

## Akhlaq Education Values in Islamic Perspective: An Examination from the Ulama's Books

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### Abstract:

This study aims to explore and analyze the values of akhlaq education from an Islamic perspective, especially those found in two important works, namely Kitab Sullam Taufiq by Shaykh Abdullah bin Husain Ba'alawi and Kitab Nasoikhul 'Ibad. Through a literature review approach, this research explores various concepts of akhlaq, character development, and ethical values found in the two books. This research methodology uses text and content analysis approaches to evaluate the teaching of akhlaq in these works. The search results present a series of values essential in shaping human character per Islamic teachings, such as patience, honesty, generosity, and self-control. The research also discusses the practical implementation of these values in the context of modern education, highlighting their relevance in shaping a noble and responsible generation. The implications of this understanding are integrated into the current educational context, offering an in-depth perspective on how Islamic akhlaq values can be applied in formal and informal education. This research contributes to broadening the understanding of the values of akhlaq education in Islam as well as providing a foundation for the development of educational strategies that focus on character-building rooted in Islamic teachings.

Keywords: Akhlaq Education Values; Examination; Islamic Perspective; Nasoikhul 'Ibad; Sullam Taufiq; Ulama's Books

### Introduction

Education is an effort to create personality values in humans from a bad situation to a better situation through the process of training, teaching, and educating (Rusilowati & Wahyudi, 2020). Not only that, in equipping humans towards a better civilization, one of them is based on noble morals (Rohaeni et al., 2021). Because the quality of a person's personality can be judged by his moral personality (Athota et al., 2020). Morals for humans are not only important in managing relationships with humans but also with themselves and relationships with their creators (Wallach et al., 2020). Morals must be instilled with considerable training because morals cannot be created based on heredity or something that is created suddenly (Earp et al., 2021). Morals are charitable deeds that are good or open so that they become an

indication of a person's characteristics whether they are good or bad(O'Connor et al., 2020). Rasulullah SAW was sent by Allah SWT to perfect human morals about the Khaliq and the relationship with the makhluk (human)(Solichin et al., 2022).

A habit that is done repeatedly is said to be a character, and the character is based on one's desires, not because of coercion or seduction from others(Fischer, 2022). Then it will become a habit for him(Covey, 2020). Morals will also be a controller for its owner not to do prohibited acts(Friedman, 2020). With this, it can be said that morals are the strongest foundation for the owner(Pham & Tran, 2020). If the foundation in him is not solid, then he will easily do anything without paying attention to the importance of moral values in every human being(Febriyanti et al., 2022). To create a noble character in a person, it should not be separated from the teaching of morals instilled through efforts to provide guidance to them(Umam et al., 2021). The act of providing moral training can be interpreted as value education(Pring, 2021). This can be used as a basis for making good or bad choices and making decisions that can benefit their lives(Newell & Marabelli, 2020).

Meanwhile, what is meant by moral education is an effort to instill good habits for a child to have good character so that it becomes a trait that is always embedded and settled for him(Arifin et al., 2022). Apart from education, instilling character in children is done by setting a good example of behavior, speech, and actions(Birhan et al., 2021). Ibn Qayim said: "Attention to the character of the child is very necessary for him. Because one of the child's growth is triggered by the habituation applied by his parents since childhood(Makmudi, 2022)." As stated by Ibn Qayim above, that moral values should be instilled early through training and habituation(Arif, 2022). Children at an early age will be easily directed towards goodness, including training them to worship Allah SWT(Khulusinniyah, 2023). Morals for students will also create a clean heart and mind(Khaidir & Suud, 2020). So that they will easily do actions based on the Qur'an and Hadith(Khairon et al., 2021).

There are many theories and assertions about moral improvement and formation(Lara & Deckers, 2020). However, this is all theory, but in reality, this theory is not easy to practice and instill in the soul(George, 2019). Especially with the current technological advances that have dominated human life(Nemorin et al., 2023). Technology will bring enormous benefits to its owners who make good use of it(Duan et al., 2021). Conversely, if technology is not utilized properly and well then he will be carried away by the flow of bad technology(Su et al., 2019). Therefore, the importance of moral education values is applied wherever and under any circumstances(Moor, 2020).

Imam Shafi'i also said, "If a person no longer has morals and knowledge, then his life on earth is useless(Rizal & Bahri, 2022)." What is said can be evidence of the importance of applying morals in any situation(Ilham et al., 2022). The collapse of the moral foundations of the nation's children today can be proven by a lack of respect for teachers or instructors, disobedience to parents, and a lack of tolerance and mutual respect for differences(Danyathi et al., 2022). These are all despicable behaviors that are not justified by Islamic teachings(Sachedina, 2022).

