

# HASIL CEK\_43. Concept of Moral Education from the Perspective of Sheikh Muhammad Nawawi Al-Bantani

*by Universitas Ahmad Dahlan Yogyakarta 47*

---

**Submission date:** 08-Nov-2023 02:12PM (UTC+0700)

**Submission ID:** 2221498192

**File name:** on\_from\_the\_Perspective\_of\_Sheikh\_Muhammad\_Nawawi\_Al-Bantani.pdf (360.93K)

**Word count:** 5236

**Character count:** 27763

## Concept of Moral Education from the Perspective of Sheikh Muhammad Nawawi Al-Bantani

\*Yusutria<sup>1</sup>, Lidea francisca<sup>2</sup>, Yuherman<sup>3</sup>, Rina Febriana<sup>4</sup>

<sup>1,2</sup>Universitas Ahmad Dahlan, Jl. Kapas No.9, Daerah Istimewa Yogyakarta, Indonesia

<sup>3</sup>Universitas PGRI Sumatera Barat, Jl. Gn. Pangilun, Sumatera Barat, Indonesia

<sup>4</sup>Universitas Cokroaminoto, Jl. Perintis Kemerdekaan Jl. Gambiran, Daerah Istimewa Yogyakarta, Indonesia

\*yusutria@pai.uad.ac.id

### Informasi Artikel

#### Received:

4 Februari 2023

#### Accepted:

8 Maret 2023

#### Published:

9 Mei 2023

#### Keywords:

Moral Education,  
Educational Perspective,  
Muhammad Nawawi Al-Bantani.

### Abstract

The function of moral education is moral change that must be accepted in the heart and applied in all patterns of life. Therefore a concept of thought needed, including the concept of Syekh Muhammad Nawawi Al-Bantani in the Maroqil Ubudiyah Book about moral education. This research is a qualitative research with a literature approach. Primary data sources consist of the Maroqil Ubudiyah Book by Syekh Muhammad Nawawi Al-Bantani and secondary sources that discuss moral education in the form of books and writings by other figures who discuss morals. Data analysis techniques using data reduction, coding, inductive and deductive approaches. The results of the research show that there are 6 concepts of moral education, namely: about the relationship with God; relationship with teachers; the relationship between student and teacher; relationship with parents; relations with lay people; and friendship relations.

Fungsi pendidikan akhlak adalah perubahan akhlak yang harus diterima dalam hati dan diterapkan dalam semua pola kehidupan. Oleh karena itu diperlukan suatu konsep pemikiran, diantaranya konsep Syekh Muhammad Nawawi Al-Bantani dalam Kitab Maroqil Ubudiyah tentang pendidikan akhlak. Penelitian ini adalah kualitatif

dengan pendekatan pustaka. Sumber<sup>31</sup> data primer terdiri dari Kitab Maroqil Ubudiyah karya Syekh Muhammad<sup>10</sup> Nawawi Al-Bantani dan sumber sekunder yang membahas pendidikan akhlak berupa buku dan tulisan tokoh lain yang membahas tentang akhlak. Teknik analisis data<sup>32</sup> menggunakan reduksi data, pengkodean, pendekatan Induktif dan deduktif. Hasil penelitian menunjukkan bahwa ada 6 konsep pendidikan akhlak, yaitu: tentang hubungan dengan Tuhan; hubungan dengan guru; hubungan antara murid dan guru; hubungan dengan orang tua; hubungan dengan orang awam; serta hubungan dalam persahabatan.

## I. INTRODUCTION

Education is a process of developing each individual to be able to live and continue life. Students are educated to become useful people for the country, homeland, and nation. The Indonesian nation does not only place education as an important matter, but the Indonesian nation tries to realize the concept of education through fostering, training, and empowering Indonesian human resources sustainably and fairly (Ni'mawati et al., 2020);(Wanti, 2021). Law Number 20 of 2003 concerning the National Education System states that the purpose of education is to become a human being who believes and fears God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes democratic and responsible (Perpres, 2003);(Novitasari et al., 2020).

Education is a way of acting and so on, teaching or teaching and imparting knowledge or lessons. Abdurrahman an-Nahlawi revealed education with the term *tarbiyah*, which comes from 3 sources of the term, firstly *rabba yarbu* which means adding or growing, because education is a mission to add knowledge to children, secondly, comes from the word *rabiya yarba* which has a big meaning, because education has the meaning of elevating the soul to broaden children's horizons, so the third word<sup>21</sup> comes from the word *rabba yarubbu* which means repairing, controlling affairs, guiding, guarding, and nurturing (Khalim, 2016);(Zukhrufin et al., 2021).

