



## *Building National Character through the Classical Islamic Heritage: A Study of Character Education in Nashoihul 'Ibad and Ta'lim al-Muta'allim*

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### Abstract

Character or morality holds a central position in Islam, as a person's status in the sight of Allah is greatly influenced by their moral conduct. This study aims to describe the values of character education contained in the classical Islamic books *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim*, and to explore their relevance to the goals of Islamic education in Indonesia. This research is a library study employing a qualitative approach. Data were collected through a literature review of various sources such as books, articles, and relevant journals, and were analyzed using documentation techniques and content analysis. The findings reveal that *Nashoihul 'Ibad* contains character values such as piety (*taqwa*), wisdom, patience, asceticism (*zuhud*), humility (*tawadhu*), sincerity (*ikhlas*), justice, contentment (*qana'ah*), gratitude, and honesty. Meanwhile, *Ta'lim al-Muta'allim* emphasizes values such as patience, intelligence, diligence, gratitude, trust in God (*tawakkul*), compassion/tolerance, and prudence (*wara'*). These values reflect character traits in accordance with Islamic teachings and are highly relevant to the goals of Islamic education, namely to form individuals with noble character, based on the Qur'an and Sunnah, in pursuit of happiness in this world and the hereafter. This integrative comparative study of two foundational Islamic books provides a unique contribution to character education discourse by highlighting timeless moral values with practical relevance for Indonesian education. The core scientific contribution of this study lies in reviving classical Islamic values and positioning them meaningfully within the framework of contemporary Islamic education.

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## INTRODUCTION

Character education is a process of transforming life values to be nurtured and developed within an individual's personality, so that they become integrated into one's behavior (Kesuma et al., 2012). This form of education not only instills moral values but also creates an educational environment that enables individuals to internalize their sense of freedom as a foundation for the development of moral maturity.

Character education functions as an effort to shape the character, personality, and attitudes of learners in accordance with the noble values upheld in society. It also encourages them to become individuals who are free to make their own choices without coercion and with a strong sense of responsibility, individuals who are independent, dynamic, creative, innovative, and accountable to God, fellow human beings, society, and themselves (Nata, 2013).

The main objective of character education is to improve the quality of education by focusing on the holistic, integrated, and balanced development of character and ethics in accordance with graduate competency standards (Aisyah, 2024). Through this form of education, students are expected to understand, internalize, and practice positive values in their daily lives. In addition, character education aims to strengthen essential values internalized within students, correct deviant behavior, and foster synergy among schools, families, and communities in creating an educational environment that supports character formation (Yusri et al., 2024).

Character education is closely related to the morals and behavior of the younger generation. Today, there are growing signs of the erosion of the nation's noble values, such as honesty, courtesy, and solidarity which has become a shared concern. Therefore, efforts are needed to reintroduce and instill these values so they may become a source of pride and a core part of national identity.

Morality and character play a crucial role in both individual and societal life. The progress and well-being of a nation largely depend on the moral quality of its citizens; good morals contribute to prosperity, while poor morals can lead to both physical and mental deterioration.

At present, there is a concerning moral degradation, particularly among the younger generation. Various forms of deviant behavior, such as student brawls, bullying, sexual violence, drug abuse, and even murder are increasingly prevalent, reflecting the erosion of the nation's noble values.

This phenomenon indicates that the norms and customs once highly respected are now being increasingly neglected. Various cases, such as the bullying and assault of high school students in South Lampung (Arief, 2024), youth involved in street brawls and illegal racing in Bandar

Lampung (Munthe, 2024), and drug transactions by students in Metro City, Lampung (Polres Metro Polda Lampung, 2024) serve as concrete evidence of the ongoing moral crisis.

Therefore, the morals and character of the younger generation must be addressed and improved. It is a collective responsibility, especially for us as the young generation of Indonesia to restore the nation's noble and civilized values, while also striving to strengthen the faith of Indonesian Muslim youth. In response to this urgent need for moral revitalization, classical Islamic texts serve as valuable resources for instilling character and ethical values among the youth.

The book *Nashoihul 'Ibad* by Shaykh Nawawi al-Bantani and *Ta'lim al-Muta'allim* by Shaykh Burhanuddin al-Zarnuji are two important references that contain Islamic values of character education. *Nashoihul 'Ibad* comprises 214 pieces of advice, one of which emphasizes the importance of humility (*tawadhu'*), while *Ta'lim al-Muta'allim* discusses the ethics of seeking knowledge, highlighting patience as a key to successful learning.

Both books emphasize that character formation is inseparable from the role of knowledge and the understanding of noble values. Through the advice and religious references they present, these works provide guidance for shaping good morals and personal character, both for students of knowledge and for society at large.

*Nashoihul 'Ibad* by Shaykh Nawawi al-Bantani is a classic book containing aspects of *Tarhib wa Tarhib* which is widespread in Southeast Asia especially Indonesia (bin Kirin et al., 2022). This book addresses various aspects of life, ranging from obligations to Allah and fellow human beings, worship ethics, and personal conduct to social interactions. Through advice, guidance, and Islamic stories rooted in religious teachings, the

book offers a practical and relevant approach to nurturing good character in daily life, making it a source of inspiration for improving the moral quality of the Muslim community.

The presence of this book makes a significant contribution to the development of character education in Islam. In several chapters, such as Chapters II, III, V, VIII, and XI, it contains *maqālahs* (sayings or teachings) that elaborate on the principles of moral education. Research on these values is essential to provide a deeper understanding of the moral education model it offers, so that it can be applied within the context of contemporary education. This study is expected to be beneficial for educators, scholars, and the wider community in shaping individuals with noble character and a strong sense of responsibility.

The character education values in *Ta'lim al-Muta'allim* are highly relevant for application in the context of contemporary Islamic education. This book emphasizes the importance of moral learning as the core of religious education and highlights the role of trustworthy educators (*amānah*) in shaping students' character both mentally and physically. Amid today's complex challenges, the study of this text in various educational institutions serves as evidence that *Ta'lim al-Muta'allim* is a worthy guide for the moral and character development of the younger generation.

Morality and character govern not only human relationships but also the relationship between humans, God, and the universe. These values serve as a fundamental foundation in life and education, as they foster harmony between knowledge, spirituality, and social responsibility.

Previous studies have highlighted the urgency of character education in Islam. Kulsum & Muhid (2022) emphasized the role of Islamic Religious Education in

shaping students' morals in the digital era through the reinforcement of Qur'anic and Hadith-based moral values. Meanwhile, Burhanuddin (2019) and Miftakhu (2019) underlined the importance of character education from the perspective of the Qur'an and its implementation in school settings. However, these studies did not specifically refer to classical Islamic literature such as *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim* as sources of character education values.

Several studies have begun to examine character values in classical Islamic books separately. Yusliadi (2021) explored moral values in *Nashoihul 'Ibad* that are relevant to character education in Indonesia, while Ruswandi & Wiyono (2020), as well as Hidayat (2020), investigated the ethics of seeking knowledge and moral education in *Ta'lim al-Muta'allim*. Research by Nyu et al. (2024) also emphasized the importance of spiritual values in *Nashoihul 'Ibad* for addressing the challenges of the Society 5.0 era. Although relevant, these studies have not yet examined both books in an integrative manner or compared their value content within a unified framework of Islamic character education.

