

The Values of Faith-Based Moral Education in the Perspective of Sheikh Nawawi al-Bantani (Analytical Study of the Book of *Qami'u at-Tughyan*)

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Abstract: The national education paradigm is now required to return to its original home which is rich in moral values, so the orientation of national education has been changed towards the formation of principles and reviving moral awareness, not only focusing on cognitive development as previously held. Because moral awareness is able to encourage someone to carry out the duties and obligations that are ordered as well as possible. Although it feels very heavy and often requires sacrifices, such as the sacrifice of interests, energy, costs, time, and feelings, it is joyful and happy. Modern education in Indonesia was introduced by foreign nations, especially the Dutch. In the early 20th century, the Dutch colonial government implemented ethical policies, one of which was education. They provide opportunities for indigenous people to get an education. However, those who could enjoy education at that time were the upper middle class (aristocrats). Also the aim is to produce educated people who can later work in the government bureaucracy and plantations with low wages. The Dutch colonials in the past built schools only to find educated employees with low wages. As a large and fertile nation, Indonesia must of course abandon this kind of education model. As a consequence, if left unchecked, it will only create two different types of generations, one who is good at world affairs but doesn't know religion, and the other is smart in religion but stupid in world affairs. Moral education is a conversation that will never run out, especially in Indonesian society that still strongly upholds moral values that come from religious teachings. In its history, Indonesia has quite a number of influential figures both locally and internationally, including in the religious field. The figure of Sheikh Nawawi Al-Bantani became a reference for the nation's teachers in exploring sources of religious scholarship. So in this article, we will look for various values that are closely related to faith-based moral education from his perspective. At the same time, its relevance to moral education will be sought in modern times. The values of faith-based moral education in the book *Qami'u at-Tughyan* by Sheikh Muhammad Nawawi al-Bantani can be categorized into five main things, namely: (1) moral values to Allah; (2) moral values to the Prophet Muhammad; (3) moral values to scholars; (4) moral values to fellow human beings; (5) moral values towards oneself. Of course, these values are still very relevant throughout the ages as long as human civilization still exists. Regardless of the religion of any human in this world, but kindness to fellow humans is a manifestation of the sweet fruit of a religious person.

Keywords: Moral education, Faith, Al-Bantani.

Introduction

Islamic education aims to form human beings whose behavior is based on and embodied by faith and piety to Allah, that is, human beings who can realize Islamic values, who are fully enslaved to Allah (Ilham, 1987). Real faith, besides being firmly planted in the heart, also radiates in speech and behavior. Faith is not only manifested in worship,

but also in social relations, of course his faith is not perfect. People nowadays seem to pay more attention to the physical aspects and tend to pay less attention to the spiritual aspects. Since still in the womb, a child has received adequate nutrition. If there are problems related to health, immediately conduct a health examination or consultation. However, when it comes to spiritual matters, there is rarely adequate treatment. Further reflection is

needed so that parents are more concerned with instilling religious values into their children optimally in the family and parents should feel restless if their children cannot understand their religion (Naim, 2012). If this is ignored, it will result in spiritual dryness, moral decadence and even more social conflicts. What is very unfortunate is that social media can actually be a factor in crime and the destruction of social life which is very concerning. Nowadays, for example, people will easily communicate with anything in this world, good or bad, because there are telecommunication tools. The negative impact of globalization can be in the form of an increase in crime or crime, as well as the entry of misleading notions that lead to conflict and even bloody conflicts in a country or society. Therefore, the emphasis on the individual is not only a matter of principle, but also a strategy that works today. Therein lies the uniqueness of Islamic education which is not owned by other education systems, in which education is centered on seeking the pleasure of Allah through improving individual quality (Ilahi, 2012).

