

## Character Education in the Perspective of Imam Asy-Sya'rani



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**ABSTRACT:** This research aims to examine Imam As-Sya'rani's perspective of the moral values contained in the book of Al Minah Al Saniyah. Imam As-Sya'rani's thoughts have their value in serving as a guide in inculcating moral education and character building. That becomes relevant when looking closely at the implementation of moral education, which only touches on cognitive aspects and has not yet touched on affective (inner) aspects. By touching the minds of students, moral education can shape human character with good morals. This type of research is qualitative with a literature review approach. The results of the study show that the book Al Minah Al Saniyah emphasizes the affective (inner) aspect of moral education, which includes morals to God, morals to fellow human beings, and morals to oneself. This thought can be used as a reference in instilling moral education and character education in order to form a complete human being in character.

**KEYWORDS:** The Value of Moral Education, Al Minah Al Saniyah, Character Education

### I. INTRODUCTION

Islam pays excellent attention to all aspects of human life, from the minor things to the big things related to Allah and fellow human beings or nature (Anwar & Salim, 2019; Maneval, 2019; Rahmawati et al., 2022). Islam provides lessons to humans that serve as life guidelines for humans in this world. Rasulullah SAW is a messenger who perfects human morals because he is full of noble morals and good qualities in his life. The companions and family of the Prophet Muhammad SAW made his journey a light for spreading religion. Morals describe the quality of a human being, society, and people (Kangas et al., 2019; Yanggo, 2018). Therefore, morals determine the existence of a Muslim. Islam has three interrelated branches, namely creed, sharia, and morality. Through character education, Islamic teachings about morality are essential in creating humans as high and perfect beings and distinguishing them from other creatures. Morals want to make people behave reasonably and well toward humans, fellow creatures, and God.

The essence of character education has the same purpose and meaning as moral education, namely, to shape the child's personality to become a good human being and a good citizen (Lantong, 2018; van der Walt et al., 2021). Regarding the criteria for good human beings, good citizens for a society or nation. Generally, specific social values are heavily influenced by the culture of society and the nation. Therefore, the essence of character education in the context of education in Indonesia is value education, namely the education of noble values originating from the culture of the Indonesian nation itself in order to foster the personality of the younger generation as the successors to the life of the nation and state (Nor et al., 2018; Wahl et al., 2020).

Moral education is character education that aims to develop student's character by living up to the values and beliefs of society as a moral force in their lives through honesty, trustworthiness, discipline, and cooperation, emphasizing the affective domain without leaving the cognitive and skill domains (Anam, 2019; Dianto, 2021; Taufik, 2020). One of the figures who wrote about morality is Imam As-Syar'ani, who wrote one of the books related to morality, Al Minah Al Saniyah. In Indonesia, this book is widely used in Islamic boarding schools and is one of the books used to teach morals to students (Rosidin et al., 2022)(Subaidi, 2020).

Imam As-Syar'ani's thoughts on moral education are relevant not only to the circumstances and conditions of society in his era but also to current conditions. Imam As-Syar'ani's thoughts can be used as a basis for soul education because the education born from the Sufis' upbringing is "*Insan Kamil*". It is based on *Istiqamah* and *Sakinah* and is far from heart diseases such as *Riya*, *Ujub*, *Sum'a*, and *Hasud*, wrapped in sincerity. Thus, sincerity is the key to Sufi education because everything is based on Allah SWT, and everything will be calm and peaceful. Therefore, it is essential to study Imam As-Syar'ani's views on moral education, which is the aim of this research. In order to formulate and implement moral education today, the ideas and thoughts of Imam As-Syar'ani regarding moral education have their value to serve as a guide in inculcating moral education.

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## II. METHOD

The library research method was used in this qualitative research to obtain a comprehensive understanding of the research with the quality output of human resources by studying references related to the theme of the problem (Denord et al., 2020). The content analysis method was used to investigate and discover substance in Asy-Sya'rani's thoughts in the book *Al Minah Al Saniyah* on character education. The sources are international journals, national journals, national proceedings, international proceedings, and books on character education in Islam.

