

DISSECTING THE IDEA OF ETHICS EDUCATION IN THE BOOK OF AKHLAQL BANIN: A REFLECTIVE-CRITICAL STUDY

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Abstract

This study aims to examine and understand the concept of ethics and moral education in the book of Akhlaql Banin by Shaykh Umar bin Ahmad Baraja. This book is known as a guide that presents moral values that must be applied in everyday life, especially for children. In this research, a critical study approach was used by the researcher to explore the thoughts of Shaykh Umar bin Ahmad Baraja with ethical education, as well as the relevance of moral teachings in the book to the context of moral education today. The conclusion of the research shows that the book of Akhlaql Banin strongly emphasizes the importance of instilling moral and ethical values from an early age. The ethical education taught in this book focuses on the formation of good character through religious teachings, with the aim of producing individuals who have noble character, politeness, and social responsibility. Although the book was written in a traditional context, the thoughts of Shaykh Umar bin Ahmad Baraja are still relevant to be applied in modern education today, especially in responding to the moral challenges faced by today's young generation. This research also raises the concepts contained in the book of Akhlaql Banin, which will then be used as guidelines in the development of moral education curriculum at all levels of education, from primary to secondary levels. By looking for the value of education in this book, it is hoped that the author will be able to find a concise way to form a generation that is not only intelligent, but also noble and responsible in facing the increasingly complex challenges of the world in the future.

Keywords: Education Concept, Akhlaql Banin, Ethics, Morals

Abstrak

Penelitian ini bertujuan untuk mengkaji dan memahami konsep etika dan pendidikan moral dalam buku Akhlaql Banin karya Syaikh Umar bin Ahmad Baraja. Buku ini dikenal sebagai panduan yang memaparkan nilai-nilai moral yang harus diterapkan dalam kehidupan sehari-hari, terutama bagi anak-anak. Dalam penelitian ini, peneliti menggunakan pendekatan studi kritis untuk mengeksplorasi pemikiran Syaikh Umar bin Ahmad Baraja terkait pendidikan etika, serta relevansi ajaran moral dalam buku tersebut dengan konteks pendidikan moral saat ini. Kesimpulan penelitian menunjukkan bahwa buku Akhlaql Banin sangat menekankan pentingnya menanamkan nilai-nilai moral dan etika sejak usia dini. Pendidikan etika yang diajarkan dalam buku ini berfokus pada pembentukan karakter yang baik melalui ajaran agama, dengan tujuan menghasilkan individu yang memiliki karakter mulia, sopan santun, dan tanggung jawab sosial. Meskipun buku ini ditulis dalam konteks tradisional, pemikiran Syaikh Umar bin Ahmad Baraja masih relevan untuk diterapkan dalam pendidikan modern saat ini, terutama dalam menghadapi tantangan moral yang dihadapi oleh generasi muda saat ini. Penelitian ini juga mengangkat konsep-konsep yang terdapat dalam buku Akhlaql Banin, yang kemudian akan digunakan sebagai pedoman dalam pengembangan kurikulum pendidikan moral di semua tingkatan pendidikan, mulai dari tingkat dasar hingga menengah. Dengan mencari nilai pendidikan dalam buku ini, diharapkan penulis dapat menemukan cara yang ringkas untuk membentuk generasi yang tidak hanya cerdas, tetapi juga mulia dan bertanggung jawab dalam menghadapi tantangan dunia yang semakin kompleks di masa depan.

Kata Kunci: Konsep Pendidikan, Akhlaql Banin, Etika, Moral



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INTRODUCTION

It is a fact found in the lives of living creatures, especially humans, that a baby is born weak and powerless to meet the basic needs that help it survive. The first and most important person it knows is its mother, who has helped it grow and develop since it was in the womb, whether the mother realizes it or not.¹

At birth, God created humans with no knowledge. However, after creation, Allah SWT endowed and equipped humans with the gifts of reason, sight, hearing, and a heart, enabling them to develop their personalities. Every person's personality is unique; some have good traits, while others have bad ones. Over time, a good personality is acquired through education. As Abuddin Nata states in his book "The Science of Islamic Education," education is the primary factor in shaping human morals.²

Humans are born into this world from their mother's womb, ignorant and lacking knowledge. However, Allah SWT has equipped them with hearing, sight, reason, and a heart, which serve as provisions and potential, as well as tools for nurturing and developing their personalities.³

A child is a trust in the hands of their parents, a precious gem. If they are accustomed to doing good, they will grow up to be good and happy in this world and the hereafter. Conversely, if they are accustomed to bad and neglected, they will become miserable and perish. Their natural state is always ready to accept both good and bad from their parents or educators.

