
Fikroh : Jurnal Pemikiran dan Pendidikan Islam

Volume. 15, Number. 2, July 2022

p-ISSN : 2087-7501, e-ISSN : 2715-4459

Hlm : 135 - 152

Journal Home Page : <https://jurnal.stai-alazharmenganti.ac.id/index.php/fikroh>

MORAL EDUCATION VALUES IN *WASHOYA AL ABAA' LIL ABNAA'* AND ITS RELEVANCE TO CHARACTER EDUCATION

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Abstract

Moral education is the most fundamental component of learning because it fosters the development of religious, God-fearing individuals. This research has a base in moral and character education, as moral education is crucial to human existence for students to comprehend how to interact socially. This research analyzes moral education values in Washoya Al Abaa' Lil Abnaa' and its relevance to character education. This qualitative research approach employs the sort of investigation known as library research. Primary data sources were utilized, including the book Washoya Al Abaa' Lil Abnaa'. The secondary data sources for this study are books, papers, and other related publications. In this study, documentation is used for data collecting, while content analysis is employed for data analysis. The research findings and analysis indicate that the moral education values contained in Washoya Al Abaa' Lil Abnaa' include piety to Allah, rights and obligations towards Allah and His Messenger, rights and obligations towards both parents, rights and obligations towards Friends, adab in seeking knowledge, honesty, trust, and 'Iffah. The use of Washoya Al Abaa' Lil Abnaa' in the learning process can enhance moral education, a spiritual part of character education.

Keywords: Moral Education, Washoya Al-Aba' Lil-Abna', Character Education

A. Introduction

Education has a crucial role in realizing human potential, which is a core value of the institution.¹ Education is explicitly mentioned in Law No. 20 of 2003 Chapter II Article 3 of the Unitary State of the Republic of Indonesia, which reads as follows: National Education aims to educate people in the life of the nation and develop Indonesian people in general, namely humans who believe and fear God Almighty. One has a noble character, skills, physical and spiritual health, strong character, independence, and responsibility in society and nationality.² In addition, education is the process of developing the cognitive (intellectual) and emotional (personal) capacities of individual generations.³ In this context, the community need education to support its future role. Therefore, education is crucial to human existence and development.⁴

Since the Prophet Muhammad was appointed as Allah's Apostle exclusively to enhance human character, Islam's primary foundation is morals. Therefore, the primary objective of Islam is the moral education of children.⁵ Islam makes piety and moral rectitude the foundation of success. Islam also emphasizes that changes in human affairs are consistent with alterations in morality and spirituality.⁶ When a person's character is positive, his or her mind is also positive, and vice versa if his or her morals are negative. Morality is an essential component of human existence; without morality, a person loses dignity as a noble being.⁷

Morals are behaviors that are ingrained in the human soul, resulting in spontaneous acts.⁸ Humans can execute their acts based on the goodness and badness obtained from

¹ Reri Berlianti et al., "Implementasi Metode Pembiasaan Pada Pembelajaran Pendidikan Agama Islam," *Al-Qalam : Jurnal Kajian Islam Dan Pendidikan* 12, no. 2 (2020): 13.

² Moch Mahsun and Danish Wulydavie Maulidina, "Konsep Pendidikan Dalam Kitab Ta'limul Muta'allim Karya Syekh Al-Zarnuji Dan Kitab Washoya Al-Aba' Lil-Abna' Karya Syekh Muhammad Syakir," *Bidayatuna: Jurnal Pendidikan Guru Mandrasab Ibtidaiyah* 2, no. 2 (2019): 164, <https://doi.org/10.36835/bidayatuna.v2i2.438>.

³ Muhammad Siddik Arfandi Haidar Putra Daulay, Zaini Dahlan, Muhammad Ilham Syahputra, "Pendidikan Akhlak Dalam Kitab Ta'limul Muta'allim Thariq Al-Ta'allum Karya Syaikh Burhanuddin Az -Zarnuji," *Jurnal Kajian Islam Kontemporer (JURKAM)* 1, no. 3 (2021): 129–32, <https://ejurnal.seminar-id.com/index.php/jurkam/article/download/631/432/>.

⁴ Ade Yuliyanti and Hilda Siti Paujiah, "Konsep Pendidikan Akhlak Peserta Didik Perspektif Kyai Hasyim Dalam Kitab Adab Alim Wa Al Muta'allim," *Jurnal Fakultas Ilmu Keislaman* 5, no. 2 (2014): 40–51.

⁵ Amin Zamroni, "Strategi Pendidikan Akhlak Pada Anak," *Sawwa: Jurnal Studi Gender* 12, no. 2 (2017): 241, <https://doi.org/10.21580/sa.v12i2.1544>.

⁶ Tuti Awaliyah and Nurzaman Nurzaman, "Konsep Pendidikan Akhlak Menurut Sa'id Hawwa," *Jurnal Penelitian Pendidikan Islam* 6, no. 1 (2018): 23, <https://doi.org/10.36667/jppi.v6i1.152>.

⁷ Krida Salsabila and Anis Husni Firdaus, "Pendidikan Akhlak Menurut Syekh Kholil Bangkalan," *Jurnal Penelitian Pendidikan Islam* 6, no. 1 (2018): 39, <https://doi.org/10.36667/jppi.v6i1.153>.