In addition, there is a basic foundation in this research, more precisely the researcher's view of the reduction of noble moral values(Elhoushy & Jang, 2021). Such as what often happens to students who say inappropriate words, criticize their friends, meet the teacher, don't say hello, and talk as they please with the teacher without heeding good manners when talking, especially lately when some students abuse their teachers by following the current prank trends, and others that can change the ethics and personality of students for the worse(Washington, 2022). If this problem is left unchecked, the values of moral education and the morals of the nation's children will be damaged, especially in the educational environment, which is the basis for creating and improving morals for students(Waziana et al., 2021).

Some previous studies have been conducted, including research conducted by Kasi, which discusses moral values in the book of Taisirul Khallaq, moral values to Allah SWT, the value of a teacher's manners, the value of a student's manners, the value of social manners, the value of the rights of both parents, the value of attending the mosque, the value of eating manners, the value of drinking manners, the value of manners in the mosque, the value of virtue, and the value of justice(Kasi, 2022). The

similarity between the journal and the author's thesis is that they both discuss moral values, while the difference is that the book of Sullam Taufiq discusses the values of praiseworthy morals contained in the fashal of heart obligations and discusses disgraceful morals. Furthermore, research by (Noermanzah et al., states that the values of moral education contained in the book of al-Barzanzi are divided into two, namely morals to Allah SWT and morals to His creatures (Noermanzah et al., 2020). The morals towards Allah SWT include loving Allah SWT, always being grateful, praying, and always being tawadhu (Maulana & Sulaeman, 2023). The morals towards fellow creatures include morals towards the Prophet SAW, always being humble, iffah, zuhud, birrul walidain, always giving love, and always being generous in giving forgiveness (Munjin, 2022). The equation of the journal with the author's thesis is that both discuss the values of moral education. The difference between the journal and the author's thesis is that this journal focuses more on morals towards Allah SWT and morals towards Rosulloh SAW, while in the book of Sullam Taufiq, it discusses the values of praiseworthy morals contained in the fashal of heart obligations and discusses despicable morals.

Based on the description above, this research is very interesting to be studied more deeply with the aim of analysing the values of moral education from the perspective of Yaikh Abdullah bin Husain Ba'alawi and Imam Nawawi al-Bantani.

## Methods

This type of research is library research or library research that specifically examines a problem to obtain data in writing this research. The research time is from making initial observations as preparation of proposals, preparation and validation of instruments, data collection to writing reports. The right place to hold this research is in the library because in the library a researcher will easily access various sources that are relevant to the problem to be solved. Based on the data source, the type of research used in the research is Descriptive Qualitative research, namely, research that produces descriptive data in the form of written words or interviews from people and observed behavior. The data collection steps taken in obtaining information are by looking for books in the library of the Roudlotussholihin Purwosari Islamic Boarding School in Padangratu Central Lampung, looking for related sources, and looking directly at the contents of the book Sullam Taufiq by Shaykh Abdullah bin Husain Ba'alawi and the book Nashoikhul 'Ibad by Shaykh Imam Nawawi al-Bantani. This research is also supported by literature from several libraries information in the form of books, books, encyclopedias, scientific journals, newspapers, magazines, and other supporting documents related to the formulation of the problem to be answered.

The source of data in research is the subject from which the data is obtained. Because this research is library research, the data comes from the literature. In this study, Masduki's authors used primary data sources and secondary data sources. The primary data sources that the author uses are the contents of the book Sullam Taufiq by Shaykh Abdullah bin Husain Ba'alawi and the book Nashoikhul 'Ibad by Imam Nawawi al-Bantani. In secondary data, researchers use books on education, morals, journals, and information from valid internet media with the object of discussion in this study. The books that are secondary data sources in the study include Dr. Asyhari Masduki's Brief Explanation of Sullam Taufiq, Qiki Yuliati Zakiyah and Rusdiana Value Education Study Theory and Practice in Schools, Sahriansyah Worship and Morals, and Muhammad Nawawi Tangga Reaching Truth and Happiness.

To complete the data in this study, researchers collected data from various sources that could be used as reference sources. For example, books on education, morals, and journals. The data that has been collected is then analyzed using the content analysis method. In this study, the content analysis method that researchers used included the inductive method used to analyze data about the values of moral education in the book of Sullam Taufiq and Nashoikhul 'Ibad and the deductive method used to analyze data about the value of moral education in the book of Sullam Taufiq and Nashoikhul 'Ibad and relied on education in Indonesia.

