



# Implementation of Moral Education Values According to Umar bin Ahmad Baradja

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## Abstract

This article aims to describe the implementation of moral education values according to Umar bin Ahmad Baradja. This research is a qualitative descriptive study. The research results revealed, First, the implementation of the concept of moral education towards Allah SWT according to Umar bin Ahmad Baradja is implemented with activity; i) hum the reading *Asma'ul Husna* in the field together guided by the class in turns each day, ii) praying during the ceremony led by one of the students, iii) starting class learning by reading prayers and verses from the Quran, iv) praying five times in congregation for the students residing and midday prayers in congregation for all students, v) tahfizh and tadarus of the Quran, vi) implementation of tahtim, vii) gersah (Saturday alms movement). Second, implementation of the concept of moral education for the Prophet according to Umar bin Ahmad was implemented by; i) muhadharah and sermon activities, ii) hadrah activities, iii) activities for the Prophet's birthday and Isra' Mi'raj. Third, the implementation of Islamic morals among students towards their parents is implemented through; i) pray for your parents, ii) be serious about studying, iii) live independently and simply. Fourth, that the implementation of Islamic morals among students towards teachers is implemented by; i) speak politely and answer the teacher's greetings by standing, ii) do not sit in the teacher's place.

## INTRODUCTION

Moral education is a way of teaching children to behave well and politely from childhood to adulthood. Moral education shapes behavior and helps them become better in the way they behave. Good behavior will be obtained through education, because education will lead to the formation of good and bad human morals (Makmudi et al., 2019; Ningsih, & Bela, 2021 Haerunnisa et al., 2022). Umar bin Ahmad Baradja revealed that moral education is a series of concepts that form character, traits and habits that must be possessed and become a procedure that starts at an early age, in the form of a servant's obligations to Allah SWT, Rasulullah SAW, to parents, teachers, siblings, peers, neighbors and even servants (Budianto, 2021).

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Umar bin Ahmad Baradja also stated that morals are similar to a solid state of mind from which different behaviors emerge spontaneously without the need for thought or planning. If the action comes from the soul and is good, this state is called "good morals". If the opposite occurs, then it is called "bad morals" (Waldan & Zainuddin, 2023). The author understands that based on Umar bin Ahmad Baradja's views above, morals can be produced with practice and effort at the start, until they eventually become character, even Umar also directs people to goodness both in this world and the hereafter. Islamic scholars and scientists, including Umar bin Ahmad Baradja, began to focus on children's moral education. He explained that: *"Don't look at someone's clothes if you want to know them, but look at their manners. And it is not useful for a young man with a handsome face if his morals are not good. People are not judged according to their good looks or clothes, but because of their morals"* (Ayunin & Muhid, 2022).

According to the author of the poem above, if we want to know whether someone is honorable or not, look at their morals and manners, not their appearance. Since a person's physical beauty is not the yardstick for judging him, we have to look at everything he says and does if we really want to judge him. Based on this poem, the author found several facts that children's politeness practices are starting to decline where many social facts occur, such as children often acting rudely towards their parents, speaking loudly and disrespectfully to adults, and even fighting with their teachers. at school. The problem that arises for parents today is that they do not worry about their child's worship, on the grounds that the child is still small. Fathers and mothers' carelessness regarding what they are taught to their children from childhood will become their habit when they grow up (Bastomi, 2016; Rohayani, 2020; Farhan et al., 2022).

This is also in line with what Umar bin Ahmad Baradja stated that it is mandatory for a child to have good morals from childhood. When children grow up and get used to bad habits, it is very difficult to educate and correct them (Fakhruddin, 2022). Umar bin Ahmad Baradja through his Kitab explains that a child who is polite, that is, shows respect for the most important people in his life such as his parents and teachers, and loves his brothers and sisters and those who are older than him (Hafiz & Sofy, 2022). To make this happen, the author believes that a solution must be found for moral education so that the nation's next generation can become perfect individuals, have commendable morals, good morals, have faith and be devoted to Allah. Umar bin Ahmad Baradja in the Kitab *Al-Akhlāq Lil Banin*, presents a number of points of view that he uses to build morals, including: First, morals towards Allah SWT, shows that He has given many benefits to His creatures. He created humans perfectly, including body, spirit, heart and mind, each of which has the ability to know and do good deeds (Na'imah, 2021).