⁸ Ahmad Ilham Fathoni and Musleh Wahid, "Implementasi Pendidikan Akhlak Bagi Mahasiswa Di Masa Pandemi Covid-19," *MAHAROT: Journal of Islamic Education* 5, no. 1 (2021): 2580–3999, <http://ejournal.idia.ac.id/index.php/maharot>.

the knowledge and through the Prophet Muhammad to imitate Allah's attributes and the Messenger of Allah. However, recently the purpose of education has gotten less emphasis, and some even disregard it.⁹ Recognizing the significance of morality in human existence, one of the great poets, Ahmad Syauqi Bek, underlined the relevance of morality in nation development. In his Arabic poetry, which translates as "And it is impossible for a nation to build a structure if its values crumble" he writes: 'Therefore, morality is essential for the existence of a pleasant human life in the present and future.'¹⁰

Character education has been a priority in Indonesia since this decade. Regarding character education, there are countless. The character should be taught to children from a young age. Future personality will be precisely proportionate to a child's character in the present. There are several character issues in our nation. This personality issue also has an impact on the field of education. There have been reports of teacher molestation by students, bullying at school, widespread cheating, and sexual harassment of children.¹¹ Character education is transforming life values to cultivate non-deterministic characteristics to become a person with good character, good curiosity, who desires good things, and who performs good deeds in everyday life. Based on the opinions on character education. Therefore, character education is a process of transformation that enables the realization of positive ideals in daily life.¹²

School education, beginning with elementary school and continuing through high school, is one way to inculcate character values. However, character education has not yet been maximized, as evidenced by a learning model that still emphasizes mastery of the material, which is cognitive and rote. The material studied is too broad. In contrast, the learning time is limited, and the teacher finds it difficult to determine the appropriate character for learning. Furthermore, the lack of variety in learning models makes it easy for students to become bored and unfocused during learning.¹³ Character or personality development has its benchmark of success if it is returned to the goals of each individual. Depending on the individual's perspective, the usual dosage in their social life might vary. However, personality-building educational criteria should be explicit. It relates to Islamic education, where the desired personality development is a personality based on Islamic

⁹ Nurul Huda, "Nilai-Nilai Pendidikan Akhlak Dalam Surah Luqman Dan Aplikasinya Pada Pembelajaran PAI," *An-Nabdhah* 14, no. 1 (2021): 272–300.

¹⁰ Zaenullah, "Kajian Akhlak Dalam Kitab Washaya Al-Abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir," *LIKHITAPRAJNA Jurnal Ilmiah* 19, no. September (2017): 9–19.

¹¹ Sayekti.

¹² Octathroughn Muning Sayekti, "Film Animasi 'Nussa Dan Rara Episode Baik Itu Mudah' Sebagai Sarana Penanaman Karakter Pada Anak Usia Dini," *Jurnal Pendidikan Anak* 8, no. 2 (2019): 164–71, <https://doi.org/10.21831/jpa.v8i2.29093>.

¹³ Wachid Pratomo Dwi Wijayanti, "PENDIDIKAN KARAKTER MELALUI MODEL PEMBELAJARAN KREATIF BAGI SISWA SEKOLAH DASAR (STUDI DI SDN MENDUNGAN 2 YOGYAKARTA)," *JURNAL TAMAN CENDEKIA* 03, no. 01 (2019): 276–82.

teachings and the most ideal role model, namely the personality of the Prophet Muhammad. Therefore, Islamic education will not be distant from moral education to character education.

The author of *Washoya Al-Abaa Lil Abnaa* published a book titled *Washoya Al-Abaa Lil Abnaa* in order to foster the principles given by the Prophet and recognize the significance of moral education from an early age forward. The book *Washoya Al-Abaa Lil Abnaa* can be understood as a text that facilitates the comprehension and teaching of values. This book describes the morals that must be adopted and those rejected.

B. Research Method

1. Research Type

The research type that the author does is library research. Literature research is a qualitative study conducted at the level of analysis and from an emic perspective, i.e., acquiring data not based on the researcher's perception but conceptual and theoretical facts. In this study, the author analyzed the document in the form of a book, namely *Washoya Al-Abaa Lil Abnaa*.

2. Data Source

- a. Primary data is from the main book, namely the book *Washoya Al-Abaa Lil Abnaa*
- b. Secondary data is from books, articles, and literatures relevant to the research title.

3. Data Collection Technique

The data collection technique used by the author in this research is documentation. The documents are the records of the past. They might be textual, photographic, or monumental works of an individual. The writing-based documents consist of diaries, life histories, stories, biographies, rules, and policies. The visuals-based documents, such as photographs, live images, and sketches. Similarly, the documents in the form of works might shape works of art, photographs, sculptures, and videos.

4. Data Analysis Technique

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation by organizing the data into categories, breaking it down into units, synthesizing it, arranging it in a pattern, determining which one is more significant and will be studied, and drawing conclusions so that they are more easily

understood by themselves and others. In order to analyze the acquired data, the authors select a data analysis technique, namely content analysis.