## Results and Discussion

In the book *Sullam Taufiq* by Shaykh Abdullah bin Husain Ba'alawi, he in his book instills moral values using three fields of knowledge that must be studied by every Muslim (Musadad & Faiz, 2022). The three fields of knowledge explained by him in his book are tawhid science, fiqh science, and finally moral science. The science of tawhid is used by Muslims as a foundation in religious life. The second science of fiqh or shari'ah is a science that must be studied by every Muslim, It aims to implement the values of tawhid in the form of worship, while the quality of one's worship can be seen from morals, so morals are the fruit of the seriousness of one's worship. The discussion of morals will be the theme of this research and the moral values written by Shaykh Abdullah bin Husain Ba'alawi in his *Kitab* are found in the fashal of the obligations of the heart including Believing in Allah SWT and Rasulullah SAW is the most basic obligation and the most important deed because faith is a condition for the acceptance of good deeds. Faith is a belief in the heart of a human being, which is spoken with the tongue and done with deeds. So believing in Allah SWT means a firm belief without doubt in the existence of Allah SWT by the properties that are worthy of Him, establishing the existence of Allah SWT without being identified with the nature of the creature. Justifying everything that Allah SWT conveyed in the Qur'an includes faith in Allah. While faith in Rasulullah SAW means a firm belief without a doubt that the Prophet Muhammad SAW is the messenger of Allah SWT, and justifies everything conveyed by Rasulullah SAW as from Allah SWT. All the noblest behaviors or actions are faith in Allah SWT and faith in Rasulullah SAW. Believing that Allah SWT is an all-sufficient substance, and is different from his creatures, and justifies everything that Allah SWT has conveyed in his book, namely the Qur'an. Believing that the Prophet Muhammad SAW is a messenger of God who has delivered revelations from God through the angel Gabriel.

Ashari Masduki said in his book that sincerity means doing acts of obedience because of Allah SWT, for example, because of carrying out obligations from Allah SWT and the like (Perawati & Asbari, 2022). Allah SWT will not accept deeds of obedience that are intended for other than Allah (ria), for example, because they seek human pleasure, human rewards, and the like. So, when we do good deeds, it is done with sincerity and solely because of Allah SWT, to get rewards and be pleased by Allah SWT. Because if someone does something and not because of Allah SWT, but because of seeking attention, and respect from humans, Allah SWT will not accept his deeds. Tawakal means surrendering and submitting all affairs to Allah SWT, both in matters of sustenance, safety, and others. When we will do all things or events only hold on to the help of Allah SWT. In essence, tawakal is to surrender all affairs to Allah SWT, in the sense of never clinging to anything other than Allah SWT. So, tawakal is surrendering and submitting all affairs to Allah SWT, both matters of a soul mate, work, fortune, and safety in the world and the hereafter, we must put our trust in Allah SWT because Allah SWT is the only one who is all-creating and who always provides help to His creatures. Being prejudiced against Allah SWT means believing that Allah SWT's mercy is very wide, he is very sure that Allah SWT will have mercy and forgive his sins. While prejudiced against his creatures, namely by not prejudging them without any qorinah (indicator) that proves the truth of his prejudice. The act of prejudging Allah SWT and His creatures is one of the praiseworthy morals. We are commanded to always be prejudiced against Allah because everything destined by Allah SWT always contains wisdom, and Allah is the only One who gives forgiveness to his creatures. While being kind to his creatures abandons prejudice against others, without any signs that lead to his suspicions. So, someone who is husnudzon or prejudiced will get peace, peace, and tranquility in his life. Because people who always have good thoughts will always believe that whatever happens in their lives is the will of Allah SWT.

Ashari Masduki in his book says that Gratitude is not using pleasure in disobedience (Nasution et al., 2023). The point is that when someone is given pleasure or sustenance, it is not used for sin, but to accept everything that Allah SWT gives by saying the tahmid sentence, which means all praise to Allah SWT who has given me this favor. Imam Romli said: "Gratitude means praising the one who gives pleasure, in return for His gift. Gratitude is sometimes with the tongue, limbs, and heart. Gratitude using the tongue is telling the pleasure of praising the almighty, using the limbs is using the limbs for

obedience to Allah swt and avoiding disobeying Him." So, being grateful is always accepting a blessing that Allah SWT gives by saying the tahmid sentence, the blessings given by Allah SWT such as the blessings of life, health, and having perfect limbs. Every Muslim must be grateful for it and use this blessing to worship Allah SWT.

