our lives, namely friends, acquaintances, and strangers. Therefore, there are five moral principles when interacting with them, namely: 1) Do not interfere in their conversations. 2) Minimize listening intently to their bad stories and lies. 3) Ignore their bad words. 4) Avoid meeting them too often and do not show excessive need for them. 5) Remind them of their mistakes gently, and if the advice has no effect, then we must turn away from them. (Al-Bantani n.d., 90)

e. Moral Education for All Humans

In this discussion, the researcher will describe the morals that must be instilled in every individual in order to make them moral or civilized human beings in life, both as individuals and socially. The following are the attitudes that must be possessed and applied by every individual:

1) Loving others, loving others is one of the morals towards creatures or fellow human beings. Therefore, in the book *Nashoihul Ibad*, Sheikh Nawawi quotes a hadith from the Prophet Muhammad SAW to explain how to love others, namely: (Al-Bantani n.d., 39)

قَالَ رَسُولُ اللَّهِ ﷺ كُنْ وَرِعًا تَكُنْ أَعْيَدَ النَّاسِ وَكُنْ قَنِيْعًا تَكُنْ
أَشْكُرَ النَّاسِ وَأَجِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَأَحْسِنَ
مُجَاوِرَةً مَنْ جَاوَرَكَ. تَكُنْ مُسْلِمًا وَأَقِلَّ الصَّجْكَ فَإِنَّ كَثْرَةَ
الصَّجْكِ تُمَيِّتُ الْقَلْبَ.

Meaning: *“The Prophet Muhammad SAW said: Be pious, and you will be the most devout of people. Be content, and you will be the most grateful of people. Love others as you love yourself, and you will be a perfect believer. Do good in your neighborhood, and you will become a good Muslim.”*

Based on this hadith, before doing good to others, the Prophet commands us to first instill praiseworthy qualities in ourselves, namely piety and contentment. These two traits will make us cautious people, whether it be cautious in speech, actions, or even cautious in our hearts. Then the trait of qanaah will make us people who feel content and grateful, so that it is impossible for traits of envy and jealousy to arise within us towards others. After instilling these two praiseworthy traits, doing good or acting praiseworthy by loving others is not impossible.

- 2) Spreading greetings, Sheikh Nawawi in the book Nashoihul Ibad quotes a hadith from the Prophet that spreading greetings can increase a person's degree, namely: (Al-Bantani n.d., 10)

وَأَمَّا الدَّرَجَاتُ فَبِإِفْتَاءِ السَّلَامِ أَي إِظْهَارِ السَّلَامِ بَيْنَ النَّاسِ
بِأَنْ تُسَلِّمَ عَلَى مَنْ عَرَفْتَهُ وَمَنْ لَمْ تُعْرِفْهُ

Meaning: "(As for the matter that can elevate one's status is spreading greetings), that is, showing greetings among people by saying greetings to those you know and those you do not know".

According to the hadith of the Prophet and the explanation of Sheikh Nawawi, it can be concluded that saying greetings can elevate one's status. According to Sheikh Nawawi, the recommendation to say greetings is not limited to people you know, but it is also recommended to say greetings to people you do not know. Basically, the principle is to spread greetings and pray for the safety of that person, therefore responding to greetings is obligatory because it is responding to the prayer that the person has given through their greeting .

- 3) Giving alms
4) Visiting the sick. According to Sheikh Nawawi, there is virtue in visiting the sick, based on the hadith he quoted from Sayyidina Usman, namely: (Al-Bantani n.d., 22)

وَعِيَادَةُ الْمَرِيضِ فَصِيْلَةٌ

Meaning: "Visiting the sick is a virtue."

Discussion

Education to shape character is one of the goals of Indonesian education, as outlined in Law No. 20 of 2003, which states:

"Education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, the community, the nation, and the state."

Based on the National Education System Law mentioned above, it can be concluded that education to build character clearly requires a very intensive effort in its implementation. Regarding the National Education System Law, Nurmaidah quotes Azyumardi Azra as saying that the National Education System Law contains the government's efforts to improve the character of students, one of which is by supporting and stating that religious education has an important role in shaping that character. This statement is based on the fact that religious education focuses on shaping the character of students to become individuals who are devoted to God Almighty, have noble character towards fellow creatures, and care about social life and the environment. (Nurmaidah 2020, 237–38)

According to the explanation above, Islamic character education has specific goals to be achieved, namely to shape the character of students so that they become individuals who are devoted to Allah SWT, have good morals towards themselves and others, both younger, their peers, and older people, as well as being socially sensitive and caring towards the environment. In Indonesia, Islamic character education to shape the character of students has various methods, one of which is by studying classical books written by previous scholars that discuss morals. Among the classical texts that are still frequently studied are Syarah Maraql Ubudiyah ala Matni Bidayatul Hidayah and Nashoihul Ibad syarah ala al-Munbihat 'ala al-Isti'dad li Yaum al-Mi'ad, both of which are works by Sheikh Nawawi al-Bantani.

