

albantani

by Suadi Sa`ad

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MORAL EDUCATION IN THE VIEW OF SYEKH NAWAWI AL-BANTANI

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SUADI SA'AD

Department of Interdisciplinary Islamic Studies, Sultan Maulana Hasanuddin
State Islamic University, Banten-Indonesia
Email: suadi.saad@uinbanten.ac.id

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Abstract

Modern life and the future globalization that is characterized by a highly technical and professional life, without being accompanied by strong morals and religious dimensions of individual and social life, will be able to tear down civilization and humanity.

As seen today, moral values such as love and mutual respect, tolerance and friendship, responsibility, hard work, and social concern have been increasingly eroding in various parts of the world. Therefore, efforts are needed to re-install it in the souls of the younger generation who will continue the civilization.

To broaden our insights into the efforts to cultivate these morals, we also need to explore the old treasures of the works of previous scholars, including the books of Syekh Nawawi al-Bantani, a very prolific Sufi scholar.

This article, a summary of literature research, examines his views on moral education using a historical-philosophical approach. Then, with the descriptive-analytical method, the article attempts to determine whether religious moral foundations can solve various human problems today.

Keywords: *al-Bantani, ethics, spirituality, tolerance, respect, responsibility*

Introduction

Various scientific discoveries that have created different sophisticated technologies have changed all aspects of life to be easier, faster, brighter, and more fun.¹ (Ma'rifah, 2013: 34) These various human advances then caused global flows to take place swiftly.

According to John Naisbitt, the swift global flows in several parts of the world have brought counter-trend reactions that tend to oppose global homogeneity, including the moral value system that surrounds them. When the outer world becomes more and more similar (homogeneous), we will

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¹ Indriyani Ma'rifah, "Islam dan Sains Modern: Meneropong Signifikansi Agama dan Etika bagi Sains" in Siti Syamsiyatun (ed.), *Etika Islam dan Problematika Sosial di Indonesia*, Geneva: Globethics.net, 2013, p. 34.

¹ increasingly appreciate, not to mention long for, a form of primordial moral values that spring from within, both in the name of religion and art, as well as those taking the form of literature and philosophy.² (J. Naisbitt, 1991)

These moral values must then be instilled in the soul, both with mental and physical training, formally and informally, to generate human beings with high culture to carry out their duties and responsibilities in society.³ (Abdullah, 2006: 57) That is what we call moral education.

Today, education is a fundamental process of human life. Moral has an essential place in all areas of life. Therefore, educating moral and moral education has a vital and influential role. Morality should be a course in the educational system to educate man.⁴ (Gülcan, 2015: 2622-2625)

We can extract thoughts on primordial moral values and their cultivation from Sufistic religious thinkers such as Syekh Nawawi al-Bantani (later called al-Bantani). There is some research and literature about al-Bantani, but there needs to be more about his thoughts on moral education.

As far as the search carried out, several research papers that discuss al-Bantanis views on moral education, including:

Nury Firdausia, *Pendidikan Moral dan Spiritual dalam Membangun Karakter Bangsa: Analisis Kitab Nashoihul 'ibad Karya Syaikh Nawawi al-Bantani* (Moral and Spiritual Education in Building Nation's Character: an Analysis on *Nashoihul 'ibad* by Nawawi al-Bantani).⁵ (Firdausia, 2012) Its subject of study is just one of al-Bantani's works, *Nashâih al-'ibâd*. Therefore, it needs further investigation to examine the other works of al-Bantani, not just *Nashâih al-'ibad*.

Muhtar Luthfie Al Anshory et al., "Kontekstualisasi Pemikiran Syekh Nawawi al-Bantani tentang Pendidikan Akhlak di Madrasah Tsanawiyah" ("Contextualization of Syekh Nawawi al-Bantani's Thought on Moral Education in Madrasah Tsanawiyah") that explains al-Bantani's views on morals towards God, towards oneself, and society. In studying this theme, the author used only one primary source, namely a piece of al-Bantani's work, *Nashâih al-'ibâd*—something minimal in a study.⁶ (Al Anshory, 2020)

Ahmad Hafidz Habiburrahman, "Pendidikan Akhlak Menurut Syekh Muhammad Nawawi al-Bantani dalam Kitab *Bahjatul Wasâil bi Syarh al-Masâil*" ("Moral Education According to Syekh Muhammad Nawawi al-

² J. Naisbitt and P. Aburdene, *Megatrends2000: Ten New Directions for the 1990s*, New York: Avon Books, 1991.