Patient behavior is a commendable behavior that has been recommended, so every Muslim must have patience with everything that is prohibited by Allah SWT, for example leaving something forbidden by Allah SWT such as adultery, oral sin, eye sin, body sin, hand sin, ear sin, and so on, patience in carrying out the trials that have befallen him (Al-Jabali & Shammout, 2022). A person is said to be patient if when he gets a disaster he does not complain to fellow humans, does not complain about fate and others, but always tries to fix it, and always asks Allah SWT so that the disaster that befalls him can be resolved immediately. As for how to be patient with all the calamities that befall him, namely by understanding that the calamities sent down by Allah SWT to test the ability of his servants, with the existence of human calamities becoming tough and strong humans. Because Allah will not give trials to His servants beyond the limits of His ability. Then it is obligatory to repent of sins immediately for every mukallaf, as for repentance, namely to escape punishment in the hereafter. The sins that must be repented of are all sins, both major and minor.

In addition, in the book *Sullam Taufiq* by Shaykh Abdullah bin Husain Ba'alawi, it is also mentioned about the despicable character, namely *riya*, which means doing good deeds such as prayer, zakat, fasting, reading the Qur'an, hajj, shodaqoh and doing good to other people or creatures of Allah SWT because of humans not because of Allah SWT (Thoha, 2022). So, *riya* or showing off is a charity that is done not because it seeks the pleasure of Allah SWT, but because it seeks praise, seeks reciprocation, and seeks popularity from others, people who do *riya* actions always feel or recognize the worship they do including the results of their efforts (*ujub*) not from the existence of grace from Allah SWT that has been given to him.

The act of arrogance is a despicable character which means that it always boasts of itself, for example, arrogant with wealth, position, knowledge, and other advantages, and always belittles others, never accepting criticism and suggestions from others (Chevalier, 2023). Even though who knows in essence other people are better than him and who knows Allah SWT by his will eliminates the nobleness of a person's degree or rank and raises the degree of others who are considered contemptible or low. And only Allah SWT is the only all-powerful substance.

In the book a brief explanation of the book of *Sullam Taufiq Asyhari Masduki*, the author of the book, he said that a *hasad* is when someone hates the pleasure that Allah SWT gives to a Muslim, both in the form of worldly pleasures and pleasures related to religion (Purna Wiam, 2021). The pleasures of the world are in the form of property, positions, and beauty or good looks, while religious pleasures such as religious knowledge, good deeds, and worship. The actions of someone who has an attitude of *hasad* is always determined in his heart to eliminate the blessings obtained by a Muslim, always say a word that can eliminate the blessings of a Muslim, and do actions that can eliminate the enjoyment of a Muslim. The attitude of *hasads* can eliminate the reward of the good done by humans, like fire burning firewood.

The act of prejudice (*su'udzon*) to Allah SWT and his creatures is a despicable moral act and is not allowed in Islam (Tawaang & Launa, 2023). Being prejudiced against Allah SWT is like despairing of Allah SWT's mercy. Believing that Allah will not forgive his sins at all, Allah SWT will definitely punish him. While being prejudiced against His creatures accuses others in the absence of true or accurate evidence. The explanation of the verse signals us to be careful, although not all prejudice is haram but should be avoided. So the act of prejudice is not allowed in religious teachings, the Prophet Muhammad also forbade his people not to prejudice against Allah SWT and His creatures.

Islam does not allow its followers to disobey their parents because it is a disgraceful act (Rusli, 2020). Durhaka is seen in the sense of disobeying orders (god, parents, and so on). So, disobedience to parents is a child hurting the feelings of both parents by using words that make the parents' hearts hurt, breaking ties with parents, and not doing good to both parents. The explanation of the verse is very clear, Q.S Al-Isra verse 23. We are commanded not to worship other than Allah SWT, and teach to always do good to both parents, and never speak harshly to your parents, for example by saying "ah" is also a mildly bad word is also not allowed, in verse 24 we are commanded to always be humble before your parents, and always give love to both parents.

Then from this research, the author can explain a little about the values of moral education contained in the book *Nashoikhul 'Ibad* by Imam Nawawi al-Bantani. To present the results of his research, the author classifies moral values into three major parts, namely: (1) morals towards Allah SWT; (2) morals for themselves; and (3) morals for others. The manifestation of morals towards Allah is by good speech and behavior towards Allah SWT. Through direct worship of Allah such as prayer, fasting, etc., as well as with all actions that reflect the relationship or communication with Allah outside of predetermined worship. Allah SWT regulates human life based on all commands and prohibitions. Both of these things are none other than to uphold the order of human life itself. Every implementation of these provisions contained moral values towards Allah Swt.