Based on this review, a research gap can be identified: there has been no comprehensive and simultaneous analysis of the character education values contained in *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim*. In fact, the character education values found in these two classical Islamic books have the potential to serve as inspirational and practical sources for nation-building efforts through the utilization of the classical Islamic intellectual heritage.

The choice of *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim* in this study is rooted in their deep historical and epistemological significance within the Islamic scholarly tradition. These two books are widely used in *pesantren* (Islamic boarding schools) across

Indonesia and have been recognized for generations as fundamental references in nurturing moral integrity and intellectual ethics. Their widespread use and acceptance within the traditional Islamic education system demonstrate their relevance and effectiveness in shaping students' character.

Based on the above discussion, this study aims to examine the character education values contained within these books, their structural composition, and the key aspects that highlight the importance of studying *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim*, particularly in their applicability to character development in the present era.

## RESEARCH METHODS

This study employs a qualitative approach using library research, which involves a series of activities related to the collection of literature-based data (Mahmud, 2011). The library research was conducted through an in-depth examination of relevant written sources to gain a comprehensive understanding of character education values in classical Islamic books. This process includes collecting research materials, reading literature, taking research notes, and processing those notes (Zed, 2008), all of which are directed toward formulating findings aligned with the focus of the study.

The data sources in this study consist of primary and secondary data. The primary data were obtained from two main books: *Nashoihul 'Ibad* by Shaykh Nawawi al-Bantani and *Ta'lim al-Muta'allim* by Shaykh Burhanuddin al-Zarnuji, which serve as the main objects of analysis. The secondary data were collected from books, journal articles, and other references that support the understanding and interpretation of the content of these two books, without serving as the primary sources in the analysis.

Data collection was carried out through library research and documentation. Library research involved the identification and review of relevant literature available in libraries, while documentation was used to explore the works of key figures who are the focus of the study. This approach is essential for understanding the historical context, intellectual thought, and educational values contained within classical books.

The data analysis technique used in this study is content analysis. According to Hadari Nawawi, this type of analysis aims to uncover the content of a book that reflects the situation of the researcher and their society at the time the book was written (Musadat, 2021). The process involves several systematic stages as outlined below:

**Table 1.** Stages of Content Analysis in This Study (Bangin, 2007)

No.	Stage	Description
1.	Problem Identification	Determining the focus of the study: character education in <i>Nashoihul 'Ibad</i> and <i>Ta'lim al-Muta'allim</i> .
2.	Theoretical Framework Development	Establishing the conceptual base, including the goals of Islamic education and classical Islamic pedagogy..
3.	Methodology Selection	Choosing content analysis as the primary qualitative technique for textual interpretation.
4.	Data Analysis	Identifying recurring values, terms, and teachings related to character education in both books.
5.	Data Interpretation	Classifying values into thematic categories and linking them to contemporary educational goals.

This study classifies the values identified from both books into three main

domains: Spiritual Values, Social Values, and Intellectual/Moral Values. This

classification allows for a more structured interpretation of the character education content, highlighting how classical Islamic books offer comprehensive moral guidance that remains relevant to contemporary Islamic education in Indonesia.

## RESULTS AND DISCUSSION

### *Character Education in Nashoihul 'Ibad*

The book *Nashoihul 'Ibad* primarily contains advice directed toward servants of God and is one of the most well-known classical works in Islamic literature, especially within Indonesian pesantren (Islamic boarding schools). This text offers moral and spiritual guidance as well as character-building advice aimed at helping Muslims live in accordance with religious teachings, improve their conduct, and strengthen their faith.

Character education is a crucial aspect that must be instilled, nurtured, and developed in learners. It also plays an essential role in nation-building, as character is an integral part of a nation's culture. The character education values found in *Nashoihul 'Ibad* include the following:

#### *God-Consciousness (Taqwa)*

Taqwa refers to a deep awareness of and reverence for Allah SWT, which motivates an individual to consistently obey His commands and avoid His prohibitions. Taqwa is regarded as the key to success in both this world and the hereafter.

In *Nashoihul 'Ibad*, Chapter 2, Maqālah 8, it is explained as follows:

وَعَنِ الْأَعْمَشِ رَضِيَ اللَّهُ عَنْهُ: مَنْ كَانَ رَأْسُ  
مَالِهِ التَّقْوَى كَلَّتِ الْأَلْسُنُ عَنْ وَصْفِ رِنَحِ دِينِهِ  
وَمَنْ كَانَ رَأْسُ مَالِهِ الدُّنْيَا كَلَّتِ الْأَلْسُنُ عَنْ  
وَصْفِ حُسْرَانِ دِينِهِ

It is narrated from Al-A'mashy RA: "Whoever bases his life on *taqwa* will find his tongue restrained from boasting about the benefits of his religion. But whoever bases his life on worldly matters will find his tongue incapable of counting the losses to his religion." (Al-Asqalani, 2002)

A person who consistently upholds *taqwa*, honors the commands of Allah, avoids all forms of disobedience, and acts in accordance with the guidance of the *shari'ah*, will attain immense virtue and goodness. In contrast, those who act outside the boundaries of the *shari'ah* will suffer great loss, so vast that it cannot be measured.

According to Imam al-Shafi'i, as explained in the commentary on *Diwan Imam al-Shafi'i*, *taqwa* is one of the foundations of faith. Without it, the structure of a person's faith collapses, and their life falls into disorder. With *taqwa*, one's life becomes well-ordered, enabling them to avoid destruction and moral decline.

The verses of Imam al-Shafi'i are also in harmony with the words of a poet who said: "I do not see happiness as measured by the accumulation of wealth; rather, true happiness lies in *taqwa* (God-consciousness) toward Allah. For *taqwa* is the best provision, and in the sight of Allah, the one who possesses it holds greater worth." (Salim, 2019)

According to Shaykh Ibn 'Atha'illah in *al-Hikam*, one of the signs that Allah SWT has granted *tawfiq* (divine guidance) to a servant is when that servant is occupied with acts of obedience to Him, while at the same time being protected from feelings of *ujub* (self-admiration) and pride over those deeds. This attitude is grounded in the awareness that their acts of worship are still far from perfect, and that fulfilling Allah's commands and avoiding His prohibitions are purely manifestations of His grace upon them (As-Sakandari, 2017).



### Wisdom (Hikmah)

In Islam, wisdom refers to the attitude and ability to make decisions or take actions based on careful consideration, knowledge, and religious values. Being wise means using sound reason, insight, and divine guidance in facing various life situations so that one's actions lead to goodness and do not cause harm to oneself or others.

In *Nashoihul 'Ibad*, Chapter 2, Maqālah 7, it is explained as follows:

وَعَنْ يَحْيَى بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ : مَا عَصَى  
اللَّهُ كَرِيمٌ وَلَا أَثَرَ الدُّنْيَا عَلَى الْآخِرَةِ حَكِيمٌ

Narrated from Yahya bin Mu'adh RA:  
"A noble person will not dare to disobey Allah, and a wise person will never prefer the worldly life over the Hereafter." (Al-Asqalani, 2002)

A noble person is one who possesses virtuous character (*akhlaq al-karimah*), dignifying themselves by enhancing their *taqwa* and vigilance in the face of widespread immorality. A wise person, on the other hand, is someone who does not prioritize worldly luxuries and who restrains their desires from engaging in actions that conflict with their conscience.