³ M. Yamin Abdullah, *Pengantar Pendidikan Etika*, Jakarta: PT Raja Grafindo Persada, 2006, p. 57.

⁴ Nur Yeliz Gülcan, "Discussing the importance of teaching ethics in education" in *Procedia—Social and Behavioral Sciences* 174 (2015) pp. 2622-2625.

⁵ Jakarta: Center for Religion and Religious Education, Training and Development Agency, Ministry of Religious Affairs, 2012.

⁶ Muhtar Luthfie Al Anshory et al., "Kontekstualisasi Pemikiran Syekh Nawawi Al-Bantani tentang Pendidikan Akhlak di Madrasah Tsanawiyah" dalam *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam*, UIN Yogyakarta, Vol. 13, No. 1, Juni 2020, pp. 23-41.

¹ Bantani in the Book of *Bahjatul Wasâil bi Syarh al-Masâil*"). This article elaborates al-Bantani's thoughts on morals towards humans, God, and the environment. Only one work of al-Bantani is the primary source of this article, *Bahjatul Wasâil bi Syarh al-Masâil*.⁷ (Ahmad Hafidz Habiburrahman, 2016) The above indicates that the discussion of al-Bantani's thoughts on moral education is very bland.

M. Azizzullah Ilyas' article, "Ajaran Syekh Nawawi al-Bantani tentang Pendidikan Akhlak Anak" ("Syekh Nawawi al-Bantani's Teachings about Children's Moral Education"). This article discusses al-Bantani's thoughts on how a child should behave towards his parents. The author uses only three of al-Bantani's books — an appreciable effort, but still minimal.⁸ (Ilyas, 2018)

To make up for and to respond to the shortcomings of previous studies, there are 3 (three) specific objectives in this study, namely: To know who is the figure of al-Bantani and what his role in the world of knowledge; to find out how al-Bantani's views about moral education, especially for the younger generation; and to examine whether al-Bantani's thought is relevant to the present conditions with its various problems.

Methods

¹ This study is library research because the data examined is from books, manuscripts, or magazines from the literary treasury. This research aims to investigate the validity of existing data and to know the life history, works, and thoughts of al-Bantani. Those are the primary sources. Meanwhile, secondary sources will be from several works that discuss al-Bantani's ideas.

The approach used in this study is historical-philosophical. Here, the researcher also gives the interpretation. It means that the researcher explores the whole idea in depth to obtain an explanation of al-Bantani's authentic thinking about moral education.

The method of data analysis in this research is descriptive-analytic, which is an attempt to collect and compile the data and then give analysis and interpretation of these data.⁹ (Surahmad, 1990: 139) Therefore, it will be more appropriate when analyzed by its contents, known as content analysis.¹⁰ (Nata, 2001: 141) An investigation is a research technique for formulating conclusions by systematically and objectively identifying specific characteristics in the message of a text.¹¹ (Nawawi, 1998: 69)

¹ ⁷ Ahmad Hafidz Habiburrahman, "Pendidikan Akhlak Menurut Syekh Muhammad Nawawi al-Bantani dalam Kitab *Bahjatul Wasâil bi Syarh al-Masâil*" (dalam HIKMAH: Jurnal Pendidikan Islam Vol. 5, No. 2, Juli-Desember 2016 h. 294-311).

⁸ M. Azizzullah Ilyas, "Ajaran Syekh Nawawi al-Bantani tentang Pendidikan Akhlak Anak" dalam *Ar-Riyah: Jurnal Pendidikan Dasar*, Vol 2, No 2, 2018, pp. 113-126.

⁹ Winarno Surahmad, *Pengantar Penelitian Ilmiah: Dasar Metode Teknik*, Bandung: Tarsito, 1990, p. 139.

¹⁰ Abudin Nata, *Metodologi Studi Islam*, Jakarta: PT. Grafindo Persada, 2001, p. 141.