Good deeds that achieve moral perfection is a great goal that actually comes from the process of Islamic education. With that perfect moral provision, perfect humans will be formed (Faisol, 2013). Sheikh Nawawi Al-Bantani as the most pious and humble cleric from Nusantara is the most prolific author. He has written about all aspects of Islamic science. Most of his works are verses on well-known texts, explaining them in an easy-to-understand way. In fact, Ahmad Khatib Minangkabau, the father of Indonesian Islamic reformers, was also one of his students (Bruinessen, 1999). Sheikh Nawawi al-Bantani came from Banten who migrated, studied, and pursued a career as a scholar-author in Mecca. His reputation as a great scholar-writer has raised the image of Indonesia as the successor to the kingdoms in Nusantara and the Malay nation in the arena of Islamic scholarship around the world (Amin, 2011). Among his books which discuss matters of faith and the branches of faith which are full of noble moral values, which are discussed in depth but are concise and easy to understand, are the books of *Qami'u at-Tughyan*. Because the book

written by Sheikh Muhammad Nawawi bin Umar from Banten is a review of the book of *Syu'ab al-Iman* in the form of poetry by Sheikh Zainuddin bin Ali. In the book it is said that there are six pillars or joints of faith as mentioned in the hadith narrated by Imam Muslim, and the faith has 77 branches. Each branch is a work that must be done by every person who professes to be a believer. When the 77 occupations are practiced as a whole, then one's faith is perfect. The great people (who are noble with their moral excellence), they always make seventy-seven branches of faith as the basis for the perfection of the soul, because the purity of the soul will be able to bring good in all matters of the hereafter (al-Bantani, without year). From Abu Hurairah that Prophet Muhammad said: "*The most perfect believer in his faith is the one with the best morals.*" (Mahmud, 2014).

The book *Qami'u at-Tughyan* by Sheikh Nawawi attracts authors for study material because it has several unique features, including: (1) As a classic book of one of the most famous and influential Indonesian scholars in the Islamic world, namely Sheikh Nawawi al-Bantani; (2) The classic book has begun to be unpopular among students and the world of moral education of the millennial era, so there is a need for a process of introduction, revival and revitalization in this modern era; (3) The material of the book in transferring knowledge through the method of *syarah* from the verses of poetry, so that it is easy to remember by learners; (4) The book is so synergistic in teaching the obligation of the believer that is loaded with noble moral values, and integrative in combining between theology and Sufism; (5) From a sociological review, Sheikh Nawawi al-Bantani is a true scholar who has sensitivity and social responsibility. The criteria of a scientist is very clearly embedded in the figure of Sheikh Nawawi al-Bantani; (6) The Book of *Qami'u at-Tughyan* contains the values of faith-based moral education that will be very useful for the moral education of Muslims. Good morality towards Allah, morality towards the Prophet Muhammad and morality in social interaction with others. Based on this background, the author of the article always asks Allah for help and will try as much as possible, to make the book of *Qami'u at-Tughyan* the object of

discussion in this article by raising the title: “*The Values of Faith-Based Moral Education in the Perspective of Sheikh Nawawi al-Bantani (Analytical Study of the Book of Qami’u at-Tughyan)*” So that later efforts will be made to explore the values of faith-based moral education in the book of *Qami’u at-Tughyan* and to find the relevance of faith-based moral education in the book of *Qami’u at-Tughyan* with the context of moral education at this time.

Materials and Methods

Study area

Primary data sources are the main sources. In this study, the main source is the original book, namely: the book of *Qami’u at-Tughyan* by Sheikh Muhammad Nawawi al-Bantani which deals with the value of faith-based moral education. Secondary data sources are sources of supporting data, the secondary data sources in this study include; *Ihya’ Ulumiddin* by Imam al-Ghazali, *Qatru al-Ghails*, *Tanqihu al-Qoul*, *Syarhu Nuru al-Dzalam*, *Muroqi al-Ubudiyyah*, *Umdatul Awam fi Syarkh Faidhil Malakil Alam* by Sheikh Muhammad Nawawi al-Bantani, *Sabilul Abid ala al-Jauharatittauhid*, *Sayyid Ulama Hijaz*, *Biography of Sheikh Nawawi al-Bantani*, *Mukasyafatu al-Qulub*, *Taisirul Khalaq fi ‘Ilmi al-Akhlaq* by Hafidz Hasan al-Mas’udi, and books or writings by Sheikh Muhammad Nawawi al-Bantani and other books on moral education so as to support primary data sources.

