

**Planting Character Education Values
Through the Moral Education Perspective of Syeh Ja'far Al-Barzanji**

Titin Nurhidayati¹, Apri Kurniasih^{2*}, M. Nafiur Rofiq³

¹titinnurhidayati77@gmail.com, ²aprilkurniasih@gmail.com, ³mnafiurrofiq@gmail.com

^{1,3}Universitas Al-Falah As-Sunniyah Kencong Jember, ²STAI Darussalam Lampung,

Received: 06/12/2024	Revised: 21/12/2024	Aproved: 26/12/2024
---------------------------------------	--------------------------------------	--------------------------------------

Abstract

This article aims to examine the literary works of Muslim writers who have played an important role throughout history in the spread of Islam to remember that literary works are not limited to da'wah in the narrow sense, but also as teachings and foundations for Muslim culture. Through Syekh Ja'far Al-Barzanji's literary works, the ethical, moral, and Islamic values of life are indigenized on a socio-cultural fundamentalist basis in society. The Al-Barzanji book contains the majesty of the Prophet as a role model for mankind. Likewise, the noble values of the personality of the Prophet make reflections for the readers in each of his verses. The values of character education through moral education in Syair Al-Barzanji include how: 1) selecting teachers and the environment for students, 2) honesty in requests, 3) finding a life partner. Meanwhile, the moral values described in Al-Barzanji's poetry include how: 1) morals in association, 2) morals towards children, 3) morals to Allah SWT, 4) morals to parents, 5) morals to the profession, 6) morals to always consult, 7) morals towards people who have wronged them, 8) morals towards families, 9) morals towards weak people and leaders, 10) morals in anger, and 11) morals in Simplicity.

Keywords: *Character Education Value, Moral Education, Syeh Ja'far Al-Barzanji*

A. Introduction

The inculcation of character values nowadays is absolutely necessary because there are many behaviors that already consider things that are taboo and not worthy of being imitated to encourage education be a way to improve and instill character values in students. In instilling character values there are six stages, namely: having an educator/guide, instilling faith in the heart, providing guidance on the stories of the prophets and past people, self-introspection/muhasabah, being able to distinguish between good and bad, providing an environment that supports applying character value.¹

¹ Asnil Aidah Ritongga and Latifatul Hasanah, "Penanaman Nilai Karakter Menurut Imam Al-Ghazali Dalam Kitab Minhajul Abidin," *Tazkiya: Jurnal Pendidikan Islam* 8, no. 2 (2019): 2086–4191. DOI: <https://doi.org/10.52431/murobbi.v6i1.627>.

History records that the Al-Barzanji Book written by Ja'far Al-Barzanji who was born in the Baezinj (Kurdistan) area one of the literary works that have been used for hundreds of years, but no one has moved it through the beauty of the sentences he composed until now. For those who understand Arabic, of course, the strings of words are very beautiful and stunning. Generally, they are amazed by the characteristics of Rasulullah SAW which are difficult to emulate, beautiful, interesting, and moving.²

Literary works always give messages or mandate to do good, and the public or readers are invited to uphold moral norms. In a different way, literature, philosophy, and religion are considered as a means to cultivate a refined, human and cultured human soul.³ Literature is a branch of art when art is something beautiful that can be associated with the absolute beauty of Allah SWT Himself with the aim of enjoying its beauty in life experiences. And also instilling Islamic values to construct the identity and identity of civilization can be through the mediation of appreciation of literary works. Literature provides a deep understanding of human ethical and moral values and provides interpretation and appreciation of life events. Because literary works are not only to be enjoyed but also need to be understood, internalized, and interpreted.⁴ Literary works can be seen as a way for humans to reorganize life through various imaginations in ways that are felt intimately.

The literary work in the form of the book Al-Barzanji consists of seventy-six pages which are divided into two parts, namely in prose and in verse form. Both tell about Muhammad's life, covering his genealogy, childhood, and youth until he was appointed as an Apostle. The work tells about the noble qualities possessed by the Prophet Muhammad SAW, as well as various events to serve as role models for human life.⁵

A work of literary art that contains the life of the Prophet Muhammad SAW. This literary work is recited in various religious ceremonies in the Islamic world, including Indonesia, as a prominent part of traditional religious life. By reading it, you can increase your faith and love for Prophet Muhammad SAW and get many benefits. Broadly speaking, al-Barzanji's exposure can be summarized as follows:

² Munawir Abdu Fattah, *Tradisi Orang-Orang NU*, (Yogyakarta: LKiS Printing Cemerlang, 2012), 302.

³ Wardiman Djojonegoro, *Peningkatan Kualitas SDM Melalui Pendidikan Dan Kebudayaan*, (Jakarta: Jayakarta Agung Offset, 1998), 425.

⁴ Fananie Zainuddin, "Telaah Sastra" (Surakarta: Universitas Muhammadiyah, 2002). 67.

⁵ N Najamuddin, "Analisis Unsur Intrinsik Kitab 'Barzanji' Karya Ja'far Al Barzanji (Naskah Diterjemahan Oleh Abu Ahmad Nadjieh) Perspektif Pondok Pesanteren Ittihadil Ummah Karang Anyar Mataram," *El-Tsaqafah: Jurnal Jurusan PBA* 17, no. 2 (2018): 202–20. <https://doi.org/10.20414/tsaqafah.v17i2.467>.

First, the genealogy of the prophet Muhammad SAW is Muhammad Bin Abdullah bin Abdul Muttolib bin Hasyim bin Abdul Manaf bin Qusaib bin Kilab bin Murrah bin Ka'ab bin Fihir bin Malik bin Nadir bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma'ad bin Adnan.

Second, during his childhood, Muhammad saw many extraordinary things. For example; the angel opened his chest and took out all the dirt that was in it. Third, when he was 12 years old when he was a teenager, he was taken by his uncle to trade in Syria (Syria). On the way back, a priest saw signs of the prophet in him. Fourth, at the age of 25, he married Khadijah bint Khuwailid. Fifth, at the age of 40 he was appointed an apostle. Since then he preached Islam until the age of 62 in two periods, namely Mecca and Medina, and he died in Medina at the age of 62 after his preaching was deemed perfect by Allah SWT.⁶

Through Roland Barthes' semiotic reading approach, it can be said that Abu Ja'far Al-Barzanji wrote this literary work not only expressing his admiration for the Prophet Muhammad but also implicitly telling the culture of the Arab nation, especially in Mecca and Sham. area. The mythological symbols in the 5 articles studied still exist today, including; the nature of the status of orphans, Bani Najjar, caretakers of the Kaaba or Bani Syaibah, and the age of the Prophet Muhammad. stepped on 4 years, Age when married Rasulullah saw., Age when Rasulullah saw. appointed as Allah's Apostle, a symbol of dream mythology, as well as Mahallul Qiyam in every reading of al-Barzanji, especially in chapter 4, which is still valid today. And also the word Atthir is at the beginning of each chapter, basically, this word includes kinayah which can have an original meaning or not, but it is explained that the fragrance of the fragrance is based on the Prophet's saw. in the form of a gift.⁷

The book of al-Barzanji in its original language (Arabic) is read everywhere on various occasions, including at commemorations of birthdays (birthdays), naming ceremonies for a child/infant, circumcision (circumcision), wedding ceremonies, ceremonies for entering the house. new rituals, various thanksgiving, and other rites of passage, as a ritual that is considered to increase faith and bring many benefits. Even in Islamic boarding schools on every Friday night, students usually read the book al-Barzanji with the aim of

⁶ Abdul Aziz Dahlan and others, "Ensiklopedi Hukum Islam, Jakarta: PT," *Ichtiar Baru Van Hoeve, Cet. V*, 2001. 199.