Therefore schools as educational forums as well as developing media for students are considered the most strategic and continue to strive for coaching, both internally and externally which leads to independence and progress that not only equips students with mere skills but also must be equipped with noble character and exemplary. Internal development means that schools must be able to build good interpersonal cooperation related to realizing schools as real educational institutions capable of carrying out their functions as media for establishing democratic relationships between fellow teachers, teachers, and students, as well as students and fellow students.

Personality education has a broad role in human change, and in forming a culture. Especially the role of moral education, because nowadays it promotes meaningful change and culture in the form of adorning the individual's soul in the form of virtue. Because through the educational process, it is hoped that students will be mature to become good and potentially human beings, this is a sign that this generation is ready to replace the previous generation. The existence of education in society has a very crucial role, experts interpret education as having many meanings, sometimes not only from the editorial side but also from the substance side.

The problem of morals is a measure of the high and low degrees of a person. Even if someone can be as smart as the sky, if he likes to violate religious norms or violate government regulations, then he cannot be said to be a noble person. Morals not only determine the degree of a person but also society. An honorable society is a society consisting of people of noble character. Conversely, a society consisting of people who like to commit robbery, crime, robbery, and various kinds of immorality cannot be said to be a good society. Even a society like that can hinder development progress and can make things difficult for the government and the nation (Mustofa & Firman, 2021);(Yusutria et al., 2021);(Setiawan, 2017).

Moral education is something that everyone must have, because it is one of the main parts of all aspects of life, especially in the world of education in which it has the most important position as a guide in one's life journey, namely as a guide to life towards a better person. Good. Because one of the functions of moral

education is a moral change in humans which must be accepted in the heart and applied in all patterns of life (Shilling & Mellor, 2020);(Nasrulloh, 2021).

There are still many people who still experience a lack of morals, this can be seen from the many cases that have been committed by some people which have been published in print and electronic media. Moral is an inner strength that combines tendencies on the good side and the bad side. This moral issue gets major attention in Islamic teachings because morality is so important, one of the obligations of <sup>26</sup> the Prophet Muhammad was to improve human morals so that humans have good qualities in living life in the world (Ikhwan, 2021b).

Morals cannot be separated from aqidah and sharia, therefore akhlaq means a pattern of behavior that accumulates aspects of trustworthiness and obedience so that it is reflected in a good attitude. The Islamic education system emphasizes the moral education that a Muslim must have in order to have a Muslim personality. Judging from the negative impact of <sup>14</sup> the development of science and technology on the world of students and youth, it has given rise to several new social problems, such as child kidnapping, individualism, pornography, drugs, and free sex so that these values become the benchmark for action to become blurred (Sutiono et al., 2017);(Anwar, 2021).

<sup>5</sup> The reality of the moral crisis in Indonesia is still very worrying. Dishonesty appears everywhere, and criminal behavior and inhumane treatment are reported in the mass media almost every day. Leaders who can be trusted and can be used as role models are still difficult to find. The practice of KKN (Corruption, Collusion, and Nepotism) still occurs in various institutions, even though various prevention and law enforcement efforts are being carried out by the government. Judging from <sup>14</sup> the negative impact of science and technology development on the world of children and adolescents, it has created several new social problems, such as child kidnapping, individualism, pornography, drugs, and promiscuity so the values that are used to measure behavior become blurred (Awaliyah & Nurzaman, 2018);(M. M. Arif, 2021).

## II. METHOD

This discussion uses this research method by using a type of library research, namely data collection or scientific writing aimed at research objects or library data collection carried out to solve a problem that is focused on the critical and in-depth relevant review of the literature. Library research is also the first step to preparing a research framework to obtain similar research, deepen theoretical studies or sharpen methodology (M. Arif, 2018).

The data sources in this study are primary data sources and secondary data sources (Winarno, 2018);(Abubakar, 2021). The primary data source is the Maroqil Ubudiyah Book written by Sheikh Muhammad Nawawi Al-Bantani. The secondary data sources used are sources that discuss moral education in the form of books or writings by other figures which discuss moral issues (Hasnunidah, 2017);(Ikhwan, 2021a). Furthermore, the data analysis technique in this study uses an approach that focuses more on description than on conceptual development consisting of (a) Data reduction. (b) Coding. (c) Inductive and Deductive Approaches to Coding in Qualitative Content Analysis (Fahrurrozi & Mohzana, 2020).

