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APPLYING MORAL EDUCATION CONCEPT ACCORDING TO K.H. HASHIM ASY'ARI TO CHANGES IN STUDENT BEHAVIOR

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ABSTRACT

Background: Today, education is more concerned with material and scientific issues than ethics, morals and morals. High decadence or moral decline indicates a moral crisis that is very concerning. Education should be able to touch various physical, spiritual, moral, ethical, psychological and physical aspects. Otherwise, education is like just a teaching, and nothing reaches students at all.
Aim: This study aims to analyze the concept of akhlaq education according to K.H. Asy'ari in the book of Adab Al-Alim Wa Al-Muta'alim on students' behavior change.
Method: The researchers did a descriptive quantitative research. This research also involved literature study to obtain deeper information about moral education in the book of Adab Al-Alim Wa Al-Muta'alim The source of data in research was the subject from which data can be obtained.
Findings: All students in MAN 1 Bandar Lampung have actually applied good moral education to their teachers. However, on a number of indicators, there are still those who answer neutrally and are not even sure that they have implemented moral education.

KEYWORDS

moral education, akhlaq education, K.H. Hashim Asy'ari, Adab Al-Alim Wa Al-Muta'alim, students' behavior

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INTRODUCTION

Moral education is the soul of Islamic education, and Islam has concluded that ethical and moral education is the soul of Islamic education (Muthoifin & Jinan, 2015). Achieving a perfect character is the real goal of education (Sadjad, 2020). Imam Al-Ghazali wants spiritual nobility, soul virtue, moral nobility and strong personality, is the main goal of education for Muslim people, because morals are fundamental aspects in the life of a person, society and a country (Shofan, 2021). Including the most important, greatest, and most visible system of teaching methods carried out by the Prophet SAW is charity and morality with great morals. A Muslim should maintain the habit of good deeds. A believer is hopeful and anxious for every good deed he does. He hoped to get Allah's mercy and worried that the good deeds he did were not accepted by Allah SWT. The main super moral recipe is noble moral practices so that humans become perfect (*insan kamil*) (Sahal, 2017).

Islamic morality cannot be found in any other source than the Qur'an and the Sunnah including the life history of the Prophet (Peace Be Upon Him), because there is no more perfect moral source than both the Qur'an and the Sunnah. Moral education in Islam will not take place without studying the morals of the Prophet SAW, considering that he is an example for every Muslim. In the Big Dictionary Indonesian (*Kamus Besar Bahasa Indonesia*), the word "moral/*akhlak*" means ethics or behavior. Although the word is taken from Arabic which is

commonly interpreted character, temperament, habits, but such words are not found in the Quran. Morals are things inherent in the soul, from which arise easy actions without being thought and examined by humans. When the act or behavior gives rise to good deeds again praiseworthy of reason and sharia, then the behavior is called good morals. On the other hand, when bad deeds are bad behavior, they are called bad morals.

The monetary crisis and followed by the economic crisis that has hit the Indonesian nation, may stem from a moral crisis. Many people stated that the nation's problems were due to the decline in national morale with the outbreak of corruption, collusion, and nepotism (KKN) in various fields of national and state life (Ariyanti, 2018; Rudini, 2020). Therefore, since the beginning of the reform, the demand for comprehensive reform must touch on aspects related to the moral field (Ikhwan, 2017). Bad morals and the low quality of faith and piety of the Indonesian people are the main factors in the growth of collusion, corruption and nepotism (Ilmi, 2019). Not only that, there is even the possibility of thedevelopment of sadism, criminality, and the spread of pornography and pornoaction in society. Among the examples are cases of sexual violence, according to the 2016 Annual Record of Komnas Perempuan, of the cases of violence against women, sexual violence ranked second, with the number of cases reaching 2,399 cases (72%), abuse reaching 601 cases (18% and while sexual harassment reached 166 cases (5%).