⁷ Mirnawati Mirnawati, "Analisis Semiotika Dalam Teks Al-Barzanji," *A Jamiy: Jurnal Bahasa Dan Sastra Arab* 8, no. 1 (2019): 31–52. <http://dx.doi.org/10.31314/ajamiy.8.1.31-52.2019>.

Tabarrukan (taking blessings) from Rasulullah SAW. So that we get his intercession later on the last day so that all wishes can be granted.⁸

In a study, the results that can be concluded are the existence of various meanings of this barzanji tradition which in this paper is divided into three forms of meaning, namely theological, sociological, and cultural meanings.

A study stated that the Barzanji tradition is an Islamic tradition that is familiar to the ears of the Indonesian people, especially those living in rural areas. The results of the study conclude that there are various meanings of this barzanji tradition which are divided into three forms of meaning namely theological, sociological, and cultural meanings.⁹ The Barzanji tradition has also experienced a mix of customs, previously the Barzanji tradition was only carried out by the Malay community, now it is carried out by every tribe in Rantau Parapat, but this does not change the order of implementation of Barzanji. The atmosphere of wisdom in carrying out this tradition is filled with chanting prayers accompanied by blessings to the Prophet Muhammad. The goal is to ask for blessings and kindness during the process. On the sidelines of the implementation of the Barzanji tradition, a traditional ceremony is also carried out in the form of plain flour.¹⁰

One of the uniqueness of Sya'ir al-Barzanji is the use of good language and it is necessary to know that a poem cannot be understood textually, such as understanding readings in existing common books. In the book of al-Barzanji, especially in the nadzam (poetry) chapter, it cannot be directly interpreted sequentially. The writing structure of the nadzam is zigzag (random) the same as when humans understand other literary works.

B. Discussion

1. Literature Review

Character education is actually the processing of behavior so that it changes towards what is aspired and achieves the expectations desired by all levels of society through the subjects carried out by students while in institutions or school institutions in Indonesia in the 21st century. Character education is an effort consciously and earnestly from a teacher to teach values to his students. This character education is also carried out

⁸ Hayaturrohman Hayaturrohman, Arif Rahman, and Rayhand Eljinand, "Nilai-Nilai Pendidikan Akhlak Dalam Kitab Al-Barzanji," *Mozaic: Islam Nusantara* 6, no. 1 (2020): 35–60. <https://doi.org/10.47776/mozaic.v6i1.157>.

⁹ Moh Faizal, "Kajian Kelompok Shalawat Diba'i Dan Barzanji Kelompok As-Salamah Di Dusun Bamakalah, Pamoroh, Kadur, Pamekasan," *Jurnal Al Makrifat* Vol 4, no. 2 (2019).

¹⁰ Shela Citra Harahap, Solihah Titin Sumanti, and Khoirul Jamil, "Tradisi Barzanji Dan Implementasinya Di Rantau Parapat," *Local History & Heritage* 1, no. 2 (2021): 71–78. <https://doi.org/10.57251/lhh.v1i2.99>.

by forming a moral attitude that is in accordance with the development that occurs in law no. 20 of 2003 until it was modified in such a way, starting from process standards, assessments, supporting infrastructure, and administration, all of which were made changes. In every government, they feel they are not equipped to lead and create students with scientific character.

Various cases are present on the screens of electronic goods that are owned by everyone, from the young to the old, what's more, an Android cellphone is a mobile phone that must be owned by every human being because it is an easy and fast information-seeking tool, but its use must be adjusted to the needs the user as supporting one's work and profession. Accordance with the fact that nowadays students who are trapped in the sophistication of electronic goods have a negative impact if no one controls them, the impacts are as follows: 1) Lack of socializing, 2) Setting inappropriate examples, 3) Lack of physical activity, 4) Lack of sense respect for the old, 5) Make people lazy and others. Such a phenomenon is able to form a child's personality into a negative character so that the erosion of the next generation of the nation is growing due to the lack or even the absence of supervision and guidance for students from the surrounding environment.

The data shown above which is traced will give rise to the phenomenon described, so think about the process of instilling character values that have not been fully implemented in people's lives, whether they are output from any educational institution or are still in the process of instilling character education values. The process of instilling character values is important for students who are still studying in the school environment and seek this education to enter into the physical and spiritual aspects of these students so that character values survive and remain until the spirit separates from the body, even though in the middle of the road you will find barriers or hurdles that must be overcome. And this effort is found in worship. Unintentionally all human actions that are considered good will be judged as worship and this will last if someone interprets the worship that has been carried out. And it should be noted that worshipping Allah SWT is not only in the form of prayer but there are divisions, namely consisting of two divisions, namely: 1) mahdhah worship, namely worship whose conditions, pillars, time, procedures, and forms have been determined by Allah SWT. such as prayer, fasting,

zakat, pilgrimage, and 2) ammah worship, namely worship that is not determined by terms, pillars, time, procedure, and form.¹¹

The influence of worship on character education, namely Islam fosters a person's personality and educates him by worshiping according to his nature so that he can carry out worship easily in harmony with the shape of the human skeleton itself because all the movements of worship are not extraordinary movements, not even different from ordinary movements that cannot be separated from the elements of sports which are indeed needed by everyone to refresh, but the worship movements contain higher and nobler wisdom than that.¹² People who have received guidance from worship always feel relieved (optimistic) in their lives and always feel sufficient in their livelihood so that they feel that in facing all their duties and obligations they are full of responsibility and sincerity.

2. Methods

This study uses a qualitative research method describes research on natural objects according to the facts of the literature.¹³¹⁴¹⁵ This type of research is descriptive-analytical library research. According to Keelan¹⁶, apart from being qualitative in nature, philosophical research also has descriptive characteristics, meaning that philosophical research is used to describe. The primary book uses the book by Syeh Ja'far Al-Barzanji and examines various sources, especially books on character education. Data analysis by browsing, reading, taking notes, and presenting data.

3. Research Result : Moral Education in the Poetry of Al-Barzanji

Islamic religious education with cultural internalization can produce value if the results can be applied to solve problems that arise in the community or society itself, if the graduates can be useful for cultural preservation, then it is hoped that they can develop where the local culture is located as well as nationally. The main goal of education is to produce intellectually, emotionally, and spiritually mature human personalities. Therefore, the essential components of human personality are values and

¹¹ Purba Hadis, *Tauhid Ilmu, Syahadat Dan Amal*. (Medan : Iain Press, 2015), 178.

¹² Ja'far M , *Beberapa Aspek Pendidikan Islam*. (Surabaya : Al Ikhlas, 1981), 42.

¹³ S Dalman, Hesti, & Apriyanto, "Conversational Implicature: A Pragmatic Study of 'Our Conversation' in Learning at University.," *International Journal of Psychosocial Rehabilitation*, 24, no. 8 (2020): 4332–4340.

¹⁴ S Kusuma, H. A., & Apriyanto, "Strategy on Developing English Learning Material for Specific Purposes.," *IJECA (International Journal of Education and Curriculum Application)* 1, no. 3 (2018): 39, <https://doi.org/10.31764/ijeca.v1i3.2144>.