Faith itself is believing wholeheartedly, spoken with the tongue and carried out with actions (Siregar & Sabrina, 2021). Education about faith is about strengthening faith with convincing arguments derived from ratios and religious texts that can eliminate doubts. People who do not believe in Allah will not feel afraid of Allah's punishment, in doing actions not based on sincerity, not expecting rewards from Allah. These people will not be rewarded and pleasure from Allah SWT. People who do not believe will turn away and do not believe in the religion of Allah and they are considered disbelievers. Mereka akan disiksa karena kekafirannya dan semua amal perbuatannya akan tertolak di hari kiamat. One of the manifestations of the sign of Iman is jihad, which is inviting to the true teachings of religion. With patience, a person will restrain himself from committing sins. If a person leaves sin, then that person will be guarded by Allah on the basis of gratitude and recognition of the pleasures that Allah gives. By believing that everything created belongs to Allah. Indicators for the application of this value of Faith are, a person will be active in worshipping Allah, patient for all the tests that Allah has inflicted, always grateful for all the blessings that Allah gives and accept all the decrees of Allah SWT. People who believe in Allah SWT will be given the right guidance, a good life, Allah will be a protector for him, get good sustenance, get strength, be victorious over enemies. All of this will be seen in the life of the world for those who believe. Allah will give happiness in the hereafter if there is someone who returns to the path of Allah with sincere repentance and renews and strengthens his faith. Then, because of its relevance to education, the application of the value of faith to everyone is important, especially Muslims. Because faith is the basic value that must be possessed and the most important thing to practice compared to other practices, By providing a discussion about Allah and his arguments and recognizing the names of Allah and His attributes. In addition to the discussion of faith in Allah SWT, the discussion of faith must still discuss the five pillars of faith. With this, it will create a human being with character based on faith. And as Allah SWT promises in His word, he will get happiness in the world and the hereafter. With this, we can conclude that faith in Allah is a value that must be applied in every Muslim because faith is the most important value applied compared to other practices.

Dhikr is verbal worship that is done with the heart and tongue whenever and wherever it is (Sari & Marhaban, 2023). Allah characterizes *Ulul Albab* as those who always mention their Rabb in any state, such as standing, sitting, or even lying down. Imam Nawawi stated that the main thing in dhikr is simultaneously on the tongue and in the heart. And the most important is the dhikr that is done in the heart. Even so, presenting the meaning in the heart and understanding what it means is something that must be pursued in dhikr. In essence, the one who makes dhikr is the one who connects himself with Allah. Sheikh Imam Nawawi adds from the verse that dhikr is a guardian, especially the phrase *la ĥawla wala quwwata illa billah*, because indeed the devil will shrink, that is, he will hide and plead when he

hears the sound of dhikr to Allah ta'ala. The remembrance of Allah in the form of tahlil, tasbih, and tahmid is better than voluntary charity, and dhikr is very much rewarded and more beneficial than fasting. Sheikh Imam Nawawi also explains in his book *Nashoikhul 'Ibad* that dhikr is divided into two, namely dhikr with the tongue and the heart. As for oral dhikr, with it, a servant can reach the permanence of the dhikr of the heart, and influence the dhikr of the heart. Therefore, a servant who is dhikr with his tongue and heart, then he will be perfect, in his state of suluk (walking the path of God). The indicators for the application of this Dhikr value include: a person will always remember Allah in any situation and surrender only to Allah SWT. They will also gain peace of mind in all their lives because they always depend only on Allah and surrender all their affairs only to Allah. From the explanation above, we know that dhikr is a moral value that must always be remembered and carried out under any circumstances. With this dhikr can be used as a guide for the life of seasonal people to always have a good relationship with His creator. Likewise, the value of dhikr if applied in the world of education. Learners and educators will feel calm in studying. Because they always remember Allah, they will leave everything to Allah, the owner of knowledge.

Prayer has a very important position and has many benefits (Chamsi-Pasha & Chamsi-Pasha, 2021). Imam Al-Ghozali is of the view regarding prayer that although prayer in essence cannot reject God's provisions, it will give birth to an attitude of desire for God. Prayer can be seen as the main door among other doors of worship, in servitude to Allah and showing the submission of the soul to Allah. Prayer is seen as the principle of worship because prayer is a form of worship that clearly shows the element of servitude to Allah and the very desire of a servant to Him, so that the position is realized that Allah is the place to ask and beg. Allah strongly requires his servants to always pray to him. As Allah has commanded in the Qur'an quoted from the book *Nashoikhul 'Ibad*, by praying, Allah will facilitate all affairs and provide help to his servants. With sincerity, the servant will believe that only Allah can provide help and forgiveness and that Allah will grant all his requests. Therefore, in praying, what is prioritized is sincerity and khushu in absorbing the meaning. The command to pray with khushu is also explained in the book *Nashoikhul 'Ibad*, which was presented by Ahmad Ash-Shahrawi. To some of the prophets, Allah revealed the following revelation. By applying the value of prayer, a person will have strong faith, where prayer is a manifestation of faith in Allah SWT. Prayer will also be a manifestation of asking forgiveness to Allah SWT so that humans will always pray and ask for forgiveness from Allah SWT. Allah will grant the prayer of a servant if he is serious about praying. Like a student who is studying. He is required not only to try to gain knowledge but he also includes prayers in each of his tasks so that he is given useful and blessed knowledge from the owner of knowledge, namely Allah SWT. Therefore, it is important for us Muslims to remember Allah and always worship Him.

