

THE CONCEPTS OF UMAR BIN AHMAD BARAJA'S THINKING IN THE BOOK OF AKHLAK LIL BANIN ON CHARACTER EDUCATION

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Abstract: This study aims to describe the thoughts of Sheikh Umar bin Achmad Baradja contained in the book *al-Akhlaq li al-Banin* about character education. The position of morality in human life occupies an important place, because the ups and downs of an individual or society depend on how moral it is. If the character is good, then the person is physically and mentally prosperous. However, if the morals are damaged, then the inner and outer will be damaged. Human quality cannot be measured only by scientific excellence and expertise, but also by moral quality. High knowledge without being accompanied by noble character will be something in vain. Knowledge without morals can lead to destruction. Various phenomena and social phenomena among children such as the practice of waning manners, lack of respect for parents and teachers, cases of violence against children, motorcycle gangs, pornography, brawls, drugs, and dishonesty become a daily scene in Indonesia. this country. The degradation of children's behavior is due to the lack of moral education at a young age. Ideally, moral education is carried out from an early age in the context of inculcating moral values. The formulation of the problem in question is how the concept of children's moral education according to Sheikh Umar bin Achmad Baradja contained in the book *al-Akhlaq li al-Banin*. This research also departs from the reality on the ground that there are still many parents who do not guide or even pay attention to their children. On the other hand, there is a lack of motivation for children to take part in religious education, especially moral education. This study aims to determine the character education of children in the book of *Al-Akhlaq Lil-Baniin* according to the thoughts of Sheikh Umar bin Ahmad Baradja, to determine the implementation of children's character education in the book of *Al-Akhlaq Lil-Baniin*. This study uses library research methods, because everything that is excavated is sourced from the library and the object of study is the result of written work which is the result of thought. library research, namely by reviewing and studying various literatures that are closely related to the problems to be discussed. The results of this study are the results of a literature review that character education (morals) is very important for the future of children. Character education (morals) in the book *Al-Akhlaq Lil-Baniin*.

Keyword: Thoughts of Umar Bin Ahmad Baradja Al-Baradja, Al-Akhlaq Lil-Baniin, Education

1. Introduction

Education is an activity that is carried out intentionally and planned by adults who have the knowledge and skills to teach students, for the sake of developing a perfect human being with good character or human beings.

A strong national character is a product of the implementation of a good education and developing a dignified human character. When the majority of the community's character is strong, positive, tough (strong) in a high civilization, it can be built well and successfully. On the other hand, if the majority of the community's character is negative, the character is negative and weak, because the foundation or

basic foundation of planting character values that have not been qualified or in other words is weak in understanding, or application. While an alternative that is preventive in nature, an education is expected to develop quality for the young generation of this nation in various aspects, and can minimize the causes of sharing cultural problems and the character of a related nation or country.

However, in the context of education, we can find problems that cannot be solved theoretically and even require certain stages to overcome the possibility of increasing problems that occur, therefore an educator must have a stage in coping or ways to overcome them. Overcoming the decline in character values that make young people especially through education, the potential and targets are given periodically or on a continuous basis to instill character values so that the expected personality is achieved. Abuddin Nata in his book Science of Islamic education argues that education is the main factor in the formation of good or bad human personality.

However, in the context of education, there are problems that never get better, one of which is morals. Increased moral issues (morals) in society ranging from greed and dishonesty to acts of violence that are difficult to handle properly. Especially nowadays, negative things are very easy to access through social media. It is not surprising that many of the youth and women who grew up in this kind of media culture have become morally stunted and in the application of their morals. According to Prof. Dr. Ahmad Tafsir, the biggest problem in education is why our education still produces corruptors, there are still many graduates who want to win themselves, still produce graduates who still like to impose their will. The failure of our education lies in moral education.

Such acts are a form of savagery that injure humanity and deviate from the norms of society and Islamic law. Islam is a religion of goodness, not a religion of destruction. As Allah says in QS. Al-Qashash [28]:77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

The Translation:

And seek what Allah has recommended to you (happiness) in the hereafter, and do not forget your happiness from this world and do good (to others) as Allah has done good to you, and do not cause unrest on the earth. . Verily, Allah does not like those who riot.

Therefore, humans are required to carry out morals to God well and do not rule out morals towards others, so that their culture runs in harmony. Said Aqil Siraj gave an introduction in the book The Bloody History of the Wahhabi Salafi Sect, namely "Three things that should be the basis for the appreciation of religion by everyone are: Tolerant, Moderate, and Accommodative. People who believe must be perfected with good deeds and worship, and commendable behavior."