## III. RESULT AND DISCUSSION

### A. Character Education

Linguistically, characters are psychological traits, morals, or manners that distinguish a person from others (Mas'ud, 2019; Taja, 2021). The word character in English means nature, role, and letter. Meanwhile, characteristic means unique. The character has become the Indonesian language which initially came from English (Character). Furthermore, it comes from the Greek harassing, which means "to engrave a pattern that remains indelible," so that in the meaning of terminology, the character "is a combination of all human traits that are permanent. so that it becomes a special sign to distinguish one person from another" (Manshur, 2020; Umami, 2019). The word character comes from Greek, meaning "to mark." It focuses on how to apply the value of kindness in the form of action or behavior. Therefore, a person who misbehaves is dishonest, cruel, or greedy and is said to be a person of bad character. On the other hand, people who behave honestly and like to help are called people who have noble character. So thus, a person's character can be seen clearly from the behavior of a person who is carried out spontaneously, without making it up.

Character is good behavior, which distinguishes it from 'character,' which means bad behavior. Character is "a collection of good behavior from a human child. This behavior manifests as the awareness of the role, function, and duties of carrying out the mandate and responsibility. Meanwhile, the contrary character indicates "several someone's bad behaviors" (Purwanto, 2021; Taja, 2021). According to Sudewo, the role of character cannot be set aside in the formation of human beings. It is this character that determines whether a person is good or not. The character's position is not a companion to competence but becomes the basis, spirit, or soul. Furthermore, without self-improvement character of competence can run wild, walking without signs and rules.

According to the Ministry of National Education, "character is a person's character or personality which is formed from the results of internalizing various virtues (virtues) that are believed and used as the basis for perspectives, thinking, behaving, and acting (Badan Pengembangan Bahasa dan Perbukuan, 2019). Virtue consists of several values, morals, and norms, such as being honest, having the courage to act, being trustworthy, and respecting others. The interaction of a person with other people can grow the character of society and the character of the nation. Therefore, national character development can only be done through one's character. However, because humans live in a specific social and cultural environment, the development of a person's character can only be carried out within the social and cultural environment concerned (Hidayati, 2022). The development of national culture and character can only be carried out in an educational process that does not release students from the social environment, community culture, and national culture.

Personality is a behavior that we can see as a result of individual conditions and the structure of the psychological situation. In essence, we will usually understand patterns of action and behavior in a person's response to situations that show a sure consistency in his character and personality (Fadilah et al., 2021; Nasir, 2018). Character is often associated with personality, and character formation is also associated with the formation of personality or behavior. The character is a collection of a person's behavior that is carried out with awareness and full of responsibility.

In character education discourse, the word character relates to the quality and reputation of people. Another meaning is a differentiator or barrier, where it distinguishes or limits one from the other and distinguishes one person or community from another. The character can also refer to negative or positive qualities (Fawait, 2020; Prasetya & Cholily, 2021; Taja, 2021). The definition of character education is an attempt to educate children to make wise decisions and implement them in everyday life so they can make a positive contribution to their environment.

A person's good and bad character can be seen from a person's reputation and the extent of the contribution of good values that can be carried out in his daily life. Character is associated with personality, so character formation is associated with personality formation. The term "personality" comes from the Latin word "persona," which means a mask, which is a face covering used by stage performers, which can describe a person's behavior and character (Rautakivi et al., 2022). To the Romans, "persona" meant how a person appeared to others. In other words, the character is associated with personality, so character formation is also associated with the formation of personality and behaviour (Mahanani, 2022; Sauri, 2022). So character is a collection of good behavior carried out with awareness and full responsibility.

In terms of religion, especially Islam, the character can be equated with morals (*Akhlak*), especially in the vocabulary of "noble morals" (*Al-Akhlak Al-Karimah*) as opposed to "bad morals" (*Al-Akhlak Al-Syuu*). , which in the education icon in Indonesia used to mean the term "morals". Morals (*Al-Akhlak*), according to Ahmad Muhammad Al-Hufi in "*Min Akhlak Al-Nabiy*", are "a strong *Azimah* (will) regarding something that is done repeatedly so that it becomes a custom (cultured) that leads to good or bad (Hanur & Widayati, 2019; Yanggo, 2018). From the previous explanation, moral education values in the book *Al*

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Minah Al Saniyah are related to character education (Shofwan, 2022). Although the sources that are used as the basis for character education are more general than moral education which originates from the Al-Qur'an and Al-Sunnah.

Moral education in the book Al Minah Al Saniyah has a goal in line with character education. If the purpose of character education is to develop the potential of students to become human beings who believe in and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, and independent, and become citizens of a democratic and responsible state. So it is no different from moral education so that every Muslim has good character, behavior, temperament, or customs by Islamic teachings. The general goal is to shape a Muslim's personality with a noble character, both outwardly and inwardly. An understanding of the relevance of the values of moral education in the book Al Minah Al Saniyah with character education can be seen when compared with the values of moral education.