A child must have morals towards Allah by having faith in Him by believing that He exists, loving Him more than anything, being grateful for all His blessings, fearing Him and putting his trust in Him, loving all His angels, His Messenger. His Prophet, and all His pious servants Some indicators of someone who is said to have morals towards Allah SWT are; sincerity and presence of intention, repentance, patience, truth, qana'ah, gratitude, muraqabah, yaqin, and tawakkal, fear and hope, warak in things that are unclear/syubhat, piety, istaqamah, and crying because of fear and longing for Allah SWT (Oktapiani, 2020; Aryanti et al., 2022; Mukaromah, 2023). Morality towards God also by using the Quran as a guide to life, carrying out all His commands and abandoning all His prohibitions, hoping and striving to gain God's pleasure, being grateful for His favors and gifts, accepting sincerely all area and until After trying as much as possible, and asking for forgiveness and trusting only in Allah SWT (Rahman et al., 2023; Amanda et al., 2024). Second, morality to the Messenger of God. Commanding the children to behave towards the Messenger of God in a way, glorify and practice the teachings of Islam, believe that he is a true Prophet and

messenger of God, love him with all his heart, and multiply sholawat to him (Izzah et al., 2022).

Third, morals towards parents. Having good manners towards parents includes smiling when dealing with them, saying goodbye before leaving the house by shaking hands, praying for them to be blessed with a long life, not frowning or being angry with them, and not lying to them (Rizal et al., 2023). Fourth, moral to the teacher. Being polite to the teacher is done by sitting and talking to the teacher with good manners, not interrupting the conversation, obeying the teacher's orders with pleasure, not being angry or resentful for what he teaches, and thanking him for his sincerity in teaching (Masnida & Fauzi, 2023). Umar bin Ahmad Baradja wrote a Kitab *al-akhlaq night banin*, consisting of four volumes, discusses various topics on morals. Moral education given to students is divided into three, namely: morals towards Allah SWT, and the Messenger of Allah, as well as morals towards fellow humans. Kitab *al-akhlaq night banin* this is very suitable to be taught to children or students, because the language and material are easy for students to understand, which is also one of the basic Kitabs on moral education (Rohana et al., 2018). Kitab *al-akhlaq night banin* Juz 1 has 33 material, juz 2 consists of 20 material, juz 3 has 16 material, and juz 4 has 27 material.

One of the educational institutions that is persistent in developing moral education and also one of the places where students study Kitabs *al-akhlaq night banin*, written by Umar bin Ahmad Baradja, is the Madrasah Tarbiyah Islamiyah Bayur Maninjau Islamic Boarding School, West Sumatra. This boarding school is one of the madrasahs that prioritizes and instills noble morals in its students. More ethical values are instilled in students through religious activities. Such as: i) Getting used to praying 5 times a day in congregation, to train students to be disciplined in all things, teaching them not to neglect prayer times and whatever activities they will do. Because if their manners and worship of Allah SWT have become a priority then they can easily carry out other activities. ii) Hadrah, so that students in their daily lives usually pronounce sentences *Thayyab*, praise to Allah SWT and to the Messenger of Allah. iii) Gersah (Saturday Alms Movement), to accustom students to being generous, caring for others, and teaching them not to become stingy and stingy people. iv) Takhtim, so that they can socialize with the community and care about the disasters that befall humans, with activities *takhtim* they can hold the body and recite the yasin from the opening, tahlil to the closing prayer. v) Living independently, all students who live there are required to be able to live independently and carry out and fulfill their personal needs independently, starting from cooking, washing clothes.

## METHODS

This type of research is a qualitative descriptive phenomenon used (Syafri et al., 2021; Efendi et al., 2022; Adlini et al., 2022; Asril et al., 2023). The data sources in this research are divided into two, namely: primary data in the form of Kitabs *Al-Akhlaq Lil Banin* volume 1, all members of the Bayur school, namely; Cottage Leader, School Principal, Kitab teacher *Al-Akhlaq Lil Banin* volume 1, educators, education staff and students are the primary data sources in this research. And secondary data, which consists of documents that include general data documents, namely a) the history of the founding of the Madrasah Tarbiyah Islamiyah Bayur Islamic Boarding School, and b) the vision and mission of the Madrasah Tarbiyah Islamiyah Bayur Islamic Boarding School, as well as Kitabs and data that have relevance and significance to this research. Data collection techniques are observation methods, interviews or interviews, and documentation studies.