Abdullah bin Amr bin Al-Ash said that the Messenger of Allah said:

عَبْدُ اللَّهِ بْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَاجِشًا، وَلَا مُتَفَحِّشًا وَإِنَّهُ كَانَ يَقُولُ: "إِنَّ خِيَارَكُمْ أَحَاسِنُكُمْ أَخْلَاقًا" (رواه

البخاري

It means :

"From Abdullah bin Amr RA said the Messenger of Allah never did bad things and never said bad words. Then he said: "Indeed, the best among you are the best in character." (Narrated by Al-Bukhari No. 6035 and Muslim No. 2321)

Thus it is clear that the mission of education should not only focus on delivery, but must also be used as a means of providing values to participants, because it will not be enough for students to live a life in a balanced way. , but also the implementation of Spiritual Religious values and ethical values that must be considered, and which actually get priority and are placed in the highest position, because it is not uncommon that knowledge that is not guarded with commendable morals will actually bring disaster to its owner.

Seeing the current reality that moral problems are now growing, the best advice that Imam Ghazali ordered in his education is to pay attention to the problem of the child's education from an early age, from the beginning of his age, because how there is a child, that's how big it will be.

In terms of educating children, of course, the right formula is needed because this is what researchers remember and are interested in researching the book of Al-Akhaq Lil Al-Banin. The author of the book Al-Akhlak Lil Al-Banin is "Umar Bin Ahmad Baradja" (L 1913 AD - W. 1990 AD).

2. Research Method

The type of research used is library research which is qualitative description. The data analysis technique in this study is through literature research that is qualitative in nature, namely the disclosure of data through descriptive. The analysis process begins by examining all available data from various sources. Data Analysis The writing of this scientific paper begins with collecting data, then selecting information that is in accordance with the problem being studied and then analyzed. The presentation of this scientific paper is carried out in a clear descriptive manner.

3. Results and Discussion

A. Morals in Islamic Teachings

It was explained in the previous chapter that morality is one of the teachings that Islam pays great attention to. The word morality comes from the Arabic khuluq which is the opposite of the word khalq, the word khuluq which is the inner form seen with the inner eye (bashirah) while khalq is the outer form seen with the outer eye

(bashar). Both are derived from the word khalaqa which means creation. Morals are equated with decency, courtesy. According to Imam Ghazali, morality is a trait that is embedded in the soul from which actions arise easily and do not require prior thought.

To create noble human character, of course, through education. In this case, moral education is the core of all education, because moral education leads to the creation of a balanced human outer and inner behavior. Nowadays, moral education is often associated with character education. Through moral education, it is hoped that it can form a nation of character.

This is in accordance with the goals of Indonesian education as mandated in the 2003 National Education System Law, that education does not only form intelligent Indonesian people, but also has personality or character so that a generation of nations is born that grows and develops with characters that breathe the noble values of the nation and religion. 31

However, in practice, the author tries to explain that both character and intellectual education have not been balanced, so the results achieved tend to only focus on one goal. For example, in determining graduation, intellectuals take precedence over character education.

As a result, a number of students and graduates show a less than commendable attitude. For example: many students are involved in brawls, commit crimes, theft, sexual deviance, drug abuse and so on. This causes anxiety about the role of Islamic Religious Education (PAI) as a forum in shaping the ethics and morals of children who have not succeeded.

Character education itself is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture and customs. Character can also be interpreted the same as morals and character, so that the national character is identical with the nation's morals or national character.

Character is a real self portrait of a person. Everyone has a character and it can describe a person's true self, whether good or bad. Character is interpreted as a unique way of thinking for each individual to live and work together, both within the family, community, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for them.

To achieve educational goals, some of the educational operations require educational materials, methods or strategies as well as educational media. That's why the author tries to explain how to convey the values of moral education, one of which is by imitating the stories of figures who provide examples of good morals. Based on the examples of stories from figures, it is hoped that the purpose of education in forming a nation of character can be achieved.

Imam Al Ghazali explained that morality is one of the traits that are embedded in the human soul that can lead to an act that is easy to do without any further thought. Morals According to Islam, the authors also found, namely there are two morals, *akhlakul karimah* (commendable morals) and *morals mazmumah* (despicable morals).

Akhlakul karimah is good and commendable morals, namely a rule or norm that regulates the relationship between God, humans, and the universe. Sunnah, and carry out good relations with fellow humans, including husnudzhan hablumminallah wahablumminannas, istiqamah, tawakkal, qanaah, tasammuh, and endeavor.

Akhlakul mazmumah are all forms of human actions that can bring harm to oneself and others and can endanger faith and lead to sin. Such as being arrogant, stingy, arrogant and envious, telling lies, having bad thoughts, breaking promises, being disobedient to both parents, stealing.

Akhlakul Karimah and Akhlakul mazmumah are sourced from the Qur'an and Sunnah from the teachings of the Prophet Muhammad. Because what is good according to the Qur'an and Sunnah, that is what is good and becomes a guide in everyday life.

Conversely, if what is bad according to the Qur'an and Sunnah then it is not good and must be avoided.

Allah swt says in QS. Al-Qalam [68]:4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

The translation:

And verily you (Muhammad) are truly of great character

One of the reasons for sending the Prophet Muhammad SAW by Allah SWT in Arabia was none other than to fix the morals of the people at that time. This is mentioned in the hadith.