### B. Imam Asy-Sya'rani

Imam As-Sya'rani has the full name 'Abd al-Wahhāb bin Ahmad bin 'Ali bin Ahmad bin 'Ali bin Muhammad bin Zūfa ibn al-Shaykh Musa al-Sya'rani al-Ansari al-Syafi'i. He is a famous Sufi and author from Egypt who was born in 1492/ M Ramadhan 898 H) at the residence of his grandmother, Qalsyandah (Al-Sya'rāni, 2018), and died in Cairo, Egypt, in 973 H/ 1565 AD (Azra, 2008). The author of the book al-Minah al-Saniyyah comes from one of the prominent families of the Bani Alawiyyah who still have a lineage from the descendants of the Prophet Muhammad SAW. However, when there was a feud between the descendants of the Bani Alawiyah and the Bani Umawiyah, the Bani Alawiyah extended family, which was the extended family of Imam al-Sya'rāni moved to Maghrib (Morocco) in the end, the Bani Alawiyah were able to establish an empire there. Thus, Imam al-Sya'rani has a genealogy from Muhammad bin al-Hanafiah bin Ali bin Abī Ṭālib (Zulkarnain, 2019). Al-Sya'rāni is an Asy'ariyah adherent in theology and belongs to the Syafi'i school of thought regarding fiqh (Azra, 2008).

Imam As-Sya'rani is a Sufi scholar who was born on the 27th of Ramadan in 898 H/1492 AD in the Qalsyafandah area (Egypt), to be precise, in a village of his maternal grandfather. When he was 40 days old, he moved to his father's village, the irrigation area of Abi Sya'rah. It was to that area that he attributed the nickname al-Sya'rani (Al-Sya'rāni, 2018). He died on 12 Jumādil Awal 973 H/5 December 1565 and was buried in a unique complex built for him. Since 1177 H, his name has been immortalized as the name of a mosque near where he was buried.

Imam As-Sya'rani had been left by his father when he was still small. Then he was cared for by his pious uncle and an expert in worship. The uncle guides his nephew to live in piety and obedience to God. From the results of the upbringing of an obedient uncle, it is not surprising that Imam As-Sya'rani, since his childhood, was a child who was famous for his worship and devotion to Allah. From the age of eight, he used to perform night prayers and be immersed in fantastic dhikr.

Imam As-Sya'rani has been an orphan since childhood. However, this has not made his development as a child who lives in despair and without hope. Since childhood, he has believed in his deepest heart that Allah SWT has protected him from weak religious traits, as Allah has always protected him from despicable and despicable acts. Even in his heart, he also believes that Allah has given him intelligence that can be used as a knife to understanding all sciences correctly and simultaneously to understand all the complexities that exist (Oftavian, 2018).

Imam As-Sya'rani studied with well-known scholars among the scientific branches, namely *Ushul, Fiqh, Tasawuf, Hadith*, interpretation, literature, and language, to completion. Some scholars have stated, "it was inconceivable that someone existed during Al-Sya's time Rāni who can master cross-knowledge as he has mastered, as well as behave like his behavior. He then became fond of the science of hadith and liked to keep himself busy. While taking hadith from experts, the author reads the Kuningan book well. Then through the path of *Tasawwuf* experts through Sheikh Ali Al-Marsufi, Sheikh Muhammad Al-Syanawi, and Sheikh 'Alī al-Khawwas (Oftavian, 2018).

Imam As-Sya'rani has several teachers (murshid) as spiritual guides. In general, the existence of guidance like this in Sufism is a certainty. However, he may hold a personal Uzlāh, as has been experienced by the previous murshid. He once studied with several well-known scholars of his time, such as Jalāl al-Dīn Al-Suyūṭī, Zakariyya Al-Anṣārī, Nāṣir Al-Dīn Al-Laḳānī, Al-Samūdi. Especially for Zainuddin Al-Mahalli was to read the book *Jam'ul Jawāmi* and *Hasyiah, Syarḥ Al-Aqdīd*, which Al-Taftazāni and *Hasyiah Ibn Syarif* authored. Studied with Abū Ṭāhir al-Qazwini the books of *Syarḥ Al-Maqāsid* and *Syarḥ Al-Fuṣul*. On another occasion, he studied with Sheikh Nuruddin al-Jarihi in the book *Syarḥ Alfiah Al-Irāqi* and *Syarḥ Al-Syatibiyyah*. He also studied with Sheikh Nur al-Sanhuri regarding the book *Naẓām Al-Jurūmiyyah, Syarḥ Syuzūru Al-Zahab*. Then Sheikh al-Ajami studied the books of *al-Muṭawwal* and *al-Aḥad*. Then studied the book of *al-Baidlawi* from 'Alī al-Ṣāfi. He studied with Sheikh Isa al-Akhna' and *al-Syaraf al-Dimyati*, who taught the book *al-Manhaj*. He has also studied with Sheikh Al-Qaṣṭalāni regarding the entire book of *al-Mawāhib* and *al-Bukhari's syarḥ*. He had also studied with Sheikh Nur bin Nasir about the *al-Manhaj Syarah* book while performing the pilgrimage. Then learn from Sheikh Nur al-Asymuni some of the verses of *al-Manhaj* and *Jam'ul jawāmi'* (Subaidi, 2015).