The principle of wisdom refers to a deep understanding of nature, life, and society. Wisdom is defined as the ability to find the most beneficial and constructive ways to respond to problems and challenges. A wise attitude enables a person to develop a noble and virtuous character (Riyani, 2022).

### Patience (Sabr)

In Islam, patience refers to the ability to restrain oneself from haste, emotional outbursts, despair, or disobedience to Allah SWT, especially in times of trials, hardships, or temptations. Patience is one of the most essential virtues and inner strengths in the life of a Muslim.

In *Nashoihul 'Ibad*, Chapter 2, Maqālah 16, it is explained as follows:

وَقِيلَ : إِنَّ الشَّهْوَةَ تُصَيِّرُ الْمُلُوكَ عِبِيدًا وَالصَّبْرُ  
يُصَيِّرُ الْعَبِيدَ مُلُوكًا أَلَا تَرَى إِلَى يُوسُفَ  
وَزُلَيْخَا

It is stated: "Indeed, desire (*shahwah*) can lower the status of a king to that of a slave. And patience (*sabr*) can elevate a servant to the rank of a king. Do you not know the story of Yusuf and Zulaikha?" (Al-Asqalani, 2002)

Meanwhile, in Chapter 4, Maqālah 16, it is stated:

وَقَالَ بَعْضُ الْحُكَمَاءِ : إِنَّ شُعَائِرَ الْإِيمَانِ أَرْبَعُهُ  
التَّقْوَى وَالْحَيَاءُ وَالشُّكْرُ وَالصَّبْرُ

Some of the sages (*hukamā'*) said:  
"Indeed, the banners of faith are four: *taqwa* (consciousness of Allah SWT), modesty (*hayā'*), gratitude (*shukr*), and patience (*sabr*)." (Al-Asqalani, 2002)

ذُرُوءُ الْإِيمَانِ أَرْبَعُ خِصَالٍ : الصَّبْرُ لِلْحُكْمِ وَالرِّضَا  
بِالْقَدَرِ وَالْإِحْلَاصُ لِلتَّوَكُّلِ وَالْإِسْتِسْلَامُ لِلرَّبِّ

The pinnacle of faith consists of four elements: "patience in accepting Allah's decree, contentment with destiny, sincerity in reliance upon Him (*tawakkul*), and complete submission to Allah SWT alone." (Al-Asqalani, 2002)

In Chapter 10, Maqālah 10, it is stated:

قَالَ النَّبِيُّ ﷺ : الْعَافِيَةُ عَلَى عَشْرَةِ أَوْجُهٍ : حَمْسَةٌ  
فِي الدُّنْيَا وَحَمْسَةٌ فِي الْآخِرَةِ فَأَمَّا الَّتِي فِي  
الدُّنْيَا الْعِلْمُ وَالْعِبَادَةُ وَالرِّزْقُ مِنَ الْحَلَالِ وَالصَّبْرُ  
عَلَى الشَّدَّةِ وَالشُّكْرُ عَلَى النِّعْمَةِ وَأَمَّا الَّتِي  
فِي الْآخِرَةِ فَإِنَّهُ يَأْتِيهِ مَلَكُ الْمَوْتِ بِالرَّحْمَةِ  
وَاللُّطْفِ لَا يُرَوِّعُهُ مُنْكَرٌ وَنَكِيرٌ فِي الْقَبْرِ  
يَكُونُ آمِنًا فِي الْفَرْعِ الْأَكْبَرِ ثُمَّ حَى سَيِّئَاتُهُ وَتُقْبَلُ  
حَسَنَاتُهُ يَمُوتُ عَلَى الصِّرَاطِ كَالْبَرْقِ اللَّامِعِ

فَيَدْخُلُ الْجَنَّةَ فِي السَّلَامَةِ

The Prophet Muhammad (peace be upon him) said: *"Well-being (salāmah) is of ten kinds—five in this world and five in the Hereafter. The five in this world are: well-being in knowledge, in worship, in lawful provision, in patience during trials, and in gratitude when receiving blessings. The five in the Hereafter are: the Angel of Death comes gently and compassionately; the coming of Munkar and Nakir in the grave does not frighten him; he is safe during the great convulsion (of the Day of Judgment); his misdeeds are erased and his good deeds are accepted; and he crosses the širāt (bridge) as fast as lightning and enters Paradise safely."* (Al-Asqalani, 2002)

Asceticism (Zuhud)

*Zuhud* is the attitude of detaching oneself from excessive attachment to worldly pleasures and luxuries, choosing instead a simple life focused on the Hereafter. *Zuhud* does not mean abandoning the world entirely, but rather prioritizing the afterlife by not being overly attached to wealth, status, or worldly enjoyments.

In Chapter 3, Maqālah 27, it is stated:

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ : أَدِ مَا افْتَرَضَ اللَّهُ عَلَيْكَ تَكُنْ عَبْدَ النَّاسِ وَاجْتَنِبْ مُحَارِمَ اللَّهِ تَكُنْ أَزْهَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ

Narrated by ‘Abdullah ibn Mas’ūd RA: *"Fulfill what Allah has obligated upon you, and you will become the most devout in worship. Avoid what He has forbidden, and you will become the most ascetic (zuhud). Be content with what Allah has given you, and you will become the richest of people."* (Al-Asqalani, 2002)

Meanwhile, in Chapter 3, Maqālah 31, three ways to attain *zuhud* are explained:

وعن ابراهيم بن ادهيم رحمه الله أنه قيل له بم وجدت الزهد قال: بثلاثة أشياء: رأيت القبر موحشاً وليس معي مؤنس ورأيت طريقاً طويلاً وليس معي زاد ورأيت الجبار قاضياً وليس لي حجة

Narrated from Ibrāhīm ibn Adham RA, when asked what led him to attain the level of *zuhud*, he replied with three things: *"I saw the grave as a terrifying place, yet I had not found comfort for it. I saw a long journey ahead, yet I had not prepared provisions. And I saw Allah, the Almighty and Just Judge, yet I had no excuse before Him."* (Al-Asqalani, 2002)

In Chapter 3, Maqālah 33, it is explained about the essence of the phrase *zuhud*:

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : الزُّهْدُ ثَلَاثَةٌ أَحْرَفٍ: زَايٍ وَهَاءٌ وَدَالٌ فَالزَّايُّ زَادٌ لِلْمَعَادِ وَالْهَاءُ هُدًى لِلدِّينِ وَالدَّالُّ دَوَامٌ عَلَى الطَّاعَةِ

*"The word zuhud consists of three Arabic letters: Zā', Hā', and Dāl. The letter Zā' stands for Zādun lil-Ma'ād (provision for the Hereafter). The letter Hā' represents Hidāyah (guidance toward religion). And the letter Dāl signifies Dawāmun 'alaṭ-Ṭā'ah (steadfastness in obedience)."*

Meanwhile, in Chapter 3, Maqālah 34, the meaning embedded within the term *zuhud* is further explained:

وَقَالَ فِي مَوْضِعٍ آخَرَ: الزَّايُّ تَرْكُ الزَّيِّتَةِ وَالْهَاءُ تَرْكُ الْهَوَى وَالْدَّالُّ تَرْكُ الدُّنْيَا

On another occasion, Ibn ‘Abbās also explained: *"The letter Zā' signifies abandoning zinah (worldly adornments), the letter Hā' signifies abandoning hawā (base desires), and the letter Dāl signifies abandoning the dunyā (worldly life)."*

Meanwhile, in Chapter 3, Maqālah 41, it is stated:

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَقَهَّهُ فِي الدِّينِ وَزَهَّدَهُ  
فِي الدُّنْيَا وَبَصَّرَهُ بِعُيُوبِ نَفْسِهِ

“If Allah wills good for His servant, He grants him understanding of the religion, instills in him asceticism (zuhud) toward the worldly life, and makes him aware of his own shortcomings.” (Al-Asqalani, 2002)

The condition of true *zuhud* is not returning to that which one has renounced, for even undesirable things possess a certain value. Therefore, completely detaching from the value of wealth can help preserve the heart and all bodily faculties from anything that contradicts the essence of asceticism (Al-Ghazali, 2014).

#### *Humility (Tawadhu)*

Tawadhu is the attitude of humility and absence of arrogance in one's heart, speech, and actions. A humble person does not consider themselves superior to others, always acts courteously, respects fellow human beings, and acknowledges their own limitations as a creation of Allah.

In *Nashoihul 'Ibad*, Chapter 3, Maqālah 21, it is stated:

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: كُنْ عِنْدَ اللَّهِ خَيْرَ  
النَّاسِ وَكُنْ عِنْدَ النَّفْسِ شَرَّ النَّاسِ وَكُنْ عِنْدَ  
النَّاسِ رَجُلًا مِنَ النَّاسِ

Narrated from 'Alī RA: “Be the best of people in the sight of Allah, the most humble in your own view, and moderate in the view of others.” (Al-Asqalani, 2002)

In Chapter 3, Maqālah 55, it is stated:

وَقَالَ مَالِكُ بْنُ دِينَارٍ: احْلِسْ ثَلَاثًا بِنِثَالٍ  
حَتَّى تَكُونَ مِنَ الْمُؤْمِنِينَ: الْكِبَرُ بِالتَّوَاضُّعِ  
وَالْحِرْصُ بِالْقَنَاعَةِ وَالْحَسَدُ بِالنَّصِيحَةِ

Malik ibn Dīnār RA said: “If you wish to be among the believers, avoid three traits in three ways: avoid arrogance through humility (tawadhu), avoid greed through contentment (qana'ah), and avoid envy through sincere counsel (nasihah).” (Al-Asqalani, 2002)

#### *Sincerity (Ikhlas)*

In Islam, *ikhlas* refers to performing all deeds solely for the sake of seeking the pleasure of Allah SWT, without any element of *riya'* (showing off), desire for human praise, or other worldly motives. *Ikhlas* is one of the core foundations of worship that is accepted by Allah.

رُوي عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ لِأَبِي ذَرٍّ  
الْغَفَّارِي رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا ذَرٍّ جَدِّ السَّفِينَةِ  
فَإِنَّ الْبَحْرَ عَمِيقٌ وَخُذِ الزَّادَ كَامِلًا فَإِنَّ السَّفَرَ  
بَعِيدٌ وَحَقِيفَ الْحِمْلِ فَإِنَّ الْعَقَبَةَ كَنُودٌ وَاخْلُصِ  
الْعَمَلَ فَإِنَّ النَّاقِدَ بَصِيرٌ

It is narrated that the Prophet Muhammad (peace be upon him) said to Abū Dharr: “O Abū Dharr, repair your ship, for the sea is deep. Prepare sufficient provisions, for the journey is long. Lighten your load, for the obstacles are heavy. Sincerely purify your deeds, for surely the All-Examining, the All-Seeing is watching.” (Al-Asqalani, 2002)

أَخْلُصِ الْعَمَلَ يَجْزِكَ مِنْهُ الْقَلِيلُ

“Sincerely purify your actions, for even a small deed done with sincerity will suffice you.” (Al-Asqalani, 2002)

#### *Justice ('Adl)*

In Islam, *'adl* refers to an attitude and practice of balance, impartiality, and upholding truth without discrimination. It means giving others their due rights, respecting the rights of others, and applying the law in accordance with Allah's commands without favoritism toward anyone.



In *Nashoihul 'Ibad*, Chapter 4, Maqālah 2, it is stated:

وَقَالَ بَعْضُ الْحُكَمَاءِ: أَرْبَعَةٌ حَسَنَةٌ وَلَكِنَّ أَرْبَعَةً مِنْهَا أَحْسَنُ : الْحَيَاءُ مِنَ الرِّجَالِ حَسَنٌ وَلَكِنَّهُ مِنَ الْمَرْأَةِ أَحْسَنُ الْعَدْلُ مِنْ كُلِّ أَحَدٍ حَسَنٌ وَلَكِنَّهُ مِنَ الْأُمَرَاءِ أَحْسَنُ وَالتَّوْبَةُ مِنَ الشَّيْخِ حَسَنَةٌ وَلَكِنَّهَا مِنَ الشَّابِّ أَحْسَنُ وَالْجُودُ مِنَ الْأَغْنِيَاءِ حَسَنٌ وَلَكِنَّهُ مِنَ الْفُقَرَاءِ أَحْسَنُ

Some of the sages (ḥukamā') said: "There are four things that are good, but four others are even better than them: Modesty in a man is good, but in a woman, it is even better. Justice from anyone is good, but from a leader, it is even better. Repentance by the elderly is good, but by the young, it is even better. Generosity from the wealthy is good, but from the poor, it is even better." (Al-Asqalani, 2002)

Justice implies that decisions and actions are based on objective norms (Sembiring, 2018). Terminologically, justice ('*adl*') refers to an attitude that is free from discrimination and dishonesty (Amin, 2019). In essence, justice is a relative concept and may vary from person to person. In Islam, justice is a noble trait and highly beloved by Allah SWT. It is a core value upheld and emphasized by the Islamic faith.

#### *Contentment (Qana'ah)*

Qana'ah is the attitude of being content and satisfied with what one possesses, whether in terms of wealth, sustenance, or life circumstances without being greedy or envious of what others have. Linguistically, qana'ah means accepting things as they are or not being greedy (Ramadhanty, 2023). It reflects gratitude and the belief that Allah has already provided the best for His servant.

