



Analysis of The Values of Moral Education in Nadzam Imrithy by Sheikh Syarafuddin Yahya Al-Imrithy

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ABSTRACT

Moral education is the formation of good behavior that fosters moral values to humans which will affect human behavior. In this 4.0 era, it is very important to form noble morals starting from early childhood, because we cannot deny that at this time there have been many cases played by early childhood such as being affected by the world of gadgets, disobeying parents, bullying to cases homicides committed by young children. Nadzam Al-imrithy is a book of nahwu which is very popular in the world of Islamic education. is a noble and monumental masterpiece of Imam Syarifuddin Yahya which contains 254 stanzas of nahwu knowledge. However, when examined more deeply, these nadzams also include moral values that are related to everyday life. The problem that is discussed in this study is the values of moral education contained in the implied meaning of nadzam al-imrithy by Sheikh Nerafudin and its actualization in the context of modern moral education. This research is literature, with the source nadzam al-imrithy. The data were collected from various literatures, with the method of tracking books, articles, internet, and magazines. The values of moral education implied in nadzam al-imrithy consist of morals to Allah, morality to the Prophet, morality to oneself, morals of a student, morals of a teacher, morals towards society and the surrounding environment.

Keywords: Values; Moral Education; Nadzam Al-Imrithy.

INTRODUCTION

Moral education is the formation of good behavior that fosters moral values to humans which will affect human behavior. In this 4.0 era, it is very important to form noble morals starting from early childhood, because we cannot deny that at this time there have been many cases played by early childhood such as being affected by the world of gadgets, disobeying parents, bullying to cases homicides committed by young children. So in Islam, morality has a very important position for individual and collective life.

Education also includes a conscious and planned effort to create an effective learning atmosphere accompanied by a learning process so that students actively develop their potential. (Saputra & Hilmia, 2020) Worship is broadly defined as all human actions aimed at seeking the pleasure of Allah SWT. Meanwhile, in a narrow sense, it is a limited religious ritual, which has been determined by the procedure, reading and time. Worship education itself is intended to increase religious potential and shape a person to become a better human being by having faith and piety to Allah SWT.

Kitab al-imrithy is a noble and monumental masterpiece of Imam Syarifuddin Yahya, which contains faidah-faidah and (almost) all of it contains the knowledge of nahwu, this book is old, hundreds of years old and very famous, popular among Islamic boarding schools and used by scholars, students, students and madrasa students. The light, simple style of language used is intended so that anyone who hears and studies his book can understand easily and immediately understand what is contained in the nadzam.

The previous research using the book of Alfiyah ibn malik there is an implied meaning of the values of Islamic education. Kitab al-imrithy is a noble and monumental masterpiece of Imam Syarifuddin Yahya, which contains faidah-faidah and (almost) all of them contains the knowledge of nahwu, this book is old, hundreds of years old and very famous, popular among Islamic boarding schools and used by scholars, students, students and madrasa students. The light, simple style of language used is

intended so that anyone who hears and studies his book can understand easily and immediately understand what is contained in the nadzam. This study explores the nadzam al-imrithy by syekh nerveuddin Yahya al-imrithy which contains the science of nahwu and the science of sharaf which is arranged in a series of 254 nadzam. It turns out that in addition to containing the science of nahwu and sharaf, nadzam al-imrithy also contains moral values that are very gentle and hidden. smart and polite at the same time.

Reviewing the nadzam al-imrithy by Syekh Neraduddin Yahya al-Imrithy, it is hoped that the response from the community, especially the Islamic Religious Education teacher, is to teach this Nadzam al-Imrithy not only to convey the sciences related to it, but also to teach the moral values contained in it. in nadzam imrithy. As for this research, the researcher only examines several nadzams that contain moral values by looking at the indicators in the composition of the nadzam, the contents of the nadzam, and the examples in the nadzam.

METHOD

The approach in this study uses a philosophical approach. That is problem solving efforts with deep and systematic thinking efforts. This research is categorized as library research, where the data is collected from various literatures (books, articles, and the internet) so in this case the authors collect books, articles, and the internet that have relevance to the author's subject matter. The nature of this research is descriptive, which emphasizes the results of the research by providing an objective description of the actual state of the object under study and then interpreting it.