¹⁵ S Subyantoro, S., & Apriyanto, "Impoliteness in Indonesian Language Hate Speech on Social Media Contained in the Instagram Account," *Journal of Advances in Linguistics* 11 (2020): 36–46, <https://doi.org/https://doi.org/10.24297/jal.v11i.8655>.

¹⁶ M.S Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Paradigma, 2015).

policies (virtues). These values and policies must be the basis for the development of human life that has civilization, goodness, and happiness both individually and socially.

One of the pluralistic cultural characteristics that Indonesia has is the phenomenon of reading the book of Syekh Ja'far bin Hasan al-Barzanji by Syekh Ja'far bin Hasan al-Barzanji. The phenomenon of reading al-Barzanji in Indonesia is growing, both among rural communities and urban communities. This literary work written by Sheikh Ja'far bin Hasan al-Barzanji is full of moral education values. The values of moral education include:

1) Teacher Selection and Environment for Students

Wan Daud¹⁷ stated that the role of the teacher is considered very important. Students are advised not to rush to learn from just any teacher. On the other hand, students must take the time to find out who is the best teacher in the field they are passionate about. This aspect is illustrated in al-Barzanji's poem which describes the life of Rasulullah SAW in the care of Siti Aminah's mother who was then handed over to Khalimah Sa'diyah to raise, care for and educate Rasulullah SAW. It was a custom among the inhabitants of Makkah to leave the care of their newborn babies to Bedouin women who would raise them for several years in the desert and this was also done by the Prophet's mother. The Meccans believed that the harsh desert environment would make their children strong and steadfast. In addition, by raising the Prophet in the care of the Khalimah Sa'diyah who came from the Bedouin tribe, he assured that the Prophet would learn the most original Arabic language used by the Arab population.¹⁸

The education that Rasulullah SAW received in the Khalimah family for several years had a significant impact and influence, the cultivation of noble character instilled by the Sa'diyah family became the capital of Rasulullah SAW getting along with the people of Mecca, mastery and habituation of pure Arabic grammar which the Prophet also got influence the soul and flexibility of the Prophet in interacting. Apart from that, by choosing an environment that is selected and maintained, the influence of the customs/culture of the Meccan people which was uncontrollable could be avoided at the beginning of the Prophet's development.

¹⁷ Wan Mohd Nor Wan Daud and Wan Mohd Nor, "Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas," *Bandung: Mizan*, 2003. 260.

¹⁸ Safiur Rahman Mubarakpuri, *Cahaya Di Atas Cahaya*. Cetakan Pertama (Yogyakarta: Diva Press, 2008). 25-27.

Furthermore, Dalyono¹⁹ stated that the environment actually includes all materials and stimuli inside and outside the individual, both physiological, psychological, and socio-cultural. Physiologically, the environment includes all physical conditions and materials in the body such as nutrition, vitamins, water, and others. Psychologically, the environment includes all the stimulation received by individuals from birth to death. The stimulation, for example, takes the form of; the properties of "genes" interaction of "genes" tastes, desires, feelings, goals, interests, needs, will, emotions, and intellectual capacities. Socio-culturally, the environment includes all stimulation, interactions, and conditions in relation to the treatment or work of other people.

Patterns of family life, association, groups, patterns of community life, training, learning, education, teaching, guidance, and counseling are families that care for and raise children, schools are places to educate, communities where children associate also play every day and the natural surroundings with climate, flora, and fauna. The size of the influence of the environment on growth and development depends on the environmental conditions of the child himself as well as his physical and spiritual.

Baharuddin²⁰ also stated that human development according to the Qur'an is that humans from birth have potential. To actualize that potential, a conducive environment is needed in order to provide opportunities for the potential to become actual. So human development is strongly influenced by innate and environment.

While Mujiono et al²¹. Formulate that the family is the smallest unit in society that can be used as the first step to achieving happiness in life both in this world and the hereafter. A family if properly managed based on syar'i guidance will be able to place these family members in a respectable position in society, and can bring a feeling of sakinah or peace and security for all family members. Peace and tranquility in a family are the main capital to produce good deeds to all family members. If all family members have carried out good deeds, friendships will be established with neighbors and the surrounding community. Furthermore, good friendships between

¹⁹ Muhammad Dalyono, *Psikologi Pendidikan* (Penerbit Rineka Cipta, 1997), 129-130.

²⁰ Baharuddin, *Aktualisasi Psikologi Islam* (Yogyakarta: Pustaka Pelajar, 2005). 28.

²¹ Imam Mujiono, *Ibadah Dan Akhlak Dalam Islam*, Cet. 2 (Yogyakarta: UII Press Indonesia, 2002).

people can eventually bring about a feeling of mutual trust for all family members, even members of the community.

2. Honesty in Delivery

The aspect of the value of honesty in delivery in the book of al-Barzanji in chapters VII-VIII is explained by the story of a Christian priest named Bahira about the signs of the prophethood of Rasulullah SAW. Abu Talib's trade trip to the city of Syria has attracted the attention of a priest. This interest was caused by the emergence of strange events that enveloped Abu Talib's entourage. These signs point to a human figure who will later become a great role model for all of nature.

Pastor Bahira's honesty regarding the prophethood of the Prophet was extraordinary even though it was contrary to other priests at that time. Arrogance, arrogance, and blind devotion to the teachings of their ancestors became a factor in their denial of the coming of the last messenger. The correct knowledge/knowledge was conveyed carefully and clearly to Abu Talib. Honesty is the main principle of progress in the development of science. This is in line with the word of Allah SWT in the holy book of the Qur'an surah at-taubah verse 119. "O you who believe, put your trust in Allah, and be with those who are truthful.

The Prophet's meeting with Pastor Bahira is a historical event, an event that occurs entirely on purpose, and history is always rational and empirical.²² But ironically, history does not always make people aware, the honesty in conveying the truth that is depicted in the Prophet's journey to Syria is often omitted by readers, especially educators. Islam with all its teachings is often trapped in textual values and forgets essential values so that it leaves the meaning of Islamic education itself. According to several educational figures such as Muslih Usa²³, Islamic education is a process of inheriting and developing human culture under the light of Islam. Islamic education also has the notion of an educational periapical that trains the feelings of students in such a way, so that their attitude to life, actions, decisions, and approaches to all kinds of knowledge are deeply influenced by spiritual values and based on Islamic ethical values. Sukarno also stated that Islamic education is education based on the teachings/guidance of Islamic teachings in an effort to foster and form Muslim individuals who are devoted to Allah SWT, love and affection for both parents and peers, love for the motherland as

²² Suparlan Suhartono, *Dasar-Dasar Filsafat*, (Yogyakarta: Ar-Ruzz, 2007), 109.

²³ Muslich Usa, *Pendidikan Islam Di Indonesia Antara Cita Dan Fakta* (Yogyakarta: PT. Tiara Wacana, 1991). 53-60.

a gift given by Allah has the ability and ability to function the potentials that exist within him and the environment so that they are beneficial and provide benefit to themselves and to society in general.²⁴

The depth of the essential values of Islamic education should be a reference for educators. In the description of the definition of Islamic education above, the author can underline that to convey knowledge with all aspects of value requires a depth of knowledge as well as honesty of mind and heart. Often the author gets from many educators who become mentors, they are less able to convey and are reluctant to convey the noble values of material and even cover up their shortcomings with a lie. For this reason, honesty is an important aspect in a knowledge transformation, so that the value of a history/culture is not lost and that the continuity of this value can be maintained until the turn of a new generation.