In *Nashoihul 'Ibad*, Chapter 4, Maqālah 29, it is stated:

وعن حامد اللفاف رَحِمَهُ اللَّهُ أَنَّهُ قَالَ :أَرْبَعَةٌ طَلَبْنَاهَا فَيَأْزُبِعَةً فَأَخْطَأْنَا طُرُقَهَا فَوَجَدْنَاهَا فِي أَرْبَعَةٍ أُخْرَى طَلَبْنَا الْغِنَى فِي الْمَالِ فَوَجَدْنَا فِي الْفَنَاعَةِ وَطَلَبْنَا الرِّاحَةَ فِي الثَّرْوَةِ فَوَجَدْنَاهَا فِي قِلَّةِ الْمَالِ وَطَلَبْنَا اللَّذَاتِ فِي النِّعْمَةِ فَوَجَدْنَاهَا فِي الْبَدَنِ الصَّحِيحِ وَطَلَبْنَا الْعِلْمَ فِي بَطْنِ شَيْخٍ فَوَجَدْنَاهُ فِي بَطْنِ جَائِعٍ

Narrated from Ḥamīd al-Lafāf RA, he said: "I sought four things in four different ways but failed to find them—until I discovered them through other paths. I sought wealth in possessions, but I found it in qana'ah (contentment). I sought leisure in luxury, but I found it in having little. I sought pleasure in indulgence, but I found it in good health. And I sought knowledge with a full stomach, but I found it in hunger." (Al-Asqalani, 2002)

Qana'ah (contentment with what one has) is also described as a state of inner calm when something is lost. Muḥammad ibn 'Alī al-Tirmidhī emphasized that qana'ah is the satisfaction of the soul with the sustenance that has been bestowed upon it. It is also said that qana'ah means finding sufficiency in what is already in one's hands (Fadhullah, 1995). That is, accepting whatever Allah has granted to a person.

#### *Gratitude (Shukr)*

*Shukr* is the attitude and sincere expression of thankfulness to Allah SWT for all blessings granted, whether great or small. Gratitude is not merely verbal acknowledgment, but must also be manifested through actions namely, by using those blessings in accordance with

Allah's will and avoiding anything that might lead to their misuse or destruction.

In *Nashoihul 'Ibad*, Chapter 4, Maqālah 16, it is stated:

وَقَالَ بَعْضُ الْحُكَمَاءِ: إِنَّ شَعَائِرَ الْإِيمَانِ أَرْبَعَةٌ:  
التَّقْوَى وَالْحَيَاءُ وَالشُّكْرُ وَالصَّبْرُ

Some of the sages (ḥukamā') said: "Indeed, the banners of faith are four: *taqwa* (consciousness of Allah SWT), modesty (*hayā'*), gratitude (*shukr*), and patience (*ṣabr*)." (Al-Asqalani, 2002)

Then in *Nashoihul 'Ibad*, Chapter 10, Maqālah 10, it is stated:

قَالَ النَّبِيُّ ﷺ: الْعَافِيَةُ عَلَى عَشْرَةِ أَوْجِهٍ: خَمْسَةٌ  
فِي الدُّنْيَا وَخَمْسَةٌ فِي الْآخِرَةِ فَأَمَّا الَّتِي فِي  
الدُّنْيَا الْعِلْمُ وَالْعِبَادَةُ وَالرِّزْقُ مِنَ الْحَلَالِ وَالصَّبْرُ  
عَلَى الشَّدَّةِ وَالشُّكْرُ عَلَى النِّعْمَةِ وَأَمَّا الَّتِي فِي  
الْآخِرَةِ فَإِنَّهُ يَأْتِيهِ مَلَكُ الْمَوْتِ بِالرَّحْمَةِ  
وَاللُّطْفِ لَا يُرْوَعُهُ مُنْكَرٌ وَنَكِيرٌ فِي الْقَبْرِ  
يَكُونُ أَمِنًا فِي الْفَرَجِ الْأَكْبَرِ تُمَحَّى سَيِّئَاتُهُ وَتُقْبَلُ  
حَسَنَاتُهُ يَمُرُّ عَلَى الصِّرَاطِ كَالْبَرْقِ اللَّامِعِ  
فَيَدْخُلُ الْجَنَّةَ فِي السَّلَامَةِ

The Prophet Muhammad (peace be upon him) said: "Well-being (*salāmah*) is of ten kinds, five in this world and five in the Hereafter. The five in this world are: well-being in knowledge, in worship, in lawful provision, in patience during trials, and in gratitude when receiving blessings. The five in the Hereafter are: the Angel of Death comes with mercy and gentleness; the

arrival of Munkar and Nakir in the grave does not terrify him; he is safe during the great convulsion (of the Day of Judgment); his sins are erased and his good deeds accepted; and he crosses the *ṣirāṭ* (bridge) as fast as lightning and enters Paradise safely.." (Al-Asqalani, 2002)

#### Honesty (*Ṣidq*)

In Islam, *ṣidq* (honesty) refers to an attitude and behavior that reflect sincerity of heart and speech, in accordance with facts and reality, without deceit, fabrication, or any intention to mislead. Honesty is one of the noble morals strongly emphasized in Islamic teachings, as it forms the foundation of trust and harmony in life.

In *Nashoihul 'Ibad*, Chapter 4, Maqālah 35, it is stated:

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَصْعَبَ  
الْأَعْمَالِ أَرْبَعُ خِصَالٍ: الْعَفْوَ عِنْدَ الْعُصْبِ  
وَالْجُودُ فِي الْعُسْرَةِ وَالْعِفَّةُ فِي الْخُلُوةِ وَقَوْلُ الْحَقِّ  
لِمَنْ يَخَافُهُ أَوْ يَرْجُوهُ

Narrated from Sayyidunā 'Alī RA, he said: "Indeed, the heaviest of deeds in the scales are four: forgiving while in a state of anger; giving in charity during times of poverty; maintaining chastity when alone; and speaking the truth to someone you fear or from whom you seek favor." (Al-Asqalani, 2002)

Honesty is an attitude that consistently seeks to align information with actual reality. The value of honesty is immeasurable. It is a personal trait often expressed through spontaneous speech and actions that truthfully reflect the actual situation, without manipulation or fabrication in either words or deeds.

**Table 2.** The Relevance of Character Education in the Book *Nashoihul 'Ibad* to the Goals of Islamic Education

No.	Character Education Values	Goals of Islamic Education in Indonesia
1.	God-Consciousness ( <i>Taqwa</i> )	<i>Taqwa</i> is relevant to the goals of Islamic education. According to Abdul Fatah, the main objective of Islamic education should be worship, which is performed in the spirit of devotion to Allah SWT and in pursuit of His blessings.
2.	Wisdom ( <i>Hikmah</i> )	The value of wisdom aligns with Arifin's view that the goal of Islamic education is to cultivate a balanced attitude that is in harmony with one's relationship with God (Panji et al., 2023).
3.	Patience ( <i>Sabr</i> )	Patience is closely related to the goals of Islamic education. As stated by Nur Uhbiyati, Islamic education aims to develop various competencies, including religious proficiency and both physical and spiritual maturity (Suparman, 2018).
4.	Asceticism ( <i>Zuhud</i> )	<i>Zuhud</i> is highly relevant to the goals of Islamic education in Indonesia, as it contributes to shaping individuals who are balanced between worldly and spiritual needs, possess noble character, and are resistant to materialism. Ziauddin Alavi emphasized that Islamic education seeks to nurture religious piety in accordance with the Qur'an and Hadith (Saibani, 2023).
5.	Humility ( <i>Tawadhu</i> )	<i>Tawadhu</i> is relevant to the goals of Islamic education in Indonesia because it fosters a generation that is intelligent, ethical, and responsible both spiritually and socially.
6.	Sincerity ( <i>Ikhlas</i> )	The value of sincerity is fundamental to achieving the goals of Islamic education in Indonesia. Without sincerity, education risks losing its spiritual essence and becoming a mere worldly routine. Therefore, sincerity must be instilled early in both educators and students.
7.	Justice ( <i>'Adl</i> )	The concept of justice is highly relevant and integral to realizing the goals of Islamic education in Indonesia. Without justice, education loses its ethical and spiritual direction and fails to produce morally, intellectually, and socially holistic individuals.
8.	Contentment ( <i>Qana'ah</i> )	<i>Qana'ah</i> is essential for achieving the goals of Islamic education in Indonesia. It helps form individuals who are grateful, independent, non-materialistic, and socially responsible, traits aligned with the Islamic vision of producing civilized and accountable human beings.
9.	Gratitude ( <i>Shukr</i> )	The value of gratitude corresponds with the goals of Islamic education, which, according to Sri Minarti, is to cultivate a Muslim personality that fully embodies Islamic teachings in all aspects of life.
10.	Honesty ( <i>Ṣidq</i> )	Honesty is in line with the goals of Islamic education, which aim to develop a noble character so that individuals can achieve complete success, both in this world and the hereafter.