¹¹ Hadari Nawawi, *Metode Penelitian Sosial*, Yogyakarta: Gajah Mada University Press, 1998, p. 69.

We will systematically describe al-Bantani's views and how his life background relates to his thinking with descriptive methods. We also use the opinions of relevant experts. The next stage is interpretation to understand al-Bantani's thinking about moral education.

Results and Discussion

Al-Bantani: A Great Sufi Scholar

In short, life in the early half of the nineteenth century in Java, especially in the western part of Java, was difficult for the people. In addition to facing drastic structure and political policy changes, they also carry the burden of social and economic regulation. Moreover, government intervention in their religious life is also a challenge that must be faced. In a socio-political condition like these in Java, al-Bantani was born and spent the early days of his life. As well as the other Muslim natives, he had to face the difficulties and bitterness of life and experience the same feelings and attitudes towards the colonial power, and this, of course, formed and influenced the direction of his future life and career.

In 1230 AH/1813 AD, al-Bantani was born with the name of Muhammad Nawawi ibn (son of) 'Umar ibn 'Ali in Kampung Tanara, a small village in the district of Tirtayasa, Serang regency, Banten province. This great Muslim scholar lived in a powerful religious tradition.

Since the age of 5 years, he quickly absorbed the lessons his father had given, as he was known as intelligent. His critical questions often confused his father. Seeing great potential in his son, at the age of 8 years, his father sent him to various boarding schools in Java. He initially received direct guidance from his father and then studied at Kyai Sahal, Banten. After that, he learned to Kyai Yusuf in Purwakarta.¹² (Huda, 2003: 2) At his age, which had not yet reached 15 years, al-Bantani has taught many people. Because of his glazed *karâmah* (sanctity), he sought a place on the beach to be more accessible in teaching his increasingly multiplied disciples.

At age 15, he was performing the *hajj* and studied with some prominent scholars in Mecca. In 1246 AH/1831 AD, he returned to Banten and started a teaching career. He was also offered his father's position as a local *penghulu* (headman) but resigned and his brother Syihabuddin was replacing him.¹³ (Rachman, 1996: 87) He witnessed the unfair practices, arbitrariness, and oppression by the Government of the Netherlands East Indies. He saw it all because of the ignorance that still surrounds the people. He traveled around Banten to incite resistance against the invaders. Of course, the Dutch government restricted his movements. The government banned him from preaching in mosques. Even later, the government accused him of being a

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¹² Nurul Huda, "Sekilas tentang Kiai Muhammad Nawawi al-Bantani", in *Alkisah* No. 4, 14 September 2003, p. 2.

¹³ Abd. Rachman, "Nawawi al-Bantani: An Intellectual Master of the Pesantren Tradition", *Studia Islamika* No. 3, vol. 3, 1996, p. 87.

¹ follower of Prince Diponegoro, who waged resistance against Dutch colonial rule (1825- 1830 AD) at the ¹ time.

Besides, only a little is known about his career and life for nearly a quarter-century ¹ Banten. As an intellectual committed to justice and truth, the government forcibly removed him to Mecca.

In 1271 AH/1855 CE, he returned to Mecca permanently. Once in Mecca, he returned to deepen his religious knowledge with the teachers. He diligently studied until 1860 CE. He decided to habitation in the Holy Land to avoid pressure from the Dutch colonists.

In 1276 AH/1860 CE, he started his teaching career at his home in Syi'ib 'Ali, Mecca. He taught in his yard. He is very famous among Javanese students. At first, he had only tens of students, but the longer increased to two hundred people once he taught.¹⁴ (Hamka, 1981: 95) They come from various corners of the world, and he was a known expert in the science of religion, especially about Sufism (Islamic mysticism), theology, *fiqh*, and *tafsîr*.