3. Looking for a Life Partner

Another value of moral education in the book of Al-Barzanji is education exemplified by Siti Khadijah in finding a life partner. Sheikh Ja'far tells in the book Al-Barzanji in chapter IX about Khadija's interest in Rasulullah SAW which was not expressed directly but she consulted with her closest family. When there was an agreement between Khadija's family, she carried out her intention to make Rasulullah SAW her life partner. Khadijah asked one of the families to convey it to the Prophet who then the Prophet also conveyed it to his family, namely the Prophet's uncle Abu Talib.

In making life decisions, especially in forming a family, it must be considered carefully. In contrast to the current phenomenon, in making decisions, most couples only follow lust without prioritizing family relations between the two parties and this often becomes a boomerang of separation/divorce even though the pattern of family relationships is not only between husband and wife but also between two families who different, the family from the husband's side and also the family from the wife's side.

The value of moral education that can be learned is that a woman may make choices about her preferred life partner and propose to the family for follow-up. And also the "value of deliberation" in making decisions is very important in order to get perfect interview results. The noble values above should be an afterthought for every human being who wants to live in a household. So it is appropriate if the scholars add the al-

²⁴ Supardi Ahmad Sukarno, *Sejarah Dan Filsafat Pendidikan Islam*, (Bandung: Angkasa, 1990), 7-8.

Barzanji ritual to the wedding ceremony so that humans can take compassion on the journey of the Prophet's historical events which are full of akhlakul karimah.

4. Discussion: Moral Values in Al-Barzanji's Poetry

A person's success lies in his morals, good morals always make someone around him calm, safe, and avoid despicable acts. Someone who has a bad character becomes the spotlight for others, for family, society, and country. For example, actions violating the norms that apply in life, actions by displaying disgraceful traits, and not carrying out obligations that should be carried out objectively, then will cause damage to the structure of the environmental system.

The formation of a noble character essentially aims to achieve the happiness of sa'adah. According to Ibn Sina, the happiness of sa'adah can be obtained by humans in stages from educational goals related to manners, art, and the need for skills according to talents and interests that are closely related to the development of one's soul. This shows that the purpose of spiritual moral education gets more emphasis.²⁵

The basis of human life is always to seek happiness. Intrinsically seeks all-around happiness and the highest good. The goal of everything is to achieve the highest happiness, and because of that Allah commands us to compete to achieve happiness in the world and the hereafter.²⁶ Allah describes a life full of glory in the Prophet himself, long history has recorded that with his morals, he has fulfilled obligations and fulfilled the mandate. The Messenger of Allah invited mankind to monotheism and keep people away from shirk.

The Prophet who inflamed the Islamic revolution had succeeded in bringing about a glorious victory, even though he did not rely on sophisticated war equipment or a precise war strategy. All the successes of the Prophet's struggle were supported more by wisdom, courage, awareness, and justice which were driven by the spirit of upholding good morals. In any condition and in dealing with anyone, always practice akhlakul karimah in a real and consistent manner. None of those who have ever met and known him did admire his behavior and morals even though he was a disbeliever.²⁷

The good and bad values that are characterized by Islam are morals, meaning behavior whose size is the values of religion.²⁸ Islamic morality is a set of values that

²⁵ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuwan Muslim* (Pustaka Pelajar, 2015).

²⁶ M Amin Abdullah, *Studi Agama: Normativitas Atau Historisitas?* (Pustaka Pelajar, 1996). 1-2.

²⁷ Mujiono, *Ibadah Dan Akhlak Dalam Islam*. 95-96.

²⁸ Muslich Usa, *Pendidikan Islam Di Indonesia Antara Cita Dan Fakta.*, 57

color the way of thinking, behaving, and acting of a Muslim towards himself, towards Allah and His Messenger, towards society, and towards the State. Good according to Al-Attas is adab in a comprehensive sense which includes the spiritual and material life of a person who tries to instill the quality of goodness he receives.²⁹

The moral values in the book of Al-Barzanji begin with humility/laughter from the poet. Sheikh Ja'far when started writing about his poetry by bowing to the creator with beautiful praises. Glorify the Prophet Muhammad as the Prophet of the end of time who is always called every time without stopping by his followers as sholawat. Pray for the Prophet's family, his friends, and the Muslims who always follow his teachings. An acknowledgment of his weakness with a request for protection from going astray on the path of error and his galloping steps.

The greatness of Shaykh Ja'far as an imam, khatib and professor at the Prophet's Mosque and the author who published various books did not make the author proud of himself and did not even mention anything about the greatness of Sheikh Ja'far in the poetry of Al-Barzanji.³⁰ All of this is illustrated in the preamble and the closing book of Al-Barzanji in the muqaddimah it is stated:

Paradise and its pleasures are for those who ask for the mercy of welfare and blessings
upon it (Prophet Muhammad)
In the Name of Allah, Most Gracious, Most Merciful
I, the author of this mauled book (Shaykh Ja'far bin Hasan Al-Barzanji) began writing
this paper under the name of the Highest Essence.
By asking for the abundance of blessings for what Allah has given him, and he bestows
favors upon him.
I praise with praise whose source is easy, not difficult
By riding a little beautiful gratitude
I ask for mercy and prosperity for the light which is characterized by precedence (on
other creatures) and first (over all creatures).
Who moved from noble people?
I ask Allah Ta'ala for special favors for his holy family.
And generally (pleasure) for the friends, followers, and loved ones
And I asked Him for guidance to follow a clear and bright path.
And be kept from going astray in the places and streets of error.
I spread some of the stories of the birth of the Prophet (SAW) wearing good and
beautiful cloth
It has the form nadzam (pusi) of noble descent as a necklace where the ear is decorated
with jewelry
And I ask for help with the power of Allah Ta'ala and His strong power

²⁹ Daud and Nor, *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, 174

³⁰ Al- Murodi, *Silk Ad-Durar Fi A'yaani Al-Qorni Ats-Tsani 'Asyr, Jilid IV*, ed. Dar Ibn Hazm, Cet. 3 (Bairut Lebanon, 1988). 7-9.

Because in fact there is no power and strength except with the help of Allah.³¹

That is the content of the Muqaddimah Al-Barzanji book. Specifically, Sheikh Ja'far al-Barzanji, also translated the aims of education in the form of literary poems contained in the book of al-Barzanji, including that Islamic education contains moral values, starting with the poet's humility/laughter, morals good things always make someone around him calm, safe, and avoid despicable acts. Someone who has bad morals becomes the spotlight for his fellow, family, community, and the State. Among the moral values in al-Barzanji's poetry, namely: (a) morals in the association. (b) morals towards children (c) morals towards Allah SWT. (d) morals to parents. (e) morals to the profession. (f) morals to always consult. (g) morals towards people who have tyrannized. (h) morals towards the family. (i) morals towards weak people. (j) morals in anger.³² Furthermore, the moral values of Syair Al-Barzanji include the following:

1. Morals in Association

They abandoned adultery, so the blemish of adultery did not befall them, from Adam to his mother's father.³³ And he walked behind his companions and said, "Empty my back for the spiritual angels"³⁴ Adultery is one of the major sins after disbelief, a sin of shirk, and murder of the soul, as well as the greatest heinous act. Allah Ta'ala forbids it with His words: And do not approach adultery, indeed adultery is an abomination and a bad way (QS. Al-Isra: 32).