Rasulullah aw said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ

الْأَخْلَاقِ

It means:

From Abu Hurairah who said that the Messenger of Allah once said: "Indeed I was only sent to perfect good morals. (Sahih HR. Ahmad 2/381)

The Prophet Muhammad also never took revenge that had ever been inflicted on him, but if Allah's limits were violated, then he just took revenge and it was only because of Allah SWT.

There are several hadiths that the author found about the morals of the Prophet that need to be known

1. The Messenger of Allah is the Best Man in Morals

Rasulullah SAW said:

قَالَ أَبُو النَّيَّاحِ: عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ

أَحْسَنِ النَّاسِ خُلُقًا (رواه البخاري ومسلم)

It means:

Abu Tayyah has narrated from Anas r.a. the following hadith: Rasulullah SAW. is the person with the best morals. (Narrated by Bukhari and Muslim)

2. The Most Important Believers Who Have Good Morals

Rasulullah SAW said:

وَعَنْ عَطَاءٍ، عَنْ ابْنِ عُمَرَ: قِيلَ: يَا رَسُولَ اللَّهِ، أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: أَحْسَنُهُمْ خُلُقًا"

It means:

It was also narrated from Ata, from Ibn Umar, that it was once asked the Messenger of Allah, "O Messenger of Allah, which of the believers is the most important?" Rasulullah SAW. He replied: The best in character among them.

3. Get a Noble Position

Rasulullah SAW said:

عَنْ نُوحِ بْنِ عَبَّادٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ مَرْفُوعًا: "إِنَّ الْعَبْدَ لَيَبْلُغُ بِحُسْنِ خُلُقِهِ دَرَجَاتٍ الْآخِرَةَ وَشَرَفَ الْمَنَازِلِ، وَإِنَّهُ لَضَعِيفُ الْعِبَادَةِ. وَإِنَّهُ لَيَبْلُغُ بِسُوءِ خُلُقِهِ دَرَكَ جَهَنَّمَ وَهُوَ عَابِدٌ"

It means:

It was narrated from Nuh ibn Abbad, from Sabit, from Anas marfu': Verily a servant can really reach a high level in the Hereafter and a noble position thanks to his good character, when in fact he is weak in worship. And indeed he was plunged into the bottom of Hell because of his bad morals, even though he was an expert in worship.

4. Buy All the Goods of the Hereafter

Rasulullah SAW said:

وَعَنْ سِنَانِ بْنِ هَارُونَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ مَرْفُوعًا: "ذَهَبَ حُسْنُ الْخُلُقِ بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ"

It means:

It was narrated from Sinnan ibn Harun, from Humaid, from Anas marfu': Good morals buy up all the goodness of this world and the hereafter.

5. High Degree

Rasulullah SAW said:

"وَعَنْ عَائِشَةَ مَرْفُوعًا: إِنَّ الْعَبْدَ لَيَبْلُغُ بِحُسْنِ خُلُقِهِ دَرَجَةَ قَائِمِ اللَّيْلِ وَصَائِمِ النَّهَارِ"

It means:

It was narrated from Siti Aisyah in a marfu': Verily a servant can really reach the status of a person who always prays at night and fasts during the day thanks to his good morals.

6. Enter Heaven

Rasulullah SAW said:

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا

يُدْخِلُ النَّاسَ الْجَنَّةَ، فَقَالَ: "تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ". وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ

"النَّاسُ النَّارَ، فَقَالَ: "الْأَجُوفَانِ: الْفَمُ وَالْفَرْجُ"

It means:

From Abu Hurairah ra, that the Messenger of Allah. Once asked about the deeds that put people into heaven, he said: Fear of Allah and good character. The Prophet (PBUH) was also asked about the deeds that would put people in Hell the most. The Prophet SAW replied: Two holes, namely the mouth and the genitals.

7. Best Award

Rasulullah SAW said:

قَالَ أُسَامَةُ بْنُ شَرِيكٍ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَتْهُ الْأَعْرَابُ

مِنْ كُلِّ مَكَانٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا خَيْرُ مَا أُعْطِيَ الْإِنْسَانُ؟ قَالَ: "حُسْنُ

"الْخُلُقِ"

It means:

Usamah ibn Syarik narrates that when he was with the Messenger of Allah, suddenly Bedouin people came from every hinterland, and they asked, "O Messenger of Allah, what is the best gift that humans get?" So the Messenger of Allah. Answer: Good morals.

8. Be the Best Person

Rasulullah SAW said:

عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مَرْفُوعًا: "إِنَّ مِنْ خِيَارِكُمْ أَحَاسِنُكُمْ أَخْلَاقًا"

It means:

It has also been narrated from Masruq, from Abdullah ibn Amr marfu': Verily the best among you is the one with the best character.

9. Abundant Rewards Morning and Evening

Rasulullah SAW said:

عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ لَيُعْطِي ،
الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ، كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ، يَغْدُو عَلَيْهِ
"الْأَجْرُ وَيَزُوحُ"

It means:

From Al-Hasan ibn Ali who narrates that the Messenger of Allah (SAW) said: Verily Allah gives a servant a reward for his good character, just as He rewards a mujahid in the way of Allah; abundant reward for him every morning and evening.