His name skyrocketed when he was appointed as a substitute for Haram Imam Shaykh al-Khatib Minangkabawi. Since then, he has been famous by the official name Sheikh al-Nawawi al-Bantani al-Jawi (Sheikh Nawawi from Banten, Java). He is renowned as a scholar in the cities of Mecca and Medina but also in the land of Egypt. That is why when Indonesia proclaimed its independence, Egypt was the first country to support the independence of Indonesia.¹⁵ (Al., 2007)

Al-Bantani married Nasimah, a girl from Tanara, Banten, and had three children: Nafisa, Ma¹am, and Rubi'ah. His wife died before him.¹⁶ ("Kisah Wali," 2004: 100) Al-Bantani died in Mecca on the 25th of Shawwal 1314/1897. His tomb lies in Ma'la cemetery, Mecca. His tomb is next to the grave of Abu Bakr al-Siddiq's daughter, Asma'.¹⁷ (Huda, 2003: 5)

His expertise is not in doubt. Due to his expertise, he got a lot of titles or appellations. Among them are *Sayyid 'Ulamâ' al-Hijâz* (Figure of the *ulama* of Hijaz), *'Alim al-Hijaz* (scholar of Hijaz), *Shaykh Masyâyikhinâ* (Sheikh of our Sheikhs), *al-Allâma al-fâdlil al-ladzî lays Lahû fî ma'ârifihî Musâwî* (glorious expert whose knowledge is no equal), *al-Imâm al-Nawawî al-tsânî* (Imam Nawawi the Second).¹⁸ (Shaghir, 1993: 51)

The titles are decent for a scholar of his caliber for his pro¹activity in writing works. It is not easy to ascertain when he began a career as a writer. Though it probably started earlier, almost all existing sources declare that Mecca is the starting point, with his first work published in 1276 AH/1860

¹⁴ Hamka, *Dari Perbendaharaan Lama*, Kuala Lumpur: Pustaka Antara, 1981, p. 95.

¹⁵ Salmah, et al., *Perjalanan 3 Wanita*, Jakarta: TransTV, at 06:30-07:00, Tuesday, 10 June 2007.

¹⁶ Kisah Wali, *Alkisah*, No.3, 02-15 Februari 2004, p. 100.

¹⁷ Nurul Huda, "Sekilas tentang", p. 5.

¹⁸ Wan Moh Shaghir, "Syekh Nawawi al-Bantani: Imam Nawawi Kedua," in *Dewan Budaya*, August 1993, p. 51.

¹ CE. However, his career drastically changed in 1286 AH/1870 CE, when he concentrated on writing, so he restricted his teaching hours only to the morning.

His work reached dozens (some say over one hundred titles), covering a range of disciplines: Sufism (*tashawwuf*), *tafsîr* (exegesis), *hadîth*, *'aqîdah* (theology), *fiqh*, history, Arabic, and others.

His work of exegesis, *al-Munîr*, is monumental. Some even say it is better than the famous work of Imam Jalaluddin al-Suyuti and Imam Jalaluddin al-Mahalli, *Tafsîr al-Jalâlayn*. Meanwhile, some say his *Kâsyifat al-sajâ* (a commentary on *Safinah al-Najâ* of Shaikh Salim bin Sumeir al-Hadhramy) is more practical than the book commented.

One of his *fiqh* works is very popular among the students of *pesantren* (Islamic boarding school) in Java, namely *'Uqûd al-Lujjayn fî Bayân huqûq al-Zawjayn*. Almost all schools incorporate this book in the list of packages required reading, especially during Ramadan. Inside, he wrote all family issues in detail. He described the relationship between husband and wife in detail. That well-known book has become a reference for almost a century. However, the ladies especially criticized and sued the book a century later. They assess that the book's content was no longer appropriate to the present development. The tradition of *syarh* (commentary), even criticism against his works, certainly does not reduce his expertise and intellectual capacity.¹⁹ (Huda, 2003: 7)

As stated, al-Bantani did not specifically write books on moral education. However, thoughts on moral education are in many of his rich works.

Al-Bantani's Thoughts on Moral Education and Its Relevance

Al-Bantani said education was a "gift" (*'athâ*) more critical than any other gift form. In essence, education is an instruction for the students to do the good and leave the bad.²⁰ (Al-Bantani, 2011: 125) As for what the children should learn, it is good manners (*mahâsin* ¹ *-akhlâq*) and training the soul (*riyâdlat al-nafs*).²¹ (Al-Bantani, 2011: 126) Al-Bantani seems to be very observant that study needs a specific stage process: there should be a place of learning (*halaqah*), a chance to meet (sitting together in a *halaqah*, a class), and an interaction between teacher and students who listen to study materials delivered (*wa-stama'a mâ yaqûl*).