C. Results and Discussion

1. Results

Moral Education Values

Value derives from the Latin word *valere*, which means useful, capable, empowered, and valid. Therefore, value is described as anything that is seen to be of high quality, useful, and the most accurate based on an individual's or community's opinions. Value can also refer to weight, i.e., human behaviors that relate one object to another, after which a decision will be made. This value may be defined as the essence or characteristic of anything that is materially and spiritually useful to human existence.¹⁴ It demonstrates that the term value also has the same meaning. A teacher who treats or communicates with students, for instance, must have a robust value system on his or her obligations and authority as a teacher. Values are a product of society, but they are also the means to combine individual and communal life in a harmonious manner (understood in terms of relationships with other people). Instilling moral principles is also the primary purpose of education.¹⁵

In summary, moral education is defined as a set of values that reside in the soul, which is an action that is judged good or bad by someone, after which that person either performs the action or rejects it in his or her conscience, and the efforts of adults to guide students in becoming pious individuals towards Allah SWT.¹⁶ Moral education may purify the heart from the impurities of desire and wrath, allowing it to become pure and capable of receiving Allah's light. In addition, ethics education gives rules in which the science of ethics provides examples for people to analyze and describe an activity to determine if it is good or bad.¹⁷ According to Chabib Thoha, the objective of moral education is to enable humans to pick the correct or wrong path for a given activity so that it is carried out in line with Islamic teachings and always with good morals.¹⁸

¹⁴ Teti Warohmah and Dede Darisman, "Nilai-Nilai Pendidikan Akhlak Dalam Permainan Tradisional Baren," *Tarbiyah Al-Aulad* 3, no. 2 (2018): 1–116, <http://e-repository.perpus.iainsalatiga.ac.id/1696/1/SKRIPSI%20FIX.pdf>.

¹⁵ Sri Waluyo, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur'an," *AL-RIWAYAH: JURNAL KEPENDIDIKAN* 10, no. September (2018): 269–95.

¹⁶ Fajri Zaenol; Syaidatul Mukaroma, "Pendidikan Akhlak Perspektif Al Ghazali Dalam Menanggulangi Less Moral Value," *Edureligia: Jurnal Pendidikan Agama Islam* 5, no. 1 (2021): 31–47.

¹⁷ Salis Irvan Fuadi, Rindi Antika, and Nur Rofiudin, "Nilai-Nilai Pendidikan Akhlak Dalam Keluarga: Kajian QS. Al-Taghabun Ayat 14-15," *MATAN: Journal of Islam and Muslim Society* 2, no. 1 (2020): 74–86.

¹⁸ Irvan Fuadi, Antika, and Rofiudin.

Moral education plays an important role in determining life. Therefore, moral education is very important and even becomes the most important part of Islamic education.¹⁹ Moral education according to al-Ghazali is all efforts to get rid of all the bad qualities that have been described in detail by the Shari'a, which should be ignored by people, so that they get used to noble character.²⁰ According to Al Ghazali, moral education has several objectives including:²¹ 1) Forming commendable behavior, 2) Getting closer to Allah, 3) Gaining knowledge, 4) Creating multiple personal balances, 5) Seeking Allah's Pleasure, 6) Having Peace and Serenity 7) Getting used to good behavior.

Moral education is gradual and continuous. Children are introduced to the beauty of Allah's creation and taught the wisdom of people who love God and the reward they receive for prayer, beginning at a young age. The lessons he learns will help him do good things, shape his personality and noble character, and become a millennial generation who is pious, faithful, and devoted to Allah SWT.²² Inculcating morals is impossible without education, whether formal, informal, or informal because the objective of Islamic education is the same as moral education, namely to develop the ideal Muslim's attitude.²³ Therefore, it may be concluded that moral education is an effort to develop by the purported requirements of a person or group to become a habit that arises spontaneously and without thought or design. Thus, a peaceful and prosperous global order will be established among those who love, respect, and protect one another and encourage behavior that pleases Allah and His Messenger.²⁴

Washoya Al Aba' Lil Abna'

Washoya Al Aba' Lil Abna' is a book that has been taught for decades at several Islamic boarding schools. This book was written because many students began to exhibit signs of moral decay and needed to be fortified against attempts to undermine their

¹⁹ Annisa, "Pendidikan Akhlak Dalam Sudut Pandang Pemikiran Syekh Muhammad Syakir Al-Iskandary Dalam Kitab," *Jurnal Ilmiah Mahasiswa Pendidikan Agama Islam [JIMPAI]* 1 (2021): 1–15.

²⁰ Yoke Suryadarma and Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015): 362–81, <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/460>.

²¹ Dera Puspawati, "Pemikiran Al-Ghazali Tentang Pendidikan Educational Akhlak Bagi Anak Usia Dini Perspektif Perennialisme," *Educational Journal of Islamic Management (EJIM)* 1, no. 1 (2021): 45–54.

²² Mohamad Samsul Hadi and Abdul Muhid, "Analisis Pendidikan Akhlak Dalam Kitab Nashaih Al-'Ibad Dan Urgensinya Terhadap Remaja Di Era Milenial," *Al Murabbi* 5, no. 1 (2019): 57–68, <https://doi.org/10.35891/amb.v5i1.2085>.