## III. FINDINGS AND DISCUSSION

### The Concept of Moral Education in the Book of Maroqil Ubudiyah

Portraits of Syekh Nawawi's thoughts are recorded in his works, which generally display traditionalism, Sufism, and asceticism. Traditionalism in many views is marked by a very strong tendency in efforts to maintain established traditions. Later traditions have a sacred meaning and therefore changes to them are considered 'mistakes'. The argument that is often put forward is that a tradition that has been running and practiced is something certain. If this tradition is considered good, then it must be maintained, because change is speculation and it is not clear whether it is good or bad (Ilyas, 2019).

The concept of moral education arises from natural suggestions that arise from a people's gratitude for the blessings that God has given them. God's love for a servant occurs when a person follows the path that God has ordained for human life and stays away from what is not specified, ideally a teacher always instills a



sense of love, grows gratitude, and is full of compassion. The existence of morals is very important in social life, Muslim philosophers prioritize morals on things that are mandatory for students. According to Abu Nasir Al-Farabi, explaining moral subjects is the cover of knowledge and an introduction to pleasure, because pious people who are immoral are not noble and perfect. Meanwhile, according to Syekh Nawawi Al-Bantani, <sup>28</sup> morality is a trait that resides in the soul, which is capable of causing behavior that is easy to do without going through the intention of thinking about it. The *maroqil ubudiyah* book is the work of Muhammad Nawawi Al-Bantani which contains the adab that humans must do to get glory in the sight of Allah. Starting from how important the existence of morals is, the *Maroqil Ubudiyah* book provides a view on the importance of instilling moral education from an early age. After reading and analyzing the *Maroqil-Ubudiyah* book, the writer found <sup>12</sup> the concept of moral education contained in the *Maroqil-Ubudiyah* book, namely adab associating with Khaliq and others.

**The following is the concept of moral education that the author has found:**

#### ***Morals Against God***

Morals to Allah are all actions done to humans that are directed to Allah because morals are the noblest and obligatory morals for Muslims. In education for children, it is obligatory to pay attention to this, because only Allah has the right to be worshiped and only to Allah is gratitude bestowed, because only Allah is the giver of favors, the creator, the giver of sustenance, and the right to receive perfect position and love.

God has arranged human life with the law of commandments and prohibitions. This law is none other than to uphold discipline and the smooth running of human life itself. In every implementation of the law, there are moral values toward God. Good morals towards Allah speak and act in praise of Allah, both through direct worship to Allah, such as prayer, fasting, and so on, as well as through certain behaviors that reflect a relationship or communication with Allah outside of worship. Based on the book of *ubudiyah maroqil* morals that must be done to God, the table is as follows:

**Table 1. Morals Against God**

No	Morals Against God
1.	Lower your head and lower your gaze
2.	Focus attention on God
3.	Carry out all His commands
4.	Do more dhikr
5.	Guarding the limbs against vain deeds
6.	Always obey his commands
7.	Stay away from His prohibitions
8.	Do not dispute destiny
9.	Always think about Allah's favors and His glory
10.	Prioritize truth over falsehood
11.	Do not rely on humans for all needs
12.	Obey and fear Allah
13.	Contemplating with shame before Allah
14.	Do not rely on tactics to make a living because you are confident in God's guarantee

**Morals Against Teachers**

Educators are someone who has the ability and knowledge that can facilitate them in carrying out their duties of guiding their students. Educators must be able to assess themselves without exaggerating and be able to communicate and work together with others, besides that they need to pay attention to which things have abilities and weaknesses. The existence of educators is one of the human components in the teaching and learning process, which also influences the struggle to process the potential of human resources. Therefore, educators who are one of the elements in the field of education must play an active role and obtain their position as professionals, by the provisions of human development. In the sense of bringing their students to maturity or a certain level of maturity.