Repentance is a feeling of heart that regrets the actions that have been committed in the form of sin (Strickland, n.d.). Furthermore, the repentant person must satisfy his heart only to Allah SWT. In addition, the repentant person must also be accompanied by good deeds and stay away from all His prohibitions. This is important to do as a tangible manifestation of his repentance. Repentance requires the culprit to surrender himself completely to Allah, return to Him, and be firm and obedient in carrying out all His commands. This means that people who repent by only leaving the sins that have been committed, cannot be fully said to be repentant. Humans are creatures of God who cannot be separated from mistakes and sins. Therefore, if a servant commits a sin or a sinful act, then repent immediately. From these words, it is known that haste is an attitude that comes from the devil except for the five things that have been mentioned, including hastening to repent if it has already been done. There is a saying that is recommended to be read when repenting, which is told from Sayyidina Ibn 'Umar RA. actually we made sure to count for the Messenger of Allah SAW in an assembly, he said it 100 times. The application of the value of repentance in every human being is to encourage humans who always keep themselves from sinning. In repentance one is required to be serious and confident in Allah SWT. The virtues of repentance include being loved by Allah, including the lucky ones. A lucky person is one whose life is calm, peaceful, and filled with happiness because he is kept away from sins and calamities and disasters. People who repent will also be admitted to heaven and saved from hellfire.

With this, it is important that repentance is taught and applied to every human being, considering that humans are a place of mistakes and sins.

Islam itself teaches humans to take care of themselves both physically and spiritually (Guntur, 2021). Organs must be maintained by providing the consumption of halal and good food. Halal food will bring humans to physical health and will be implemented to their spirit, where a healthy body will encourage humans to always perform worship and our minds will also be protected from dirty thoughts. In addition, the importance of maintaining personal honor is also highly recommended by Islamic teachings. Islam encourages its people to be pure and noble. With this, it is important for every human being to pay attention to himself through the cultivation of moral values for himself. Indicators in the values of moral education for oneself are; keep the tongue, keep the soul, tawadu' and have a sense of shame.

The practice of protecting the tongue in Islamic teachings is highly emphasized (Haque, 2020). It has even been reminded in several verses of the Qur'an and Hadith. A person's salvation indeed depends on his tongue and hands, conversations and deeds. Therefore, as Muslims, it is obligatory to be careful or guard the tongue in speaking, and guard the hands in doing work. Because rewards and sins depend on these two limbs. There is a saying that 'silence is gold, and speech is silver'. This proverb implies that a person's silence in certain circumstances is better than his speech. But if the situation does allow and it is better to speak, then speak with good and correct words. In Surah Al-Mukminin it is stated that: "Keeping one's word is one of the conditions of Paradise." That is why, when a person performs ablution by rinsing his mouth to clean the inside of his mouth, the essence is to guard the tongue so that he speaks truthfully and appropriately, does not slander others, lies, keeps promises, does not speak in vain, and so on. Guarding the tongue is a practice that is loved by Allah. The virtue of guarding the tongue can provide a lot of wisdom for the perpetrator. Guarding the tongue can also raise the degree of glory and honor for the perpetrator. And the one who has a noble degree is the one whose frame of speech is not separated from the dhikr of Allah. That the tongue will one day be tormented with a torment that has never been inflicted on other members of the body because it speaks a lot in vain and uselessly. Therefore, anyone who keeps his tongue will be given an abundance of rewards and victory. Likewise in the world of education based on knowledge and sincerity to train themselves. With knowledge, one will be more careful in speaking. With this, we need to pay attention to ethics and manners in speaking so as not to slip into sin.