We all know that the book studied by the author is an imrithy book, which in the imrithy book almost entirely discusses the science of nahwu or better known as the science of tools. However, it is not only nahwu science that we can find in the content of nadzam-nadzam, verses from the contents of the al-imrithy book, where we can find other content as the author's focus in this research is to analyze the value of moral education contained in nadzam al- imrithy. While the value content of moral education is included in the discussion of Sufism. There are two categories of data sources in conducting this research, namely: primary sources, namely the book of nadzam al-imrithy, and secondary sources, namely books, books and writings on morals.

RESULT AND DISCUSSION

Result

Nadzam imrithy which implies the value of moral education is contained in 10 stanzas, which are found in the 1,4,5,14,17-19, 20,27-28, 30, 199, 253-254th nadzam verses (mukaddimah, chapter kalam, chapter I'rob)

الْحَمْدُ لِلَّهِ الَّذِي قَدْ وَفَّقَا ﴿١﴾ لِلْعِلْمِ خَيْرَ خَلْقِهِ وَلِلتَّقَى

"Praise be to Allah who has given taufik to his best servants with knowledge and piety".

تَمَّ الصَّلَاةُ مَعَ سَلَامٍ لَا نَبِيَّ إِلَّا نَبِيُّ ﴿٢﴾ عَلَيَّ النَّبِيِّ أَفْصَحَ الْخَلَائِقِ

"Then sholawat and greetings should be given to the Prophet who is the most eloquent of all his creations"

مُحَمَّدٍ وَالْأَهْلِ وَالْأَصْحَابِ ﴿٣﴾ مَنْ آتَفَقُوا الْقُرْآنَ بِالْأَعْرَابِ

"Namely the prophet Muhammad and his family and friends who believe in the Al Quran with I'rab"

وَبَعْدُ فَأَعْلَمُ أَنَّهُ لَمَّا أَقْتَصَرَ ﴿٤﴾ جُلَّ الْوَرَى عَلَى الْكَلَامِ الْمِخْتَصَرِ

"Furthermore, know that many great scholars make summaries of books that are already concise."

وَقَدْ حَذَفْتُ مِنْهُ مَا عَنْهُ غَبَى ﴿٥﴾ وَزِدْتُهُ فَوَائِدًا بِهَا الْغَبَى

"I've removed some of the less necessary ones, and I've added some more important ones"

إِذِ الْغَبَى حَسِبَ اعْتِقَادَهُ رُفِعَ ﴿٦﴾ وَكُلُّ مَنْ لَمْ يَعْتَقِدْ لَمْ يَنْتَفِعْ

Because a young man is ideally measured by his determination, anyone who does not have determination will not benefit

فَسَأَلُ الْمَنَانَ أَنْ يُجِيرَنَا ﴿٧﴾ مِنَ الرِّيَا أَمْحُورَنَا

I ask the most generous to save me from the nature of riyah, also to multiply my reward

كَلَامُهُمْ لَقَطٌ مُفِيدٌ مُسْتَنَدٌ ﴿٨﴾ وَالْكَلِمَةُ اللَّفْظُ الْمُوَيْدُ الْمَفْرُودُ

Kalam according to nahwu experts is a lafadz that provides a clear explanation that is based on it, while a sentence is a lafadz that is both mufid and mufrod (not based on other words).

وَسَائِرُ الْأَسْمَاءِ حَيْثُ لَا شِبْهَ ﴿٥﴾ فَزَيَّهَا مِنَ الْحُرُوفِ مُعْرَبَةٌ

All isim that are not closely related to letters are called isim mu'rob .

وَعَبَّرَ ذِي الْأَسْمَاءِ مَبْنِيًّا خَلَا ﴿٥﴾ مُضَارِعًا مِنْ كُلِّ نُونٍ قَدْ خَلَا

In addition to the isim above, it is called isim mabni except f'iil mudlori' which is empty from each nun (taukid/jama' niswah)

وَأَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ ﴿٥﴾ عَلَى النَّبِيِّ الْمُصْطَفَى الْكَرِيمِ

May sholawat and greetings always be poured out on the chosen and noble Prophet.

