



Moral Education for Youth from the Book “At Tarbiyatul Akhlakiyyah Wa Aathariha Fi Binaai Mustaqbali Syabab”

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Abstract. Morality is a measure of one’s personality. To this end, moral education plays an important role and has a huge impact on the lives of individuals, communities, and the ummah. The problems that occurred among youths nowadays are very worrying with moral changes in themselves due to the tendency to negative destructive values. This research aims to explain moral education for youths from the book “At Tarbiyatul Akhlakiyyah Wa Aathariha Fi Binaai Mustaqbali Syabab”. The results from this research show that morality plays an important role in building the future of youths. In conclusion, it is suggested to implement a moral education program for youth according to their capability and psychological development.

Keywords: Moral Education · Tarbiyyah · Youth

1 Introduction

Noble morality is part of the formation of Islamic society that is formed from the nature of trust, help, love to do good, take care of oneself and others. Morality, behavior and noble feelings are one of the fruits of faith that stick and the growth of true religion (Abdullah Nasih Ulwan, 2019).

Muslim youths nowadays displayed a lot of morals and behaviors that violate the teachings of Islam. This is due to the passage of time and technological advancement that forces youths to adapt to the surrounding and situation. They aim not to miss out on any new developments that is constantly changing and evolving. This adaptation affects their lifestyle as well as bringing a positive or negative impact on themselves.

The lifestyle featured by youths is very worrying, with most of them compete in doing what is trending in social media so that he is praised and known to the public. They also follow the western values and cultures by displaying their lifestyle and the pleasure gained. This has changed the thought, and principles of their lives, with the main purpose of life is to be materialistic. Not only that, they do so in order to gain a place in society regardless of the consequences of the sequel to their actions.

Therefore, moral education is particularly important for the future of these youths. There are many books out there explaining the advantages of noble morals and how to

solve them according to the Islamic perspective. Verily, the Prophet (peace and blessings be upon him) was sent to perfect the morality as stated in the hadith. It is expected that through this moral education, a person will develop himself through noble values commanded by Islam so that it becomes an attribute that is always attached to him and behaves permanently in all circumstances.

2 Method

The method used in this paper is library research, which uses library material as the main source to give an explanation to moral education for youths. The stage of data collection is to collect relevant materials such as books and journals related to this research. Then, these materials are read, reviewed, analyzed using content analysis.

3 Result and Discussion

The book “At Tarbiyatul Akhlakiyyah Wa Aathariha Fi Binaai Mustaqbali Syabab” describes moral education and its impact in building the future of youth. According to Abdurrahman, at-Tarbiyyah is the development of different aspects in human being, from the process of learning, training, education, discipline, and practice. The goal is to prepare human beings who can administer in this world as a khalifah. According to Ahmad Sastra, the word tarbiyah has three meanings namely, improving and caring for something, keeping it, and combining it with something else. There is also a term put forward by education experts: it is a conscious, and programmed effort made by a person or group to educate learners, transform the values of faith, morals and knowledge, skills for the betterment of his life.

According to Miqdad Yaljan, Tarbiyyah Al-Islamiyyah is a means of preparing a Muslim completely from all aspects and stages of life in this world and the hereafter through the principles, values, and rules of tarbiyyah taught in Islam. Morality, on the other hand, reflect one’s personality in the life of this world. According to al-Ghazali the morals are temperamental (character, habits) that settle strongly in one’s psyche and are the source of the onset of certain acts of himself, easily and lightly, without having to be thought out or planned earlier. Muhammad Abdullah Darraz defines morals as strength from within himself that compiles between inclination in good morals and bad morals. From the opinions mentioned above, it can be concluded that morality is a trait embedded in the human psyche. It reflects one’s personality through good or bad deeds without being planned or consider.

Morality plays an important role in fostering the future of youth at the individual, community, or institutional level. Good deeds are the cause of happiness and glory in this world and the hereafter, which makes the noble person being loved always by those around him. Sheikh Abdur Rahman as-Sa’di said: adab and good character will obscure the servant from his enemies, and bad character will make his children and friends stay away from him. People will not be weary when they are next to a noble person. Nor do they have any qualms about giving him help when he is distressed.