Al-Bantani stated that moral education for children is a very noble effort. With good morals, someone's dignity will rise ¹ from the degree of a slave to the degree of a king.²² (Al-Bantani, 2011: 125) Therefore, educating children is better than giving them food every day one *shâ'*, because when the moral of educated children is good, it becomes *shadaqah jâriyah*

¹ ¹⁹ Nurul Huda, "Sekilas tentang", p. 7.

²⁰ Al-Bantani, *Tanqîh al-qawl al-hatsîts*, Jakarta: Dar al-Kutub al-Islamiyah, 2011, p. 125.

²¹ Al-Bantani, *Tanqîh al-qawl al-hatsîts*, p. 126.

²² Al-Bantani, *Tanqîh al-qawl al-hatsîts*, p. 125.

(almsgiving). At the same time, the reward of feeding will be disconnected.²³ (Al-Bantani, 2011: 126)

Al-Bantani's viewpoint on morality and morals is more practical than theoretical. His views are also scattered in many of his works. For example, in his book *Nashâih al-'ibâd* ("Advice for the Servants"), which is a commentary on Ibn Hajar al-'Asqalani's book, *al-Munabbihât 'alâ al-isti'dâd li-yawm al-ma'ad* ("Some Warning for Preparing for Doomsday"). Or his work *Marâqî al-'ubûdîyah* ("Peaks of Worship"), which is a commentary on *Bidâyat al-Hidâyah* ("Start of Guidance") by al-Ghazali. In association with the idea of al-Bantani, some moral values can be described, among others:

1. The morality of the Parents and Teachers

Religion teaches and obliges us as children to worship God and obey our parents. To be obedient and dutiful to parents is a commendable attitude and action. To be devoted and courteous to parents is to carry out all his instructions and to do things as al-Bantani mentioned in his book *Marâqî al-'Ubudîyah* as follows:

Obeying parents' orders as long as their order is not to disobey God. No walking in front of, but beside or behind them. Walking in front of them, for one thing, is okay at the time. To answer their call with soft answers is a must. Try hard to seek the pleasure of both parents by word and deed. Being humble and gentle to both parents to serve them, feed meals when they were incapacitated, and put both on ourselves and their children. Refrain from grim-visaged to them. Do not travel except with the permission of them.²⁴ (Al-Bantani, 2010: 169)

In addition to *Marâqî al-'Ubudîyah*, al-Bantani also described in his book *Tafsîr Al-Munir* regarding the morality of children to parents contained in the Qur'an: al-Isra' verses 23-25.

Besides politeness towards parents is politeness towards teachers. Al-Bantani outlines some moral attitudes of a disciple toward his teacher: to initiate greetings and to ask permission to meet him; not too much to say in his presence; not speak about the questions asked by the teacher, and otherwise do not ask unless he gives time for it; do not oppose his statements to appear more intelligent than him; do not talk to other friends when the teacher explains; to sit quietly facing the teacher and do not look to other friends; stood up when the teacher stands as a tribute; not asking questions when the teacher walked, but once he got to the house or had sat down to teach; not prejudiced (*sû' al-zhann*) when looking at the teacher's behavior that outwardly is not acceptable, because he knows the purpose of such behavior. It was like in the story of Moses and Khidr when he perforated vessels or killed a child.²⁵

2. Love, Respect, and Courtesy

²³ Al-Bantani, *Tanqîh al-qawl al-hatsîts*, p. 126.

²⁴ Al-Bantani, *Marâqî al-'ubûdîyah*, Jakarta: Dar al-Kutub al-Islamiyah, 2010, p. 169.

²⁵ Al-Bantani, *Marâqî al-'ubûdîyah*, p. 168.

Respect and courtesy, or *ta`zhîm* in the spiritual term, is an act that reflects polite behavior and respect for others, especially to a person who is older than us, to a teacher, and to a person who is considered noble. This attitude will be able to make someone respected by others. This attitude is beneficial to gain helpful knowledge.

A learner must respect his teacher and must not be proud of him. That is why a student cannot argue against his teacher and must obey his master's instructions. It aims to maintain the authority of teachers with higher degrees than the pupils. Unless they teach disgraceful teachings contradicting religious norms, the disciple is not obligated to obey them.