As for the book of Maroqil Ubudiyah, the morals of a teacher are in the following table:

**Table 2. Morals Against Teachers**

No	Morals Against Teachers
1.	Do not rush into all matters
2.	Sit with dignity and serenity
3.	Do not be arrogant towards fellow human beings
4.	Prioritize <i>tawadhu'</i> at meeting places and assemblies
5.	Don't joke around
6.	Show affection to students when teaching
7.	Correct naughty students using gentle guidance
8.	Do not scold students who are naughty and make fun of them
9.	Pay attention to students who ask questions
10.	Accept valid arguments even from opponents
11.	Obey the truth



12.	Keeping students from working on other than Allah
13.	Prioritize improving yourself before asking others
14.	Do not rush into all matters

### ***Student Morals Against Teachers***

Likewise, a student is of course obliged to have morals towards the teacher because students are not only judged by their intelligence but by their morals and morals. Because intelligent students are meaningless if they do not have good morals and do not get blessings for the knowledge they have. Therefore, in the book of Maroqil Ubudiyah, there are students' morals towards teachers, which can be seen in the following table:

**Table 3. Morals of Students Against Teachers**

No	Morals of Students Against Teachers
1.	Open to greet and ask permission to enter
2.	Don't talk much in front of him
3.	Do not speak unless asked by the teacher
4.	Don't ask questions if you haven't asked permission from the teacher
5.	Do not dispute the teacher's opinion if it differs from yours
6.	Don't ask friends in class and don't laugh when talking
7.	Sit quietly and politely
8.	Don't ask the teacher when you're bored/sad
9.	If the teacher stands up, the students stand up to appreciate it
10.	Do not follow the teacher by talking and questioning him
11.	Don't ask on the street
12.	Don't suuzan him

### ***Morals to Father and Mother***

Umar bin Ahmad Barjah gave input on the morals of a child to his father and mother, who had educated him with great effort and great love. With what can you answer? Of course, you can't repay them, so a character is a reward that must be given to them. As in the Maroqil ubudiyah book about morals towards parents, it can be understood in the following table:

**Table 4. Morals To Father and Mother**

No	Morals To Father and Mother
1.	Obeys the words of parents
2.	Standing to welcome both when parents stand to respect and maintain their honor
3.	Follow his orders as long as they do not conflict with Allah
4.	Do not walk before him
5.	Don't raise your voice at him
6.	Answer the call gently
7.	Trying to get ridho parents
8.	Be humble and gentle

9.	Do not bring up your goodness
10.	Does not look at parents with a sharp gaze
11.	Don't look angry
12.	Do not travel except with permission

### **Morals Against Laypeople**

In everyday life, certainly, a person cannot live alone without the help of other people, as well as in social interactions in society, it is the certainly meetsople, of course, not all of them are recognized, therefore in associating with people who are not known, there is a moral that needs to be understood. Based on the Maroqil ubudiyah book, morals towards ordinary people can be understood in the following diagram:



**Diagram 1.** *Morals Against the Layman*

### **Morals Against Friendship**

Friendship, of course, must understand its manners and morals so that misunderstandings and quarrels do not occur, therefore based on the Maroqil Ubudiyah book there are morals in friendship as follows:

**Table 5. Morals Against Friendship**

No	Course Group
1.	Prioritize friends in giving wealth
2.	Help when friends are in trouble voluntarily without prior orders
3.	Hiding the best friend's secret
4.	Say something nice
5.	Call a friend using the nickname he likes
6.	Forgive his mistakes in his religion
7.	Pray while in the world and after death

8.	Always faithful to love him to death his children and relatives
9.	Trying to lighten his load
10.	First, greet him
11.	Get out and deliver it when friends stand up to appreciate it
12.	The silence when his best friend talks to the end

## Discussion

<sup>16</sup> Based on the results of the data it can be understood that the concept of Moral Education in the *Maroqil* Book of *Ubudiyah* has 6 moral concepts. So it can be understood that morality is <sup>3</sup> closely related to mindset, attitude to life, and human behavior. Bad morals have the potential to trigger negative behavior. If an individual's character is bad, then it is very likely that he <sup>3</sup> will give birth to various behaviors whose impact can be detrimental to himself and others. Good morals can lead to positive values so that they can form Muslim personalities who fear Allah (Mansyuriadi, 2022).

This is the explanation explained by Buya Hamkan that moral education becomes an inner temperament that can change so that if it arises based on based mood morals will appear, and vice versa if it arises not based on reason and religion. bad temper will appear. or commonly referred to as despicable acts. Then, according to Buya Hamka, the sources of morality are the Al-Qur'an, As-Sunnah, and human reason itself. Later, Buya Hamka appeared to form a good and noble character with a very deep understanding and experience of the Qur'an and Sunnah. <sup>22</sup> Al-Qur'an and As-Sunnah as guidelines for life and reason are used as a comparison to distinguish good from bad (Shafrianto & Pratama, 2021).

