

## Analysis of The Value of Worship Education in Nadzam Imrithiy by Sheikh Syarifuddin Yahya Al-Imrithiy

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### ABSTRACT

*Among pesantren who are not familiar with the science of nahwu the scholars even gave the nickname to the science of nahwu with "Abul Ulum" which weighed on his father's knowledge. Kitab al-imrithiy itself has become a subject that must exist in pesantren in Indonesia, studying it is fardu kifayah this is like the opinion of imam Nawawi and others. With the aim of arabic sentences faidahnya itself is to keep the oral from mistakes in speaking and as an intermediary understand the Qur'an and Al-Hadith. But who would have thought in the 254 nadzam imrithiy not only contains the content of the science of the book or science nahwu that has been hundreds of years old, after reviewing the pernadzamnya can be known that in the verses nadzam that there is also a content that contains the value of worship in it. Worship itself has the meaning of obedience, humility or submission, but all forms of humility to God based on love and glorification, carrying out His commandments and avoiding His prohibitions are worth worship.*

**Keywords:** Value; Education; Worship; Imrithiy.

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### INTRODUCTION

For centuries boarding schools stood in Indonesia, long before formal education was established or better known as public education, pesantren has stood to be an educational institution whose existence has been widespread almost all over Indonesia. Boarding school itself is popularly known for the first time on the island of Java, with the term *funduq* which is from Arabic means hotel or dormitory. Therefore, it is mentioned that Indonesia owes a great debt to boarding schools that became the first educational institutions established in our country. With the existence of pesantren that are traditional, pesantren stand in rural areas, with a focus on learning, namely studying religious sciences as the main guideline in life that emphasizes the role of moral importance in society. (Syafe'i, 2017) As we already know in society, what will be seen first by others is none other than ethics or morality itself. Led by a kiayi or ustadz of course who has better religious knowledge, generally has a history of religious education that is also good of course (Lestari et al, 2021)

The method of learning in pesantren is known as sorogan, bandongan, takrir or takror, memorization, lectures and masail with its famous main media, namely the yellow book (Chotimah & Wulandari, 2021). The students who studied at pesantren are known as students, usually the students who come to recite will settle (mondok) in pesantren during the learning to finish their education there, but there are also students who do not live in boarding schools or are often referred to as santri kalong, santri nduduk, santri pulang (PP) and so on. In the past, education in pesantren only learned about religious sciences such as fiqh, morals, tafsir, hadith, nahwu shorof and others. Over time today there have been many pesantren that receive integrated programs of religious and general education as well as the legitimacy of diplomas recognized by the government. (Fahkrudin & Saepudin, 2018) Not until there pesantren graduates with a general program can continue their education to a higher level, namely by attending public universities as well as formal education. Not only pesantren graduates can only become a da'i (preacher), pesantren graduates can also be a reliable in business, become an official or even a president (Shobirin, 2020).

Imrithiy is a book that studies the science of nahwu. Nahwu itself in the language called the way and direction, is the rules that can recognize the Arabic words, both in terms of i'rob and bina'. The

meaning of menadzamkan is the author of the book took materials in the form of prose, which was then re-created into an essay in the form of rhyme explanation of nahwu sciences or arabic language tools. However, from this description I as a writer will focus the discussion a little differently from the discussion raised by many other writers in general. That is by focusing on nadzam which contains the value of religious value education in the book of imrithiy.

The nature of a value itself is something that is an idea, and not a fact, the nature of a value is concrete, it cannot be captured by the five senses. Therefore, value is not about right or wrong. The value of the question is desired or not, favored or not. Self-issue, subjective value. (Mahfud, 2017) Value concerns belief, in the conscience of a person of value so as to shape the character of a person.

Education also includes a conscious and planned effort to realize an effective learning atmosphere accompanied by a learning process so that students actively develop their potential. (Saputra, 2020) Worship is widely interpreted as all human actions aimed at seeking the pleasure of Allah SWT. Whereas in a narrow sense is a limited religious ritual, which has been determined ordinances, readings and timing. Worship education itself is intended to increase religious potential and form a person in order to become a better human being by believing and fearing Allah SWT.

Kitab al-imrithiy is a noble and monumental masterpiece of Imam Syarifuddin Yahya, which contains faidah-faidah and (almost) all containing nahwu science, this book is old, hundreds of years old and very famous, popular among pesantren and used by scholars, students, students and madrasah students. The light, simple style of language used is intended so that anyone who hears and studies his work can understand easily and directly understand what is contained in nadzam.

Judging from previous research using the book of Alfiyah Ibn Malik there is an implied meaning and actualization in the context of modern Islamic education, with the found values of Islamic education contained in 33 nadzam. While from the research studied in the author's imrithiy book there are 6 nadzam that contain the meaning of actualization of the value of modern worship education. The content of the value of worship education intended is the value of worship education in learning, and the value of worship education with sholawat to the Prophet Muhammad saw.

In education the value of worship itself is divided into two aspects in its implementation, the first is the inner aspect where that we as beings of God believe and acknowledge the presence of God as the Lord of hosts, and the second is the aspect of its realization that is here in the form of speech and also deeds. We as creatures of God always obey His rules and avoid all forms of His prohibitions.

## **METHOD**

The method used by the authors in this study uses qualitative method with library research approach, qualitative research is research that makes literature the object of study. Using data collection with the intention of describing phenomena that occurred during the study. (Anggito & Setiawan, 2018) Such an approach is considered very suitable and conducive in Indonesia where there are still many limited companies implementing this. This research uses secondary data, which is sourced from books, written documents, magazines, and can also use articles taken from journals. In qualitative research do not use data calculations, statistics.