Noble morality also has a great and high position in Islam from every aspect of life, which is also related to religion. Ibn al-Qayyim said that: Religion is entirely moral,

so whoever is better in character, the better he is in his religion. There are many verses that explain their glory as recorder in surah Al-Aa'raf: 199, "Be gracious, enjoin what is right, and turn away from those who act ignorantly."

Surely the noble will have a position close to the prophet in the hereafter as mentioned in a hadith narrated by Jabir (May Allah be pleased with him): "Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character [1]." (Narrated by Timidzi). The morality shown by the Prophet (peace and blessings be upon him) is the best of character and example, that begins from him and spread in every worship or deed, Abu Qatadah narrates in a hadith: "The Prophet (peace and blessings be upon him) said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother [2].'"

History shows that the noble character of the prophet was followed and inherited by companions, tabiins and scholars to this day. Their level of love for the prophet resulted in a high personality in every speech, thought and deed throughout the day. According to al-Ghazali, commendable morals come from four basic principles, i.e. wisdom (such as the truth of opinion and intelligence of memory), courage (such as determination and valiantness), the spaciousness of the chest (such as helping and patience) and justice.

Scholars put adab and morals before knowledge as said recorded by imam Malik saying: "My mother has put me imamah and told me: go to Rabi'ah then learn from him adab before his knowledge". Adz-Dzahabi said: "The attendees for Imam Ahmad circle was 5000 people, 500 jot down the lesson, and the rest took examples of his personality, moral and character. According to Abdullah ibn Mubarak: "Indeed they studied adab then knowledge", he said: Adab almost made two-thirds of knowledge. And he also said: "I've been studying adab for 30 years, and studying knowledge for 20 years".

Scholars have come out with some suggestions on ways for youths to achieve this commendable character. First, faith in Allah SWT is the basic thing for a person in the sanctification of the soul, delusion of deeds, and away from the disease in self. The Messenger of Allah (peace and blessings be upon him) said: 'By the One in whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of Salam amongst yourselves' [1].

Secondly, gathering with noble people will give an impact on the deeds, and morals. Those who sit together with the righteous and the evil will befriend the owner of the fragrance and the blacksmith. Allah's Messenger (peace and blessings be upon him) said, "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first, you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof" [2].

Thirdly, self-evaluation as every human being is created with an enemy that is in him – the nafs ammarah - that invites evil and avoids goodness. Due to this, a Muslim should be troubled by his act and decorate himself with the beauty of morals and manners. Anas (May Allah be pleased with him) said: You indulge in (bad) actions which are more insignificant to you than a hair while we considered them at the time of Messenger of Allah (peace and blessings be upon him) to be great destroying sins".

Fourth, read the history of the past ummah (salaf) due to their closeness in time with the prophet (peace and blessings be upon him). Indeed, their souls have been filled with good morals and character which has been passed down by companions of the prophet (peace and blessings be upon him). If people knew the morals, character and attributes of the past ummah, they will try their best to imitate them. Abu Hanifah said: "I prefer reading stories of scholars and their goodness rather than studying many problems because in it there are adab and morals of the scholars."

Fifth, supplication is one of the great causes that leads to moral goodness. Allah SWT hears every complaint and request of His servants without discriminating anyone and this is recorded in surah Al-Baqarah: 180, "When My servants ask you (O Prophet) about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond (with obedience) to Me and believe in Me, perhaps they will be guided (to the Right Way)." A servant is always weak and poor in the sight of Allah SWT and we are in need of His guidance to the extent that Prophet (peace and blessings be upon him) – a man with the best of character, and free from sins – supplicate and asked to be given guidance and noble character as recorded in the hadith "O Allah, Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You.. [1]."

Ibrahim bin Soleh pointed out several ways to educate youths about commendable morality. First, good advice will have a great impact on moral education. Allah commands His servant to invite all to His way through wisdom, sincere and kind advice. The Prophet (peace and blessings be upon him) is the best example and role model in advising youths in any circumstances so that they can be imbued.