Recognizing the importance of morals, morals, and ethics for the existence of a nation which is supported by a strong belief that the multidimensional crisis experienced by the Indonesian nation originates from a moral, ethical, and moral crisis, a return to noble values is a prerequisite for non-negotiable conditions. (conditions sine qua non). For the Indonesian people, the value system in question is none other than the comprehensive Islamic value system (*kâffah*), as *manhaj al-hâyat* or a way of life, reference, and framework for the values of the Indonesian nation. Islamic values that are *kaffah* are not only good as a basis for morals, morals, and ethics but also because of their universal nature, Islamic values are always conducive and apply to all societies, nations, and times. Islamic

values will never be damaged by heat or weathered by rain. With Islamic values, society will never experience anomalies, which can cause people to lose their grip, references, and guidelines for life (Ainusyamsi & Husni, 2021).

Morals are the ability of the soul to give birth to an action spontaneously without thought or coercion, or actions that are born on the impulse of the soul in the form of good and bad deeds. This is where the role of the philosophy of Islamic education is to formulate principles, foundations, or moral guidance of *al-karimah* from an early age. So that good deeds arise spontaneously. To understand religion properly and correctly, education is needed, especially religion which covers all aspects of human-human relations, humans and society, even humans and the environment. Thus, education and morality cannot be separated. Moral education is the spirit of Islamic education. Achieving perfect character is the main goal of education (Muniran, 2017).

Morals or character traits that are embedded in a person's soul, will later lead to good deeds or bad actions spontaneously without consideration or thought (Zulkhaini & Yusutria, 2021). Improving moral values to reach the level of *al-karimah* morality is the main goal of education. This goal is the same and in line to be achieved by the apostolic mission, which is to guide people to have noble morals. Islamic morals can be called Islamic morals, meaning morals that originate from the teachings of Allah and Allah's Apostle. Islamic morality is an act that is open so that it can be an indicator of the good or bad of a Muslim. This morality is the fruit of valid faith and sharia. This is closely related to human events, namely *khaliq* (created). The Messenger of Allah was sent to perfect human morals, namely to improve the relationship between creatures (humans) and *Khaliq* (God) and good relations between creatures and creatures (Suryadarma & Haq, 2015).

Education for human life is an absolute necessity that must be met throughout life. Without education, a human group can't develop in line with its aspirations to progress, prosper and be happy according to the concept of the human view of life. Education as a process certainly has a goal, where the goal is the direction to be achieved. The purpose of education is determined by the foundation of education as a fundamental philosophical foundation in the

administration of education. The goals of education from one country to another, from one society to another can be different due to differences in background, potential, and philosophy of the nation and state. The goals and functions of education also differ between different nations and countries (Putra & Yusutria, 2021).

Bukhari al-Jauhari also explained the seven signs of a virtuous person. Seven signs (1) do good to those who do evil to them, make their hearts happy, and forgive their sins; (2) humble themselves to all those who are less dignified than themselves and exalt their lives to all those who are more dignified than themselves; (3) trying very hard and expediting all commendable work and deeds; (4) hates all abominable works and evil people; (5) always mentioning the name of Allah, asking forgiveness for all mistakes to Him, and remembering death and the grave; (6) say something according to knowledge, certainty, place, and time; and (7) Relying on Allah's mercy in overcoming difficulties and believing that Allah can relieve all difficulties because it is very easy for Allah and He loves His creatures very much (Malik, 2019).

Lessons to be achieved in moral education include *al-amanah* (honest behavior), *al-rahman* (compassion), *al-haya'* (shame), *al-shidq* (righteous behavior), *al-syaja'ah* (brave), *qana'ah* or *zuhud*, *al-ta'awun* (help) and others (Gade, 2019). The urgency of morality is very useful in directing and coloring various activities of human life in all fields. Someone who has advanced science and technology accompanied by noble morals, of course, modern science and technology they have will be used as well as possible for the benefit of human life (Badrudin, 2015).

#### IV. CONCLUSION

<sup>12</sup> Based on the explanation above, the writer can conclude that the concept of moral education in the *Maroqil Ubudiyah* Book can be taken in 6 ways, namely: Morals towards Allah as the creator of the universe including humans, Morals to the teacher, Morals of students towards teachers as people who have guided and provided useful knowledge, Morals to parents, which of course must be



maintained, Morals with ordinary people, Morals in friendship. Moral education is one of the many areas of education that needs attention for children in general and society in general. Having good morals will be reflected in daily activities. Syekh Nawawi's portrait of thought is recorded in his works which generally feature traditionalism, Sufism, and asceticism. The concept of moral education is an absolute necessity that must be fulfilled throughout life, arising from natural suggestions that arise from gratitude for the blessings that God has given to his servants.