Education is the key to the progress of a nation, in the future and the future will be determined by the young generation who will become the successors of the nation itself. A quality young generation is produced from the existence of a quality education system, in children of elementary and secondary education age is the golden age that needs to get education and training provided by the government human capital and investment in human resource development is a necessity for a nation and a region investment in human resource development is a very important effort in preparing the golden generation for the welfare and progress of a nation that has a high civilization.⁴

This is perhaps Islam's moral message to parents regarding their children's education. Parents have a vital responsibility to educate and guide their children in a good direction, equipping

¹ Abidatul Chasanah, "Anak Usia Dini Dalam Pandangan Al-Quran, Al-Hadist Serta Pendapat Ulama," *Ma'fhum* 4, no. 1 (2019).

² Meriyanti Nasution, "Nilai-Nilai Pendidikan Akhlak Menurut Umar Bin Ahmad Baraja Dalam Kitab Al-Akhlaqi Lil Banin" (Universitas Islam Negeri Sumatera Utara, 2019).

³ Achmad Syauqi Alfanazari, and Akhmad Aidil Fitra, "Nilai-Nilai Pendidikan Islam Dalam Surah Al-Nahl 16: 78," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 01 (2025).

⁴ Zuha El Widad, and M Yunus Abu Bakar, "Wajah Baru Pendidikan Indonesia Di Masa Pandemi Dan Analisis Problematika Kebijakan Pendidikan Di Tengah Pandemi," *MAPPESONA Jurnal Mahasiswa Manajemen Pendidikan Islam* 3, no. 1 (2021).

them with a variety of manners and morals so they can become children we can be proud of in the presence of Allah SWT.

A nation's success in achieving its goals is determined not only by its abundance of natural resources, but also by the quality of its human resources. Some even say that "A great nation can be seen from the quality/character of the nation (its people) itself."

RESEARCH METHODS

The research method used in this research is qualitative, namely research that is descriptive in nature and tends to use analysis.⁵ Process and meaning (the subject's perspective) are emphasized in qualitative research. The theoretical foundation serves as a guide to ensure the research focus aligns with the facts on the ground. Furthermore, the theoretical foundation is useful for providing an overview of the research setting and as a basis for discussing the research results.

This research is in the library research category, therefore data sources must be books, magazines, research reports as well as written sources related to this research. There are two types of data sources that the author collected, namely: a) Primary data sources: Al-akhlaq lilbanin book juz 1, Al-akhlaq lilbanin book juz 2, Al-akhlaq lilbanin book juz 3, Al-akhlaq lilbanin book juz 4, translation of Al-akhlaq lilbanin juz 1, Translation of Al-akhlaq lilbanin juz 2, Translation of the book Al-akhlaq lilbanin juz 3, Translation of the book Al-akhlaq lilbanin juz 4.

RESULTS AND DISCUSSION

Early childhood education plays a very important role in the overall development of children, both intellectually, emotionally, socially and spiritually.⁶ Early childhood is a golden period for character formation and the foundation of knowledge that will shape a child's future. Therefore, the educational approach provided at this age must be appropriate, based on strong values, and able to guide children to develop into responsible, well-mannered, and knowledgeable individuals.⁷

A teacher is a second parent to a student, alongside a mother and father, who must be obeyed. A teacher's role is similar to that of a parent: to educate and teach children good things. Therefore, a student's obligation is not only to be devoted to their mother and father, but also to

⁵ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* (2020).

⁶ Evi Aeni Rufaedah, "Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak," *Counselia; Jurnal Bimbingan Konseling Pendidikan Islam* 1, no. 1 (2020).

⁷ Muhammad Adib Nuruzzaman et al., "Transnational Perspectives on Character Education in Islamic Schools: A Comparative Study of Indonesia and Thailand," *Journal of Islamic Education Students* 5, no. 1 (2025), <https://dx.doi.org/10.31958/jies.v5i1.15060>.

their teachers. This is to ensure that they are devoted to their teachers, possess noble morals, and whose knowledge is beneficial for both this world and the hereafter.⁸

In the Islamic context, children's education is crucial, particularly in developing good morals and character from an early age. One of the primary sources of Islamic moral and ethical teachings regarding children's education can be found in classical works, one of which is Akhlaqul Banin, written by Sheikh Umar bin Ahmad Baroja. The book Akhlaqul Banin focuses on relevant and important teachings for early childhood education, particularly in the context of developing noble morals and teaching strong moral values.⁹