We have known together that the book studied by the author is a book of imrithiy which in the book of imrithiy almost entirely discusses the science of nahwu or better known as tool science. However, not only nahwu science that we can find in the kandungan nadzam-nadzam, verses from the contents of the book of imrithiy, where we can find other content as the focus of the author on this study is analyzing the science of worship education contained in the book of imrithiy nadzam, while the content of the value of worship studied is included in the discussion of fiqh science.

When the study took place, researchers were required to be able to answer the problems that then arise, explaining the value of worship education contained in nadzam imrithiy, there is in nadzam some, how many nadzam there is value of worship in it. Data collection techniques used through the previous data collection also through the assessment of the translation of the verses nadzam imrithiy. Data from various library materials related to the title of the author, especially the primary source material is the book imrithiy itself. From the secondary there are books of fiqh that the author uses as an example there is a book of fathul majid.

## RESULT AND DISCUSSION

### Result

Nadzam imrithiy which can be biological and the meaning of worship education in it is contained in 6 verses nadzam imrithiy, which is found in nadzam to 6, 7, 8, 9, 253, 254.

وَبَعْدُ فَأَعْلَمُ أَنَّهُ لَمَّا اقْتَصَرَ # جُلُّ الْوَرَى عَلَى الْكَلَامِ الْمُخْتَصَرِ

Furthermore, know that when most of the scholars like to summarize on words that have been concise.

وَكَانَ مَطْلُوبًا أَشَدَّ الطَّلَبِ # مِنَ الْوَرَى حِفْظُ اللِّسَانِ الْعَرَبِيِّ

And their existence is very much required to maintain arabic.

كَيْ يَفْهَمُ مَعَانِي الْقُرْآنِ # وَالسُّنَّةِ الدَّقِيقَةَ الْمَعَانِي

So that can understand the content of the Qur'an and al-hadith that is difficult and complicated.

وَالنَّحْوِ أَوْلَى أَوْلَى أَنْ يُعْلَمَا # إِذِ الْكَلَامِ دُونَهُ لَنْ يُفْهَمَا

And know that the science of nahwu is the more important science to know, because kalam (Arabic) science without science nahwu can not be understood.

وَأَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ # عَلَى النَّبِيِّ الْمُصْطَفَى الْكَرِيمِ

May sholawat and greetings always pour out to the chosen and noble Prophet

مُحَمَّدٍ وَصَحْبِهِ وَالْأَلِ # أَهْلِ النَّقَى وَالْعِلْمِ وَالْكَمَالِ

The Prophet (s) and his family are always devoted to their friends and family

### Discussion

First worship itself in language has the meaning of self-completion and submission. (الشيخ أحمد 2017 النحراوي) God when creating we all have a purpose, when creating this universe everything with a purpose. And Allah did not create the jinn and mankind in worship, this is the purpose of Allah to create us and what was created. Everything is how we become servants who worship God, the happiest person is the one who understands that his life is for worship. The taste of life for worship is what makes people happy. Ibn Thomiyah means that worship is "ismun jamii'un" (name) which includes all things that are loved and ridhoi by Allah swt, from words and deeds that dhohir or the inner is the sense of worship.

- Advice for studying Arabic language

Coaching accompanied by the provision of knowledge, studying is one way to establish oneself as a human being who is an expert in worship. In this case Nadzam Imrithiy has an implied meaning that corresponds to the matter, namely;

وَكَانَ مَطْلُوبًا أَشَدَّ الطَّلَبِ # مِنَ الْوَرَى حِفْظُ اللِّسَانِ الْعَرَبِيِّ

And their existence is very much required to maintain arabic.

The implied meaning that can be taken from nazam is that حِفْظُ which is intended as a recommendation to maintain, maintain, and learn Arabic with the aim of people who study it can understand the content of the Qur'an and Al-Hadith which is difficult and not just understandable.

- Advice to pray to the Prophet Muhammad saw

Sholawat to the Prophet Muhammad and his family is the shortest greeting or sholawat. Bersholawat is an adab against the Apostle but reading sholawat is also the easiest worship to do and can be anywhere in place, with bersholawat itself is worth worship. In this Nadzam Imrithiy there is an implied meaning that corresponds to it, namely;

وَأَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ # عَلَى النَّبِيِّ الْمُصْطَفَى الْكَرِيمِ

May sholawat and greetings always pour out to the chosen and noble Prophet

In addition to the obligation to pray to Allah, in the Pillar of Faith that must be believed by Muslims, Faith in Rosulullah must also be established in a servant of God, so that the perfection of servitude of a human being can be achieved to the maximum. The Messenger of Allah who is the lover of Allah perfects the morals and teachings of Islam given to him. In Islamic education itself is not only based on the foundation of the Qur'an alone is also based on the sunnah of the Prophet Muhammad in the

from of words, as well as the actions of the Messenger of Allah SWT.

## CONCLUSIONS

Based on the research that has been carried out by researchers, it can be concluded that the content in nadzam 6 to 9 can be explained that after reading sholawat and greetings to him the Prophet Muhammad saw also us as a creature created by Allah swt with perfection than other beings that is by being awarded the mind by him is very demanded , instructed by religion to maintain and learn Arabic. So that we can understand the meaning of the content of the Qur'an and hadist of the Apostle that is difficult to mean, the Arabic kalam itself without science nahwu can not be understood because according to the scholars of science nahwu serves to unerstand all sciences. In the last two nadzam, the 253rd and 254th nadzam both contain praise for God for his majesty, grace and ni'mat and sholawat and sholawat greetings for him the Prophet Muhammad along with his friends and family, namely those who are experts of piety, and knowledge.

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