So bad is this way, Allah SWT immediately rebukes in the holy Qur'an and gives sanctions in the world through the letter An-Nur verse 2, namely women who commit adultery and men who commit adultery, then flog each person from both of them with a hundred times. That is a punishment in the world not to mention the torment that will be received when death has come to humans.³⁵

The verse explains that, first, leaving adultery is an act that is highly suppressed in Islamic teachings. As we all know, the condition/situation of society before the arrival

³¹ M Mizan Asrori, "*Maulidu Al-Barzanji (Tarjamah Barzanji Arab Dan Latinnya)*," (Surabaya: Mitra Ummat, 1983), 7-9.

³² Dwi Fitri Wiyono, Pemikiran Pendidikan Islam: Konseptualisasi Pendidikan Karakter Dalam Perspektif Intelektual Islam Klasik, *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 2, no. 3 (2017): 164-79.

³³ Muhammad Zuhri, "translate of Al-Maulidun Nabawi Barzanji" (Semarang: Toha Putra, 2010). 16.

³⁴ Zuhri. 84.

³⁵ Abu Bakar Jabir Al Jazair, "Ensiklopedi Muslim, Cet," VII, Jakarta Timur: PTdarul Falah, 2004. 692.

of the teachings of the Prophet Muhammad SAW, Arab society was in a dark period, namely a period of decline in terms of morality.

During this period, the Rasulullah SAW family was able to maintain the sanctity of life so that the defects that occurred in Arab society did not occur in the Rasulullah SAW family. The moral value that can be taken is to protect oneself from dishonorable associations as described in the stanza above. Among the lessons of the prohibition of adultery are as follows: (a) To maintain the sanctity of Islamic society; (b) To protecting the honor of the Muslims and their sanctity; (c) Defend their glory, guarding the glory of their lineage and maintaining the purity of their souls.³⁶

Second, a Muslim becomes honorable because of the attitude that is carried out in his life and it is all a result of his own actions. Humanizing humans is the goal of moral education and it is undeniable that to maintain the integrity of association or friendship, self-awareness and courtesy towards those around us are needed.

A Muslim believes that his religious brothers and sisters have rights and ethics that he must apply to them. Then he carries it out to his brothers and sisters in his religion because he has an obligation that it is the worship of Allah Ta'ala and efforts to approach Him besides what the Prophet exemplified in the verse aia ats, there are several morals that must be applied when in association, including:

(a). He greets us when he meets our brother, shakes hands, and answers his greeting (b) If he sneezes and says Alhamdulillah, then answer him with Yarhamukallah (hopefully Allah will have mercy on you). Then the person who sneezes says Yahdikumullah wa yuslihu balakum (may Allah guide you and mend your heart). (c). Visiting a sick relative and praying for healing for him. (d) Witnessing the corpse of his neighbor if he dies. (e). Letting go of his neighbor's trash if he swears to something and he is not prohibited from doing so, then he does what he swore for him so that his neighbor does not pray in his oath. (f) Advise him if he asks for advice on a matter by explaining what he thinks is good (g). Love for him what he loves for himself and hate for him what he hates for himself. (h) Assist and not abandon him whenever he needs help and support. (i) Do not inflict evil on him. (j) Be humble and not proud of him and do not make him get up from his chair so that he can sit on it. (k). Don't leave it for more than three days. (l). don't swear at him, don't insult him, don't insult him, don't insult him, don't label him unkindly, and don't develop your speech to spoil him.³⁷

³⁶ Al Jazair. 693.

³⁷ Al Jazair. 151-168.

2. Morals Against Children

When you give birth, give her the name Muhammad, because in the end it will be praised.³⁸ The verse explains to us that: giving a good name to children is the obligation of parents. Children will be happy if they have a good name so that in their association children do not feel awkward and left out with others. In Islam there are guidelines for naming children, because a name is a pronunciation given to an object to distinguish it from others.

Therefore the Prophet Muhammad SAW recommended giving names to children with good names as he said: "Glorify your children and honor their names." (Narrated by Ibn Majah). In another hadith, it is also mentioned from Abu Darda' ra. Said: Rasulullah SAW Said: "Indeed you will be called on the Day of Judgment by your names and also the names of your fathers, so make good your names". (Narrated by Abu Dawud and Ibn Hibban).

Reflecting on some of the descriptions above, of course, the traditions held by some Muslims in the archipelago have a strong basis. The event in question is the maulidiyah (a celebration event for the birth of a child), circumcision which is interspersed with the recitation of al-Barzanji. If it is related to the initial explanation about teacher selection and a good environment, then this is the message that the previous scholars wanted to convey in coloring the maulidiyah or circumcision events. At the maulidiyah event, parents should really pay attention to the meaning contained in the book of al-Barzanji, including:

(a). Giving the best name that contains moral values which will later become a source of pride for children when they grow up in class. (b). Educating children with good morals (c) Finding a good place to study (environment) that supports children's growth (d) Looking for guidance teachers who have good morals so that children grow up with a good education.

3. Morals to Allah SWT

In the name of Allah, the most merciful, the most merciful
I started dictating in the name of the Supreme Being
By asking for an abundance of blessings for what is given
Allah has given him and He has bestowed favors upon him
I praise with praise whose source is easy, not difficult³⁹

³⁸ Zuhri, "Translate of Al-Maulidun Nabawi Barzanji." 21.

³⁹ Zuhri. 7.

The Muslim sees in him the blessings of Allah Ta'ala that cannot be calculated in numbers from the time he is sperm in his mother's stomach until he faces Allah SWT. Therefore, it is appropriate for us as servants to always be grateful at the beginning of every charity. That is what he describes in the stanza by thanking Him for these blessings with his writing praising Him and praising His Messenger because he is the One who deserves praise and he is grateful to members by using them in obedience to Him. This is the ethics towards Allah SWT because it is immoral to deny favors, oppose the primacy of the giver of favors, deny Him, deny His goodness, and deny His favors.

The basic concept of faith is the justification of the heart against what is heard by the ears. There are people who tell us about something, we hear it, and if the heart justifies it, then we have faith. Faith is the justification of the heart, not the justification of the mind because there is something that according to our mind cannot reach but our heart justifies it, so that is what is called faith. The implication of having faith is pious charity, namely the manifestation of dhohir physical behavior that is directed to good things, not to things that are prohibited by Islamic teachings. That is, everything that is done is associated with Allah SWT, including starting work by saying the name of Allah SWT.

It is this value that Muslims need to realize when they read and practice al-Barzanji's poetry that all good deeds must be associated with Allah as the highest being so that they do not become rejected deeds, as the Prophet said in one of his hadiths. "Indeed, every practice begins with an intention and all actions depend on the intention." (Narrated by al-Bukhari Muslim, Abu Daud N-Nasa'i At-Tirmidhi, and Ibn Majah from Umar bin Al-Khattab).