In shaping students' character, teachers and schools play a crucial role. It has even been said that a strong national character is the product of a strong education. Therefore, teachers and schools are key to the development of a nation that thrives through character development. The future of a nation can be determined by the quality of its human resources. If a society's human resources are characterized by character, intelligence, and morals, in line with the philosophy and goal of education: to create individuals with character, intelligence, and intelligence, as well as morals and character, then the nation's future will undoubtedly continue to progress and develop with the times.¹⁰

From an Islamic perspective, educators occupy a crucial position in the educational process. They are responsible for the development of their students. The cognitive, affective, and psychomotor potential of students must be carefully developed to achieve the desired educational goals.¹¹

This book provides a strong moral foundation for early childhood education, tailored to the child's developmental needs. Muallif emphasizes the importance of education that encompasses not only knowledge but also the development of morals, personality, and spiritual values that guide life. In the context of today's education, the teachings contained in this book are highly relevant for implementation in early childhood education systems, both in formal and non-formal educational institutions, and within the family environment.

⁸ Hendar Hendar, Hani Nurhayanti, and Ruhama Kamila, "Implementasi Dan Penerapan Kitab Akhlaqu Lil Banin Bab Adabut Tilmidzi Maa Ustadzihi Di Madrasah Ibtida'iyah Al-Mushlih," *Jurnal Primary Edu* 1, no. 2 (2023).

⁹ Muzammil Muzammil, and Noer Kholis, "Strategi Penguatan Pendidikan Karakter Religius Peserta Didik Melalui Kajian Kitab Turats Di Pondok an-Nahdloh Selangor Malaysia," *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 8, no. 4 (2025).

¹⁰ Almi Novita, and M Yunus Abu Bakar, "Konsep Pendidikan Esensialisme Dalam Pembentukan Karakter Siswa Pada Mata Pelajaran Pendidikan Agama Islam," *Dirasat: Jurnal Manajemen dan Pendidikan Islam* 7, no. 1 (2021).

¹¹ Moh Asror, M Yunus Abu Bakar, and Ah Zakki Fuad, "Modernisme Pendidikan Islam Dalam Pemikiran Mahmud Yunus: Analisis Dan Relevansinya Dalam Peningkatan Mutu Pendidikan Islam Indonesia Era Society 5.0," *Jurnal Pendidikan Agama Islam Al-Thariqah* 8, no. 1 (2023).

Education based on morals and religious values is very important, considering the increasingly complex challenges of the times, with the influence of technology and global culture that can influence the formation of children's character.¹² Therefore, this study aims to explore and analyze more deeply the concept of early childhood education contained in the book, as well as its relevance in the context of children's education in the modern era.

By studying this book, it is hoped that a deeper understanding of how moral, spiritual, and ethical education, taught by teachers, can be effectively implemented in early childhood education and contribute positively to the development of quality character in children in the future. Furthermore, this study is also expected to provide guidance for parents, educators, and educational institutions in developing a young generation that is not only intellectually intelligent but also possesses noble morals in accordance with Islamic teachings.

Ethical and moral education has always been a crucial part of human life, particularly in shaping one's character and personality. In the Islamic tradition, one of the most important works providing guidance on ethical and moral education is Akhlaqul Banin by Shaykh Umar bin Ahmad Baraja. This book invites us to reflect on how a Muslim should live with strong moral principles and how good ethics can lead us to a more dignified life. In this article, we will explore the ethical and moral concepts contained in Akhlaqul Banin and their relevance to contemporary education.

The importance of moral formation, especially for boys, is also explained by Umar Bin Ahmad Bārājā in his book. In his writings, Umar Bin Ahmad Baraja explains that boys need to be guided from an early age with good morals so that later they can be used as capital for the future. Therefore, it is imperative for parents' school teachers to guide their children with noble morals and avoid despicable morals so that they can become people who are beneficial to themselves and the people.

Getting to Know Akhlaqul Banin and Its Author

Sheikh Umar bin Ahmad Baraja was a renowned Islamic scholar who wrote Akhlaqul Banin (The Morals of the Banu) with the aim of providing guidance to Muslims, especially the younger generation, on living a life imbued with noble morals. This book not only discusses moral theories but also provides concrete examples of how these ethical and moral values can be applied in everyday life.¹³ In this context, Akhlaqul Banin can be an important reference in educating children and society to have good personalities in accordance with Islamic teachings.