## RESULT AND DISCUSSION

Implementation of the concept of moral education to Allah SWT according to Umar bin Ahmad Baradja in the Kitab *Al-Akblaq Lil Banin* at the Madrasah Tarbiyah Islamiyah Islamic Boarding School, the following activities are carried out, namely; Hum the reading Asma'ul Husna Say *asma* derived from the word *I assummu*, which means height, and *assimmah*, which means sign. Therefore, a name is a sign of something that must be upheld at the same time. Say *husna* comes from form *muannas* from the word *absan*, which means best. *Asmaul husna* are beautiful and good names that only Allah SWT has. As proof of His greatness. *Asmaul Husna* is one of the educational texts in the Quran and it is recommended to read it. So what Bayur is doing by familiarizing with Asmaul Husna is a form of practicing the verses of the Quran. *Asmaul Husna* is one of the best and most special prayers and dhikr. The reading is also light and easy to understand. Read *Asmaul Husna* repeatedly it is hoped that it can make someone appreciate its meaning and change their behavior (Usmi & Kadri, 2021).

In his Kitab entitled "Zikir Al-Asma Al-Husna, the Solution to the Problem of Adolescent Aggressiveness", Badi Bukhari said that practicing *dzikir asmaul husna* every day can help someone control themselves. Practicing it every day will make changes and help them avoid undesirable things, such as juvenile delinquency (Rahman et al., 2023; Zaki & Assegaf, 2024). According to the researcher, Baidi Bukhari's opinion above is that he practices reading *Asma'ul Husna* which is done routinely every day can prevent oneself from doing reprehensible or evil deeds in daily life. *Asma'ul Husna* is a connector or *be it* which God gave to every human being so that they can live happily in the world. By using it, people can get closer to God in a positive way, producing peace of mind and heart. Based on this explanation, it can be concluded that he hums the reading *Asma'ul Husna* in the field together guided by the class in turns every day is very effective in implementing the concept of moral education towards Allah SWT according to Umar bin Ahmad Baradja in the Kitab *Al-Akblaq Lil Banin* at the Madrasah Tarbiyah Islamiyah Bayur Islamic Boarding School, it was carried out with the aim of introducing the ninety-nine names of Allah, and also to increase attitudes *religious* children to increase their love for Allah SWT and to realize the greatness and majesty of Allah SWT.

### Prayer during the ceremony

Prayer in the big Indonesian dictionary, "doa" means a request or hope to God. Meanwhile, prayer in Arabic comes from syllables Called - called - invited *da'a, yad'u, the month* It means calling, calling, begging, requesting. While in terms of prayer, it is the expression of a servant's request to Allah swt., in asking for what is desired (Halawa & Rukiyanto, 2023; Siregar, 2024). Prayer is considered worship because we have fulfilled God's commands in the same way as we do other commands. same as prayer, zakat, fasting, and hajj. Students are expected to pray in an Islamic way, with tawadhu and hope only in Allah, who grants the requests of his servants. This will help increase their faith. According to the verse above, this is only a small part of the grace and mercy of Allah SWT. Allah encourages His servants to ask Him, and Allah promises to give what His servants ask for.

In Islamic teachings, prayer has an important, never-ending role for humans to perform towards God *Khalik*. Because there will never be anyone, good or bad, who can be separated from Allah, they need Allah's guidance, approval and maghfirah, one of which is through prayer (Fadhila, & Qurani, 2021). This explanation can be concluded that, through the prayer activity during the morning ceremony at Bayur, it is carried out with the aim of forming the students' Islamic morals towards Allah so that in whatever circumstances they always remember Allah SWT, and ask Allah for help accompanied by effort and tawakkal. Because if they believe in Allah since



childhood, then in any situation, they will ask Allah, through prayer they can improve their *taqarrub* to Allah.