## V. BIBLIOGRAPHY

- [1] Abubakar, R. (2021). *Pengantar Metodologi Penelitian*. Yogyakarta; SUKA-Press UIN Sunan Kalijaga.
- [2] Ainusyamsi, F. Y., & Husni, H. (2021). Perspektif Al-Qur'an tentang Pembebasan Manusia melalui Pendidikan Akhlak. *Jurnal Penelitian Pendidikan Islam*, 9(1), 51. <https://doi.org/10.36667/jppi.v9i1.670>
- [3] Anwar, S. (2021). Internalisasi Nilai Pendidikan Akhlak dalam Surat Al-Hujurat Tafsir fi Zilalil Qur'an. *JIE: Journal of Islamic Education*, 6(1), 1–12.
- [4] Arif, M. (2018). Konsep Pendidikan Akhlak Dalam Kitab Kitab Ahlakul Lil Banin Karya Umar Ibnu Ahmad Barjah. *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 2(2), 401–413. <https://doi.org/10.52266/tajid.v2i2.170>
- [5] Arif, M. M. (2021). Pendidikan Islam Dalam Pandangan Syekh Nawawi Al- Bantani Dan Implikasinya Di Era Modern. *Tadris: Jurnal Penelitian Dan Pemikiran Pendidikan Islam*, 15(1), 52–67. <https://doi.org/10.51675/jt.v15i1.123>
- [6] Awaliyah, T., & Nurzaman. (2018). Konsep Pendidikan Akhlak Menurut Sa'id Hawwa. *Jurnal Penelitian Pendidikan Islam*, 6(1), 23. <https://doi.org/10.36667/jppi.v6i1.152>
- [7] Badrudin. (2015). *Akhlak Tasawuf*. IAIB Press.
- [8] Fahrurrozi, M., & Mohzana. (2020). *Pengembangan Perangkat Pembelajaran: Tinjauan Teoretis dan Praktek*. Nusa Tenggara Barat, Universitas Hamzanwadi Press.
- [9] Gade, S. (2019). *Membumikan Pendidikan Akhlak Mulia Anak Usia Dini*. Aceh; PT. Naskah Aceh Nusantara.
- [10] Hasnunidah, N. H. (2017). *Metodoologi Penelitian Pendidikan*. Yogyakarta, Media Akademi.
- [11] Ikhwan, A. (2021a). *Metode Penelitian Dasar (Menenal Model Penelitian dan Sistematisanya)*. STAI Muhammadiyah Tulungagung.
- [12] Ikhwan, A. (2021b). *Pendidikan Agama Islam Berbasis Islam Kontemporer Perspektif Indonesia*. CV. Tahta Media Group.