¹² Muhammad Adib Nuruzzaman, Afghan Fadzillah Darussalam, and Aisyah Aisyah, "Pesantren-Based Character Education in Counteracting Juvenile Delinquency: A Case Study at Fadlillah Islamic Boarding School," *Journal of Islamic Education Students (JIES)* 3, no. 2 (2023).

¹³ Fajar Septian Cahya, Saiful Bahri, and Hayaturrohman Hayaturrohman, "Nilai-Nilai Karakter Dalam Kitab Al-Akhlaq Lil Banin Karya Syekh Umar Baradja," *Jurnal Online Studi Al-Qur'an* 12 (2016).

The Concept of Ethical Education in Akhlaqul Banin

This Volume I of the Akhlaq Lil Banin contains numerous chapters covering ethical morals. Here, the author outlines several topics for children's moral education, including:¹⁴

1. With what a child is civilized.
2. A civilized child.
3. Manners towards Allah
4. Manners Towards the Prophet Muhammad
5. A child's etiquette towards his parents
6. Be polite to your neighbors
7. Manners in walking.
8. Students' politeness towards their teachers.

In the book Akhlaq Lil Banin Volume II there are many articles that cover Akhlakul Karimah, including:

1. Stay away from anything that causes division and hostility.
2. Table manners

In the book Akhlaq Lil Banin Volume III there are many articles that cover Akhlakul Karimah, including:

1. It is recommended to visit sick people.
2. Sit with the sick person lightly so that they are not burdened or feel burdened by receiving guests.
3. Don't mention anything that is upsetting or upsetting, such as talking about the pain of the illness or difficulty using medications.
4. It is sunnah to stimulate his appetite.

In the Big Indonesian Dictionary (KBBI) Akhlak means: good character; behavior. In terms of terminology, morals are a desire that exists in the soul which will be carried out through actions without the intervention of reason/thought. According to Al-Ghazali, morals are traits inherent in a person's soul that make him easy without much further consideration. Morals come from the Arabic language, namely khuluqun, which according to loghat means: character, temperament, behavior or character. This sentence contains aspects that correspond to the words khalaqun which means event, and is closely related to khaliq which means creator and creature which means created. There are 5 characteristics in moral actions:

¹⁴ Suratman Suratman, Ali Maulida, and Moch Yasyakur, "Strategi Pembelajaran Kitab Akhlaq Lil Banin Dalam Pembinaan Akhlak Santri Tingkat Wustho Di Madrasah Diniyah Jauhar Awwal Cijeruk Kabupaten Bogor Tahun Ajaran 2020/2021," *Prosa PAI: Prosiding Al Hidayah Pendidikan Agama Islam* 3, no. 2 (2020).

- a) Moral actions are actions that are deeply ingrained in a person, so that they have become their personality.
- b) Moral actions are actions that are done easily without thinking.
- c) Moral actions are actions that arise from within the person who does them, without any coercion or pressure from outside (on the basis of one's own desires) without coercion,
- d) Moral actions are actions that are done truly, not playing around or acting.
- e) In line with the 4th characteristic, moral actions (especially good children) are actions that are done sincerely, solely for the sake of Allah SWT, not because people praise them or because they want to receive praise.

In the Big Indonesian Dictionary (KBBI) Moral means: --Teachings about good and bad that are generally accepted regarding actions, attitudes, obligations, and so on; morality; --Mental condition that makes people remain brave, enthusiastic, passionate, disciplined, etc.; the contents of the heart or state of feelings as expressed in actions; --moral teachings that can be drawn from a story;

The similarities between the three are:

- a) Object: namely human actions.
- b) Size: namely good and bad.
- c) Objective: namely to form human personality.

The differences between the three lie in:

- a) Source or reference:
 - 1) Morals originate from norms or customs.
 - 2) Morals come from revelation.
 - 3) Character is based on awareness and personality.
- b) Nature of thinking:
 - 1) Morals are empirical.
 - 2) Morals are a combination of revelation and reason.
 - 3) Character is a combination of reason, awareness and personality.
- c) The process of the emergence of actions:
 - 1) Morals arise from consideration of the atmosphere.
 - 2) Morals arise spontaneously or without consideration.
 - 3) Character is a process and can change.

From the explanations that have been presented above, the author concludes that: Morals: are good and bad values or knowledge of good and bad, Akhlak: is a form of behavior or nature that is inherent in humans that will be done spontaneously without thinking again, it can also be

interpreted as a teaching that good deeds must be done. Character: is a characteristic, typical of a person, it can also mean building. Or a combination of characteristics that distinguish one person from another.