4. Morals to Parents

Halimah came to him during the Hunain war, then a young stood up to him and he received a lot of news. He spread his noble shawl as wide as his benevolence and generosity.⁴⁰

Islam teaches Muslims about morals, Muslims believe in the rights of both parents towards themselves. Obligation to serve, obey, and do good to both. It is undeniable that we exist as Muslims because of the intermediary between the two and because of their kindness so every Muslim deserves to serve and do good to his parents, both when he was young and when his parents were old. In the letter, Al-Isro 'Allah SWT

⁴⁰ Zuhri. 40.

says that the command to be filial to parents is mandatory, when parents are in our shade then our obligation is to say good things and not rebuke them and associate with good company.

This command was confirmed after Allah SWT told his servant to believe and obey Him. Allah says in the Qur'an, And your Lord has commanded you not to worship other than Him and you should do good to your parents as well as possible. If one of the two or both reaches an advanced age in your care, then in no case should we say to both of them the word "ah" and do not yell at them and say to them a noble matter (QS. Al-Israa: 23).

In a brief translation of Ibnu Katsier's interpretation (1986) it is explained that saying the word ah to parents is not permitted by religion let alone saying those words or treating them more roughly than that. There really is no reason or no reason whatsoever for children to act, act against, hurt, or anger their parents. However, if their opinion or understanding does not agree with ours or is not in line with our ideology, it even violates our knowledge and is lacking or not true, it is even impossible to obey because it violates religion. So it's good for us to give in and step back regularly while defending ourselves with concrete, concise answers, and arguments that are easy for them to understand so that later they realize and realize that they are even the ones who will be wrong without being disappointed.

Once in a while, we don't have to argue with our mouths let alone argue blindly while pressing our sides, pointing fingers, and so on. Because that is the sign of us being educated and the sign of being children who are aware of ourselves as people who are knowledgeable, virtuous, have big hearts, pure hearts, noble minds, and as Muslims who believe in ethics.

The basis and reasons for the position of parents in such a high position on the side of their children are: (a). Because they are the ones entrusted by Allah Ta'ala to give shopping and raise them. (b) Because they are entrusted by Allah Ta'ala to educate and lead in the midst of family and society. (c). Because they are the ones entrusted by Allah Ta'ala to take care of our security, health, and safety from the moment we are in the womb until we are able to take care of ourselves. So, if their great merit and kindness are realized and realized, of course, we understand clearly and real, and there is nothing that we should prioritize, that is, to be second only to Allah and His Messenger in obeying

and respecting them in reverence and faith, other than Mother. Father.⁴¹ Such is the value contained in al-Barzanji's poetry that we should understand together, not just for reading but more than that, as a reference for self-change for the better.

5. Morals to the Profession

When he (PBUH) reached the age of twenty-five he traveled to Basrah to trade (trade) Khadija, a woman who was closed (because she was always at home).⁴²

Islam is a religion of work, meaning that as a complete *deen*, Islam places work as a charity that must be carried out by every Muslim.⁴³ Allah has provided sustenance for all of his creatures as stated in the holy Qur'an in the letter Hud: 6 "And there is not a single animal that crawls on the earth but Allah is the One who provides its sustenance, and he knows the place where the animal lives and where it is stored. Everything is written in a real Book (*Lauh Mahfuzh*).

In some existing commentary books that what is meant by reptiles here is all God's living creatures. Likewise, according to some commentators what is meant by the place of residence is the world and the place of storage is the hereafter and according to some other commentators, the meaning of the place of residence is the *sulbui* bone and the place for storage is the Womb.

On the other hand, Allah states that Allah will not change a condition as long as the person does not change it himself (QS. Ar-Ra'ad: 11). This can be interpreted that even though Allah provides sustenance for humans and all creatures in this world, humans still have to seek it and make endeavors. Rizqi will be obtained if humans try, namely through work and prayer. it has all been exemplified by Rasulullah SAW. This is in line with the hadith of the prophet narrated by Bukhari and Miqdam, "There is no wealth and food that is better for someone than eating his own work, indeed Nabiullah Dawud ate from his own work".

6. Morals to Always Consult

So Khadija asked him to marry her so that he could breathe in the refreshing fragrance of faith. Then he SAW told his uncles about what this good and pious woman had said.⁴⁴

The stanza above explains the importance of having deliberations related to the problems faced by every human being. Humans are social beings who always interact

⁴¹ Usman Husni, *Filsafat Akhlak Dan Etika* (Yogyakarta: Pondok Pesantren UII, 2008). 46-57.

⁴² Zuhri, "Terjemah Al-Maulidun Nabawi Barzanji." 46.

⁴³ Mujiono, *Ibadah Dan Akhlak Dalam Islam*. 131

⁴⁴ Zuhri, "Translate of Al-Maulidun Nabawi Barzanji." 50.

with other people. Next to the phenomenon of today, namely the problem of marriage, arranged marriages. Humans often prefer ego over deliberation, this can be proven by the rise of marriage without the blessing of parents. For this reason, in this stanza, the Prophet exemplified through the sentence above that choosing a life partner requires thoughts and input from outsiders, especially input from parents. A wider life requires long and mature thinking, therefore deliberation is the best solution to finding a good point.

Deliberation comes from the word *syaur* (something that seems obvious) and semantically means concluding opinions based on views between groups. Deliberation is joint problem-solving. Deliberation also implies a method or method of democratic decision-making. Theologically, deliberation is a logical consequence of the attitude of monotheism in Islamic teachings which places Allah SWT as All-Knowing, All-Perfect, Most Absolute, and All-True. Humans are relative, imperfect, and limited. Therefore, in making decisions or seeking the truth, humans need the help of ideas and information from other people through deliberation.

Tracing history at the time of the Prophet, actually, the practice of deliberation in decision-making was known and entrenched in Arab society before the time of the prophet Muhammad SAW. Whenever there is a problem that concerns many people, then they usually gather tribal leaders for deliberation and resolution. This practice of deliberation continues to be preserved and developed by Islam and carried out by the Prophet and his companions.⁴⁵

7. Morals Against People Who Have To Misbehave

Suroqoh chased him, so he prayed to Allah.

So the legs of the animal that Suroqoh was riding on sank into the hard and firm ground. And he (Suroqoh) asked him for security, so he gave him security.⁴⁶

Among the good morals of Muslims are patience and forgiveness. Patience is holding back what one hates or holding back something one hates willingly and willingly.⁴⁷ Forgiveness is forgetting/letting go of what happened to something he hates. Rasulullah has set an example for all of us. As his people, we are required to always do good to others and also to those who have done evil, then he apologizes, so it is obligatory for all of us to forgive him.

⁴⁵ Dahlan and others, "Ensiklopedi Hukum Islam, Jakarta: PT." 1263-1265.

⁴⁶ Zuhri, "Translate of Al-Maulidun Nabawi Barzanji." 74.

⁴⁷ Al Jazair, "Ensiklopedi Muslim, Cet." 220.

Patience according to language terminology means to hold back and prevent oneself. Namely, stay with them and be patient in holding yourself back, don't let your soul panic, your mouth complains and its limbs move, slap your cheeks and tear your own shirt collar or do other actions that violate the image of patience. It means holding oneself for a period of time doing something that is liked by Allah or avoiding oneself doing something that is hated by Him. In other words, patience is persisting in doing something that is ordered by Allah SWT and refraining from doing something that is forbidden by Him.