مُحَمَّدٍ وَصَحْبِهِ وَالْأَلِ ﴿٥﴾ أَهْلَ النَّفْيِ وَالْعِلْمِ وَالْكَمَالِ

Namely the Prophet Muhammad, and also always devoted to his friends and family.

Discussion

Values mean the qualities (things) that are important or useful to humanity.(Poerwadarminta, 1999) Meanwhile, according to Chabib Thoha, value is a trait attached to something (a belief system) that has been associated with a subject that gives meaning (humans who believe. (Thoha, 1996). The term education originally comes from the Greek language, namely "pedagogy" which contains food for a child who goes to and comes home from school accompanied by a servant. While the servants who deliver and pick up are called paedagogos. In the Roman language, education is termed as educate, which means removing something that is inside. In English, education is referred to as to educate, which means improving morals and training intellectually.(Suwarno, 2006)

Moral according to Al-Ghazali is something that stays in the soul and appears in actions easily without the need for first thought. Morals are not deeds, power, and ma'rifah. Moral is "haal" or the condition of the soul and its form is bathiniyyah. Moral is the power (nature) embedded in the soul that encourages spontaneous actions without the need for thought.(Al-Ghozali, 1971) Thus, briefly that moral education is education regarding the basics of morality and the virtues of temperament, the character that must be possessed and made a habit by children from the time of analysis until he becomes a mukallaf, someone who is ready to navigate the ocean of life.

Nadzam means sentences that are beautifully arranged and contain knowledge. Meanwhile, Imrithiy is the consecration of Amrit, which is a village in Abou Hammad, eastern Egypt. Nadzam Imrithiy is a discipline of nahwu which was adapted from the Jurumiyah discipline. Nadzam Imrithiy contains 254 poems and was completed on the 6th Jumadil Late in the year 970 H. This Nadzam is written by Shaykh Yahya bin Nuruddin Abi Al-Khoiri ibn Musa Al-Imrithiy Asy-Syafi'i Al-Anshori Al-Azhari or better known Shaykh Syarifuddin Yahya Al-Imrithiy.(Nurhakim, 2020)

Nazam al-Imrithi by Syekh Nervousuddin Yahya Al-Imrithi is a work of art that contains the knowledge of Nahwu Sharaf, but also implies the values of moral education contained in the composition, content, and examples of the Nadzam. The researcher found from the results of the research the implied meaning of the value of moral education in nadzam imrithy including:

The first moral to Allah: Praising Allah as a sign of gratitude to Allah, as in the first stanza:

الْحَمْدُ لِلَّهِ الَّذِي قَدْ وَفَّقَنَا ﴿٥﴾ لِلْعِلْمِ خَيْرِ خَلْقِهِ وَلِلنَّفْيِ

"All thanks be to Allah who has given taufiq (help) to (Prophet Muhammad) the best of his creatures to produce Shari'a knowledge and practice piety".(Shofwan, 2006)

From the nadzam the implied meaning that can be taken is that everything good should always begin with bismillah and followed by hamdalah. Reading bismillah is a form of servitude to Allah who is the only God who must be worshiped. Reading hamdalah is a form of gratitude for all the blessings that Allah has given to his servants. Because everything good that does not start with bismillah and hamdalah, then the blessing is cut off.

The second, morals to Rasulallah: One of the ways to do morals to Rasulallah is to get used to praying to the Prophet Muhammad. As contained in the muqoddimah nadzam al-imrithy stanzas 4-5 (mukoddimah),253-254 as follows;

تُمُّ الصَّلَاةُ مَعَ سَلَامٍ لَا تَقِي ﴿٥﴾ عَلَى النَّبِيِّ أَفْصَحَ الْخَلَائِقِ

"Then sholawat and peace be upon the Prophet Muhammad, the most eloquent of creatures. And also bestowed on his family and friends, namely people who are solid and solid in their Qur'an because they understand about I'rob / nahwu ".

وَأَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ ﴿٥٠﴾ عَلَى النَّبِيِّ الْمُصْطَفَى الْكَرِيمِ

"May sholawat and greetings always be poured out on the chosen and noble Prophet".

مُحَمَّدٍ وَصَحْبِهِ وَالْآلِ ﴿٥١﴾ أَهْلِ الثَّقَى وَالْعِلْمِ وَالْكَمَالِ

"Namely the Prophet Muhammad, and also always devoted to his friends and family".

The addition to the obligation to believe in Allah, in the pillars of faith that must be believed by Muslims, faith in the Messenger of Allah must also be plugged in a servant of Allah, so that the perfection of human servitude can be achieved to the maximum. The Messenger of Allah who is the lover of Allah who completes the morals and teachings of Islam given to him. Because Rasulullah is the chosen man who has a good example, noble character, the owner of intercession who may all creatures get his intercession in the future.

The third, morals to oneself include: Fear of Allah Almighty, piety is always carrying out Allah's commands and staying away from all Allah's prohibitions. Imam Neuraluddin in one of his nadzam al-imrithy gives us a lesson about how to fear Allah as in the first stanza of the stanza mentioned above. "All thanks to Allah who has given taufiq (help) to (Prophet Muhammad) his best creatures to produce Shari'a knowledge and practice piety". The implicit meaning that can be taken in the nadzam is that we should do something that is permissible and leave something that is not allowed. In this case it is called piety. Taqwa can mean fear by always doing everything that is allowed or ordered and staying away from everything that is forbidden.

The fourth, tawakkal to Allah, after being pious by carrying out all of Allah's commands and staying away from His prohibitions and always adorning oneself with good behavior. Next is that humans should instill the nature of trust in their hearts for all God's decrees as in Nadzam baitke 30-31 (chapter I'rob).

وَسَائِرُ الْأَسْمَاءِ حَيْثُ لَا يَشْبَهُ ﴿٥٢﴾ فَزَيَّهَا مِنَ الْحُرُوفِ مُعْرَبَةٌ

"All isim that are not closely related to letters are called isim mu'rob"

وَعَبَّرَ ذِي الْأَسْمَاءِ مَبْنِيَّ خَلَا ﴿٥٣﴾ مُضَارِعٌ مِنْ كُلِّ نُونٍ قَدْ خَلَا

"other than the isim above it is called isim mabni except fiil mudlori' which is empty from each nun"

The implied meaning that can be taken about mabni, while mabni has a fixed meaning that cannot be changed. So the implicit meaning is that all provisions cannot be changed or rejected. And humans as servants who should believe in Allah must accept everything that has been determined by Allah. The next explanation in the nazam is that Fi'il Mudhori' was sentenced to Mu'rob. Fi'il Mudhori means all actions that will be carried out in the future. While mur'rob is interpreted by changing. From this explanation, the implicit meaning that can be drawn is that, if the past cannot be changed again, to change oneself for the better or save oneself from bad things, one should take lessons from past actions that have been done to take steps. in action in the future. Don't let mistakes that have been made in the past are repeated in the future.

The fifth, decorate our self with positive behavior, namely high spirits, as in nadzam verse 17 (mukoddimah).

إِذِ الْقَى حَسِبَ اعْتِقَادِهِ يُفَعِّحُ ﴿٥٤﴾ وَكُلُّ مَنْ لَمْ يَعْتَقِدْ لَمْ يَنْتَفِعْ

"Because a young man is ideally measured by his determination, anyone who does not have determination will not benefit."

The implicit meaning that can be taken is that young people always have a strong sense of enthusiasm/determination for good things that can be beneficial. Because youth who do not have a strong determination / spirit will not benefit.

The sixth is guarding the tongue, ie guarding from words that are not useful for oneself or others as in the 20th verse nadzam (chapter of kalam).