Respect is mutual respect. The young must be respectful to the old, and the old love the young. Respect will not escape from the sense of love for each other because, without respect, mutual affection will not grow; there will be nothing but to underestimate others.

Mercy must be given to all beings because they are all servants of God, even if they engage in immoral acts. Al-Bantani quoted the hadith that reads, "No one will enter Paradise except those who love." Then someone said, "O Messenger of God, we all love one another." The Prophet replied, "Do not love only a friend, but mercy is to love all human beings."²⁶(Al-Bantani, 2010a: 37) To underestimate others is a kind of disobedience of heart, said al-Bantani, namely to see ourselves as better than others and to belittle others.²⁷(Al-Bantani, 2008: 50)

Even to enslaved people, we must do good, forgive, and teach him. Thus, said al-Bantani, whoever slapped or hit an enslaved person without learning objectives should make him accessible. Even within the framework of learning, slap is prohibited, he said.²⁸(Al-Bantani, 2008b: 31)

3. Curiosity and Joy of reading

Curiosity is one of the characters expected to be inscribed in the personality of a human. Curiosity compels someone to learn and seek knowledge (*'ilm*) constantly.

Regarding the obligation of studying, al-Bantani has discussed more in his works on the chapter "studying" (*thalab al-'ilm*). Seeking knowledge is mandatory whenever and however, he said.²⁹(Al-Bantani, 2008b: 14)

Furthermore, there are two ways to gain knowledge: *kasbî* and *simâ'î*. The first is obtained by studying and reading. Here, we can see a close connection between searching for knowledge, curiosity, and a penchant for reading.³⁰(Al-Bantani, 2008b: 14) In contrast, the second knowledge is obtained through associating with and loving the scholars.

²⁶ Al-Bantani, *al-Futûḥât al-madaniyah* (Jakarta: Dar al-Kutub al-Islamiyah, 2010), p. 37.

²⁷ Al-Bantani, *Bahjat al-wasâil bi syarḥ al-masâil*(Jakarta: Dar a-Kutub al-Islamiyah, 2008), p. 50.

²⁸ Al-Bantani, *Qâmi' al-thughyân*, Jakarta: Dar al-Kutub al-Islamiyah, 2008, p. 31.

²⁹ Al-Bantani, *Qâmi' al-thughyân*, p. 14.

³⁰ Al-Bantani, *Qâmi' al-thughyân*, p. 14.

¹ The purpose of studying, he said, is to seek God's pleasure (*ridlâ*), to eliminate ignorance, to arouse religiosity, to thank for the grace of sense and health, and not to be respected by others, to have worldly pleasures, or to get the attention of the authorities.³¹(Al-Bantani, 2008b: 14)

4. Tolerance and Friendship

In friendship, we must preserve the rights of companions. Explaining al-Ghazali's *Bidâyat al-Hidâyah*, al-Bantani said that there is something that needs to be done in company, among others: providing help (property and soul) if required; keeping his secret; listening to his words; calling him by a good call; forgiving his mistakes; praying for him; loyalty; greetings while meeting them.³²(Al-Bantani, 2010b: 178-80)

Respect towards friends is by encouraging them and reminding them to be serious in seeking knowledge and searching for something beneficial by obeying the laws, rules, and advice. Appearing affection and maintaining the rights of friendship means that we should forget our friends' shortcomings, forgive their mistakes, and cover up their disgraces.

Discussing tolerance, al-Bantani said a noble person will get peace in him and bring peace to others.³³(Al-Bantani, 2010a: 66) Recognizing the rights of everyone is respect for one's humanity without exception and discrimination based on anything and for any reason. In *Tafsîr al-Munîr*, he elaborated more on the tolerance between religious communities that are based on these principles:

a. Respect for the beliefs of others, namely that it is not justified that some people or groups insist on imposing their own will on other people or groups;³⁴(Al-Bantani, n.d., vol.1: 74) In difference, there should not be hostility because differences always exist in the world, and differences do not have to cause conflict;

b. Mutual understanding and Honesty. There will only be mutual respect if we understand each other.³⁵(Al-Bantani, n.d., vol.2: 316) These are human qualities by communicating oneself and acting in the right way. In this case, doing good, getting along well, being fair and honest with other groups, whether Jews, Christians, or polytheistic, as long as they are not hostile to us.³⁶

All human beings are born in all freedoms with the same dignity and rights. They are endowed with reason and conscience. They should behave in a spirit of brotherhood towards humans. Al-Bantani showed tolerance between religions is getting along well among religious people outwardly, while inner belief remains in Islam.