### **Character Education in *Ta'lim al-Muta'allim***

*Ta'lim al-Muta'allim* is one of the classical works in the Islamic educational tradition, written by Imam al-Zarnūjī. This book is highly popular in traditional Islamic boarding schools (*pesantren*), especially in Southeast Asia. It discusses the manners (*adab*), ethics, character, and proper conduct of seeking knowledge so

that the knowledge acquired brings blessings and benefits to the learner.

The character values contained in *Ta'lim al-Muta'allim* are as follows:

#### ***Patience (Ṣabr)***

*Ṣabr* is the attitude of self-restraint, remaining calm, and showing perseverance when facing trials, difficulties, or circumstances that do not meet one's expectations without

complaining or falling into despair. In Arabic, the word *ṣabr* comes from the root *ṣabara* (صَبَرَ), which means to restrain or to hold back.

It is stated in *Ta'lim al-Muta'allim*, Chapter 3:

وَأَعْلَمَ أَنَّ الصَّبْرَ وَالثَّبَاتَ أَصْلُ كَبِيرٍ فِي جَمِيعِ  
الْأُمُورِ وَلَكِنَّهُ عَزِيزٌ كَمَا قِيلَ شَعْرٌ

*"Know that patience and perseverance are the foundation of all virtues, yet they are rarely found in practice."* (Az-Zarnuji, 2016). As expressed in a line of poetry::

لِكُلِّ إِلَى شَأْوِ الْعُلَى حَرَكَاتٌ وَلَكِنْ عَزِيزٌ فِي  
الرِّجَالِ ثَبَاتٌ

*"Everyone desires to reach lofty heights, Yet few possess the patience, perseverance, diligence, and resilience to get there."*

A student must also exercise patience in dealing with their teacher and in the process of acquiring knowledge. It is not appropriate for a student to shift to another field of study before fully mastering the one currently being pursued (Munandar, 2019).

#### *Intelligence (Cleverness)*

In the perspective of *Ta'lim al-Muta'allim*, intelligence emphasizes that an ideal student is not only academically capable, but also wise and discerning in undergoing the educational process by upholding proper manners (*adab*) and spiritual values.

It is stated in *Ta'lim al-Muta'allim*, Chapter 3:

أَلَا لَا تَنَالِ الْعِلْمَ \* سَأُنْبِيكَ عَنْ  
إِلَّا بِسِتَّةَ \* جَمُوعِهَا بَيَانِ  
دَكَاءٍ وَحَرَصِ \* وَارْشَادِ اسْتِزَادِ  
وَاضْطِبَارٍ وَبُلْعَةٍ \* وَطُولِ زَمَانِ

*"You shall not attain knowledge without six provisions: intelligence, enthusiasm, patience, sufficient means, guidance from a teacher, and a long period of time."* (Az-Zarnuji, 2016)

The poem was cited by al-Zarnūjī from 'Alī ibn Abī Ṭālib. It emerged during a period of Islamic expansion, when Muslims were striving to internalize and present Islam as a universally recognized religion across the world. The poem outlines several prerequisites for attaining success in the pursuit of knowledge, one of which is intelligence. An intelligent child can be defined as one with sharp reasoning skills, capable of remembering, memorizing, and understanding things quickly.

If a child possesses a high level of intelligence, they will not face significant difficulties in absorbing knowledge and will tend to require less time to master a particular subject.

#### *Diligence / Perseverance*

Diligence in this context refers to a serious and committed attitude in the pursuit of knowledge from the perspective of the learner (*muta'allim*), in accordance with the values of Islamic education. This attitude is strongly emphasized in both classical and contemporary Islamic scholarly traditions.

It is stated in *Ta'lim al-Muta'allim*, Chapter 5:

ثُمَّ لَا بُدَّ مِنَ الْجِدِّ وَالْمُؤَاطَبَةِ وَالْمَلَا زَمَةِ لِطَالِبِ  
الْعِلْمِ وَإِلَيْهِ الْإِشَارَةُ فِي الْقُرْآنِ قَوْلُهُ تَعَالَى  
: وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَقِيلَ  
مَنْ طَلَبَ شَيْئًا وَجَدَ وَجَدَ مَنْ قَرَعَ الْبَابَ وَجَلَ  
وَجَلَ \* وَقِيلَ بِقَدْرِ مَا تَتَعَمَّقُ تَنَالُ مَا تَتَمَتَّى  
قِيلَ يَحْتَاجُ فِي التَّعَلُّمِ وَالتَّفَقُّهِ إِلَى جِدِّ الثَّلَاثَةِ  
الْمُتَعَلِّمِ وَالْأُسْتَاذِ وَالْأَبِ إِنْ كَانَ فِي الْأَحْيَاءِ



*"In addition, the student must be earnest and consistent in learning. This is supported by the word of Allah: 'And those who strive for Our cause. We will surely guide them to Our ways.'" (Surah al-'Ankabūt, 29:69). It is also said: "Whoever earnestly seeks something will surely find it." "Whoever persistently knocks at the door will eventually enter." "The extent of your effort determines the extent of your achievement." And: "Success in gaining knowledge and understanding of Islamic jurisprudence (fiqh) requires earnestness from three parties: the teacher, the student, and the parents or guardians—if still present." (Az-Zarnuji, 2016)*

Diligence implies that anyone who aspires to succeed in seeking knowledge must possess a high level of seriousness, which will in turn foster enthusiasm and perseverance in learning. This means that students must have strong motivation to continue learning without giving up in their pursuit of knowledge.

#### *Gratitude (Shukr)*

Linguistically, *shukr* (شكر) is derived from the word *shakara*, which means to acknowledge and praise goodness. Terminologically, *shukr* means recognizing the blessings given by Allah with the heart, speech, and actions, and using those blessings in ways that are pleasing to Him.