10. Close to the Messenger of Allah

Rasulullah SAW said:

عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ مَرْفُوعًا: "إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا،
أَحْسَنُكُمْ أَخْلَاقًا، وَإِنْ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَنْزِلًا فِي الْجَنَّةِ مُسَاوِيكُمْ أَخْلَاقًا،
"الْثَّرَثَارُونَ الْمُتَشَدِّقُونَ الْمُتَفِيهُقُونَ"

It means:

It was narrated from Mak-hul, from Abu Sa'labah in understanding: Verily the people I like the most from you and the closest in position to me are those who are the best in character. And indeed the people I hate the most from you and the furthest in position from me in heaven will be the people with the worst morals, namely those who talk a lot, like to brag (hurt others through their tongues), and are arrogant.

11. Perfect Faith

Rasulullah SAW said:

عَنْ أَبِي أُوَيْسٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ مَرْفُوعًا: "أَلَا أَخْبِرُكُمْ بِأَكْمَلِكُمْ
إِيمَانًا، أَحْسَنُكُمْ أَخْلَاقًا، الْمُوْطُؤُونَ أَكْنَافًا، الَّذِينَ يُؤْلَفُونَ وَيُلْفُونَ"

It means:

It was narrated from Abu Uwais, from Muhammad ibn ul Munkadir, from Jabir in understanding: Shall I tell you about the person who is the most perfect in faith

among you? Namely people who have the best morals, more humble, namely people who are liked and liked.

12. Religious Support

Rasulullah SAW said:

قَالَ عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا " : إِنَّكُمْ لَا
تَسْعُونَ النَّاسَ بِأَمْوَالِكُمْ، وَلَكِنْ يَسْعَهُمْ مِنْكُمْ بَسْطُ وُجُوهِ وَحُسْنُ خُلُقٍ

It means:

Abdullah ibn Idris has narrated from his father, from his grandfather, from Abu Hurairah in a marfu': Verily you will not be able to captivate people's hearts with your wealth, but you can attract them with a radiant face and good character. Muhammad ibn Sirin has said that good morals support religion.

13. Sin Dispeller

Rasulullah SAW said:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ رَجُلٍ مِنْ قُرَيْشٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ " : مَا مِنْ ذَنْبٍ أَكْثَرُ عِنْدَ اللَّهِ مِنْ سُوءِ الْخُلُقِ ؛ إِنَّ الْخُلُقَ الْحَسَنَ لَيُذِيبُ
الذُّنُوبَ كَمَا تُذِيبُ الشَّمْسُ الْجَلِيدَ، وَإِنَّ الْخُلُقَ السَّيِّئَ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ
"الْعَسَلَ

It means:

He said, had told us Ali ibn al-Jahd, had told us Abul Mugirah Al-Ahmasi, had told us Abdur Rahman ibn Ishaq, from a man from the tribe of Quraysh who had told that the Messenger of Allah. once said: There is no greater sin with Allah than bad character. In fact, good character really can melt sins, just as sunlight melts snow. And verily, bad character destroys (good) deeds as vinegar spoils honey.

The author sees that morality is one of the teachings that is considered by Islam which is sourced from the Qur'an and Sunnah from the teachings of the Prophet Muhammad. Thus, there is no longer any doubt and hesitation to accept that character building is by imitating characters who provide good moral examples.

B. Thoughts of Umar bin Ahmad Baraja in the Book of Morals of Lil Banin About Character Education

Prophet Muhammad SAW is the best uswatun hasanah on this earth, he is the best servant, a source of educators throughout the ages. He is the last prophet and

messenger who does not have the slightest doubt in his personality regarding his faith. However, he still tries to provide an example (uswatun hasanah) for his people in terms of faith, of course, and there are many other things that are exemplified by him, even though his afterlife has been guaranteed to go to heaven. Many from friends to scholars who always follow in his footsteps both in terms of science and morals. Including those who are trying to follow in his footsteps is Umar Bin Ahmad Baraja, a scholar whose name is now worldwide, especially in the world of Islamic boarding schools and generally for the wider community. at the moment. Humans are given advantages over other creations. Humans are appointed as caliphs on this earth so that they can prosper. For this reason, it is distinguished from humans who have the nature of trust. They are also given the freedom and responsibility to own and maintain the values of virtue. The virtue given is not because of his nation, not because of the color of his skin, his beauty, his character, his wealth, his rank, type, profession, caste and even seen from his economy. But solely because of his faith, piety, character, and high intellect and deeds. In addition, because of the ability of humans to gain knowledge of various types.

Humans must have education in order to be different from other creatures. Mainly education in terms of religion. In this case Malik Fajar said that the relationship between Islam and education is very close like two sides of a coin, meaning that Islam and education have a very close philosophical relationship. However, efforts to link Islam with education and other problems in the map of Islamic thought, there are still differences that are still not resolved properly.