Research results that can be concluded from several critical studies of the Book of Akhlak Banin include:

1. Religious

One of the religious indicators is having straight faith in the sense of not being bent or not deviating from the teachings of the Prophet and carrying out God's commands as stated by God that we must love our parents. As Allah says in the Qur'an, Al-Ahqaf verse 15, "And we command humans to do good to their parents" (QS Al-Ahqaf: 15). In the book Al-Akhlaq Lilbanin, volume 2, page 20, it is explained as follows: "Your parents love you very much and are the reason for your existence. They both struggled to raise you. But they were both happy about it. Your mother carried you in her womb for 9 months, then breastfed you. She paid attention to the cleanliness of your body and clothes, and made your clothes soft and arranged your bed clean. She drove away mosquitoes from you so that you could sleep peacefully and kept you at all times from anything that disturbed you when you walked or sat, or played or slept. She was the one who prepared your food and taught you to walk and talk. How very happy she was when you started to walk or talk."

The above statement explains that our parents have sacrificed a great deal for us. Therefore, we are obliged to love them as commanded by Allah in His word mentioned above. By carrying out Allah's command by loving our parents, it is hoped that it will become a habit and become a religious character. The second indicator is worshipping properly as explained in the book Al-Akhlaq Lilbanin, chapter 1, discussion 7, namely: "Hasan is an obedient child. He always performs the five daily prayers on time. He is always present at school, reads the Quran, studies his lessons at home. Therefore, he is loved by his father and mother, his teachers, and everyone else." The behavior exemplified by Hasan in the book shows that Hasan performs worship properly. Hasan performs the five daily prayers, not sparing only three or two times. He also reads the Quran. This shows the value of religious character education.

2. Honest

An indicator of honesty is not lying and not cheating as explained in this book that one time a child was asked by his father not to take food from the cupboard. Then the child was honest and did not cheat by lying to take the food. What is explained in the book Al-akhlaq lilbanin Juz 1 discussion 6 is: "Muhammad was an honest child. He feared Allah and obeyed His orders. One day his sister Su'ad said to him, "O my brother, our father has left the house.

Let us open the cupboard to eat delicious foods. Our father does not see us.” Muhammad replied, “Yes, my brother. My father does not see us, but you will not know that Allah sees us. Beware of bad deeds like this, because if you take something without your father's consent, Allah will be angry with you and punish you.” So Su'ad felt afraid and ashamed of her bad intentions. She said, “Your words are true, O my brother. I thank you very much for this good advice.” Honesty is a difficult trait to cultivate. However, we must instill this trait in students to help them become better individuals. The example above illustrates the father's prohibition against his children eating food from the cupboard, but even without his supervision, they still refuse to eat it. This is a reflection of honesty.

3. Discipline

Discipline for students is indicated by arriving on time when leaving for school, participating in all learning activities and following all learning procedures, the essence of which is orderly and obeying the rules. As exemplified in this book in chapter 1, discussion 27: "When the bell rings, he stands with his friends in a line upright. He is not allowed to talk or play with them. Then he immediately enters his class quietly after receiving a signal from his teacher. Then he must go to his seat and sit properly, that is, sitting upright and not bending his back, not moving his legs, not pushing others, not putting one foot on top of the other, not playing with his hands and not putting his hands under his cheeks." When the bell rings, playing is prohibited and entering the class quietly. The explanation above shows a very close discipline. The words when the bell rings are prohibited from playing mean that all students are already at school before the bell rings. This is included in the first indicator, namely arriving on time. Then entering the class after receiving a signal from the teacher. This explanation also shows the second and third indicators, namely participating in learning activities and following learning procedures.

4. Independent

Independence is a noble attitude that must be instilled as a character in children where they can learn how to do things themselves, not always depending on others. As in this book, chapter 1, chapter 10: “Abdullah was a role model in terms of manners and order in his house. He bathed every morning and evening, he paid attention to the cleanliness of his clothes and books, and put them neatly in a special place. He did not blow his nose on his clothes or on the walls, but in a handkerchief, and did not spit on the floor, did not dirty the doors, did not write on the walls or climb trees. He did not play by throwing stones so as not to break the windows or disturb others. Abdullah shook hands with his parents and brothers and sisters every morning and evening. He did not enter anyone's room without permission, he did not like to sit with the servants, and did not tell anyone about anything that happened in his house.