Procedure

The type of research used in this research is library research. This study will try to reveal new concepts by reading and recording information that is relevant to needs. Reading materials include books, journal texts, scientific magazines and research results related to the title of this scientific work (Arikunto, 1993). Thus, the discussion in this thesis is carried out based on a literature review of the books by Sheikh Nawawi al-Bantani concerning the value of faith-based moral education. The approach used in this research is a descriptive qualitative approach to critical analysis. Bagdan and Taylor, as quoted by Moelong, define qualitative methodology as a research procedure

that produces descriptive data in the form of written or spoken words from people and observable behavior (Moelong, 1989). The definition of descriptive research is research that describes the properties or characteristics of certain individuals, circumstances, symptoms, or groups (Santoso, 1996). This approach is used because the data collection in this study is qualitative and also in this study does not intend to test hypotheses, in the sense that it only describes and critically analyzes a problem studied by the researcher, namely the value of faith-based moral education by Sheikh Nawawi al-Bantani.

Data analysis

The data collection technique uses documentation. Documentation is looking for data about things or variables in the form of transcripts, books, agendas and so on (Arikunto, 1993). The collection of both primary and secondary data in this study was carried out by reading, understanding, identifying, analyzing and comparing sources with one another, contained in the data sources. After being collected, they are classified according to their respective characteristics in certain chapters to facilitate data analysis (Surachmad, 1993). This method is used to collect data related to studies originating from documents such as books in the library and books that are references to the writing of the book *Qami’u at-Tughyan* by Sheikh Muhammad Nawawi al-Bantani. In accordance with the type and nature of the data obtained from this study, the analytical technique used in this research is content analysis, which is the method used to obtain scientific knowledge by conducting various analyzes of books which are then drawn conclusions so that they can be generalized into a theory or a new idea (Hadi, 1989). This means that the textual qualitative data obtained are categorized by selecting similar data and then the data is critically analyzed to obtain information. Content analysis is used in order to draw valid conclusions from the books by Sheikh Muhammad Nawawi al-Bantani’s *Qami’u at-Tughyan* and other books related to this research. The steps are selecting the text to be investigated, compiling specific items, conducting research, and presenting conclusions.

Results and Discussion

Faith as the basis for moral education

Faith is a projection of the meaning of monotheism, as discussed by Imam Abu Laits he said: *"When asked what does Faith mean?"* Then the answer: *"Faith is a projection of the meaning of Tawhid."* In addition, the true belief in God must also be followed by the true belief or belief in the forces of evil and satan, they are the ones who lead people to disobey their God, they adorn man with wickedness and lust, they are the ones who destroy the good relations that have been established between each other. Such are the duties of the devil in accordance with what God outlined in his creation. To maintain the truth of moral education and so that a person is always on the straight path of God, namely the path that is in accordance with what God has outlined, then faith must be used as the basis for human moral education (Mahmud, 2014).

Correlation of faith and morals

Faith and morals have a goal so that humans do not lose the glory of the essence of humanity itself, both in the sight of God and before humans. Faith and morals also aim for humans to get Allah's willingness and the gift of infinite rewards from Allah, as the Word of God in *Surah ath-Thin* verse: 4-6: *"Indeed, We created man in the best form, then We returned him to the lowest of the low, except those who believe and do good; then they will get an unfailing reward."* The previous scholars may Allah bestow His mercy on them explained a lot about the benefits of associating with fellow human beings. Imam Ghazali in his book, *Ihya Ulumuddin* mentions seven benefits in interacting with fellow humans, including: mutual learning and teaching; mutual give and take; educate and learn to be polite; love each other; earn rewards and make others get them; be humble and share experiences (Mahmud, 2014).