Seeking knowledge of law is obligatory, as in the hadith of the Prophet Muhammad SAW said:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا خَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَنْظِيرٍ عَنْ مُحَمَّدِ بْنِ

سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ

فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

It means:

Has told us Hisham bin Ammar said, has told us Hafsh bin Sulaiman said, has told us Kathir bin Syinzhir from Muhammad bin Sirin from Anas bin Malik he said; The Prophet sallallaahu 'alaihi wasallam said: "Seeking knowledge is an obligation for every Muslim. (HR. Ibn Majah no. 224)

So important is science that a student is willing to spend a lot of money to get knowledge. But that's not enough. Students will not gain knowledge and will not be able to take advantage of it without respecting the teacher, therefore there are those who say that those who have succeeded, those who seek knowledge have great respect for knowledge and their teacher, and those who have not succeeded in pursuing knowledge because they do not want to respect science and its teacher.

There are two things that must be considered in studying, namely: First, students should have good intentions to study, do not intend for things related to the world, and do not abuse and underestimate teachers or knowledge. Second, for teachers when teaching science, they should straighten their intentions first, so they don't expect only material. Besides that, what is taught should be in accordance with the actions taken.

In the book *Akhlak Lil Al-Banin Volume I* by Umar Bin Ahmad Baradja he explains the values of character education for students in gaining knowledge. The analysis that can be drawn from the discussion, namely:

1. Religious

Religion is a person's thoughts, words and actions that are always pursued based on divine values. Among them:

a. Moral to Allah

Umar bin Ahmad Baradja has explained the way a student behaves to Allah. The explanation is contained in the quote:

"O noble son! Allah SWT. He has created you and perfected your form by giving you two eyes to see all things and two ears to hear sounds and a tongue to speak, two hands for you to use in your work, two legs to walk, a mind to know what is good and what is bad. He gives you pleasure in the form of health and puts love in the hearts of your parents so that you are educated with a good education."

From the quote above, it has been seen that Umar bin Ahmad Baraja has given advice to students to have faith and fear of Allah, and as students have known how Allah has bestowed with His favors, glorify Him, and do everything He commands, and you leave everything He forbids you.

b. Morals to the Prophet

Umar bin Ahmad Baraja explains in a quote:

"O civilized child, just as you are obliged to glorify your god, then you must also glorify the Prophet Muhammad. And fill your heart with love for him, so that you love him more than love your parents and yourself. Because he is the one who taught us the religion of Islam and because of that we know our God and can distinguish between what is lawful and what is unlawful. And because Allah SWT loves him so that he makes him the best human being and as a role model for us in character / manners."

Through the quote above, Umar bin Ahmad Baraja conveyed his message so that students besides being devoted to Allah SWT are also obedient to His Messenger. Because in addition to obeying His Messenger included in the Pillars of Faith, Allah also strongly recommends obeying and loving His Messenger, because he is the one who taught us the religion of Islam and through him we know Allah SWT. It is clearly written in the Qur'an that the Prophet Muhammad is a role model for us.

2. Care for the environment

The character of social care according to Umar bin Ahmad Baraja as outlined in his book includes:

"Let him take care of the household utensils. So he must not break glassware, do not damage the doors, and do not damage the plants. If he has a cat or a chicken, then he must also feed and drink it and disturb it."

The value of character education in the form of caring for the environment can be seen in sentences that explain the prohibitions of a student from doing something, such as not breaking a place to eat or drink, and not damaging the surrounding items. In this case, Umar bin Ahmad Baraja advised that a student should always take care of the furniture and items in his house, and if he has or maintains plants, then he must always be cared for by not forgetting to water it at times.

3. Love cleanliness

Cleanliness is part of faith. That's a familiar slogan to our ears. In this case, Umar bin Ahmad Baraja explained: "he should avoid mud and dirt so that it does not fall or become dirt on his clothes or shoes." Through this quote Umar bin Ahmad Baraja hints that a student who wants to go to school when walking, is prohibited from passing through a muddy or dirty road, so as not to fall or get his clothes or shoes dirty, so his clothes will be dirty, his learning conditions will not be effective so that the lesson will be not well received. This is a sign that a student always maintains cleanliness and is careful in doing things wherever and whenever.

4. Social care

The character of social care according to Umar bin Ahmad Baraja's explanation as outlined in his book includes:

a. Politeness

The value of courtesy in this book is implied in the quote:

"Every child is obliged to pay attention to manners in his home by respecting his parents, brothers and sisters and everyone in the house. He is not allowed to do anything to anger any of them, he is not allowed to fight his older brother, he is not allowed to fight with his younger brother and he is not allowed to disturb the housemaids. When he plays, he plays regularly, without shouting and acting inappropriately for him, especially when someone is sleeping or sick in the house."