- [13] Ilyas, M. A. (2019). Ajaran Syeikh Nawawi al-Bantani Tentang Pendidikan Akhlak Anak. *AR-RIYAH: Jurnal Pendidikan Dasar*, 2(2), 113. <https://doi.org/10.29240/jpd.v2i2.659>
- [14] Khalim, A. (2016). Pembentukan Akhlak Anak Menurut Al-Qur'an Surat Luqman Ayat 12-19. *JUPI: Jurnal Ilmu Pendidikan Islam*, 14(1), 1–21.
- [15] Malik, A. (2019). *Akhlak Mulia: Tinjauan Sastra (dan) Agama*. Batam: CV Rizki Fatur Cemerlang.
- [16] Mansyuriadi, M. I. (2022). Implementasi Pendidikan Akhlak Dalam Membentuk Kepribadian Muslim Peserta Didik. *PANDAWA: Jurnal Pendidikan Dan Dakwah Volume*, 4(1), 14–22.
- [17] Muniran. (2017). Morals in Perspective Islam Education. *Auladuna*, 4(2), 39–47.
- [18] Mustofa, A., & Firman, A. (2021). Strategi Guru Akidah Akhlak dalam Pembentukan Akhlak Siswa di Mts Ma'arif Karangasem Bali. *Atanwir: Jurnal Keislaman Dan Pendidikan*, 12(1).
- [19] Nasrulloh, M. B. (2021). *Pendidikan Akhlak Lahiriyyah dan Bathiniyyah dalam Kitab Maroqil Ubudiyah Karya Muhammad Nawawi Al-bantani*. Prodi PAI, IAIN Salatiga.
- [20] Ni'mawati, Handayani, F., & Hasanah, A. (2020). Model Pengelolaan Pendidikan Karakter di Sekolah Pada Masa Pandemi. *Fastabiq: Jurnal Studi Islam*, 1(2), 145–156.
- [21] Novitasari, Rukajat, A., & Fauziah, D. N. (2020). Implementasi Pembelajaran Akidah Akhlak dalam Pembentukan Karakter Religius Peserta Didik Kelas VIII di SMP Al-Mushlih Karawang. *AL YASINI: Jurnal Hasil Kajian Dan Penelitian Dalam Bidang Keislaman Dan Pendidikan*, 05(02), 450–461.
- [22] Perpres. (2003). *UU Sistem Pendidikan Nasional RI No 20 Tahun 2003*.
- [23] Putra, A. F. M., & Yusutria. (2021). *Adab Peserta Didik Dalam Perspektif Burhanuddin AL-Zarmujji*. Pusara Publishing, Yogyakarta.
- [24] Setiawan, E. (2017). Konsep Pendidikan Akhlak Anak Perspektif Imam Al Ghazali. *Jurnal Kependidikan*, 5(1), 55–70. <https://doi.org/10.24090/jk.v5i1.1252>
- [25] Shafrianto, A., & Pratama, Y. (2021). Pendidikan Akhlak Dalam Perspektif Buya Hamka. *Raudhah Proud To Be Profesional Journal Tarbiyah Islamiyah*, 6(1), 97–105.
- [26] Shilling, C., & Mellor, P. A. (2020). The Fate of Social Character in an Age of Uncertainty. *Sociology*, 55(4), 823–839. <https://doi.org/10.1177/0038038520971206>
- [27] Suryadarma, Y., & Haq, A. H. (2015). Pendidikan Akhlak Menurut Imam Al-Ghazali. *At-Ta'dib*, 10(2), 362–381.
- [28] Sutiono, R., Riadi, H., & Wahid, A. (2017). Akhlak dalam Perspektif Al-Quran. *Jurnal Al-Fath*, XI(2), 2.
- [29] Wanti. (2021). *Profesionalisme Guru Pendidikan Agama Islam dalam Penguatan Nilai-Nilai Religius Berbasis Akhlak Pada Siswa SMAN 4 Palopo*. Program Studi Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri

Palopo.

- [30] Winarno, M. E. (2018). *Metodologi Penelitian Dalam Pendidikan Jasmani*. Malang; UM Press.
- [31] Yusutria, Yuzarion, Kholifah, N. A., Al-Husna, Y. S., Alfikri, I., & Febriana, R. (2021). The Establishment Of Student Characters In The Pandemic Time Covid-19 Through Al-Islam And The Kemuhammadiyah (AIK). *At-Tarbiyat: Jurnal Pendidikan Islam*, 04(03), 579–597.
- [32] Zukhrufin, F. K., Anwar, S., & Sidiq, U. (2021). Desain Pembelajaran Akhlak Melalui Mata Pelajaran Pendidikan Agama Islam. *JIE: Journal of Islamic Education*, 6(2), 17–35.
- [33] Zulkhaini, I. A., & Yusutria. (2021). *Nilai-Nilai Pendidikan Akhlak Dalam Film Cahaya Pesantren*. CV. Cakrawala, Yogyakarta.

# HASIL CEK\_43. Concept of Moral Education from the Perspective of Sheikh Muhammad Nawawi Al-Bantani

## ORIGINALITY REPORT

16%

SIMILARITY INDEX

13%

INTERNET SOURCES

9%

PUBLICATIONS

2%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://icsejournal.com">icsejournal.com</a> Internet Source	1%
2	<a href="http://journalstories.ai">journalstories.ai</a> Internet Source	1%
3	<a href="http://bajangjournal.com">bajangjournal.com</a> Internet Source	1%
4	<a href="http://eprints.uad.ac.id">eprints.uad.ac.id</a> Internet Source	1%
5	<a href="http://journal.laaroiba.ac.id">journal.laaroiba.ac.id</a> Internet Source	1%
6	Muhamad Arif, Yuldashev Azim Abdurakhmonovich, Sulaiman Dorloh. "Character Education in the 21st Century: The Relevance of Abdul Wahhab Ash Syarani's and Thomas Lickona's Concepts", Islamic Review: Jurnal Riset dan Kajian Keislaman, 2023 Publication	1%
7	<a href="http://ejournal.insud.ac.id">ejournal.insud.ac.id</a> Internet Source	1%