In this regard, efforts to uphold the noble morals of the nation are absolute imperatives because noble morals will be the main pillar for the growth and development of a nation's civilization (Karim, 2018; Wahono, 2018). The ability of a nation to survive is determined by the extent to which the people of the nation uphold moral and moral values (Fithriyah, 2022; Najib, 2018; Syofrianisda & Suardi, 2018). The better the morals and morals of a nation, the better the nation concerned (Rahmadania et al., 2021). Conversely, morals and morals are closely related to the existence of a religious education (Febrianto & Shalikhah, 2021). It is no exaggeration to say that moral education in Islam is an inseparable aspect of religious education (Janna, 2013). This is because something called a good barometer is good in the view of religion and society, and vice versa, something that is considered bad a barometer is bad in the view of religion and society.9 For this reason, the author tries to compile a study entitled "Applying Moral Education Concept According to K.H. Hashim Asy'ari to Changes in Student Behavior." Adab al-Alim wa al-Muta'alim is a book written by KH. Hashim Asy'ari discussing the explanation of various morals related to teachers and students. The purpose of this study is to find out the concept of moral education according to Hasyim Asy'ari and its influence on changes in student behavior in MAN 1 Bandar Lampung, which hopefully can contribute in expanding people's knowledge regarding the application of *akhlak* education at school.

METHOD

The type of research that the researchers did was descriptive quantitative research. This research also involves a literature study approach to obtain deeper information about moral education in the book Adab Al-Alim Wa Al-Muta'alim by K. H. Hasyim Asy'ari (1925).

The source of data in this study was the subject from which the data obtained. Since the research used descriptive quantitative and library study design, the data obtained then came from different literatures. The references that become primary data sources were teachers and

students at MAN 1 Bandar Lampung as research objects and the book Adab al-Alim wa al-Muta'allim by Hasyim Asy'ari.

The data collection technique that the researchers did in this study was documentation class action research, which is a data collection technique that is not directly addressed to the research subject. Since the data were in the form of texts, the researchers then analyzed them by sorting them out, analyzing the content, then drawing the conclusion/final result.

RESULTS AND DISCUSSION

Thought K. H. Hashim Asy'ari on moral education in the Book of Adab al-Alim wa al-Muta'allim

Islam as a religion and at the same time as a system of civilization hints at the importance of education. This gesture is explained from various contents in the concept of his teachings. One of them is through a terminological approach. Derivatively, Islam makes various meanings, one of which is the word *Sullam* whose original meaning is ladder. In relation to education, this meaning is equivalent to the meaning of "improving the quality" of human resources (like stairs, increasing up) (Nasution, 2015).

In addition, Islam is also known as a form of the words *Istislam* (complete surrender to Allah's provisions), *salama* (salvation), and *salima* (welfare). If Islam is associated with education, then the formulation must at least be able to describe the elements of meaning of these words. Denying this statement would make Islamic education incomplete. For clarity, the concept of education according to the Islamic view must be referred to from various aspects, including religious aspects, welfare aspects, linguistic aspects, scope aspects and responsibility aspects (Asril, 2018). The religious aspect is how Islam as a religion relates to education. The point is, whether Islamic teachings contain educational information so that it can be used as a reference source in the preparation of the concept of Islamic education. While the welfare aspect refers to the historical background of experts' thoughts on education in Islam from time to time, specifically regarding the presence or absence of Islamic roles in the field of education in relation to improving the welfare of human life.

One of the monumental works of KH. Hashim Asy'ari who talks about moral education is the book Adab al-Alim wa al-Muta'allim. The characteristics of Kyai Hashim's moral education thoughts in the book can be classified in a practical style that still adheres to the Qur'an and Hadith. Another tendency in his thinking was to present ethical values that breathed Sufistic. This tendency can be read in his ideas, such as the virtue of studying. According to Kyai Hashim, knowledge can be attained only if the one who seeks knowledge is holy and clean from all evil qualities and aspects of worldliness.

The moral education is explained in the book Adab al-Alim wa al-Muta'allim including:

1) The morals of a student in learning:
    a) To cleanse the heart of filthy things, enticements, prejudices, spite, bad beliefs and bad morals;
    b) Purify the intention in seeking knowledge to lead to Allah;
    c) Hurry up in producing knowledge (using the opportunities of his youth);
    d) Be patient and qanaah against all sorts of gifts and trials;
    e) Good at managing time both at night and day remaining from his age;
    f) Simplifies eating and drinking;

g) Be heroic and careful in all behaviors;
h) Reducing foods and drinks that can cause laziness and can cause weakness;
i) Reduce sleep time while not damaging and endangering the health of both the body and liver; and
j) Leaving less useful associations.