²³ Abdul Muhid, Asnawi Asnawi, and Rangga Sa'adillah S. A. P., "Pendidikan Moral Melalui Pembelajaran Kitab Alfiyah Ibn Malik Di Pondok Pesantren Langitan Tuban," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 6, no. 1 (2018): 106–26, <https://doi.org/10.15642/jpai.2018.6.1.106-126>.

²⁴ Abdul Khamid, "Nilai-Nilai Pendidikan Akhlak Perspektif Imam Nawawi Al-Bantani Dalam Kitab Nashaih Al-'Ibad," *POTENSLA: Jurnal Kependidikan Islam* 5, no. 1 (2019): 29, <https://doi.org/10.24014/potensia.v5i1.6528>.

morality.²⁵ Sheikh Muhammad Syakir wrote this book in the month of Dzul Qo'dah in 1326 or 1907 A.D. This book is widely used in madrasah diniyah (Islamic high schools), pesantren (Islamic boarding schools), and other non-formal education programs. The book also offers a teacher's demonstration of ethics for his students by presenting Sheikh Muhammad Syakir's speech on morality as guidance for his students. The relationship between professors and students is analogous to that between parents and children. Like biological parents undoubtedly anticipate beautiful things from their children, a good teacher expects good things from his students.²⁶ However, this work includes sufficient desire for moral instruction upon closer inspection. The book provides chapter-by-chapter ethics instruction, with up to 20 chapters supported by conceptual descriptions of the presented topics.²⁷ The Washoya Book also includes various moral education values. This book discusses the benefits of moral education by comparing the relationship between teachers and students to that between biological parents and children.²⁸ Teachers act as guides, educators, spiritual instructors, and role models. Self-monitoring is more vital than instructor supervision, which cannot be regarded as the primary support.²⁹

Character Education

The origin of the word character is the Greek verb *charassein*, which means to carve (paint, draw), as in people who paint paper, carve stone, or carve metal. Departing from this perspective, a character is seen as a sign or trait, giving birth to the notion that personality is "a pattern of individual conduct, one's moral state."³⁰ According to Bambang Q-Anees and Adang Hambali, character education is an effort to instill these characteristics and provide the seeds for students to cultivate them throughout their lives.³¹ Character education is a system of naming character values that include knowledge, perception, or will components. It acts to actualize these values towards God Almighty, oneself, others, the environment, and the state. Individual character development can contribute to the

²⁵ Mahsun and Maulidina, "Konsep Pendidikan Dalam Kitab Ta'limul Muta'allim Karya Syekh Al-Zarnuji Dan Kitab Washoya Al-Aba' Lil-Abna' Karya Syekh Muhammad Syakir."

²⁶ Nor Mubin, "Pendidikan Karakter Pada Anak Prespektif Washoya Al-Abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir," *Atthiflah: Journal of Early Childhood Islamic Education* 7 (2020): 5.

²⁷ Mohamad Mustafid Hamdi Toha Ma'sum, "Konsep Pendidikan Karakter Dalam Kitab Waṣāyā Al-Ābā' Li Al-Abnā' Karya Muḥammad Syākir Al-Iskandārī Perspektif Fungsi Manajemen," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 13, no. 2 (2016): 309, <https://doi.org/10.19105/nuansa.v13i2.1102>.

²⁸ Irfa Walidi, "Nilai Nilai Pendidikan (Analisis Terhadap Kitab Washaya Al-Aba'i Li Al-Abna')," *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab*, n.d., 95–110.

²⁹ Mubin, "Pendidikan Karakter Pada Anak Prespektif Washoya Al-Abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir."

³⁰ Ajat Sudrajat, "Mengapa Pendidikan Karakter," *Jurnal Pendidikan Karakter* I, no. 1 (2011): 47–58, <https://doi.org/10.21831/jpk.v1i1.1316>.

³¹ Nurul Huda, "Pendidikan Karakter Di Madrasah Tsanawiyah Hasan Jufri Bawean," *CENDEKIA: Jurnal Studi Keislaman* 2, no. 2 (2018), <https://doi.org/10.37348/cendekia.v2i2.32>.

nation's character development. Since people live in a particular socio-cultural setting, the formation of human character can only occur in that socio-cultural environment. In other words, the educational process does not liberate pupils from their social milieu, community culture, and national culture. Pancasila is the socio-cultural environment of the nation; hence, cultural and character education must instill Pancasila principles in children through heart, mind, and physical education.³²

2. Discussion

Moral Education Values of *Washoya Al-Abaa' Lil Abnaa'*

The book *Washoya Al-Abaa' Lil Abnaa'* is an initial effort to analyze the problem of noble character (God's grace) in which there are values of moral education. The moral education values in the book begin with the parent-like relationship between teacher and student. A teacher is a person regarded by his students as a leader, educator, spiritual coach, and role model. Students' collaboration is necessary for the teacher's purpose to be accomplished. Thus, a student has a lot of obligations, including implementing and abiding by the teacher-mandated manners.³³ A good personality is an adornment for oneself, for friends, family and citizens, because with good morals, everyone will be honored and loved. The parable here is that if knowledge is not accompanied by noble character, then knowledge is more dangerous than ignorance. In addition, the value of moral education contained in the book *Washoya Al Abaa' lil Abnaa'*.³⁴ The moral education values in the book *Washoya Al Abaa' lil Abnaa'*, include:

Faith in Allah

Priority number one in the *Washoya* is to be devout to Allah SWT. It is one of Allah's and His Prophet's several moral ideas. The first notion is presented because piety is the most vital form of a servant's expression to the Lord, and it is the essential commitment to Allah.³⁵ The internalization of *taqwa* takes precedence over other teachings because humans have received Allah SAW's bounties. The best way to display our thanks is to serve Him by constantly doing what is required and avoiding what is forbidden. The admonition to be pious is analogous to a father knowing that his son is engaging in unlawful behavior so that he does not dare to disobey and risk being punished.³⁶ Therefore,

³² Nopan Omeri, "PENTINGNYA PENDIDIKAN KARAKTER DALAM DUNIA PENDIDIKAN," *Manajer Pendidikan* 9, no. 3 (2015): 464–68, <https://doi.org/10.25157/j-kip.v2i3.6156>.

³³ Bahroin Budiya, "Konsep Pendidikan Khuluqiyah Dalam Perspektif Kitab *Washoya Al Aba' Lil 'Abna'* Untuk Menanggapi Pendidikan Era Industri 4.0," *Attaqwa : Jurnal Ilmu Pendidikan Islam* 16 (2020): 95–112.

³⁴ Mukhtar, "Terjemah Kitab *Washoya Al Abaa' Lil Abnaa'*," *Penelitian Sosial Keagamaan* 20, no. 2 (2005): 71–93.

³⁵ Toha Ma'sum, "Konsep Pendidikan Karakter Dalam Kitab *Waṣāyā Al-Ābā' Li Al-Abnā'* Karya Muḥammad Syākir Al-Iskandāri Perspektif Fungsi Manajemen."

³⁶ Rohmad Arkam and Rizki Mustikasari, "Pendidikan Anak Menurut Syaikh Muhammad Syakir Dan

taqwa can be understood as a form of binding or worshiping humans to Allah SWT. In other terms, *taqwa* is carrying out all the commands of Allah and staying away from all His prohibitions.³⁷

Rights and Obligations towards Allah and His Messenger

Fear of Allah is one of Allah SWT's rights. In this testimony, the reasons why individuals are devout and practice Allah's rights are the same as in any other. However, it is a more extraordinary depiction of Allah's unlimited might in this context, which we must employ. God provides an abundance of worldly and spiritual delights. The pleasures given by God, both materially and spiritually, are very abundant. The most obvious is that humans who started from seed can become the perfect creatures.³⁸ The first responsibility that must be fulfilled is expressing gratitude for God's mercies and the benefits He has bestowed upon us. In other words, obedience entails complying with Allah's orders and avoiding His prohibitions because Allah SWT created only people to worship Him.³⁹ In addition to the responsibility to obey Allah, there is also a responsibility to obey the Messenger of Allah. Allah SWT instructs Muslims on how to revere the Prophet Muhammad.⁴⁰ The rule is to follow, respect, and adore Rasulullah SAW, be his person in all parts of life, pronounce his name by reading blessings, obtain all of his teachings, follow his sunnah, and to like him more than others.⁴¹

Rights and Obligations to Both Parents

Verse 14 of Surah Luqman indicates that a child is educated to do good to his parents out of gratitude for the good, especially his mother. Because a mother carries the baby during the developing fetus. Particularly during labor, mothers struggle to release the child from the womb.⁴² This verse emphasizes the need to learn how to get along with, respect, and be committed to decent parents in any situation, so long as they do not instruct us to do things forbidden by religion.⁴³ Islam emphasizes the significance of a Muslim's respect for his parents. According to Moh Ardani, Islamic beliefs instruct its followers to treat their parents well even if they are cruel.⁴⁴

Relevansinya Dengan Tujuan Pendidikan Di Indonesia,” *Jurnal Mentari* 1, no. 1 (2021): 7.

³⁷ Zaenullah, “Kajian Akhlak Dalam Kitab Washaya Al-Abaa’ Lil Abnaa’ Karya Syaikh Muhammad Syakir.”

³⁸ Budiya, “Konsep Pendidikan Khuluqiyah Dalam Perspektif Kitab Washoya Al Aba’ Lil ‘Abna’ Untuk Menanggapi Pendidikan Era Industri 4.0.”

³⁹ Zaenullah, “Kajian Akhlak Dalam Kitab Washaya Al-Abaa’ Lil Abnaa’ Karya Syaikh Muhammad Syakir.”

⁴⁰ Syifa Tsamrotul Fuadi, Hasan Bisri, and Sumadi Sumadi, “Landasan Pendidikan Akhlak Menurut HAMKA,” *Tsamratul Fikri | Jurnal Studi Islam* 15, no. 1 (2021): 53, <https://doi.org/10.36667/tf.v15i1.701>.

⁴¹ Zaenullah, “Kajian Akhlak Dalam Kitab Washaya Al-Abaa’ Lil Abnaa’ Karya Syaikh Muhammad Syakir.”

⁴² Alex Nanang Agus Sifa, “Hak Dan Kewajiban Guru Dan Siswa Dalam QS Luqman Ayat 13-19,” *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 01 (2020): 79–90, <https://doi.org/10.37680/qalamuna.v12i01.328>.