كَأَلَامُهُمْ لَفْظٌ مُفِيدٌ مُسْتَدٌ ﴿٥٥﴾ وَالْكَلِمَةُ اللَّفْظُ الْمُنِيدُ الْمَعْرُودُ

"Kalam according to nahwu experts is a meaningful lafadz that is supported, while the sentence is a mufid and mufrod lafadz (not based on other words)"

The implied meaning of the stanza is to always keep the tongue from saying inappropriate or unhelpful to oneself or to others.

The seventh is moral values in the family as stated in the 46th stanza (chapter Address al-Hafdli)

عَلَامَاتُ الْحَفْضِ الَّتِي بِهَا انْضَبَطَ ﴿٥٦﴾ كَسْرٌ وَبَاءٌ ثُمَّ فَتْحَةٌ فَقَطُّ

"Address khafad that has been set is kasrah, yes', and fathah only"

The nazam discusses I'rob Jer which is specifically placed in isim sentences while fi'il is specifically placed in fi'il sentences. However, if taken in its literal meaning, the nazam has an implied meaning related to family moral education. I'rob Jer literally means submission and obedience is interpreted as an act of someone who shows an obedient and submissive attitude towards others. After seeing the literal meaning of each lafadz above, it can be drawn a lesson that a human being must always be submissive and obedient to his parents. Parents are the first person who must be respected. The form of a child's respect for his parents can be done by being submissive and obedient. It is forbidden for a child to be disobedient to his parents. Don't let a child hurt his parents' heart or even hurt his parents. As Allah says in Q.S. Al Isra' verse 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُنْعَمُ عَلَيْكَ مِنَكَ الْكَبِيرِ أَخَذَهَا أَوْ كَلِمَتَا فَلَا تَقُلْ لَهَا أَوْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهَا قَوْلًا
كَرِيمًا (الإسراء: ٢٣)

“And your Lord has commanded that you worship nothing but Him and do good to your parents. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them both, and say both good words”. (Surah Al Isra ' : 23). The verse it is very clear that Allah strictly forbids a child to disobey his parents. Saying "ah" alone should not let alone yell at parents who can believe in their hearts, because the pleasure of Allah lies in the pleasure of parents.

The last is moral values in seeking knowledge, namely Istiqomah nadzam verse 199 (chapter haal). In terms of learning, students should be istiqomah / consistent in seeking knowledge to expand knowledge and strengthen the knowledge that has been obtained. As in the following stanza:

الحَالُ وَصْفٌ دُوَانِيَصَابٍ آتٍ ﴿١٩٩﴾ مُفَسَّرًا لِمُنْتَهَمِ الْهَيْئَاتِ

"Haal is a trait that is read by lineage that describes a situation (shohibul haal) that is not yet clear"

The implied meaning of the nadzam is about nasab which means istiqomah. While haal has the meaning of the situation. Istiqomah if it is associated with learning is being on time, using time as well as possible, consistent, firm, persistent in learning, obeying school rules, teachers, and staying away from school restrictions. The implied meaning of the nadzam that can be taken is that we must always be istiqomah in doing good in any circumstances, in difficult circumstances, or in many trials. I hope it doesn't reduce its steadfastness.

CONCLUSION

Based on the research that has been carried out by researchers, it can be concluded that only the implied meanings of the value of moral education in nadzam imrithy include: Morals to Allah; Praising Allah as a sign of gratitude to Allah as the first stanza, morals to the Messenger of Allah; One of the morals to the Messenger of Allah can be done by getting used to praying to the Prophet Muhammad. As contained in the muqoddimah nadzam al-imrithy stanzas 4-5 (mukoddimah), moral to oneself; Fear of God Almighty, put your trust in God as in nadzam baitke 30-31 (chapter I'rob), Decorate yourself with positive behavior, namely high spirits, as in nadzam verse 17 (mukoddimah), Guarding the tongue, which is guarding from bad words not useful for oneself or others as in the 20th verse nadzam (chapter of kalam), moral values in the family as stated in the 46th stanza (chapter Address al-Hafdli) We must obey our parents, moral values in seeking knowledge, namely Istiqomah nadzam verse 199 (chapter haal) In terms of learning, students should be istiqomah / consistent in seeking knowledge to expand knowledge and strengthen the knowledge that has been obtained.

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