Through this quote, it can be seen that Umar bin Ahmad Baraja wants to give a message to all students to maintain their character when at home. Be polite to everyone at home, namely father, brother, sister, even the maid. He advised a student not to get angry easily if there is something that should make him angry, not to argue when asked by his parents, always respect his older brother and love his younger brother.

b. Morals to parents

The following is an explanation of student morals towards parents in explaining good morals towards mothers, Umar bin Ahmad Baraja describes in a separate sub-chapter. "You must obey his commands with love and

respect. You do everything that pleases his heart. You always smile in front of him and shake his hand every day and wish him a long life in good health."

In the quote above, Umar Bin Ahmad Baraja gives advice to students to have a social caring character by way of order and obeying their commands accompanied by love and respect and practice everything that makes them happy.

c. Morals towards brothers

In addition to having good morals towards father and mother, Umar bin Ahmad Baraja also gave his advice to students to have good morals towards his brother.

"Ali and Ahamd are two brothers who love each other, both go to school together and come home together. Both help each other to fulfill their obligations. The two read their lessons at home and at school, and play together at playtime."

From this, it implies that Al-Ustadz Umar bin Ahmad Baraja wants to convey his advice to a student, he should always do good to his brother. Brothers and sisters are the closest people after our parents, if you want to make your parents happy, you should respect your older siblings, love your younger siblings, treat them with love and follow their advice for good, you shouldn't hurt them by hitting them. or say bad things, don't fight, because if that happens, it will make parents angry.

d. Morals towards relatives

Umar bin Ahmad Baraja explained to students to do good to their relatives, namely:

"A wise and beloved child, is one who respects his relatives, such as grandfather, grandmother, uncle and aunt. He loved them very much, because they loved him too, and loved his parents."

Through the quote above, Al-Ustad Umar bin Ahmad Baradja wants to convey his advice to students to do good to their relatives by helping relatives who are in need, because by treating them well, they will feel happy. So that there is no difference in social status between people who can afford it and people who can't, because they help each other what they need.

e. Morals to helpers

Not only that, Umar bin Ahmad Baraja also explained to students to always do good to helpers:

"If you want your mother to be happy with you, then treat your servant with good character. When you tell him to do something, use gentle words, and if he is guilty, tell him his fault gently, then forgive him."

Through the quote above, Umar bin Ahmad Baraja wants to convey his advice to the students to treat your servants well, and not be bad with them, maids are very meritorious in the house, therefore it is obligatory for everyone to always do good to them. When you tell him to do something, then use gentle words, don't hurt or be arrogant in front of him.

f. Morals to neighbors

In a quote Umar bin Ahmad Baraja explains how he behaves to his neighbors. *"Father and mother love their neighbors. Both like that you like them too, because they help your parents when there is a need. Your mother would sometimes borrow some of the tools and glassware from them, and they would gladly lend them. If someone is in hospital, then your neighbors come to visit him and pray for his health."*

Umar bin Ahmad Baraja explained a good attitude towards neighbors by giving his advice to the students. A good attitude towards neighbors can be done by you have to like your neighbors and respect them, a good attitude towards neighbors can be done by making them happy by loving their children, playing with their children by not fighting over toys, not bragging about their wealth and wealth. to them and share with them.

g. Morals to the teacher

Teachers are parents to a student. Therefore have good morals towards them. In this case Umar bin Ahmad Baraja explained about good morals towards teachers.

"Respect your teacher as you would your parents, by sitting politely in front of him and speaking to him respectfully. When he speaks, don't cut off the conversation, but wait until he finishes speaking. Listen to the lessons given by the teacher. If you do not understand something from your lessons, then ask him gently and respectfully, lifting your finger first so that he will allow you to ask. If he asks you about something, then stand up and answer his question with a good and correct answer. And you must not answer if he asks anyone other than you, then this is not polite."

Here Umar bin Ahmad Baraja explains about good character, which a student must do to his teacher in detail, namely as a student he must respect his teacher as well as respect his parents, by sitting politely in front of him and talking to him with respect. Listen to all the teacher's advice carefully, obey everything the teacher commands. Because if a student has a bad attitude towards his teacher, it will also have a bad impact, the loss of the blessings of knowledge gained, he cannot practice his knowledge.

h. Morals to friends

The life of a student can never be separated from friends who are always together at certain times. In this case, Umar bin Ahmad Baraja explained about good morals towards friends:

"If you want to be loved among your friends, then don't be stingy with them if they borrow something from you, because being stingy is very bad. Do not be arrogant towards them if you are a clever or diligent or rich child, because pride is not from the morals of good children. But if you see a student who is lazy, then advise him to be serious and leave his laziness. Or a stupid child, then help him to understand his lessons. Or a poor child, love and help him with what you can help him."

Through the several paragraphs above, Umar Bin Ahmad Baraja wants to convey his advice about social care which is a good character to do for friends. According to him, good character towards friends can be done by doing good to friends, namely by helping each other and working together when we see friends who are in need of help, we can also support each other and share and give.

i. Morals in walking

Here Umar bin Ahmad Baraja also explains about a person's manners when walking:

"A disciple should walk in a straight line. He cannot look left and right without need. He must not act in an inappropriate manner. It shouldn't go too fast and it shouldn't go too slow. He can neither eat nor sing nor read his book while walking."