5. Responsibility

¹ Al-Bantani, *Qâmi' al-thughyân*, p. 14.

³² Al-Bantani, *Marâqî al-'ubûdiyyah*, p. 178-80.

³³ Al-Bantani, *al-Futûḥât al-madanîyah*, p. 66.

³⁴ Al-Bantani, *Murâḥ labîd tafsîr al-nawawî* (Surabaya: Dar al-Ilm, nd), v. 1, p. 74.

³⁵ Al-Bantani, *Murâḥ labîd*, v. 2, p. 316.

³⁶ Al-Bantani, *Murâḥ labîd*, v. 2, p. 371.

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Responsibility is an obligation to respond or to give a response and to bear the consequence or human consciousness about intentional or unintentional behavior. Every human being must have a responsibility to bear.

The value of responsibility can be found in the views of al-Bantani when he describes *amânah* (mandate). The responsibility is our efforts to implement the mandate and give it to those entitled to have it. God declared that the mandate had been offered to the whole universe, the heavens, and the earth, but they rejected it. Only humans are willing to bear the responsibility of implementing this mandate.³⁷

By citing the verse of Surah al-Nisâ': 58, al-Bantani explains *ahâdîts* (the Prophet's sayings) that the people who carry out the mandate trust for God's sake, he is entitled to marry any angel he wants.³⁸ The value of responsibility is so high that it should become human morality.

6. Hard work and diligence

Al-Bantani interpreted QS Tawbah/9: 105 that we must work out what we want, good or bad, because God, the Prophet, and the believers certainly see what we are doing. If we do good, then in this world, we will get praise and will be well rewarded in the afterlife. If what we do is wrong, then in this world, we will get invective and, in the hereafter, a painful punishment.³⁹

The description indicates that we have to work. It is reinforced by al-Bantani's statement when interpreting QS al-Jumah/62:10 that after prayer, we should get out of the mosque to search for sustenance.

Working hard was also confirmed in QS-Qasas/28: 77. Interpreting the verse, al-Bantani states that we should work for the acquisition of earthly, but of that acquisition, we should use to get a good reply from God in the hereafter, either by charity, *shilat al-rahm* (friendship), feeding the hungry, provide for the needy, and other. Then he quoted a hadith that states that we must use the best five (5) occasions: youth before aging, health before illness, wealth before poverty, spaciousness before busyness, and live before death.⁴⁰

In the book of *Nashâih al-'ibâd*, he said that "the source" of good manners is a little talk (*qillat al-kalâm*). Then, we can understand that diligence is the desired character value.⁴¹ Diligence is earnest and diligence. In other words, diligence is earnest, a determination to achieve something. Diligence is a commendable character that must be held by every student who should not despair in pursuing knowledge. To attain desirable things, the student must instill self-awareness to be constantly diligent.

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³⁷ QS. Al-Ahzab/33: 72.

³⁸ Al-Bantani, *Qâmi' al-thughyân*, p. 21.

³⁹ Al-Bantani, *Murâhlabîd tafsîr al-nawawî*, v. 1, p. 354.

⁴⁰ Al-Bantani, *Murâh labîd tafsîr al-nawawî*, v. 2, p. 149-50.

⁴¹ Al-Bantani, *Nashâih al-'ibâd* (Jakarta: Dar al-Kutub al-Islamiyah, 2010), p. 41.

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Students should take care of it and should not despair of learning. To achieve what is in the ideals, they must instill self-awareness to be constantly diligent. People will succeed if they are engaged in learning and not lazing. God has said that He does not change the state of a people so that they change the circumstances that are upon themselves.⁴² That means that man must make every effort for his life. Do not just wait for anything from God by standing by.