Among his good habits were going to bed early at night and waking up early in the morning, maintaining his prayers and studying his lessons. He did not play, except when it was playtime and he always listened to the advice of his father and mother. Thus Abdullah will get the pleasure of his parents and family. He will live happily with them.”

One of the prerequisites for success is independence. Why not? Let's consider how someone can participate in society or socialize if they aren't yet independent in their own lives. Regarding independence for the next generation, we must instill this independent nature so that it becomes an ingrained characteristic in the younger generation. As exemplified in the book by Abdullah, he carries out daily activities independently, not always relying on others, and motivates himself to grow self-confidence according to the independence indicators mentioned earlier.

5. Democratic

A child who knows from a young age that he and his friends have the same rights, then he will have a democratic character in the sense that if he does not want to be hit then do not hit his friends because they also have the right not to be hurt just like we who do not want to be hit or hurt. As in this book, chapter 2 discussion 20: "Including good manners is also if you have goodness for your friends as you like for yourself. As in the hadith: "none of you is a believer until he loves for his brother what he loves for himself." You should be open-minded with them in all matters and treat them with kindness and a smile. You help them get their needs and avoid things that can cause quarrels and hatred. So don't be stingy with them if they borrow something from you. Don't be arrogant towards them or envy them or lie to them or pit yourself against each other. Do not constrict them in their seats or break their tools or hide some of them or be suspicious of them or argue with them without politeness or often joke with them inappropriately. Because it causes enmity and malice.”

And Juz 1 discussion 31: “Do not disturb your friend by making his seat narrower or hiding some of his equipment or turning your cheek towards him or looking at him with a sharp look or thinking badly of him.

Don't bother him by shouting at him from behind so he doesn't get startled, or blowing in his ear or shouting in his ear. If you borrow something from him, don't damage it, lose it or dirty it. Return the item immediately to him and thank him for his kindness.

The above explains being tolerant in all matters and treating them with kindness and a smile. This shows that we should think, behave and act in a way that values our own rights and obligations with those of others. In the sense that if we want our affairs to be made easier then be merciful to other people. If we want other people to be friendly to us then be friendly

to other people and smile at them, as well as explaining that don't bother your friends and don't shout at them. That all explains why we should be democratic.

6. Appreciating Achievements

If we have a friend or relative, we should congratulate them if they get an achievement as a form of our appreciation for them. This is very important for cultivating the character of today's children who rarely congratulate friends who excel, who in turn envy them and insult them because they don't achieve as well as their friends. As in this book, chapter 3, discussion 10: "if your friend passes a test or comes from traveling or recovers from an illness or feels happy for some reason, then it is recommended for you to visit him and congratulate him so that his joy will increase and his love for you will become stronger because you are happy with him. Allah has given good news to His servants who believe in the words of Allah Ta'ala: (Their Lord will make them happy by giving them mercy and pleasure from Him and paradise in which they will receive good pleasures eternal) (QS At-Taubah: 21)."

Come to your friend if he passes the exam and congratulate him, this is the essence of the explanation above so that the friend we are congratulating will be happier. As a form of our appreciation to them.

7. Friendly

An act that emphasizes the joy of talking, socializing, and working with others. As stated in this book, chapter 3, discussion 5: "It is recommended for you not to be alone when eating. Eat with your family or guests.

In the hadith: "The Messenger of Allah SAW did not eat alone." "The best food is that which many people eat." If you eat with other people, then practice the following etiquette in addition to the previous etiquette:

Do not sit down quickly or start eating before other people who are older (in age) than you or in a higher position than you, unless you are someone who is followed or emulated like you are the host. So you should start eating so that the audience doesn't have to wait long. Don't sit for a long time facing the dish so that you are the last person standing and appear as a greedy and greedy person.

Unless you are the host, then that is recommended for you. In the hadith: "It was the Prophet SAW. When he ate with many people, he was the last person to eat." Don't rush to get up or stop eating, even if you keep facing the dish so that your neighbors feel embarrassed and stop eating because they imitate you. In the hadith: "When a dish is placed, let no one stand up, even if he is full, until the people have finished. Because that will embarrass his seatmate and he may want to eat it."

You should choose a place that suits you in the assembly, then sit there politely and not play with eating utensils. Don't turn around and move often and don't push the person next to you. Adab includes specializing in greetings and asking people sitting near you about their situation. It was intended to bring joy to him and ward off loneliness and dispel his melancholy. This includes etiquette if you do not sit facing the door of the women's room and do not look deliberately at the various types of food and the faces of the people eating.