⁴³ Huda, “Nilai-Nilai Pendidikan Akhlak Dalam Surah Luqman Dan Aplikasinya Pada Pembelajaran PAI.”

⁴⁴ Miftahul Munir Abdul Khakim, “Nilai-Nilai Pendidikan Akhlak Yang Terkandung Pada Book Dalam

In the book *Washoya Al Aba, 'Lil Abna'*, the author instructs readers not to be lazy and unable to constantly show their parents' love and devotion because of parents. Parents are better aware of the factors contributing to our positive or negative traits.⁴⁵ It is also taught in the book *Washoya Al Aba, 'Lil Abna'* that a child must put the needs of his parents before his own. Since God's anger is related to the anger of both parents, a child should avoid upsetting them. Whoever makes Allah furious, since it makes parents unhappy, will spend eternity in the world to come. A youngster must obey his parents' directions and is forbidden to defy them if they disobey Allah.⁴⁶ The obligations of children to both parents are as follows:⁴⁷ 1) Obedient to both parents, 2) When called upon, hurry to come, 3) Providing support to both parents if you can, 4) Taking care of both parents, 5) Speaking to both parents gently, 6) Glorifying both parents, 7) Avoiding things that are not liked by both parents, 8) Praying for both parents, 9) Sufficient for the needs of both parents, 10) Asking for blessings and blessings from both parents, 11) Keeping a good name, 12) Keeping orders from both parents.

Rights and Obligations towards Friends

Giving a seat to friends demonstrates respect for them and is one of the students' most admirable qualities. The advantages of this notion might help students feel at ease, allowing them to effortlessly mix and create numerous acquaintances.⁴⁸ No one hurts each other against a friend. Furthermore, this would put them in danger and make them appear bad in front of others so that friends would avoid it. Therefore, a student's personality should represent morals in front of his or her peers by emphasizing mutual support.⁴⁹ As social beings, it is not usual for anyone to live alone; humans require other individuals. While they are still in the process of acquiring knowledge, they naturally have friends in the classroom. As a result, they are obligated to treat friends with respect and place morality. Therefore, the friendship may be built without a problem.⁵⁰

Etiquette in Seeking Knowledge

In the study of *Washoya Al Aba' Lil Abnaa'*, the ethics of seeking knowledge from the perspective of Islamic education include: being sincere and enthusiastic, utilizing time,

Mihrab Cinta Karya Habiburrahman El-Shirazy, "Al-Murabbi: Jurnal Pendidikan Agama Islam 3, no. 1 (2017): 1689–99.

⁴⁵ Arkam and Mustikasari, "Pendidikan Anak Menurut Syaikh Muhammad Syakir Dan Relevansinya Dengan Tujuan Pendidikan Di Indonesia."

⁴⁶ Zamroni, "Strategi Pendidikan Akhlak Pada Anak."

⁴⁷ Muh. Arif and Ismail Busa, "Konsep Relasi Anak Dan Orang Tua," *Early Childhood Islamic Education Journal* 1, no. 1 (2020): 26–42, <https://doi.org/10.54045/ecie.v1i1.37>.

⁴⁸ Toha Ma'sum, "Konsep Pendidikan Karakter Dalam Kitab Waṣāyā Al-Ābā' Li Al-Abnā' Karya Muḥammad Syākir Al-Iskandāri Perspektif Fungsi Manajemen."

⁴⁹ Zaenullah, "Kajian Akhlak Dalam Kitab Washaya Al-Abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir."

⁵⁰ Arkam and Mustikasari, "Pendidikan Anak Menurut Syaikh Muhammad Syakir Dan Relevansinya Dengan Tujuan Pendidikan Di Indonesia."

understanding **material**, asking and discussing, continuous, obedient and submissive, maintaining brotherhood, mutual respect, concentration. , courtesy, help, *tawadlu'* (being humble), avoid *takabbur* and disgraceful morals, *ridho* and teacher prayers, *munajat* and *tawakkal*.⁵¹ Muhammad Syakir al-Iskandari argues that enthusiasm for studying is one of several moral concepts of knowledge. A student cannot succeed in science and its rewards without praising science and appreciating the teacher.⁵² When someone seeks knowledge, she or he must do it with a honest heart, as pursuing true knowledge is an excellent way to approach Allah SWT.⁵³ Understanding the etiquette education values while studying is crucial so that a future student will know what to learn and what not to do in school. People must have a positive attitude during learning activities and discuss with teachers and other students.⁵⁴

Learning Etiquette, Reviewing and Discussion

*"O my son, if you want to be kind to yourself, you should invite some of your schoolmates to pray with you. Perhaps they can help you comprehend what you have learned. Once you have grasped what you have learned, you do not discard your textbooks. Continue studying with your pals as if you are lecturing in front of a class."*⁵⁵ The purpose of these statements is to find friends to invite to *muthola'ah* so that there is no confusion in reading comprehension, so that from various interpretations there will be disagreements, and so that they must comprehend one another.⁵⁶ The benefits of discussion include enhancing students' comprehension, sparking discourse, facilitating the expression of their objectives, and inspiring bravery and growth.⁵⁷

Eating and Drinking Etiquette

Eating is one of the needs of all humans to live life.⁵⁸ In the perspective of *sharia*, it is explained that there are several eating and drinking ethics.⁵⁹ The Washoya book also explains how important it is to always pay attention to eating procedures for our children to remain healthy and disease-free. Among the things that must be considered when eating

⁵¹ Ana Nur Afni Auliya Nurul Lailiyah, "Etika Mencari Ilmu Kajian Kitab Washoyaa Al Abaa' Lil Abnaa' Karya Muhammad Syakir Perspektif Pendidikan Islam," *Imuna* 1, no. 2 (2019): 101–25.