2) The morals of a pupil towards the teacher:
a) Choose a teacher, and ask God to choose a teacher from whom he can gain knowledge and morals;
b) Be serious and confident that the teacher who has been selected has sharia knowledge and can be trusted;
c) Always listen and pay attention to what the teacher has explained;
d) Viewing the teacher with a view of glory, majesty and believing that his teacher has a perfect degree;
e) Knowing what the teacher's rights are, not forgetting his virtues, and always praying for him during his life and after his death;
f) Be patient with teacher violence;
g) Do not visit the teacher in his place unless obtaining permission from him, either the teacher alone or with others;
h) Sit neatly and politely when faced with the teacher;
i) Speaking politely and meekly when with him;
j) Listening to all his fatwas;
k) Don't interrupt when the teacher is explaining or answering a question;
l) Use the right limb when handing something to him.

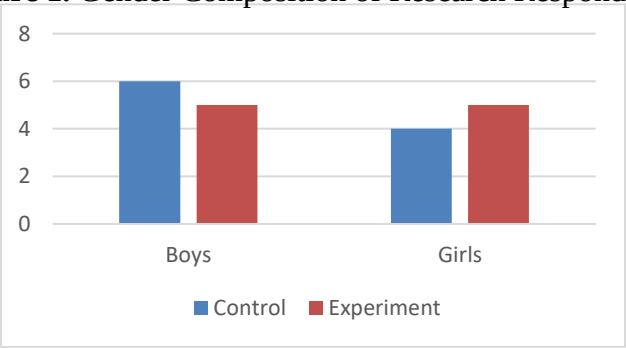
3) A student's morals towards his lesson and things that must be guided with the teacher:
a) Start learning knowledge that is fardhu ain;
b) Study the sciences that support fardhu ain;
c) Discuss and carefully respond to the efforts of scholars;
d) Recite what has been read before it is memorized, both with the teacher and with others he trusts;
e) Early mornings in learning knowledge;
f) When explaining the lesson in a summarized manner and constantly repeating the lesson istiqomah;
g) Make friends with a higher (smarter) person, and read knowledge to him so that he hears it if possible;
h) Say hello when you arrive at the assembly of knowledge (school/madrasah);
i) Asking things that are not yet understood;
j) Wait your turn (in the sorogan method) and do not get ahead of other friends if they have not obtained permission;
k) Read the lesson in front of the teacher and observe good manners;
l) Relearn lessons that have been taught istiqomah; and
m) Instilling the spirit to achieve success in learning.

4) Morals that must be considered by teachers:
a) Always draw near to God, whether vague or real;
b) The fear of Allah in all conditions of motion, silence, speeches and actions;

c) Always be calm;
d) Always be a wira'i. Wirai is cautious in the conduct of the law, avoiding subhat goods, fear of approaching haram;
e) Always be tawadhu. Tawadhu is not looking at oneself more than others, even looking at it equally, and keeping a low profile;
f) Always be solemn. Khusyu is by humility or earnestly;
g) Complain about all his problems to God;
h) Not using his knowledge to achieve worldliness alone;
i) Not always spoiling students;
j) Conduct zuhud in the life of the world;
k) Trying to avoid things that are low and despicable;
l) Avoid dirty and immoral places;
m) Take care to remain in the eminence of Islam;
n) Senantiasa practices the sunnah of the Prophet;
o) Always read the Quran, and dhikr to Allah with heart and verbally;
p) Be friendly, cheerful and like to spread greetings to humans;
q) Cleansing oneself of the low deeds and dislike of Allah;
r) Growing a passion in increasing knowledge and charity. Not misusing science and not bragging about it, and
s) Get used to writing.