After he died in 1565 AD, Imam As-Sya'rani's thoughts developed and lived through his works. As-Sya'rāni has a significant role in teaching and educating the community. While living at the Umm Khund Madrasah, he founded a science and worship assembly. Many congregations attended him to gain knowledge and blessings from him so that his name soared high and spread

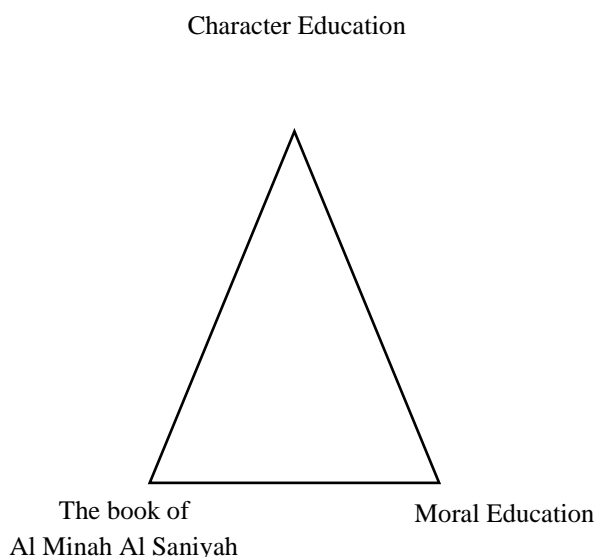
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throughout Egypt and even Istanbul, even though he was still a teenager in his twenties. As-Sya'rāni has produced quite several scientific works in various scientific disciplines, such as Sufism, jurisprudence, Ushul Fiqh, interpretation, Hadith, Arabic grammatical, health, chemistry, and others. The motifs vary; some are thick and thin (Azra, 2008). These scientific works have become a reference and concern for Muslim intellectuals from time to time and, at the same time, provide knowledge offerings in the Islamic world, especially in the study of *taşawwuf* and character or character (Subaidi, 2015). As for his monumental works such as *Al-Jawahir wa al-Durar al-Kubra*, *Al-Yawaqit wa al-Jawahir fi Aqa'id al-Akabir*, *Al-Tabaqat al-Kubra*, *Al-Anwar al-qudsiyyah fi ma' rifat qawa'id al-Sufiyyah*, *Masyariq al-Anwar al-Qudsiyah fi Bayan al-Uhud al-Muhammadiyyah*, *Madarik al-Safilin ila Rusum Tariq al-arifin*, *Lata'if al-Minan*, *Mizan al-Kubra*, and *Al- Minah Al-Saniyah*.

### C. Character Education in the Ash-Sya'rani Perspective

Religion must be instilled in humans through various stages according to age development and individual needs so that it is by human abilities to accept the reality of things that are not always rational (Anam, 2019; Karyanto, 2019; Mas'ud, 2019; Subaidi, 2020). Islamic education is a business of teaching, guiding, and caring for children so that later after completing their education, they can understand, appreciate, and practice the Islamic religion and make it a way of life, both personal life and life in society.

In Islam, besides faith, morals have a significant position and are considered vital in guiding societal life (Fawait, 2020; Umami, 2019). The concept of moral education is fundamental for us to understand how faith and good deeds become one unit so that parents can apply it to their children to increase faith by carrying out good deeds. Parents play an essential role in shaping children's morals because the first education a child gets is from their parents. Parents must seek and direct their children to do good deeds through Islamic teachings and imbued with faith (Mujahid, 2021; Taja, 2021). However, when the child has entered the school environment, this obligation is transferred to the teacher at school, so the teacher must try that the child can carry out good deeds following Islamic teachings and moral values through character education