⁵² Toha Ma'sum, "Konsep Pendidikan Karakter Dalam Kitab Waṣāyā Al-Ābā' Li Al-Abnā' Karya Muḥammad Syākir Al-Iskandāri Perspektif Fungsi Manajemen."

⁵³ Mahsun and Maulidina, "Konsep Pendidikan Dalam Kitab Ta'limul Muta'allim Karya Syekh Al-Zarnuji Dan Kitab Washoya Al-Aba' Lil-Abna' Karya Syekh Muhammad Syakir."

⁵⁴ M Fauzi Lubis and Hofwan Arrosyidi, "Nilai-Nilai Pendidikan Adab Menuntut Ilmu Dalam Kitab Al-Ilmu Shahih Bukhori Karya Imam Al-Bukhori," 2021, 19–25.

⁵⁵ Mukhtar, "Translation of Washoya Al Abaa' Lil Abnaa'."

⁵⁶ Toha Ma'sum, "Konsep Pendidikan Karakter Dalam Kitab Waṣāyā Al-Ābā' Li Al-Abnā' Karya Muḥammad Syākir Al-Iskandāri Perspektif Fungsi Manajemen."

⁵⁷ Zaenullah, "Kajian Akhlak Dalam Kitab Washaya Al-Abaa' Lil Abnaa' Karya Syaikh Muhammad Syakir."

⁵⁸ Alfi Salwa Qibty, "Hadits Larangan Meniup Makanan Dan Minuman Yang Panas," *IJOIS: Indonesian Journal of Islamic Studies* 2, no. 02 (2021): 159–79.

⁵⁹ Sohrah, "Etika Makan Dan Minum Dalam Pandangan Syariah," *Al-Daulah* 5, no. 1 (2016): 21, http://journal.uin-alauddin.ac.id/index.php/al_daulah.

is eating when people are hungry, stopping eating when their stomach is not complete, and avoiding overeating. In addition, carefully clean their hands of filth and viruses before eating so that the dirt and viruses on their hands do not enter the body and damage their health. They should not eat in the market or on the street, avoid greed, be instructed against using unclean utensils, drink clean water, and do not instruct drinking while standing to prevent choking.⁶⁰

Worshipping and Entering The Mosque Etiquette

Prayer is the most significant form of worship. Therefore, one should strive to offer and maintain timely prayers in the congregation. In the mosque, the most powerful congregational prayer is performed. To enter the mosque, one must be clean because the mosque is Allah's dwelling. Furthermore, one who enters the mosque in an unclean state has carried filth with him, even though he is not cultured in the eyes of Allah SWT. Therefore, as seekers of knowledge, they must keep track of the passage of time and desire to serve Allah the Highest.⁶¹

Assembly and Meeting Etiquette

*"O my son, if you are invited to a meeting (meeting) while you are among the young people present, do not sit down until you are greeted. When seated, do not force the person to sit down first, or never push someone out of their seat, unless they allow you to take their seat. If you are sitting somewhere and the most appropriate person comes, sit down politely. If you do all of this with good and sincere intentions, your glory in the eyes of society will increase."*⁶² These statements prohibit someone from entering a meeting without authorization, much less intervening in his business. It is not advised to interrupt the discourse of others.⁶³ The etiquette that must be practiced one day while at an assembly or meeting is to offer hello (greet), honor the elderly, refrain from laughing during meetings, and avoid associating with unintelligent individuals. Because it reflects the existence of someone who has low morals and is despicable.⁶⁴

Being Honest Priority

Honesty is a commendable trait. Allah SWT praises the honest people and promises them generous rewards. Including the honesty of an educator, as an educator, is

⁶⁰ Arkam and Mustikasari, "Pendidikan Anak Menurut Syaikh Muhammad Syakir Dan Relevansinya Dengan Tujuan Pendidikan Di Indonesia."

⁶¹ Toha Ma'sum, "Konsep Pendidikan Karakter Dalam Kitab Waṣāyā Al-Ābā' Li Al-Abnā' Karya Muḥammad Syākir Al-Iskandārī Perspektif Fungsi Manajemen."

⁶² Mukhtar, "Terjemah Kitab Washoya Al Abaa' Lil Abnaa'."

⁶³ Abu Hasan Mubarak, *Adab Menuntut Ilmu, Portal Al-Nida*, 2016, <http://www.al-nidaa.com.my/seruan/index.php/makalah/al-hadith/344-adab-menuntut-ilmu>.