It is stated in *Ta'lim al-Muta'allim*, Chapter 6:

وَهَكَذَا يَنْبَغِي لِطَالِبِ الْعِلْمِ أَنْ يَشْتَغَلَ  
بِالشُّكْرِ بِاللِّسَانِ وَالْجَنَانِ وَالْأَرْكَانِ وَالْمَالِ  
وَيَرَى الْفَهْمَ وَالْعِلْمَ وَالتَّوْفِيقَ مِنَ اللَّهِ تَعَالَى  
وَيَطْلُبُ الْهِدَايَةَ مِنَ اللَّهِ تَعَالَى بِالدُّعَاءِ لَهُ  
وَالْتَضَرُّعِ إِلَيْهِ فَإِنَّ اللَّهَ تَعَالَى هَادٍ مَنِ  
اسْتَهْدَاهُ

*"Thus, a student must express gratitude through speech, heart, body, and*

*wealth. They must recognize that understanding, knowledge, and divine guidance (tawfiq) all come from the presence of Allah SWT. One should seek His guidance through supplication and earnest pleading, for He alone grants guidance to those who sincerely ask for it." (Az-Zarnuji, 2016)*

Gratitude is to feel joy over the gifts and blessings granted by Allah, to express that joy through words and actions, and to preserve and utilize those blessings in accordance with His will. Gratitude is demonstrated through both speech and behavior, such as by performing *sujūd al-shukr* (prostration of thankfulness) while praying for increased mercy and blessings from Allah SWT. (Pratama, 2017).

Shaykh al-Zarnūjī explains that gratitude must be expressed through words (such as saying *Alḥamdulillāh*), from the heart, and proven through the behavior of one who is truly thankful to Allah. Gratitude in this context applies to students who have been granted various abilities, intelligence, insight, and understanding. Learners must realize that all comprehension acquired in the pursuit of knowledge ultimately comes from Allah. Therefore, they should not become arrogant or deny the blessings they have received. When students are truly grateful for the knowledge and understanding they possess, Allah will surely increase them.

#### *Reliance on Allah (Tawakkul)*

*Tawakkul* (توكل) is the attitude of surrendering and entrusting all matters completely to Allah SWT, after exerting one's utmost effort (*ikhtiyār*) and accompanied by the firm belief that only Allah determines the outcome.

It is stated in *Ta'lim al-Muta'allim*, Chapter 7:

ثُمَّ لَا بُدَّ لِطَالِبِ الْعِلْمِ مِنَ التَّوَكُّلِ فِي طَالِبِ  
الْعِلْمِ وَلَا يَهْتَمُّ لِأَمْرِ الرِّزْقِ وَلَا يُشْغِلُ قَلْبُهُ  
بِذَلِكَ رَوَى أَبُو حَنِيفَةَ رَحِمَهُ اللَّهُ عَنْ عَبْدِ اللَّهِ

بْنِ الْحَارِثِ الرُّبَيْدِيِّ صَاحِبِ رُسُولِ اللَّهِ ﷺ: مَنْ  
تَفَقَّهَ فِي دِينِ اللَّهِ كَفَاهُ اللَّهُ هَمَّهُ وَرَزَقَهُ مِنْ  
حَيْثُ لَا يَحْتَسِبُ

*"A student must place their trust in Allah (tawakkul) in the pursuit of knowledge. They should not be shaken by concerns over sustenance, nor should their hearts be distracted by it. Abū Ḥanīfah narrated from 'Abdullāh Ibn al-Ḥasan al-Zubaydī, a companion of the Prophet Muhammad (peace be upon him): 'Whoever studies the religion of Allah, then Allah will suffice their needs and provide sustenance from avenues they never imagined.'" (Az-Zarnuji, 2016)*

*Tawakkul* means entrusting everything to Allah SWT (Ayu et al., 2022). A seeker of knowledge is obliged to place their trust in Allah throughout the learning process. One should not be anxious or distressed about matters of sustenance. *Tawakkul* represents the final stage of a believer's effort (*ikhtiyār*) in resolving their affairs. A wise person should not be overly concerned with worldly matters, for such anxiety and distress do not change one's destiny and offer no benefit; in fact, they may harm the heart, mind, and body, as well as diminish the value of good deeds (Jauhari, 2021).

#### *Compassion / Tolerance*

Compassion, known in Arabic as *rahmah* (رَحْمَةٌ), refers to gentleness, mercy, and care that bring benefit and goodness to others. It is a noble quality and an essential aspect of Islamic character, as it reflects love, attention, and concern that stem from a sincere and pure heart.

It is stated in *Ta'lim al-Muta'allim*, Chapter 9:

وَيَنْبَغِي أَنْ يَكُونَ صَاحِبُ الْعِلْمِ مُشْفِقًا نَاصِحًا  
غَيْرَ حَاسِدٍ فَالْحَسَدُ يَضُرُّ وَلَا يَنْفَعُ وَكَانَ  
اسْتَاذُنَا شَيْخُ الْإِسْلَامِ بُرْهَانُ الدِّينِ رَحِمَهُ اللَّهُ

يَقُولُ : قَالُوا إِنَّ ابْنَ الْمُعَلِّمِ يَكُونُ عَالِمًا لِأَنَّ  
الْمُعَلِّمَ يُرِيدُ أَنْ يَكُونَ تَلَامِيذُهُ فِي الْقُرْآنِ  
عُلَمَاءَ فَبِرَّكَهَ اعْتِقَادِهِ وَشَفَقَتِهِ يَكُونُ ابْنُهُ  
عَالِمًا

*A scholar should possess compassion, be willing to offer sincere advice, and avoid envy. Envy is of no benefit; in fact, it is harmful to the one who harbors it. Our teacher, Shaykh al-Islām Burhānuddīn (may Allah have mercy on him), said: 'Many scholars have stated: A teacher's son becomes a scholar because the teacher earnestly desires that his student one day becomes a scholar of the Qur'an. It is through the blessing of such sincere intention and compassion that his own son attains scholarship.'" (Az-Zarnuji, 2016)*

Compassion (*kasih sayang/rahmah*) is a two-part phrase in which each word holds its own distinct meaning, yet they are inherently connected and frequently used together (Rodli et al., 2021). The term *kasih* (affection) can be interpreted in various ways depending on the perspective and the subject involved. Commonly, it refers to feelings of fondness, love, and generosity. Compassion may also be referred to as *maḥabbah*, which etymologically conveys a sense of purity and clarity.

Compassion can also be referred to as *maḥabbah*, which etymologically derives from the meaning of purity and clarity (Qisom, 2023). The Arabs use this term metaphorically to describe the whiteness or clearness of teeth. True compassion means giving the best to others, bringing them happiness, not taking away their joy, and opening one's heart to care for others. However, compassion differs from romantic love; it is a form of sincere concern for others without expecting anything in return. For this reason, every human being desires to be loved, because through compassion,

one can experience genuine and lasting happiness.

#### *Cautious Piety (Wara')*

*Wara'* (الورع) linguistically means self-restraint or avoiding doubtful matters. In Islamic terminology, *wara'* refers to the attitude of being cautious in all actions by abstaining from things that are ambiguous (*shubuhāt*) in order to avoid falling into the unlawful (*ḥarām*).