8	Ira Yuni Sari, Happy Fitria, Yenny Puspita. "The Influence of Managerial Skill, Principal Leadership Style and Compensation toward Teacher's Performance", INTERNATIONAL JOURNAL OF EDUCATIONAL REVIEW, 2021 Publication	1 %
9	Umdah Fakhroh, Almannah Wassalwa. "The relation of Students' Educational Background toward Learning Outcome of Arabic Subject", Review of Islamic Studies, 2022 Publication	1 %
10	<a href="http://ejournal.iaimbima.ac.id">ejournal.iaimbima.ac.id</a> Internet Source	1 %
11	<a href="http://journal.umsu.ac.id">journal.umsu.ac.id</a> Internet Source	1 %
12	<a href="http://journal.uir.ac.id">journal.uir.ac.id</a> Internet Source	1 %
13	<a href="http://www.russianlawjournal.org">www.russianlawjournal.org</a> Internet Source	1 %
14	<a href="http://dokumen.pub">dokumen.pub</a> Internet Source	<1 %
15	<a href="http://retizen.republika.co.id">retizen.republika.co.id</a> Internet Source	<1 %
16	Submitted to Universitas Muhammadiyah Ponorogo Student Paper	<1 %

- 17 [journal.stisipolrajahaji.ac.id](http://journal.stisipolrajahaji.ac.id) Internet Source <1 %
- 
- 18 M. Azizzullah Ilyas. "Ajaran Syeikh Nawawi al-Bantani Tentang Pendidikan Akhlak Anak", *AR-RIAYAH : Jurnal Pendidikan Dasar*, 2019 Publication <1 %
- 
- 19 Lisdwiana Kurniati, Aisyatul Vidyah Qori'ah, Ida Ayu Wulandari. "Implication of Character-building Values Based on Pancasila Learners Profile in Teaching of the Novel "Selemba Itu Berarti" by Suryaman Amipriono in Class VIII of Junior High School", *KnE Social Sciences*, 2023 Publication <1 %
- 
- 20 [jurnaltarbiyah.uinsu.ac.id](http://jurnaltarbiyah.uinsu.ac.id) Internet Source <1 %
- 
- 21 Titik Ningsih, Asnil Aidah Ritonga. "The Concept of Children's Education in The Qur'an (Thematic Interpretation Approach)", *Jurnal Basicedu*, 2022 Publication <1 %
- 
- 22 Wahyu Mulyadi, Sangkot Sirait, Sabarudin Sabarudin. "Salafi Madrasa, Nation, and (Pseudo-) Nationalism: A Case Study of Two Islamic Education Institutions in Indonesia", *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 2023 Publication <1 %

---

23	<a href="http://ejournal.unisba.ac.id">ejournal.unisba.ac.id</a> Internet Source	<1 %
24	<a href="http://eprints.stainkudus.ac.id">eprints.stainkudus.ac.id</a> Internet Source	<1 %
25	<a href="http://jurnal.unimed.ac.id">jurnal.unimed.ac.id</a> Internet Source	<1 %
26	<a href="http://media.neliti.com">media.neliti.com</a> Internet Source	<1 %
27	<a href="http://repository.uin-malang.ac.id">repository.uin-malang.ac.id</a> Internet Source	<1 %
28	Tuti Ernawati, Ira Suryani, Sukiman Sukiman. "Character Education for Children: The Study on The Good and Bad Values", Jurnal Basicedu, 2022 Publication	<1 %
29	Wulandari Safitri, Rini Rahman. "Nilai-nilai Pendidikan Akhlak dalam Novel Bidadari Bermata Bening Karya Habiburrahman El Shirazy", ANWARUL, 2023 Publication	<1 %
30	<a href="http://conference.iainsalatiga.ac.id">conference.iainsalatiga.ac.id</a> Internet Source	<1 %
31	<a href="http://etheses.iainponorogo.ac.id">etheses.iainponorogo.ac.id</a> Internet Source	<1 %
32	<a href="http://journal.uin-alauddin.ac.id">journal.uin-alauddin.ac.id</a>	

---



Internet Source

<1 %

---

33 [jurnaliainpontianak.or.id](http://jurnaliainpontianak.or.id)  
Internet Source

<1 %

---

34 [versita.com](http://versita.com)  
Internet Source

<1 %

---

35 [journal.tarbiyahainib.ac.id](http://journal.tarbiyahainib.ac.id)  
Internet Source

<1 %

---

Exclude quotes  On

Exclude matches  Off

Exclude bibliography  On