Patience has several levels, patience in undergoing obedience to Allah has a higher level than patiently refraining from disobedience. Patience in refraining from iniquity has a higher position than patience with fate. Patience in doing something that is forbidden by Him. Patience has several levels, patience in carrying out God's obedience has a higher level than patiently refraining from disobedience. Patience in resisting fate. Patience in carrying out obligations is the highest type of patience, because in fact carrying out obligations has a higher position in the sight of Allah than leaving prohibited things and the reward for leaving prohibitions is greater than the reward for patiently enduring misfortune.

That is because of patience in carrying out obligations and patience in avoiding prohibitions, both of which are alternative practices. Unlike the case of a disaster that befalls oneself, then this is something that does not contain an alternative, and there is nothing else that must be done by the person concerned, except to hold back and be patient with it.

So that al-Ghazali said that patience is like a battle between negative motivation (lust) and positive motivation (religion). Each of them wants to beat the other, so it takes strength to be able to beat one of them, namely negative motivation (lust). It is at that time that patience has a big enough hand.⁴⁸

8. Morals Against Family

He was very humble and humble, he soles his sandals, mends his clothes, and milks his goats. He walked to serve his family with good manners.⁴⁹ The family is the smallest unit in society that can be used as the first step to achieving happiness in life, both in this world and in the hereafter. A family if managed properly based on syar'i will

⁴⁸ Muhammad Sholikin, "17 Jalan Menggapai Mahkota Sufi Syekh'Abdul Qadir Al-Jailani. Cetakan Pertama," *Yogyakarta: Mutiara Media*, 2009. 272-275.

⁴⁹ Zuhri, "Translate of Al-Maulidun Nabawi Barzanji." 82.

be able to place the family members in a respectable position in social life. Efforts to foster a *sakinah* family begin with the formation of each individual. Mutual understanding and knowing the duties and obligations of each individual in the family.

Don't depend on and don't make it a burden on other people, even more so on your own family. The Prophet gave an example of a superior person in the family, being a person who is needed and not being a burden on his family. That is the morals in the family as in the verse above.

9. Morals Against Weak People and Leaders

He loved the poor and the poor. He sat with them, visited their sick people, accompanied their corpses and did not insult the poor, and did not let their poverty down.⁵⁰

He accepted excuses, didn't confront anyone with something he didn't like, and he walked with widows and his slaves.⁵¹

He is sympathetic to noble people, he respects important people, he jokes and says nothing but the truth that is loved by Allah SWT.⁵²

So great is the love of Rasulullah SAW for the weak, so that part of his life is always devoted to elevating their dignity. Compassion is one of the noble morals because the source of affection is a clear soul and a clean heart.⁵³ "Never scold the requester" is the Al-Qur'an's instructions to the requester, whether asking for material or not. From the experience of Rasulullah SAW, when he was reprimanded by Allah SWT through the letter Abasa for being surly and turning away when a blind man named Abdullah Ibnu Umni Maktum came asking for teaching, it became very valuable teaching for Muslims.

Furthermore, in the second stanza above, it is discussed about procedures or ethics for dealing with people of a higher position or leader. The procedure includes, among other things, when talking to them, the attitude that needs to be considered is being careful from start to finish. Speak according to the existing truth, neither adding nor subtracting. As subordinates, you may not be sharp in speaking, joke as necessary, and remain respectful to your leaders. That is the meaning embedded in the verse above which explains that we all have to pay attention to the weak who need a helping hand from benefactors while respecting and maintaining the honor of the leaders in accordance with Islamic sharia.

⁵⁰ Zuhri. 82.

⁵¹ Zuhri. 83.

⁵² Zuhri. 85.

⁵³ Al Jazair, "Ensiklopedi Muslim, Cet." 237.

As for the ethics that have been mentioned in the book of al-Barzanji, as subordinates/members or as subordinates, it is obligatory to have several other ethics including; (a) Obligatory; trustworthy, honest and the opposite of this trait is cheating (b) Don't be hypocritical, namely fawning or two-faced (c) Sincere for Allah SWT with good intentions (d) Patience and steadfastness.⁵⁴

10. Morals in Anger

He was not afraid of kings and he was angry because of Allah Ta'ala and pleased because of His pleasure.⁵⁵

Imam Al-Ghazali in the book *Ihya Ulumiddin* said that there are three levels of anger that humans have, including *tafrif* and *ifrath*. What is meant by *tafrif* is weak in determining attitudes. This means that people do not have firmness in responding to despicable attitudes. While *ifrath* is an attitude that only prioritizes anger so that it comes out of wisdom in controlling reason, religion, and obedience.

The nature of anger above is not what the Prophet exemplified. People must remain clear-headed in dealing with every problem and situation as exemplified by the companion of the Prophet Muhammad, Ali Bin Abi Talib. In a battle against infidels, he succeeded in cornering his opponent and Ali's opponent did not move anymore. When Ali was about to swing his sword at his opponent, suddenly his opponent spat on Ali and the spit hit Ali's face. Anger suddenly peaked but Ali quickly came to his senses. He left his opponent and did not kill an opponent. The friends were surprised and asked, "why didn't you kill your opponent earlier". Ali replied, "If I had continued swinging my sword, then I would have killed my opponent because of my anger because I was spit on." Such killing will not get the blessing of Allah SWT and must be purely for reasons of defending and upholding Allah's words on earth.⁵⁶

11. Morals in Simplicity

He rode camels, horses, mules, and donkeys which were presented to him by some kings.⁵⁷

He tied a stone to his stomach because he was hungry even though he had been given the keys to the treasures of the earth.

The mountains seduced him to become gold for him (the Prophet), but he refused. He (SAW) reduced unnecessary things (*laghwa*) and he started greeting people who met him.⁵⁸

He lengthened the prayer and shortened the Friday Khutbah."⁵⁹

⁵⁴ Husni, *Filsafat Akhlak Dan Etika*. 88-90.

⁵⁵ Zuhri, "Translate of Al-Maulidun Nabawi Barzanji." 83.

⁵⁶ Hamdan Daulay, *Dakwah Di Tengah Persoalan Budaya Dan Politik* (LESFI, 2001). 14-16.

⁵⁷ Zuhri, "Terjemah Al-Maulidun Nabawi Barzanji." 84.

⁵⁸ Zuhri. 84.

⁵⁹ Zuhri. 85.

Al-Ghazali explained that having good morals or commendable morals is eliminating all despicable customs that have been specified by the Islamic religion and distancing oneself from them, as well as abstaining from every impurity and filth, then getting used to good habits, liking them, and love him.⁶⁰

In theory, al-Ghazali has explained at length in his *Ihya' Ulumiddin* taken from a long journey of experience. Rasulullah SAW in his time also gave an example that later became a reference for Muslims in the world until now. The simplicity shown in life is a reflection of the majesty of his morals. Low self-esteem and appreciates other people's gifts and not criticizing them, that is the attitude he always shows to anyone without any difference. A treasure for him is a very small thing even if he asks Allah then mountains, seas, and land will become valuable items.

5. Conclusion

The description above shows that every human being has a soul that must be developed, therefore in the effort to develop values/character education, input is given in the form of knowledge through education so that they can distinguish between what is good and what is bad for themselves and others, and it will be seen here. character formation through the educational process. Planting character values that have been planned and arranged in a way to instill first and foremost teaching respect and responsibility to students. From these two values, other values will be born and pay attention to application and the learning process.