**Figure 1. The Relationship of the Book of Al Minah Al Saniyah in Moral and Character Education**

The Book of Al-Minah Al-Saniyah is one of the books that explain morals. More precisely, referring to the book's contents, Imam As-Sya'rani as the author, wants to invite people to get closer to Allah and get a noble place (Esa, 2016; Fahyuni, 2020). This book is very familiar to the *Pesantren* community. This book was a curriculum for Islamic boarding schools during Ramadhan "*Ngaji Posoan*" (Indra, 2019). Each Islamic boarding school is different, whether this book is taught only during Ramadhan or generally at the *Diniyah* and Islamic boarding schools according to a predetermined schedule. Among Islamic boarding schools, this book is often called the "*Kitab Kuning*", which means a yellow book (Putro, 2019; Sudrajat, 2018). Regardless of when the term *Kitab Kuning* appeared, it has begun to be used as a reference in scientific discourse in Indonesia, including in books which are the result of reproductions of concepts and values.

Al Minah Al Saniyah discusses the things that must be done by a Salik (spiritual traveler) in serving a Tarekat (Shofwan, 2022). The language style used is simple and easy to understand for beginners and spiritual practitioners new to the Tarekat. The communicative impression is also very pronounced, as if the author speaks directly and face-to-face with the reader. So that the language presented uses a lot of imperative sentences or direct prohibitive sentences. In Al Minah Al Saniyah, several opinions of scholars and Sufi experts from classical times are mentioned. It also mentions the hadiths and verses that serve as arguments to

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support the theories raised by this book. That aims to make it easier for readers to understand and make it easier for readers to understand the purpose of compiling this book. The book of Al Minah Al Saniyah contains the attitudes that the Salik must have in taking the path of his Sufism. Namely *Istiqomah* in Repentance, leaving permissible matters, avoiding extravagance, not hurting others, guarding against non-halal food, guarding shame, not cheating at work, subduing desire, doing *Uzlah*, don't talk much, don't leave night prayers, consistently pray in congregation, don't do evil, make *Istighfar* more, have shame, maintain *Adab*, and don't forget to remember Allah.

A Salik to go to the Creator must go through various stages that must be passed. These stages are necessary for a seeker to find what he is looking for and will reach his goal. In the book Al Minah Al Saniyah, a seeker must follow several stages to climb the spiritual ladder. Each of these stairs has a relationship between each one of the steps with the other steps (Sa'dudin, 2018; Supriyatno, 2019). If one of the steps is not followed, Salik will not be able to reach his destination.

Based on the theory about the scope of morals, it can be analyzed that the moral values contained in the book Al Minah Al Saniyah are divided into 2 aspects, namely; morals towards Allah, and morals towards creatures which include morals towards fellow human beings and oneself, while morals towards the environment are not found in this book. Morals towards Allah (*Khalik*), among others, are; Loving Allah more than loving anything and anyone, by using His words contained in the Qur'an as a guide for life and living, carrying out everything that is ordered and staying away from all that is forbidden, expecting and always trying to get Allah's pleasure, being grateful the favors and gifts of Allah, accept sincerely all His *Qada* and *Qadar* after doing the maximum endeavor. Repent only to Allah with true repentance (*Nasuha* repentance) and trust in Allah. The results of the analysis in this book about morals towards Allah are; The command to repent with full *Istiqomah*, not to leave the night prayer, pray in congregation, make *Istighfar* more, and always make dhikr. Meanwhile, morals towards humans are divided into two, namely: morals towards fellow human beings and oneself. Morals towards fellow human beings can be detailed as follows; morals towards the Prophet Muhammad saw, morals towards parents, morals towards the family, morals towards neighbors, morals towards society. The results of the analysis in this book about morals towards fellow human beings are protecting oneself from showing off, maintaining behavior (politeness/*Adab*), not disappointing and hurting others, and protecting oneself from wrongdoing towards others. While morals towards oneself, namely; leaving permissible matters, keeping oneself from unclean food, guarding shame, not cheating at work, fighting lust, and not talking much when it's not important.

## CONCLUSIONS

The value of moral education contained in the book of Al Minah Al Saniyah by Imam As-Sya'rani has a Sufi spirit that pays special attention to educating morals by following the spiritual path and all its stages to achieve the goal of getting closer to Allah SWT. After analysis, the moral values put forward by Imam As-Sya'rani in the book can be classified into two: a) Morals to God. b) Morals towards humans include morals towards others and morals towards oneself. The implementation of the values contained in the book Al Minah Al Saniyah can contribute to being used as a reference or reference in teaching character education and moral education at this time, with the approach of Sufism, in order to form good character to make human beings with good morals.

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