Based on research conducted using moral education indicators according to the book adab al-Alim wa al-Muta'allim on the moral part of a student towards a teacher consisting of twelve morals. The results of the assessment conducted by grade 11 students were divided into a control class and an experimental class of 10 students each using an independent assessment of scores 1-5 with provisions according to the Likert scale, namely, 5 for very sure and 1 very unsure. The sex composition of respondents in this study, both the control class and the experimental class, is presented in the following picture:

Figure 1. Gender Composition of Research Respondents



Source: Data Processing by Researchers (2023)

Based on the picture, it is known the gender composition of participants or research respondents both from the control group and from the experimental group. In the control group, there were 6 male respondents and 4 female respondents. Meanwhile, in the experimental group the respondents consisted of 5 men and 5 women. The composition of respondents is important

to know as a consideration of research results because men and women have different tendencies. The results of the respondents' questionnaire are presented in the following table.

Table 1. Results of the Control Group Questionnaire

Indicator	Class 11 Control				
	1	***2***	***3***	***4***	***5***
Choose a teacher, and ask Allah to choose a teacher from whom he can gain knowledge and morals.			1	4	5
Be serious and confident that the teacher who has been chosen has sharia knowledge and can be trusted.				3	7
Always listen and pay attention to what the teacher has explained.			3	6	1
Viewing the teacher with a view of glory, majesty and believing that his teacher has a perfect degree.				1	9
Knowing what the teacher's rights are, not forgetting his virtues, and always praying for him during his life and after his death.			2	3	5
Be patient with teacher violence.	1	3	2	3	1
Do not visit the teacher in his place unless he obtains permission from him, either the teacher alone or with others.		2	1	5	2
Sit neatly and politely when faced with the teacher.					10
Speak politely and meekly when with him.				1	9
Listen to all his fatwas.				7	3
Do not interrupt when the teacher is explaining or answering a question.					10
Use the right limb when handing something to him.					10

Source: Processed from the answers of grade 11 students of the control group

Based on the results of research in the 11th grade control group at MAN 1 Bandar Lampung on 12 indicators of a student's morals towards teachers, the results were obtained as stated in the table. In the first indicator, there are 90% of respondents who have expressed confidence and are very confident in the first indicator with 10% of respondents or one respondent answering neutrally. Meanwhile, in the second indicator regarding sincerity and confidence that the teacher who has been selected has trustworthy sharia knowledge, 100% of respondents answered confidently and very sure. This illustrates that all control class students believe that their teacher has Sharia knowledge and can be trusted with a composition of 30% sure and 70% very sure. In the third indicator of morals, always listening and paying attention to what the teacher has explained, there is a combination of 70% sure and very sure, with 10% very confident and 30% neutral. In the 4th moral indicator, it is known that 90% of respondents are very confident and 10% are sure. Whereas the fifth regarding the knowledge possessed on teacher rights there were 50% responses that were very confident, 30% sure and 20% neutral. Different results were shown in the 6th indicator of patience with teacher violence where 10% were very unsure, 30% unsure, 20% neutral, 30% sure and 10% very sure. This illustrates that the students in MAN 1 Bandar Lampung, especially grade 11 who is the control class, are still

unsure whether they will be able to be patient with teacher violence where the violence in question connotes that the teacher disciplines students in a reasonable way.

In the seventh indicator regarding permission to teachers, there were 70% of respondents who answered confidently and very confidently with details, 50% sure and 20% very sure. The remaining 30% are 10% neutral and 20% are unsure. The eighth indicator regarding sitting neatly and politely while in the teacher's country 100% of respondents answered very confidently. This means that students already have complete confidence in having applied these morals. The next indicator is to speak politely and meekly when with the teacher, 90% of respondents answered very confidently and 10% answered. The indicator of listening to all the teacher's fatwas is 70% sure and 30% very sure. The indicator does not light up when the teacher is explaining or answering a question, 100% of respondents answer very confidently, and the last indicator uses the right limb when handing something to the teacher, 100% answer very sure.

Based on the results of respondents in the control class, it is known that from all 12 indicators, it can be concluded that all students in the control class have applied good morals to the teacher. However, there are still some morals divided into indicators that still get a neutral answer and there are even answers that are not sure and very unsure that they have done it. This certainly encourages researchers to provide treatment to experimental classes related to moral education contained in the book of Ta'limul Muta'alim to improve moral education for students in grade 11 MAN 1 Bandar Lampung.