The urgency of faith and moral education

True faith is the basis of true education and guides people to efforts to explore the nature of seeking true knowledge, and knowledge that leads to righteous deeds. Good deeds that achieve perfect

morals is a great goal that actually comes from the process of Islamic education. With the provision of perfect morals, perfect humans will be formed (Faisol, 2013). From the explanation related to morality and the meaning of faith above, it can be seen that both have urgency for human goodness, especially in realizing good human actions or behavior. This is because morality and faith both come from the heart and the kindness of heart because of the guidance of monotheism that is projected through the light of faith and faith glows with its branches naturally in the embodiment of morality. As the words of the Prophet Muhammad: from an-Nu'man ibn Basyir, the Prophet (prayers and peace be upon him) said: *"Remember that in the body there is a lump of flesh. If he is good, then the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart (heart)."* (History of Bukhari number 52 and Muslim number 1599). Prophet Muhammad was once asked, *"What is religion?"* He replied, *"Be of good character"* (History of Muslim). Morality plays an important role in life, both individually and collectively. Among the hadiths that emphasize the importance of morality are the words of the Prophet Muhammad: *"The most perfect believer in his faith is the one with the best morals."* (History of At-Tirmidhi) (Anwar, 2010). The perfection of human morality can be achieved in two ways: (1) Through the gift of God who created man with his perfect nature, good character, lust that is subject to reason and religion. Humans can gain knowledge without learning and be educated without going through the educational process. Humans belonging to this group are the Prophets and Messengers of Allah; (2) Moral gain through serious struggle and training, namely getting used to doing these noble morals. This can be done by ordinary people with study and practice. Noble morals can also be nurtured through the process of fighting lust. A person has noble morals as long as he manages to fight and is able to subdue his lusts. Subduing lust does not mean killing it but only controlling and educating it to follow the guidance of reason and religion (Abdullah, 2007).

Branches of faith in the book *Qomi'u At-Tughyan*

The 77 branches of faith discussed by Sheikh Nawawi in the book *Qomi'u at-Tughyan*, namely: (1) Belief in Allah; (2) Faith in the angels; (3) Faith in Allah's books; (4) Faith in the prophets; (5) Believe in the Day of Judgment; (6) Faith in the resurrection day; (7) Faith in Allah's provisions; (8) Faith in the field of *mahsyar*; (9) Believe in heaven and hell; (10) Loving Allah; (11) Fear of Allah's punishment; (12) Expecting Allah's mercy; (13) Surrender to Allah; (14) Loving Prophet Muhammad; (15) Glorify the Prophet Muhammad; (16) Absent with Islam; (17) Seek knowledge; (18) Spread the knowledge of the Islamic religion; (19) Glorify and honor the Qur'an; (20) Purification; (21) Perform the five daily prayers perfectly; (22) Giving *zakat*; (23) Fasting; (24) *I'tikaf*; (25) *Hajj*; (26) Struggle to defend religion; (27) Defending the demarcation line; (28) Strong and brave on the battlefield; (29) Giving one-fifth of the spoils of war; (30) Free the believing slaves; (31) Paying infidelity; (32) Fulfilling promises; (33) Grateful; (34) Guard the tongue from inappropriate speech; (35) Protecting the genitals from things that are forbidden by Allah; (36) Carry out the mandate to those who are entitled; (37) Not to kill Muslims; (38) Keep away from forbidden food and drink; (39) Protect oneself from illicit property; (40) Protect from clothing, jewelry and places (vessels) that are forbidden; (41) Keep away from prohibited games; (42) Simple in shopping; (43) Abandoning grudges and lust; (44) Forbidding reproaching Muslims, whether in their presence or not; (45) Sincere in doing good for the sake of Allah; (46) Happy because of obedience, difficult because of losing obedience and regret because of disobedience; (47) Repent; (48) Slaughtering of sacrificial *kurban*, *aqiqah* and gifts; (49) Obey the leader; (50) Stick to what has been agreed upon by the majority; (51) Fair; (52) Commanding good and forbidding evil; (53) Help one another in virtue and piety; (55) Shame on Allah; (56) Do good to both parents; (57) Connecting relatives; (58) Good character; (58) Do good to slaves; (59) Obedience of slaves to masters; (60) Protect the rights of the wife and children; (61) Loving religious experts; (62) Responding to greetings from Muslims; (63) Visiting sick people; (64) Praying for Muslim

corpses; (65) Reading a prayer to a person who sneezes; (66) Stay away from everyone who does mischief; (67) Honoring neighbors; (68) Honoring guests; (69) Covering the defects of the Muslims; (70) Patience in obedience; (71) Zuhud; (72) Jealous and does not allow his wife to make out with other men; (73) Turn away from useless talk; (74) Generous; (75) Respect parents and love young people; (76) Reconciling Muslim disputes; (77) To love for others whatever one loves for oneself (al-Bantani, without year).