Do not stretch out your hand towards food that is far from you, but eat what is near you, except fruit. So there is no harm in taking any fruit you like.

In the hadith: "The Prophet SAW sent fruit around his companions. There were people who asked him about it. So he answered: It is not one kind.

"Eat one seed at a time, and don't eat two seeds at once. The hadith forbids this unless you have your friend's permission."

The explanation above clearly illustrates that if we're eating with friends, we shouldn't rush to get up if we've finished eating first. Instead, we should wait until our friends have finished. This avoids embarrassment if they want to continue eating. This aligns with the indicator I mentioned: the ability to interact with others. This means being able to understand each other's situation and circumstances.

8. Social Care

We live in a world inseparable from daily activities with family, friends, relatives, and society. Therefore, share when we receive a lot of risk, and ask for help when we are in trouble. That is the meaning of social care, as exemplified in the book Al-Akhlaq Lil Banin, Juz 1, Discussion 20: "Musthafa was a rich son, but he was humble and polite. He was not arrogant to anyone and he liked to help those in need, especially if they were from his relatives.

One day, Mustafa saw a relative, Yahya, his uncle's son, wearing torn clothes. He felt sorry for him and quickly went to his house to get new clothes. Then he gave them to Yahya and said, "Please, my beloved uncle's son, accept this gift from me." Yahya accepted them, his eyes filled with tears of joy and happiness, and thanked him very much for his kindness.

When Musthafa's father heard this story, he was overjoyed at his help to his relative, and praised him for his kindness.

In the story above, Mustafa gives his new clothes to his uncle's son, who only has torn and unfit clothes. Mustafa's actions demonstrate the socially responsible nature described above, which is characterized by being responsive to friends in need, and carrying a heavy burden together.

9. Responsibility

Humans will not escape or be free from problems and tasks that must be completed. That is where the role of responsible character lies that must be carried out. Responsibility or a sense of responsibility is very important for humans to have, without this sense of responsibility humans will not be able to solve personal or group problems in other words they are far from the word success that they will later achieve as exemplified in the book *al-akhlaq lil banin* juz 1 discussion 28: "Every student must maintain his tools by arranging them all in their place so that they are not damaged or lost or dirty, if he does not organize them, of course he will have difficulty if he wants something from him. His time will be wasted looking for them. He should give the covers of his books and notebooks so that they are not torn or dirty. He should be careful not to lick his fingers, if he wants to turn the pages of his books and notebooks, because it is a bad habit, contrary to good manners and dangerous to health.

A student must also look after his pencil so that it does not fall and break. If he wants to cheat it, let him not sharpen it on a bench or the floor or with the cover of his notebook or book. However, he must use a sharpening tool. Don't suck the pen with his lips or erase the writing with his saliva, but with an eraser (stick). He should not dry the ink with his clothes, but should use a drying cloth."

A sense of responsibility begins early and must be instilled from a young age, as in the example above regarding responsibility for one's stationery. Starting from a young age, we will gradually become accustomed to safeguarding and being responsible for the mandates given to us, until we can ultimately maintain a sense of responsibility to our families, our people, and even to our country, as the president. This responsible human character is what will ultimately advance this country, as the author explains in the indicators of responsibility, namely always carrying out duties in accordance with regulations or agreements and being accountable for all actions taken.¹⁵

Practitioners of Islamic education should be critically and transformatively aware that education must be developed from upstream to downstream. This means that practitioners cannot immediately correct and change methods and approaches in education before the formulation of the educational philosophy in a particular educational institution is considered final. This is why it is important to understand the implications of a philosophical theory and its relationship to the implementation of education today. This is what makes Islamic education always able to provide a breath of fresh air that can transform students in the cognitive, affective, and psychomotor aspects. Starting from a professional-technical

¹⁵ Cahya, Bahri, and Hayaturrohman.

perspective, Muslim education experts clearly distinguish between education (al-tarbiyah) and teaching (al-ta'lim) and training (ta'dib). Muslim educational thinkers demand that the teaching of various sciences be implemented gradually, from simple to complex, in line with the level of maturity and ability of students to master them. If something that should be taught at an advanced level is taught at an early level, students will experience an inability to understand and be far from ready to learn, making the acquisition of knowledge very difficult. On the contrary, students will become lazy and divert attention from their studies. This will result in boredom in the classroom.¹⁶