Reviewed through the philosophy of Islamic education, namely Sheikh Nawawi al-Bantani's thoughts on character education as explained by the researcher in the previous section, we can classify him as belonging to the Religious-Conservative and

Religious-Rational schools of thought, in accordance with Maragustam's statement. According to Maragustam, this is because Sheikh Nawawi structured his thinking with 1) the concept that Islamic education must be built on religious values. This religious moral atmosphere is evident in the morals of educators, students, and when educators and students are together. 2) The purpose of seeking knowledge and its classification are based on religious values. 3) The source of teaching comes from Islamic teachings contained in the Qur'an and Hadith. 4) There is a lack of attention and consideration for the dynamics of Muslim social struggles in the modern era. (Siregar 2023b, 204)

In this section, the researcher aims to discuss the relevance of these two classical books to the Indonesian government's project to shape, improve, and instill commendable character in students, which is known as the Rahmatan Lil Alamin Student Profile (hereinafter abbreviated as P2RA). There are several aspects that need to be reviewed to see the extent of the relevance between Sheikh Nawawi's concept of character education, which the researcher has described, and P2RA. These aspects are the dimensions contained in P2RA, namely 1) faith, piety to God Almighty, and noble character, 2) global diversity, 3) mutual cooperation, 4) independence, 5) critical thinking, and 6) creativity.

According to Maragustam, moral education towards Allah SWT, moral education towards oneself, and moral education towards humans according to Sheikh Nawawi contain religious-spiritual values. Moral education towards Allah SWT contains the essence of moral consequences, namely a value that can make humans have views and behaviors that can be manifested by containing a sense of attachment and awareness of the metaphysical dimension of God, so that they strive to understand the meaning and purpose of their lives. (Siregar 2021, 137) Moral education for oneself and fellow human beings as advocated by Sheikh Nawawi is also useful for maximizing one's potential, resilience, and mental health, both physically and spiritually. This is in line with the characteristics of a healthy mind according to Zakiah Daradjat, namely freedom from mental disorders, self-adjustment, maximum potential

utilization, and the achievement of personal and others' happiness.

Basically, in the books *Maraqil Ubudiyah* and *Nashoihul Ibad*, Sheikh Nawawi emphasizes character education to instill a sense of respect in children towards other human beings, whether it be towards parents, teachers, friends, and even morals in the state. Thomas Lickona also thinks so, that instilling a sense of respect is one of the keys to shaping a commendable character in children. The reason why Lickona believes that respect is important to instill is so that each individual has the ability to control their consciousness after developing a healthy soul. (Lickona 1991, 69–70) Lickona also mentions that if concern for interpersonal relationships is formed, then a humanistic and democratic society will also be formed, namely a society that has the freedom to focus on their own interests while still upholding human values. (Lickona 1991, 70)

However, it should be noted that Sheikh Nawawi's character education in both books belongs to the religious-conservative school of thought. According to Maragustam, the negative impact of this school of thought is that character education tends to focus more on the spiritual realm, which can lead to a tendency to neglect the world if not taught properly. (Dinata 2025, 127) Therefore, in order to implement or make Sheikh Nawawi's character education highly compatible with the objectives of P2RA, further development and exploration of the material is needed. This is especially true when it is relevant to the dimensions of P2RA, which is based on character education in the contemporary era.

Conclusions

Character education according to Sheikh Nawawi al-Bantani is an act carried out with the aim of improving the morals of each individual in order to gain the pleasure of Allah SWT (*mardatillah*). Sheikh Nawawi al-Bantani's works are divided into three categories, namely: 1) moral education towards Allah SWT, 2) moral education towards oneself, 3) moral education towards other people. Sheikh Nawawi's concept of character education,

which is represented by moral values and listed in the books *Maraqil Ubudiyah* and *Nashoihul Ibad*, is relevant and in line with the dimensions, elements, values, and objectives of character education to be achieved in the *Rahmatan Lil Alamin Student Profile*. Therefore, these two classical books are still suitable to be taught today to support learning in order to achieve the objectives listed in the *Rahmatan Lil Alamin Student Profile*. However, even though they are relevant, there are several values in Sheikh Nawawi's concept of character education that need to be adapted and explored further in order to be in line with the dimensions, elements, sub-elements, values of *rahmatan lil alamin*, and sub-values contained in the *Rahmatan Lil Alamin Student Education*.

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