Discussion

The values of faith-based moral education in the book *Qami'u at-Tughyan* by Sheikh Muhammad Nawawi Al-Bantani can be categorized into the following five main points, namely: (1) The values of moral education towards Allah, which include: loving Allah, fear Allah, hope for Allah's mercy, surrender to Allah, be ashamed of Allah, be grateful for Allah's gifts, be sincere for Allah, repent to Allah; (2) The values of moral education towards the Prophet Muhammad. Examples include: loving the Prophet Muhammad and glorifying his rank; (3) The values of moral education for religious experts; (4) The values of moral education towards fellow human beings both within the scope of the family and social community. Among them are doing good to parents, maintaining the honor and rights of wives and children, helping each other in virtue and piety, covering defects or disgrace between Muslims, not killing Muslims, participating in praying for Muslim bodies, reconciling disputes between Muslims, being good-natured, connecting with others relatives, respecting the old and loving the young, honoring neighbors and guests, visiting the sick, leaving grudges and hatred, being fair and trustworthy, loving others as one loves oneself; (5) The values of moral education towards oneself which include purification, guarding oneself from inappropriate words, guarding the genitals from things that are forbidden by Allah and guarding oneself from illicit property.

In addition, Indonesia also has its own values of humanism, the result of the creation of the nation's work and personality, which were inherited by previous ancestors. Moreover, coupled with

looking back at the past, the history in which the world of education in Indonesia began, turns out to be more promising. Because the previous education system has been proven for hundreds of years to be so successful in producing individuals who are superior in morality and are more needed by this nation. Moral education in a society that is only based on ethics or universal norms, which only refers to formalistic and symbolic culture, seems to need to better access the concept of faith-based moral education. So for Muslims in particular, ethical actions based on faith will make greater benefits. The values of faith-based moral education in the books of *Qami'u at-Tughyan* by Sheikh Muhammad Nawawi Al-Bantani, are still very relevant for character education, both character education developed in formal schools such as the 2013 curriculum or character education that grows in good society through an in-formal or non-formal learning system. These faith-based moral values are still very relevant to be used as a guidebook for inculcating educational values for the unity and integrity of the people, including brotherhood education between one religion, brotherhood among human beings universally, which has an impact on brotherhood among fellow citizens in one nation. Because among the faith-based moral values taught in the book, it will become the value of global humanism as long as human civilization still exists. These values are like guarding the tongue from inappropriate speech, not killing Muslims, leaving grudges and hatred, forbidding criticizing Muslims, honoring neighbors, covering up the defects of Muslims, turning away from useless talk, reconciling people's disputes, loving for others whatever is loved for himself, being fair, trustworthy, etc.

Conclusions

The author can conclude that the values of moral education in the books of *Qami'u At-Tughyan* by Sheikh Muhammad Nawawi al-Bantani are contained in the following points: (1) The importance of glorifying the ulama; (2) Do good to parents; (3) Respect for elders; (4) Keep away from inappropriate words; (5) Protecting the genitals

from things that are forbidden by Allah; (6) Protect yourself from illicit property. Of course, values are still very relevant to be used as guidelines for inculcating the values of moral education for today's society. Lately, social conflicts in the community have led to the threat of national disintegration and division of the ummah to become more extreme. This is mostly triggered because the morals of the nation and the people are not yet established with faith. Many are based on lust in politics, because of arrogance in socializing or because of hypocrisy in morals. The rise of hoax news, slander, swearing, until clashes or power struggles between organizations are increasingly widespread. So that the values of faith-based moral education in the book of *Qami'u Tughyan* are very relevant, they can play a role in educating the community so that they have guidelines on how to build interactions with fellow Muslims or with other people in general.

Conflict of Interest

I solemnly declare that in writing this article there is no conflict of interest whatsoever. I do not seek trust either personally or professionally, nor do I aim to influence quality or performance as it should be.

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