In the quote above, it appears that a student who walks when going to school or going home from school should choose the closest and safest path, and he must walk straight, not turning right and left without need. Do not walk with pride, like the chest is puffed up a bit, because Allah does not like people who are arrogant and proud. Don't walk in one sandal, walk slowly, don't eat or sing or read the book while walking.

j. Morals of students at school

In this case, Umar bin Ahmad Baraja explains in the quote below:

"When a student arrives at his school, he has to clean his shoes with a cleaning cloth. Then he had to go to his class, then open the door slowly. He must enter politely and greet his friends and shake their hands. He should smile and say, "good morning and be happy." Then he had to put his bag in the drawer of his bench. If the teacher comes, he must rise from his place, and greet him with great courtesy and respect, and shake hands."

Through some of these quotes, it has been explained that a student also has several things to do in class, so the first thing to do is to clean the shoes by rubbing them on the mat, then enter, open the door gently and say hello to his friends. and shook their hands with a smile and said, "May Allah give you goodness and happiness this morning. Then put the bag in the drawer of the bench. And when his teacher comes, let him stand up from his place and greet him with courtesy and respect and shake his hand. When at school we must respect the teachers when as we respect our parents, and we must do good, and love our friends. Because a child is said to be good if he always does good to anyone and anywhere. If we do not have good morals, make mistakes to teachers and friends at school, then the knowledge we learn at school will be difficult to understand, especially if we practice it.

C. The Relevance of Character Education in the Book of Morals of Lil Banin in the Formation of Student Behavior

The human individual is born without having any knowledge, but he has been equipped with a nature that allows him to master various knowledges and civilizations. By functioning of that nature, he learns from the environment and society, adults who establish educational institutions.⁶⁶ The initial conditions of the individual and his educational process are hinted at by Allah as the word of Allah SWT in QS. An-Nahl [16]:78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَا
لَعَلَّكُمْ تَشْكُرُونَ

The translation:

And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and hearts so that you may be grateful.

While looking at the meaning of education itself is a conscious and systematic effort that is carried out not only to humanize humans but also so that humans realize their position as kholifatullah fil ardhi, which in turn will further improve themselves to become human beings who are pious, faithful, knowledgeable and do good deeds. In Islam, people who believe, are knowledgeable and do good deeds do have a high degree. In this context, it has also become famous in Islam about the need for amaliyah knowledge and scientific charity.

To become a people who are knowledgeable, have good morals and good character and are educated with quality, the role of parents in this problem must prioritize it over other problems. Above all, parents pay attention to their children. So it is appropriate that from an early age parents must have introduced their children to things that are positive and of noble value, keeping them away from negative traits that can damage the sanctity of a child's nature. We can see that Imam Al-Ghazali, the greatest philosopher from his time until now, said thus: "A child, since he was born it is a mandate or a deposit from God to his parents. The child's heart is still clean and pure, like a precious gem, desolate from all kinds of paintings and images. When the child is accustomed to good things, he is noticed for good things and at the same time taught and ordered to practice them, then the child will grow into a human being, getting bigger and getting stronger and more and more permeating these virtues in his soul. Thus, there is no doubt that the child will find happiness in this world and the hereafter."

Learning and education that is able to lead a person or student to obtain happiness in the world and the hereafter, especially in making a civilized and civilized society. Through the learning process by following social patterns and norms, attaching themselves to ideology and value systems, and engaging in activities of exchanging knowledge and experience, they then become a civilized and civilized society. Indeed, education is a tool to advance civilization, develop society, and make generations able to do much for their interests.

Seeing the educational explanation above, the work of Umar bin Ahmad Baraja contained in the book Al-Akhlak Lil Al-Banin can guide students to become

someone who is polite and wise. Both towards Allah, His Messenger, and fellow human beings. So the analysis of character education that can be drawn is as follows:

1. Religious Character

"Religious character includes morality to Allah, morality to the Messenger of Allah. The basic word religious comes from English, namely religion as a form of noun which means religion or belief in the existence of a state of natural power over humans. While religious comes from the word religious which means the religious nature inherent in a person. Religion is one of the character values described as obedient attitudes and behavior in carrying out the teachings of the religion adopted, tolerance for the implementation of worship of other religions, and living in harmony with other religions."