Accordance with the fact that nowadays students who are trapped in the sophistication of electronic goods have a negative impact if no one controls them, the impacts are as follows: 1) Lack of socializing, 2) Setting inappropriate examples, 3) Lack of physical activity, 4) Lack of sense respect for the old, 5) Make people lazy and others. Such a phenomenon is able to form a child's personality into a negative character so that the erosion of the next generation of the nation is growing due to the lack or even the absence of supervision and guidance for students from the surrounding environment.

The values of character education through moral education in *Syair Al-Barzanji* include how: 1) selecting teachers and the environment for students, 2) honesty in delivery, and 3) finding a life partner. Meanwhile, the moral values described in *Al-Barzanji's* poetry include how: 1) morals in association, 2) morals towards children, 3)

⁶⁰ Asmaran, *Pengantar Studi Akhlak* (Jakarta: Lembaga Studi islam dan Kemasyarakatan, 1999). 204.

morals to Allah SWT, 4) morals to parents, 5) morals to the profession, 6) morals to always consult, 7) morals towards people who have wronged them, 8) morals towards families, 9) morals towards weak people and leaders, 10) morals in anger, and 11) morals in simplicity.

References

- Abdu Fattah, Munawir. "Tradisi Orang-Orang NU." *Yogyakarta: LKiS Printing Cemerlang*, 2012.
- Abdullah, M Amin. *Studi Agama: Normativitas Atau Historisitas?* Pustaka Pelajar, 1996.
- Asmaran. *Pengantar Studi Akhlak*. Jakarta: Lembaga Studi islam dan Kemasyarakatan, 1999.
- Asrori, M Mizan. "Maulidu Al-Barzanji (Tarjamah Barzanji Arab Dan Latinnya)." *Surabaya: Mitra Ummat*, 1983.
- Baharuddin. *Aktualisasi Psikologi Islam*. Yogyakarta: Pustaka Pelajar, 2005.
- Dahlan, Abdul Aziz, and others. "Ensiklopedi Hukum Islam, Jakarta: PT." *Ichtiar Baru Van Hoeve, Cet. V*, 2001.
- Dalman, Hesti, & Apriyanto, S. "Conversational Implicature: A Pragmatic Study of 'Our Conversation' in Learning at University." *International Journal of Psychosocial Rehabilitation*, 24, no. 8 (2020): 4332–4340.
- Dalyono, Muhammad. *Psikologi Pendidikan*. Penerbit Rineka Cipta, 1997.
- Daud, Wan Mohd Nor Wan, and Wan Mohd Nor. "Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas." *Bandung: Mizan*, 2003.
- Daulay, Hamdan. *Dakwah Di Tengah Persoalan Budaya Dan Politik*. LESFI, 2001.
- Djojonegoro, Wardiman. "Peningkatan Kualitas SDM Melalui Pendidikan Dan Kebudayaan." *Jakarta: Jayakarta Agung Offset*, 1998.
- Faizal, Moh. "Kajian Kelompok Shalawat Diba'i Dan Barzanji Kelompok As-Salamah Di Dusun Bamakalah, Pamoroh, Kadur, Pamekasan." *Jurnal Al Makrifat Vol 4*, no. 2 (2019).
- Harahap, Shela Citra, Solihah Titin Sumanti, and Khoirul Jamil. "Tradisi Barzanji Dan Implementasinya Di Rantau Parapat." *Local History & Heritage* 1, no. 2 (2021).
- Hayaturrohman, Hayaturrohman, Arif Rahman, and Rayhand Eljinand. "Nilai-Nilai Pendidikan Akhlak Dalam Kitab Al-Barzanji." *Mozaic: Islam Nusantara* 6, no. 1 (2020): 35–60.
- Husni, Usman. *Filsafat Akhlak Dan Etika*. Yogyakarta: Pondok Pesantren UII, 2008.
- Iqbal, Abu Muhammad. *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuwan Muslim*. Yogyakarta: Pustaka Pelajar, 2015.
- Jazair, Abu Bakar Jabir Al. "Ensiklopedi Muslim, Cet." *VII*, Jakarta Timur: PT. Darul Falah, 2004.
- Kaelan, M.S. *Metode Penelitian Kualitatif Bidang Filsafat*. Yogyakarta: Paradigma, 2015.
- Kusuma, H. A., & Apriyanto, S. "Strategy on Developing English Learning Material for Specific Purposes." *IJECA (International Journal of Education and Curriculum Application)* 1, no. 3 (2018): 39. <https://doi.org/10.31764/ijeca.v1i3.2144>.
- Mirawati, Mirawati. "Analisis Semiotika Dalam Teks Al-Barzanji." *A Jamiy: Jurnal Bahasa Dan Sastra Arab* 8, no. 1 (2019): 31–52.
- Mubarakpuri, Safiur Rahman. "Cahaya Di Atas Cahaya. Cetakan Pertama." Yogyakarta: Diva Press, 2008.
- Mujiono, Imam. *Ibadah Dan Akhlak Dalam Islam*. Cet. 2. Yogyakarta: UII Press Indonesia,

- 2002.
- Murodi, Al-. *Silk Ad-Durar Fi A'yaani Al-Qorni Ats-Tsani 'Asyr, Jilid IV*. Edited by Dar Ibn Hazm. Cet. 3. Bairut Lebanon, 1988.
- Muslich Usa. *Pendidikan Islam Di Indonesia Antara Cita Dan Fakta*. Yogyakarta: PT. Tiara Wacana, 1991.
- Najamuddin, N. "Analisis Unsur Intrinsik Kitab 'Barzanji' Karya Ja'far Al Barzanji (Naskah Diterjemahan Oleh Abu Ahmad Nadjeh) Perspektif Pondok Pesanteren Ittihadil Ummah Karang Anyar Mataram." *El-Tsaqafah: Jurnal Jurusan PBA* 17, no. 2 (2018): 202–20.
- Ritonga, Asnil Aidah, and Latifatul Hasanah. "Penanaman Nilai Karakter Menurut Imam Al-Ghazali Dalam Kitab Minhajul Abidin." *Tazkiya: Jurnal Pendidikan Islam* 8, no. 2 (2019): 2086–4191. DOI: <https://doi.org/10.52431/murobbi.v6i1.627>.
- Sholikin, Muhammad. "17 Jalan Menggapai Mahkota Sufi Syekh 'Abdul Qadir Al-Jailani. Cetakan Pertama." Yogyakarta: Mutiara Media, 2009.
- Subyantoro, S., & Apriyanto, S. "Impoliteness in Indonesian Language Hate Speech on Social Media Contained in the Instagram Account." *Journal of Advances in Linguistics* 11 (2020): 36–46. <https://doi.org/https://doi.org/10.24297/jal.v11i.8655>.
- Suhartono, Suparlan. "Dasar-Dasar Filsafat," 2007.
- Sukarno, Supardi Ahmad. "Sejarah Dan Filsafat Pendidikan Islam." Bandung: Angkasa, 1990.
- Wiyono, Dwi Fitri. "Pemikiran Pendidikan Islam: Konseptualisasi Pendidikan Karakter Dalam Perspektif Intelektual Islam Klasik." *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 2, no. 3 (2017): 164–79.
- Zainuddin, Fananie. "Telaah Sastra." Surakarta: Universitas Muhammadiyah, 2002.
- Zuhri, Muhammad. "Terjemah Al-Maulidun Nabawi Barzanji." Semarang: Toha Putra, 2010.



© 2019 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by/4.0/>).