### **Start learning by reading prayers and verses from the Quran**

Before going to class, the routine activity at Bayur is reading prayers and verses from the Quran. Praying in a humble way, or *tawadhu'* before God is accompanied by hope only in God as God who can grant the request of his servant, thus increasing one's faith. After the students say the prayer together led by one of the students, they continue by reading verses from the Quran. The Quran is Allah's Kitab which provides direction and guidance for humans to live their lives. Not only read, but also studied, believed and practiced to help humans achieve happiness in this world and the afterlife. The Quran must be the main source for solving problems or difficulties in life. For a Muslim, having the ability to interact with the Quran is a valuable gift. A person's love for Allah SWT will be shown by the actions of the Qurani. The Quran is a holy Kitab that was revealed to the Prophet Muhammad SAW through the intermediary of the angel Gabriel. As a guide to life that Muslims must read and follow. In doing good deeds, a person must do it sincerely because Allah SWT. Apart from that, reading the Quran is a commendable act to hope for blessings. because it must start with clean intentions. Thus, the planned tasks are based on the Quran and are a way for students to bring the Quran to life at Bayur. Increasing the sense of love and glorification for Allah, Bayur accustoms its students to pray and read verses from the Quran before starting learning in class. The purpose is to increase tranquility and peace, obtain the shade and mercy of Allah, obtain high degrees, remove all doubts, obtain forgiveness from Allah SWT, and make it easier for them to acquire knowledge in everyday life.

### **Congregational prayer for all students**

Prayer is a form of worship that involves special words and actions, starting with takbiratul ihram and ending with greetings, by complying with certain conditions. In obligatory worship there seems to be coercion, but if someone is willing to think, then there will be wisdom in it. People who feel burdened by worship may be because they are not used to it. In fact, if someone wants to practice reading regularly every day, it will not be a burden, but will actually lighten the mind. With order, it makes it easier for the mind to work (Rahmah et al., 2023; Kinanti & Mavianti, 2023). Congregational prayer in Islam not only shows the importance of harmony and brotherhood, but also serves as an effective way to spread knowledge between lay people and scientists. Therefore, prayer is a very important component in building a person's character. Based on this, congregational prayer is the best prayer compared to individual prayer, because it is done together which increases its value. In developing students' morals towards Allah SWT, accustoms its students to praying in congregation. Thus, the efforts made by Bayur in fostering Islamic morals in students towards Allah SWT, namely the habit of praying together in congregation every day applies to all students and all ustadz/ustadzah, and the implementation of five daily prayers in congregation applies to all students who reside. As expected, it will become a habit for the students to always improve *his love* to Allah swt.

### **Tahfizh and Tadarus of the Quran**

As the main source of Islamic teachings, the Quran is not only a source of much knowledge, but also provides rewards to the reader, whether he understands its meaning or not. Therefore, the Quran as the main source in Islam is very important to read and understand. This is in accordance with what Harun Yahya said that reading and obeying the Quran is one of the most important obligations for every Muslim. It is Allah who makes humans understand all His words. Apart from that, he promised to guide sincere people towards Him (Masduki, 2018; Yafi et al., 2023). Love for the holy Kitab of the Quran should be instilled in children from an early age. One of the forms of religious preaching that people in various Islamic areas do

is teach the Quran to children when they are still small, according to Ibn Khaldun, which was quoted by Ablah Jawwad Al-Harsyi in his Kitab. This will make faith more easily absorbed in their hearts and make faith fill their hearts (Pasaleron et al., 2023; Iskandar et al., 2023).

The explanation put forward by Ibbnu Khaldun above gives us an understanding that one way to make children have faith in Allah SWT is through their understanding of Allah's verses from a young age, so that they can easily be memorized, absorbed and put into practice in their daily lives. Ibnu Rushd also said that it is very important to teach the Quran at an early age so that faith is truly embedded in him from childhood. The culture of reciting the Quran and memorizing the Quran needs to be taught to students from an early age. By reading the Quran, students will feel happy and love to always read the Quran. The efforts made by Bayur to make students have Islamic morals towards Allah SWT by getting all their students to read the Quran for students who live after morning and evening prayers every day. and also the implementation of the Quran tahfizh program which is the most important activity in producing hafizh/hafizhah cadres.