It is stated in *Ta'lim al-Muta'allim*, Chapter 11

رَوَى بَعْضُهُمْ حَدِيثًا فِي هَذَا الْبَابِ عَنْ رَسُولِ  
اللَّهِ ﷺ أَنَّهُ قَالَ: مَنْ لَمْ يَتَوَرَّعْ فِي تَعَلُّمِهِ ابْتِلَاهُ  
اللَّهُ تَعَالَى بِأَحَدٍ ثَلَاثَةِ أَشْيَاءَ : إِمَّا أَنْ  
يُمِيتَهُ فِي شَبَابِهِ أَوْ يُوقِعَهُ فِي الرِّسَالَةِ أَوْ  
يَبْتَلِيَهُ بِخِدْمَةِ السُّلْطَانِ فَمَهْمَا كَانَ طَالِبُ  
الْعِلْمِ أَوْرَعَ كَانَ عِلْمُهُ أَفْعَ وَالتَّعَلُّمُ لَهُ أَيْسَرُ  
وَفَوَائِدُهُ أَكْثَرُ

Regarding the matter of *wara'*, some scholars narrate a ḥadīth from the Prophet Muhammad (peace be upon him): "Whoever does not practice cautious piety

(*wara'*) during their studies, Allah will test them with one of three trials: they will die young, be placed among the ignorant, or become a servant of a tyrant." If one commits to *wara'*, their knowledge will be more beneficial and their learning process will become easier." (Az-Zarnuji, 2016)

*Wara'* in this context refers to guarding oneself from all things deemed religiously unbeneficial, whether they are permissible (*mubāḥ*), discouraged (*makrūh*), or forbidden (*ḥarām*) (Tazkiyah, 2021). This indicates that a student should always be mindful of everything related to their learning, particularly in terms of what is lawful (*ḥalāl*) and unlawful (*ḥarām*). Such attentiveness aligns with a religious attitude that consistently adheres to Islamic teachings, especially those concerning the prohibition of certain actions.

In *Ta'lim al-Muta'allim*, it is stated that a student should avoid overeating, excessive sleep, and engaging in idle or purposeless conversations (Hanafiah & Meilina, 2022). Additionally, if possible, one should refrain from consuming market food, as such food is often impure (*najis*), unclean, and typically distant from the remembrance of Allah (*dhikrullāh*).

**Table 3.** The Relevance of Character Education in the Book *Ta'lim Muta'allim* to the Goals of Islamic Education

No.	Character Education Values	Goals of Islamic Education in Indonesia
1.	Patience ( <i>Sabr</i> )	Patience is closely related to the goals of Islamic education. As described by Nur Uhbiyati, the goals include the development of various competencies such as religious proficiency and both physical and spiritual maturity.
2.	Intelligence	Intelligence in its various dimensions is highly relevant and supports the achievement of Islamic education goals in Indonesia. Islamic education aims not only to produce academically capable students, but also those who are morally upright, faithful, and of noble character, forms of balanced intelligence.
3.	Diligence and Perseverance	Diligence is a foundational value in Islamic education. Without perseverance, students cannot attain the desired levels of faith, character, and knowledge. This makes diligence not merely a learning ethic, but part of the spiritual and intellectual mission of Islamic education in Indonesia.
4.	Gratitude ( <i>Shukr</i> )	Gratitude is relevant to the goals of Islamic education. According to Zakiyah Darajat, the ultimate goal of Islamic education is for a person to pass away in a state of surrender to Allah SWT.

No.	Character Education Values	Goals of Islamic Education in Indonesia
5.	Trust in God ( <i>Tawakkul</i> )	<i>Tawakkul</i> is aligned with the goals of Islamic education. As Zakiyah Darajat explained, the final aim of Islamic education is to prepare individuals to die in full submission to Allah SWT.
6.	Compassion and Tolerance	The values of compassion and tolerance are relevant to the goals of Islamic education. As stated by Arifin, one of the key aims is to foster harmonious, balanced, and peaceful relationships within society.
7.	Religious Caution ( <i>Wara'</i> )	The concept of <i>wara'</i> (self-restraint and piety) correlates with the goals of Islamic education. According to Abdul Fatah, the purpose of Islamic education is to guide individuals toward worship, enabling self-improvement, readiness for righteous deeds, and moral direction toward goodness.

Both *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim* offer a rich coverage of character values, yet each text emphasizes different dimensions of human development. *Nashoihul 'Ibad*, written in the genre of moral-religious advice, focuses predominantly on spiritual and ethical refinement, highlighting virtues such as piety (*taqwa*), asceticism (*zuhud*), humility (*tawadhu'*), sincerity (*ikhlas*), and contentment (*qana'ah*). These values are framed within the believer's relationship with God and society, and serve to cultivate inner awareness, devotion, and moral responsibility.

In contrast, *Ta'lim al-Muta'allim* centers its teachings on the ethical formation of students and the educational process itself. It stresses intellectual discipline and learning-related ethics, such as perseverance, intelligence, gratitude, trust in God (*tawakkul*), and careful conduct (*wara'*). The emphasis is on shaping the mindset and behavior of learners in their pursuit of knowledge, making it especially relevant for formal educational settings like madrasas and pesantren. While *Nashoihul 'Ibad* forms a foundation for general moral conduct, *Ta'lim al-Muta'allim* provides practical guidance for navigating the learning journey with integrity.

Thus, the two books are complementary rather than overlapping. *Nashoihul 'Ibad* shapes the moral-spiritual foundation of an individual across all aspects of life, while *Ta'lim al-Muta'allim*

molds the intellectual and behavioral discipline of students in particular. Together, they represent a holistic model of character education in Islam, merging spiritual devotion, social ethics, and academic responsibility. Their integration in Islamic education can provide a balanced character-building framework that nurtures both the heart and the mind

## CONCLUSIONS AND SUGGESTIONS

This study concludes that both *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim* serve as rich classical Islamic sources that promote character education aligned with the goals of Islamic education in Indonesia. *Nashoihul 'Ibad* emphasizes spiritual and moral values such as piety (*taqwa*), wisdom (*hikmah*), patience (*ṣabr*), asceticism (*zuhud*), humility (*tawadhu'*), sincerity (*ikhlas*), justice (*'adl*), contentment (*qana'ah*), gratitude (*shukr*), and honesty (*ṣidq*).

Meanwhile, *Ta'lim al-Muta'allim* focuses more on intellectual and educational ethics, including intelligence, diligence, perseverance, patience, trust in God (*tawakkul*), gratitude, compassion, and cautious piety (*wara'*). The comparative analysis reveals that while *Nashoihul 'Ibad* concentrates on forming holistic moral and social behavior, *Ta'lim al-Muta'allim* contributes to shaping learning attitudes and academic discipline, thereby complementing each other in forming spiritually rooted,



socially aware, and intellectually mature individuals.

Based on the findings, it is recommended that Islamic educational institutions integrate the character values found in *Nashoihul 'Ibad* and *Ta'lim al-Muta'allim* into the learning process, particularly in moral and character education subjects, to strengthen students' spiritual, social, and intellectual development. Educators are encouraged to use these classical books not only as reference materials but also as sources for reflective discussions on ethical behavior. Future research may explore the application of these values in classroom settings or compare them with other classical Islamic works to formulate a more comprehensive and contextually grounded model of character education.

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