⁶⁴ Toha Ma'sum, "Konsep Pendidikan Karakter Dalam Kitab Waṣāyā Al-Ābā' Li Al-Abnā' Karya Muḥammad Syākir Al-Iskandārī Perspektif Fungsi Manajemen."

required to convey lessons with honesty, especially in relation to Islam.⁶⁵ Islam is a faith that emphasizes the value of integrity. Rasulullah SAW is referred to be "*al-amin*" (a trustworthy person) since he bases all of his activities on the concept of honesty.⁶⁶ The meaning of honesty in the book *Washoya* is in everything, even to oneself, both when you are serious or relaxed or when you are joking. Honesty starts with being honest when you talk, because you can trust people from the smallest thing, which is being honest when you talk. Likewise in the case of lying, once a person lies, he is more likely to lie another time, until it becomes a habit.

Trust Priority

Amanah (trustworthy) is the best of several commendable morals. Meanwhile, betrayal (unbelief) is the worst character. Be a trustworthy person because trust is a decoration of humans and also part of the morals of the Prophet Muhammad.⁶⁷ Based on the meaning of language, the meaning of the Qur'an, and the meanings of some of the preceding figures, it can be determined that *Amanah* refers to everything, material and immaterial, that is given to the receiver and is always preserved and filled in the best way.⁶⁸

Priority in *Iffah*

Including one of the qualities that are commendable both in terms of divine and human values,⁶⁹ *Iffah* is curbing the will of lust with reason and *syara'*.⁷⁰ The definition of *Iffah* also includes avoiding bad things. *Iffah* is ethically desirable and must be imparted to young children from a young age. One of the fifth characteristics is the ability to resist carnal cravings; for instance, if Ahmad already has something, he will not acquire it again if it may be used again.⁷¹

The Relevance of Moral Education Values in *Washoya Al Aba 'Lil Abna'* to Character Education

As defined by the Large Dictionary Indonesian, relevance is a relationship, connection, or related entity. Therefore, the connection between the value of moral

⁶⁵Waluyo, "Nilai-Nilai Pendidikan Akhlak Dalam Al-Qur'an."

⁶⁶Abdul Khakim, "Nilai-Nilai Pendidikan Akhlak Yang Terkandung Pada Book Dalam Mihrab Cinta Karya Habiburrahman El-Shirazy."

⁶⁷ Budiya, "Konsep Pendidikan Khuluqiyah Dalam Perspektif Kitab Washoya Al Aba' Lil 'Abna' Untuk Menanggapi Pendidikan Era Industri 4.0."

⁶⁸ Sobhan Abdul Halim, Zulheldi, "Karakteristik Pemegang Amānah Dalam Al- Qur'an," *MASHDAR Jurnal Studi Al-Qur'an Dan Hadist* 01, no. 2 (2019): 185–98.

⁶⁹ Bahroni, "Analisis Nilai-Nilai Pendidikan Akhlak Dalam Kitab Taisirul Khalaq Karya Syaikh Khafidh Hasan Al-Mas'udi."

⁷⁰ Fuadi, Bisri, and Sumadi, "Landasan Pendidikan Akhlak Menurut HAMKA."

⁷¹ Arkam and Mustikasari, "Pendidikan Anak Menurut Syaikh Muhammad Syakir Dan Relevansinya Dengan Tujuan Pendidikan Di Indonesia."

education in *Washoya Al Aba 'Lil Abna'* and character education is intended. Based on the results of an examination of moral education and character education, the author will first compare and contrast the two.

Moral education aims to eliminate all harmful practices mentioned in detail by *shari'a*, things that should be avoided so that individuals become used to having noble character. Similar to the definition of character education, it is a method for instilling character ideals in school members that comprises information, awareness or willingness, and acts. In the educational community, character education aims to develop the individual into a moral person who can live with freedom and responsibility in connection to others and the world.⁷² Both have the same meaning, namely efforts to make students understand, understand and apply good attitudes and virtues in their lives.

The difference lies in the principle that becomes the benchmark or benchmark for something that can be called good or bad. Instructions for moral education are in the Qur'an and Hadith, where moral education is referred to as referring to religious values that exist in Islam. Meanwhile, character education has a more general reference, based on general religious values found in Islam and non-Muslims, norms prevailing in society at large, and the noble values of the Indonesian nation.

D. Conclusion

Based on the research findings, analysis and presentation of data on "Moral Education Values In *Washoya Al Abaa' Lil Abnaa'* And Its Relevance To Charatcer Education", it can be concluded that: The moral education values in the book *Washoya Al-Aba' Lil Abna'* are not only concentrated on the provisions while studying and teaching but also describe how a child should serve Allah and His Messenger and excellent morals in daily life for themselves and others. Moral education is a crucial component of character education. Implementing moral education through the study of *Washoya Al Aba' Lil Abna'* would help students comprehend the message delivered and encourage them to apply it in their daily lives. The *Washoya Al Aba'Lil Abna'* is one of the appropriate options for supporting the implementation of moral education. It contains several moral education values that will be utilized very effectively to implement character education.

⁷² Best Practice and Character Building, "PRINSIP PENDIDIKAN KARAKTE R DALAM ISLAM (Studi Komparasi Pemikiran Al-Ghazali Dan Burhanuddin Al-Zarnuji) Agus Setiawan Abstract : Keywords : Character Building , the Thought of Al-Ghazali ' s and Al-Zarnuji A . PE NDAHULUAN Bangsa Indonesia Saat Ini," *Dinamika Ilmu* 14, no. 1 (2014): 1–12.

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