Among the piece of advice he gave was about eating. The Prophet (peace and blessings be upon him) said in the hadith narrated by 'Umar bin Abu Salamah, "O my son, eat in the name of Allah, eat with your right hand and eat what is close to you [1]."

Second, study the prophet's sirah (history) and his syamail muhammadiyah (glorious perfection) that brings grace to all the world as recorded in surah Al-Anbiya: 107 "We have sent you (O Prophet) only as a mercy for the whole world. "Anyone who learns and animates his sirah, will be impressed with his personality. He possessed traits that are full of affection, patient, and politeness to all beings.

Third, reward and punishment is an important method in moral education, especially for young children. This approach is used to promote noble quality and morality for youth, and criticism of misconduct with wise explanation. The method of reward has been used in the Quran in several places such as in surah Al-Baqarah: 62, Al-Bayyinah: 8 and Al-zalzalah: 7. While the method of punishment can be found in surah Ali Imron: 77, Al-A'raf: 134, and At-Taubah: 74. This method aims to motivate and teach youths so that their morality is directed towards good.

Youths who show good morals can achieve their desired goals such as employment (source of sustenance), social with good surroundings and achieving a harmonious life. According to Al-Junied Al-Baghdadi, "four things that will increase the degree of a servant to the highest level even though his knowledge and practice are slight: patience, tawadhu' (humble), philanthropy and noble morals (high manners), and that is the perfection of faith".

The collapse of moral values in youth nowadays is caused by several factors. First, it is due to the lack of guidance by parents and teachers in educating Islamic morals and values. This guidance is not aligned according to the development of one's psychology, age, and situation which will end up giving little impact on them or none. Second, the influence of social media has hampered the psyche of youths with technological advancement. Information can be found easily without any screening needed, if it's not given enough attention, it may lead to the doors of sin. Third, globalization opens the door to western cultural influences and values, that have always led to hedonistic lifestyles such as appearance, social interaction, and action that conflicts with Islam.

According to Eko Setiawan, to form noble morals in children, it should have been done since young by their parents as a basis for future life. Moral education is not limited only to oneself, but it includes morals to Allah, parents, and society. The highest moral goal is for the happiness of the world and the hereafter. According to Partono, the limitations of Islamic religious knowledge by parents play a role in delivering moral education to youths in the industrial era of 4.0. Parents are unable to instill confidence and trust in Allah and appreciate the values and norms of goodness in themselves and their surroundings.

According to M. Sholihin and Nurkhotijah, external factors such as the environment, family economy, parental education, unemployment among the communities will affect morals in youth. According to Dina Liana and Mardiah, the appropriate method is important to educate youth morals so that educational goals will be achieved, otherwise, it will give more harm than good. According to Mohamad Samsul Hadi and Abdul Muhid, moral education must start from home by instilling the concept of faith and love for Allah SWT. He will then be supported by the school and the community in order to generate an educated and faithful youth.

This research concludes that moral education should be emphasised in everyday life by parents or educators. Youths with noble morals will always be highly acclaimed by friends and society. The journey of life in this world will be harmonious, with peace of mind through the hope placed on Allah SWT. History of the prophet became a motivation in improving ourselves to gain the blessings of Allah SWT in this world and in the hereafter. Internal factors that are embedded with the adab and moral will reflect a person's personality so as to be able to influence external factors. Thus, the emphasis on the manner towards self will continuously lead to wisdom, courage, spaciousness of the chest and justice. Indeed, noble morals are able to form the next generation that are highly civilized.

4 Conclusion

The soul of youth needs to be formed with the adab and Islamic values continuously, it is to form a balance in self-development. Therefore, efforts needed to improve the quality of oneself to be a servant of Allah and khalifatullah that has high morality. Morality embedded in the individual will result in a harmonious family and society. Indeed, rasulullah (peace and blessings be upon him) is the best example of moral, cognitive, and spiritual aspects in this world. In conclusion, it is suggested to implement a moral education program for youth according to their capability and psychological development.

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