After the research treatment for one week, then the students in the experimental class were given the same questionnaire as the control group and got the following results.

Table 2. Results of the Experimental Group Questionnaire

Indicator	Grade 11 Experiments				
	1	**2**	**3**	**4**	**5**
Choose a teacher, and ask Allah to choose a teacher from whom he can gain knowledge and morals.				2	8
Be serious and confident that the teacher who has been chosen has sharia knowledge and can be trusted.					10
Always listen and pay attention to what the teacher has explained.				8	2
Viewing the teacher with a view of glory, majesty and believing that his teacher has a perfect degree.					10
Knowing what the teacher's rights are, not forgetting his virtues, and always praying for him during his life and after his death.				7	3
Be patient with teacher violence.			1	6	3
Do not visit the teacher in his place unless he obtains permission from him, either the teacher alone or with others.				5	5
Sit neatly and politely when faced with the teacher.					10
Speak politely and meekly when with him.					10
Listen to all his fatwas.				5	5

Do not interrupt when the teacher is explaining or answering a question.	10
Use the right limb when handing something to him.	10

Source: Processed from the answers of grade 11 students of the experimental group

In the results of the experimental class questionnaire from the 12 indicators, it was found that there was an increase in students' confidence in their morals to the teacher in class and outside the classroom. Of the 10 experimental class respondents who filled out the questionnaire, it was known that there was an increase in confidence in each indicator given compared to the control class. In the first indicator, 100% of respondents expressed confidence and very sure, where 80% of them said they were very confident in their morals in the first indicator. In the second indicator, it is also known that 100% of respondents stated that they were very confident that they had carried out serious moral education and were confident that the selected teacher had sharia knowledge and could be trusted. In the third indicator, always listen and pay attention to what the teacher has explained, as many as 100 respondents said confident and very sure with the details, 80% said sure and 20% very. Meanwhile, in the fourth indicator, 100% of respondents said they were very confident that they had implemented moral education, namely looking at teachers with a view of glory, majesty and believing that their teachers had perfect degrees.

This is important because every student must have the view that his teacher is a good person and has good knowledge so that they will learn optimally to get the knowledge that the teacher has. The next indicator is the fifth indicator where 100% of respondents expressed confidence and very confident with 70% of them saying sure. A very striking indicator of the control class is the sixth indicator of patience with teacher violence, where in the experimental class 90% of respondents expressed confidence and very sure with details, 60% sure and 30% very sure, and the remaining 10% said neutral. It is important to know that students in the experimental group give proclamations to teachers who provide punishment for students who are not disciplined or violate rules. This is very important because there is a phenomenon in developing society such as news going in various media that students now or students who are now tend to complain easily against the punishment given by the teacher even though the punishment given aims to educate the students themselves to be better. In the following indicators, all respondents expressed confidence and very sure, where in the next four indicators, namely indicators 8, 9, 11 and 12, 100% of respondents expressed very confident and in indicators 7 and indicator 10, 100% of respondents expressed confidence and very confident with 50% at the stage very confident that they had implemented these morals.

CONCLUSION

The conclusion of this study is that all students in MAN 1 Bandar Lampung have actually applied good moral education to their teachers. However, on a number of indicators, there are still those who answer neutrally and are not even sure that they have implemented moral education. From the results of research conducted in control classes and experiments, data were obtained that there was an increase in their confidence in carrying out morals towards their teachers both in the classroom and outside the classroom where the treatment given was for one week or 6 days of learning and questionnaires were distributed on the last day. What can

be taken from research in the control class and experimental class is known that there is an increase in student confidence in applying morals to their teachers where in the experimental class in general almost 100% of students feel confident and very confident applying morals which are divided into 12 indicators in the book of Ta'limul Muta'alim to their teachers both in the classroom and outside the classroom. In addition, further research regarding the implementation of moral education based on K. H. Hasyim Asy'ari's values in different education stages should be conducted to measure and discover akhlaq education for students.

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