"The inculcation of religious character must be nurtured from an early age because from an early age the surrounding environment is supportive, then supported by education that teaches religious character, religious character will always be born in everyone. As according to Amriawan's opinion in the book Character Education, the success of students' education has been proven that the most effective period for shaping children's character is before the age of 10 years. In the book Al-Akhlak Lil Banin by Umar bin Ahmad Baradja many describe the value of religious character regarding our obligations to Allah by exalting Him by doing everything He commands and doing everything He commands us and you leave everything that He commands us to do. He forbids you, character to the Messenger with us is obliged to glorify the Prophet SAW, practice His advice, imitate His morals and we love all the Angels of God, and students who have religious values, namely the characteristics of people who are as trustworthy as he likes. telling the truth, always doing the assignments given by the teacher, obeying school rules, and not lying (both to friends, teachers, and others). The statement is reinforced that people who have religious values include people who believe and must be able to maintain a trust, the statement is strengthened by the word of God in QS. Al-Mu'minun [23]:8

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۚ

The translation:

And (really lucky) those who keep His trusts and promises

2. Environmental Care character

Environmental care character, namely: attitudes and actions to prevent damage to the natural environment and its surroundings, and develop efforts to repair the natural damage that has occurred.

In the book of Al-Akhlak Lil Banin describes the character value of caring for the environment with students being advised to pay attention to cleanliness and organize their house by sweeping the floor, and not spitting or blowing nose on it, and not dirtying the doors and walls. Let him take care of the household items. So don't break glasses, windows and doors, and don't break tables and chairs, but put

them in order. Caring for the environment does not mean only paying attention to the goods and space around us, but also the animals and plants that are around we must also pay attention, if caring for them has become an obligation.

3. Love cleanliness

Love of cleanliness is not dirty, not dirty, and not dirty, or a state that is free from dirt. The Prophet advised us to always maintain cleanliness. Because people who clean clothes, shelter, house, environment will look beautiful in the eyes, and because cleanliness is part of faith.

In the book of Al-Akhlak Lil Banin by Umar bin Ahmad Baraja, the value of the love of cleanliness is illustrated that a student should avoid mud and dirt so that it does not fall or become dirty with clothes or shoes. The above is an experience of religious teachings as a consequence of faith in addition to containing the value of worship that gets a reward from Allah SWT and is an effort to maintain health that is beneficial for oneself, family, and society.

4. Social Care

Social care, namely: attitudes and actions that always want to help others and people in need. In the book Al-Akhlak Lil Banin by Umar bin Ahmad Baraja. Social care is divided into several parts, namely manners, respect for others, morals to parents, morals to relatives, morals to relatives, morals to servants, morals to neighbors, morals to teachers, morals to friends, morals on the way, student morals at school.

Umar bin Ahmad Baradja. Describing social care that a student must have good manners, good manners, respect for parents and someone who is older than us, and love someone who is younger than us.

The Qur'an teaches that the goodness of a Muslim is associated with faith in Allah, obligatory worship, good deeds, and compassion for others. Islam obliges to do good to others and the prohibition of doing evil is stated in the following verse:

Allah swt says in QS. An-Nahl [16]:90

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

The translation:

Indeed, Allah commands (you) to be fair and to repent of wisdom, to provide assistance to relatives, and He forbids (to do) vile deeds, evil deeds, and enmity. He teaches you so that you can take lessons.

In the book of Al-Akhlak Lil Banin Umar bin Ahmad Baraja describes that we as students must respect our neighbors and not disturb them by cursing or making fun of them or raising your voice when they sleep or throwing stones at their houses or littering their walls.

4. Conclusion

Based on the results of the discussion of research conducted by the author, the following conclusions can be drawn:

1. Morals in Islamic Teachings

In Islam, morality is a matter that is very concerned, morality is a condition that is embedded in the soul that displays actions with pleasure without the need for thought and research. If the action that comes out is a good and commendable act, then the action is said to be a noble character or called *akhlakul karimah*. On the other hand, if a bad deed comes out, it is called bad morals or is called *akhlakul mazmumah*.

Therefore, as Muslims, we must instill good qualities, so that the morals that come out of us are commendable morals, which are liked by Allah.

2. Thoughts of Umar Bin Ahmad Baraja in the Book of Morals of Lil Banin About Character Education

In the book *Al-Akhlak Lil Al-Banin Volume* he explained how important education is in all aspects of life. Humans must have education as a differentiator from other creatures. Even the importance of education in Islam is likened to two sides of a coin, meaning that Islam and education have a very basic and inseparable philosophical relationship. It is very important for students to know the attitude that must be done so that the knowledge gained can benefit themselves and others. He stated that knowledge is something sacred and can only be absorbed by a pure soul. Education is not only obtained from school, but we can get it through anyone and anything. By gathering with pious people, guarding yourself from actions that are prohibited by religion and always getting closer to Allah.

Our attitude towards fellow humans and other creatures will also have an effect on education. Respecting others, maintaining a humble mouth and the attitudes we should do to other creatures will make us polite and wise servants in navigating the ark of life.

3. The Relevance of Character Education in Lil Banin's Book of Morals in Formation of Student Behavior

The education that has been described in the book of *Al-Akhlak Lil Al-Banin* emphasizes the attitude that must be taken by a servant in obtaining education and practicing education. From his explanation, relevant education that can be applied in life is religious character education, environmental care character education, cleanliness love character education, social care character education. With this education a student will be able to navigate the ark of his life well.

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