The diligent manifestation of learning minimizes the interrelationship with the world's busyness beyond the pursuit of knowledge, for it may disturb the concentration in learning. To do much with other things beyond learning will make learners fragmented.

7. Honesty and sportsmanship

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Sportsmanship as a character value a person should own can be read in al-Bantani's various descriptions while talking about *tawâdlu'* (humility). In the book of *Tanqîh al-qawl al-hatsîst*, he states that humility is "to honor the man who is superior because of his virtues" or "to accept the truth and do not oppose the decision of the authorities."⁴³

The above definition of *tawâdlu'* indicates the meaning of sportsmanship, a character of the sportsman who is subject to the rules of the game: admit the defeat of ourselves and the excellence of the opposing party if it happens. He will not "sue" if he is guilty of breaking the rules or losing.

The sportive people will accept the truth even though it comes from a child or a great man, an enslaved or a free, a weak or a strong man. He is subject only to the truth.⁴⁴

Honesty in belief and words is essential so that we are encouraged to be friendly with people who are not honest because dishonest people are, said al-Bantani, like mirage/fata morgana that looks like water in broad daylight.⁴⁵

8. Democratic Attitudes

Democracy is a new terminology known in the Islamic world. In the history of the development of Islamic society, a more familiar term is "deliberation or consultation" (*musyâwarah*). It was strongly related to Qur'anic teachings to deliberate in various ways continually (QS. Alu 'Imran/3: 159).

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This verse stated that God asked the Prophet to deliberate with unbelievers (*wa syâwir-hum fi al-amr*). That is, said al-Bantani, indicating that their degree is high in the midst of the community. Not inviting them in deliberation means insulting their existence (*tark al-musyâwarah ma'a-hum ihânat la-hum*). And then al-Bantani cited a hadith that sounds "*Mâ syâwara*

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⁴² Al-Bantani, *Murâh labîd tafsîr al-nawawî*, v. 1, p. 424.

⁴³ Al-Bantani, *Tanqîh al-qawl al-hatsîst*, p. 128.

⁴⁴ Al-Bantani, *Tanqîh al-qawl al-hatsîst*, p. 128.

⁴⁵ Al-Bantani, *Marâqî al-'ubûdîyah*, p. 173.

¹ *qawmun qatthu illâ hudû li arsyadi umûri-him* ("People who consulted are knowing to the best of their problems").⁴⁶

Besides, QS al-Syura/42: 38 also ordered the deliberation. "If they (the faithful) want something, they deliberate amongst them and then do it, and they do not rush in their affairs," al-Bantani wrote.⁴⁷

Conclusion

Al-Bantani is a great Indonesian Sufi scholar whose works are widely read and sought after by science prosecutors. Al-Bantani has written many works totaling tens or even hundreds in various fields: fiqh, tasawuf, akhlaq, tafsir, etc. In his works, there are also his views on morality and education.

¹ From al-Bantani's basic ideas on Islamic education, this figure seems to tend more heavily to conservative religious schools rather than rational or instrumental pragmatic religious streams. In describing the basic concepts of education, his tendency for religious nuance is more dominant so that other aspects become less dominant. He ¹ used his interpretation of reality on religion, so education is also valuable to achieve religious goals.

The moral education that al-Bantani has exposed in the learning process emphasizes the spiritual morals in building a good soul but does not rule out the morals of material nature. His view of morality is more practical than theoretical. His presentation implies the morality applicable in life: love and respect for others, morality to parents and teachers, courtesy, tolerance and friendship, responsibility, hard work, and a democratic attitude.

The basis of his studies was classical, medieval, and modern scholars who were then integrated with his thinking. That makes his thinking very realistic to meet the needs of current education practitioners. The thought of al-Bantani is used in his time and shows its relevance to the present.

From some of the above implications, it should apply to learners, the current generation, and the wider community. Young people today are a generation of the future.

Despite the success of this article, there are undoubtedly many shortcomings that other researchers need to improve and fix. One of the areas for improvement is the incomplete works of al-Bantani that the writer has. The reading of al-Bantani's works and those of previous legendary thinkers should be more intensified to enrich the current thinking of humankind.

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⁴⁶ Al-Bantani, *Murâh labîd tafsîr al-nawawî*, v. 1, p. 127.

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