### **Implementation Takhtim**

Tahtim comes from *bab tafil* which according to the Arabic dictionary comes from the word *kbattama-yakhtimu-takhtiman* which means finish. Takhtim is the regular reading of the Yasin letter for people who have died, or are dying. Many scholars interpret the word "*Mautakum*" as a person who is dying or about to die, and there are also those who interpret it as a person who has died. It can be understood that tahtim is an effort made by someone to recite the Quran with limited time, so only certain parts are read, such as Surah al- Fatihah, Al-Ikhlash, Al-Falaq, and An-Naas Apart from that, tahtim reading is also applied in various activities such as mourning or condolences with the aim of giving the reward to the deceased Muslim.

One of the ways to get closer to God, *taqorrub illallah*, is to do it alone or together. People gather to recite (remember) Allah by reciting sentences *thaibah* like *Laa ilaaha illallah*, prayers to the Prophet Muhammad, verses from the Quran, and reading yasin. It is hoped that this activity will help improve values and good habits in society, as well as other things (Suprihatin et al., 2021). Based on the explanation above, it can be understood that Bayur, in implementing the Islamic morals of students towards Allah SWT, one of the activities held is the Takhtim activity every Monday afternoon for all students, namely Asr and Wednesday evening for all resident students, with the composition Tahtim readings are verses from the Quran, prayers, tasbih, tahmid, and other prayers. Tahtim activities are sentences *thayyibah* which is read. As long as there is goodness in the reading and the aim is to help the dead in their graves, to remind the living of the proximity of death's door, and to comfort those who are afflicted by disaster. With the aim that when students perform ta'ziah they are able to lead the takhtim in reading the Yasin letter.

### **Saturday Movement**

*Charity*, which means right, is the origin of the word alms. "One who truly professes his faith" is defined as "one who loves to give alms." According to para *jurist*, alms is a virtue given by a Muslim to someone spontaneously and voluntarily, without being limited by a certain time or amount, in the hope of getting the pleasure of Allah SWT and reward alone (Rahmad et al., 2023; Saleh, 2023). In reality at Bayur, students are given the opportunity to give alms without a nominal amount being determined to prove their concern for anything and anyone. From this, the researcher concluded that based on the Kitab *Akhlak night banin* written by Umar bin Ahmad Baradja, it is stated that one form of morals towards Allah SWT is to be grateful for what Allah has given.

The Alms Saturday movement at Bayur is training sincerity in children, providing compensation to those in need, adding school facilities needed by students.

This is in line with the following theory, namely: Abu Ahmad Abdul Fatah said that alms has many benefits for the person who receives it and for the person who gives it. As the benefits of alms include; teaches children to care about others, from a psychological perspective, alms can soften children's hearts, teach them to be generous, and teach them to always be grateful for the blessings given by Allah, lighten the burden of suffering for the poor and needy, give happiness and joy to others humans, and strengthen brotherhood and friendship, increase the blessings of the giver's wealth, enliven the nature of generosity and avoid the nature of stinginess, and increase the provision of rewards for the afterlife. Based on the explanation of the theory above, the researcher concludes that the activities carried out by Bayur in developing students' morals towards Allah SWT as a form of expressing their gratitude to the giver of sustenance are carried out by coaching and implementing the gersah program (Saturday Alms Movement) which is carried out every Saturday morning after the reading *Asma'ul Husna*.

## CONCLUSION

Implementation of the concept of moral education to Allah Swt according to Umar bin Ahmad Baradja in the Kitab *Al-Akhlak Lil Banin* at the Madrasah Tarbiyah Islamiyah Bayur Islamic Boarding School. The Islamic morals of students towards Allah SWT are based on the Kitab *Al-Akhlak Lil Banin* essay Umar bin Ahmad Baradja, implemented using several related methods, namely, the story method, lecture and question and answer and with the activities: Humming the reading *Asma'ul Husna* 07-05 WIB, praying during the ceremony, starting class learning by reading prayers and verses from the Quran, praying five times in congregation for resident students and midday prayer in congregation for all students, Tahfizh and Tadarus of the Quran, Takhtim on Monday afternoon, Saturday morning after the reading *Asma'ul Husna*.

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