Safeguarding the soul can be interpreted as protecting oneself from bad things happening and ensuring that it remains alive. Muslims are obliged to take care of themselves (Nur & Susanto, 2020). The guarantee of soul safety is a guarantee of safety for the right to life that is honorable and noble, including guarantees of the safety of life, limbs, and human honor. Maintaining oneself according to Imam Nawawi al-Bantani in his book *Nashoiyhul 'Ibad* explains about maintaining oneself. That way, there are three levels in maintaining the soul: maintaining the soul at the level of *daruriyat* (primary), such as meeting basic needs, which if fulfilled will result in the threat of human life; maintaining the soul at the level of *hajiyyat* (secondary), including eating and drinking; and maintaining the soul at the level of *tahniyyat* (tertiary), which relates to matters of beauty and modesty and will not threaten or complicate human life. The meaning of these words is to take care of the members of the body, namely the working tools of the body such as the hands and feet, from everything that Allah expects the reward to be, like the reward of prayer. A healthy and clean soul will make it easier for the culprit to perform worship. To preserve the soul, Allah prohibits all acts that can damage the soul, such as murder, self-harm, and so on. Likewise, the relationship with education. Students should pay attention to the needs of their souls. Such as paying attention to diet, sleep, and so on, that can support the creation of smoothness in studying. A clean soul will produce a clean mind too. Therefore, a clean soul will be able to accept all the lessons they receive easily.

Tawadhu' is being humble and polite to others (Tang S et al., 2021). Simply put, tawadhu is human behavior that is humble, not arrogant, and respects the existence of others. People who are tawadhu will



realize that whatever he has is a gift that Allah has given, be it knowledge, wealth, rank position, and so on. By realizing this, humans will avoid being arrogant. With this, we can see that Tawadhu' will prevent the perpetrator from being arrogant. As mentioned in the verse, a person who is Tawadhu' will be happy if all his deeds, including himself, are not recognized by others. Because he is sure that every praise and beauty belongs only to Allah SWT and prevents himself from being arrogant. And he will also accept all truths from anyone, regardless of the height of the person who brings them. That is, a humble person is someone who knows how he positions himself towards others. Tawadhu's attitude, for example, loves the young and respects the older ones; he obeys those who are more knowledgeable (teachers). Based on Tawadhu, every student, will always seek knowledge seriously and not boast of the knowledge they have because, as high as the knowledge they have, there is still a higher knowledge, namely Allah SWT, the owner of knowledge.

The nature of shame according to the book *Nashoikhul 'Ibad* is to restrain lust because it is careful not to do actions that contain despicable elements (Mustafa Busu et al., 2023). Based on the hadith, Syaikh Imam Nawawi al-Bantani explained that four things can eliminate four other different things, namely: anger will eliminate healthy thoughts, what can eliminate religion is the nature of envy (hasud), shame will be lost if what is prioritized is greed. With this, the basis of high shyness is to eliminate greed in a person. Covetousness can be interpreted as greediness, which wants something at all costs even though it is not intended for him. Shame in the book of *Nashoikhul 'Ibad* is divided into two types, namely *Nafsaniy* shame, which is the nature of shame that has settled in the human soul, including shame of the aurat, or committing adultery in public, and *imaniy* shame, which is shame based on faith in Allah SWT. With this, humans will feel ashamed if they commit sinful acts. Because Allah is the one who sees all good or bad deeds. Shyness should be applied in the lives of today's students. Because some students today tend to follow trends without paying attention to their moral values. When in the school environment they may wear a closed uniform, but when they are outside the school environment they wear open clothes. This period may be natural if they do these actions because this period is unstable and has not embedded these moral values. Thus, it is very important for a pandemic to always remind students to do praiseworthy deeds including applying shame in their lives.

The Qur'an has explained a lot about the urgency of morals towards fellow humans or other people (Muhamad et al., 2020). Morals towards others include morals towards humans that contain elements of good and harmonious humanity. Morals towards fellow humans include family, neighbors, friends, friends, and morals towards others. Doing good to others will create a basic attitude to realize harmony and balance in human relations. The obligation of everyone to create a good environment is to start with oneself. If one can apply morals to oneself, then a safe and happy society will be created. Indicators in the application of moral education values towards others include; spreading greetings, charity, and visiting people when sick.

Spreading the greeting of peace is *sunnah muakad* and is one of the rights that a Muslim must fulfill to his fellow Muslims (Riadil, 2023). *Assalam* means asking Allah for protection and care. The word is one of the names of Allah SWT which means "may Allah guard and protect you" as it is also said to mean: May Allah be with you, that is, with His care, help, and tenderness. Initiating the greeting of peace is *Sunnah*, and if one person is alone then the ruling on answering is *Fardhu 'ain*. If it is given to many people the ruling is *fardhu kifayah*. This means that if it has been done by one person then he has represented the others. In this case, spreading the greeting is recommended by anyone and for anyone to known and unknown people. Sheikh Imam Nawawi al-Bantani in his book explains that three things can raise degrees, namely spreading greetings, feeding, and praying at night while people are sleeping. If we want a high degree on the side of creatures and the side of Allah, then we must be able to do these three things. such as giving greetings to others, feeding anyone in need, and praying at night while people are sleeping.