Human life is inextricably linked to the environment in which we live, encompassing both the social and natural environments. Humans are dependent on all of these environments, and therefore, they must be able to manage them effectively. Likewise, the educational process should also teach people to understand their environment. Learning takes place by adapting to the existing environment. Like it or not, we inevitably still inhabit the same environment in our daily lives, although it is possible that we will eventually live outside our original environment. Therefore, every curriculum development must continually study the situation and conditions of society, so that what is learned in school is aligned with what is experienced in the daily environment.¹⁷

The Relevance of Ethical and Moral Concepts in Contemporary Education

Although Akhlaqul Banin was written in a very different era, its values remain highly relevant today. In this fast-paced and challenging era, we need a strong moral and ethical foundation so that the younger generation can grow into individuals who are not only intelligent but also moral.

Amidst the challenges of the modern world filled with temptations, social pressures, and rapid technological advances, ethical and moral education as taught in Akhlaqul Banin can be a very valuable guide.¹⁸ Character-based education, which emphasizes the development of morals and good values, is very important so that our children are not only intellectually intelligent, but also wise in their actions and interactions with others.

Islamic educational institutions are now more oriented towards the transfer of knowledge and skills in developing the intellectualization process, and pay less attention to the formation of

¹⁶ Muhammad Syafiq Mughni, and M Yunus Abu Bakar, "Studi Aliran Filsafat Pendidikan Islam Serta Implikasinya Terhadap Pengembangan Pendidikan Islam," *Dirasah: Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 5, no. 1 (2022).

¹⁷ Dewi Zainul Alfi, and M Yunus Abu Bakar, "Studi Kebijakan Tentang Kurikulum Pengembangan Muatan Lokal," *Rabbani: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021).

¹⁸ Muhammad Adib Nuruzzaman, and Iksan Iksan, "Islam Dalam Pusaran Modernitas: Menelusuri Pola Pendidikan Islam Berbasis Komunitas Pada Perkotaan Di Indonesia," *el Buhuth: Borneo Journal of Islamic Studies* (2024).

'qalbun Salim', by striving to create a generation that has "bastatan fi al-ilmi wa al-jism", which is encompassed by Islamic spiritualization and moral discipline.¹⁹

Critique of the Concept of Ethical and Moral Education in Akhlaqul Banin

While there are many positive values to be gleaned from Akhlaqul Banin, it cannot be denied that several aspects need to be adapted to the modern context. One such aspect relates to a more egalitarian relationship between children and their parents or teachers. In an increasingly open and democratic society, an overly authoritarian approach to such relationships could potentially hinder the development of children's creativity and freedom of thought.

Furthermore, this book may lack sufficient discussion of global issues currently of concern to many, such as human rights, pluralism, and tolerance for differences. Given the increasingly complex challenges of our time, integrating these values into moral education is crucial.

The Islamic education curriculum, as previously explained, has a close relationship with the basic values of Islam, in this case the Al-Qur'an, the Prophet's Hadith, Ijma', and Qiyas. As-Syaibani in Rahmat Hidayat provides a typology or characteristics of the Islamic education curriculum which must emphasize religion and morals in its various objectives. In line with the words of Allah, Surah Al-'Alaq is a revelation that was first revealed to the Prophet Muhammad SAW, namely the command to read. It is not reading alone, but there is a supreme power that must be relied upon, namely reading leaning on the name of God. The concept of learning offered by Surah Al-'Alaq 1-5 is how all a person's educational activities, whether before doing it, while doing it, or after doing it, must not be separated from relying on God.²⁰

CONCLUSION

Sheikh Umar bin Ahmad Baraja, through Akhlaqul Banin, has left a valuable legacy in ethical and moral education. Values such as honesty, patience, and respect for parents and teachers remain relevant and applicable in today's education. Although there has been some criticism regarding the application of these values in an increasingly complex world, the core teachings of Akhlaqul Banin still provide clear direction for developing individuals who are not only knowledgeable but also moral and virtuous. Therefore, this book remains highly relevant in creating a better generation, both intellectually and morally.

¹⁹ M Yunus Abu Bakar, "Pengaruh Paham Liberalisme Dan Neoliberalisme Terhadap Pendidikan Islam Di Indonesia," *TSAQAFAH: Jurnal Peradaban Islam* 8, no. 1 (2012).

²⁰ Ahmad Chafidut Tamam, and M Yunus Abu Bakar, "Konstruksi Kurikulum Islam Dalam Perspektif Filsafat Pendidikan Islam," *Tafaquh Jurnal Penelitian Dan Kajian Keislaman* 1, no. 1 (2022).

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