Spreading the greeting can also be referred to as invoking protection over others (Cirincione et al., 2020). With this, someone who gives greetings will also be given help by Allah. Therefore we must answer greetings to pray for each other. With this, it is important for everyone, especially students, to create a good relationship between teachers and students. In its activities, giving greetings such as; greeting when crossing paths with the teacher, greeting his friends when meeting, greeting when starting learning, and so on.

Allah has promised his people who give alms that they can get a blessing of sustenance (Fitria & Kusuma, 2022). Almsgiving is also a simple practice that can fertilize sustenance. The blessing of sustenance can be in the form of abundant and beneficial sustenance for himself and others, both in his world and in his afterlife. Almsgiving is said to be proof of faith in Allah. According to Imam Nawawi, "it is called alms because it shows the justification of the person who gives alms and shows the truth of his faith physically and mentally. Therefore, charity is the justification and truth of faith." Sadaqah is a sunnah practice. There is no compulsion on anyone's part, either from religious shari'a or compulsion from other parties. When someone gives alms, it is a full awareness of himself. Because it is not an obligatory practice, almsgiving is proof of one's faith as mentioned by Imam Nawawi above. Because only those who believe and believe in Allah's promise sincerely and sincerely spend their wealth in the way of Allah. There are many rewards for us if we help each other by giving alms. Charity is not only in the form of giving wealth but also in the form of removing thorns from the road, speaking kindly, having a cheerful face in front of others, and Amar ma'ruf nahi munkar. The relevance of education itself is that they will get used to giving alms because they know the impact and benefits for themselves and others. Moreover, a student who is studying. They will also be taught responsibility and help each other selflessly because they believe that charity is proof of the truth of faith. In its manifestations, such as helping his friend when it is difficult to understand the learning material, inviting his friends to always do good, and so on.

There is one adab among others in the Qur'an and Hadith, which is a noble adab that is the right of one Muslim to another Muslim and can be rewarded (Khan & Al-Hilali, 2020). Visiting the sick is something that should be done by Muslims. Visiting the sick is a virtue. It can be because there are many virtues for people who visit people who are sick. Among them are getting the rewards and mercy of Allah and being prayed for by seven thousand angels. The prayers of the sick are also more heard by Allah because the sick are among the persecuted. So ask him to pray for what you want. The next obligation for a Muslim when visiting a sick person is to pray for him, so that Allah SWT will quickly give him healing. Many lessons are obtained when visiting the sick. At least we will realize how great the blessing of health that Allah bestows on His servants. Because many sick people do not feel good eating, cannot walk steadily, and some even have to be helped by others to stand up. Therefore, visiting the sick will give birth to a high attitude of gratitude for the blessing of health. In addition, the virtues of visiting the sick include Growing awareness to always do self-introspection, strengthening the relationship between the healthy and the sick, and being an instrument to get guidance and inayah from Allah SWT. There is guidance on adab in visiting the sick, namely from the Prophet Muhammad, including having good intentions and sincerity. Ask about the state of the sick person. Comforting the sick and motivating them to be patient, not criticizing their illness, and paying attention to the time when visiting the sick. Its relevance to the world of education must be very urgent. Because they are in an environment in which they must have a high sense of caring. Students must be trained to have a high social spirit, one of which is visiting friends, teachers, or relatives who are sick. After visiting him, then pray for a quick recovery by Allah SWT. That way, a good relationship between human life will be created.

## Conclusion and suggestion

The following are the results of research that researchers have done and are based on the books of Sullam Taufiq and Nasoikhul 'Ibad as evidence of the importance of moral education for human life, especially the lives of Islamic students. The values of moral education in the book of Sullam Taufiq by

Shaykh Abdullah bin Husain Ba'alawi which the author describes are faith in Allah SWT who has the right to be worshiped and faith in His Messenger and faith in what he has conveyed, always applying praiseworthy morals including sincerity, tawakal, prejudice, gratitude. As well as leaving despicable morals including vanity, arrogance, hasud, prejudice, and disobedience to parents. Meanwhile, the book of Nasoikhul 'Ibad, is grouped into three major parts, namely; (1) Moral education towards Allah SWT, namely: Love Allah SWT, and Accepting the decree of Allah SWT, (2) Moral education towards oneself, including; moral education values for Patience, Wara, Qona'ah, and moral values to have Shame; (3) Moral education to society includes: Honest and Fair. Some of the moral values described above are very relevant and should be applied through training and habituation. Then the moral value will be attached to the soul. These moral values are also very relevant to be applied to every student today and readers in general.

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