Al-Lubab

Moral Education from Imam Nawawi's Perspective: An Analytical Study of the Kitab Nashaih Al-'Ibad

Wibawati Bermi, Darmanto, Pratama Andika Putra
STIT Muhammadiyah Tempurrejo Ngawi
wibawatibermi@stitmuhngawi.ac.id, darmanto@stitmuhngawi.ac.id,
pratamaandikaputra@stitmuhngawi.ac.id

Abstract

Moral education is a fundamental aspect of Islamic education, aimed at developing individuals with virtuous character and integrity. Imam Nawawi's Kitab Nashaih Al-'Ibad is a classical Islamic text that provides profound insights into moral education. Understanding these insights is crucial for enhancing contemporary Islamic education. This study aims to explore and analyze the concept of moral education from Imam Nawawi's perspective as presented in Kitab Nashaih Al-'Ibad. The research employs a library research methodology, with Kitab Nashaih Al-'Ibad as the primary reference and various other books and studies on Imam Nawawi's educational perspectives as secondary references. Data was collected through thematic analysis of the primary text and comparative analysis with existing literature on Islamic and moral education. Findings, The study identifies five key principles of moral education according to Imam Nawawi: sincerity (ikhlas), humility (tawadu), patience (sabar), gratitude (syukur), and self-accountability (muhasabah). These principles are highly relevant to contemporary Islamic education, offering a holistic approach that integrates moral and academic development. Comparisons with previous studies and theories highlight the universal relevance and applicability of these principles. Conclusion, Imam Nawawi's principles provide a robust framework for moral education that can significantly contribute to the development of virtuous individuals in the modern educational context. Effective implementation requires collaborative efforts among educators, communities, and stakeholders. Recommendations: It is recommended that these principles be integrated into the curriculum, teacher training programs, and community involvement initiatives. Further research is encouraged to explore practical applications and impacts of these principles in diverse educational settings.

Keywords: *Islamic education, moral education, Imam Nawawi, Nashaih Al-'Ibad.*

INTRODUCTION

Moral education is an essential component of the Islamic education system, aimed at shaping individuals with noble character and ethical behavior. In this context, moral education not only focuses on theoretical knowledge but also on the application of moral values in daily life (Sari, 2017). With the evolution of time and increasingly complex moral challenges, the need for strong and relevant moral education has become more critical (Halstead, 2004).

Imam Nawawi (1233-1277 AD), a great scholar in Islamic history, is known for his significant contributions to Islamic knowledge, particularly in Hadith, Fiqh, and ethics. His renowned work, Kitab Nashaih Al-'Ibad, is one of the key references discussing advice and moral teachings that can be applied in daily life (Imam Nawawi, 2008). This book provides practical guidance on how a Muslim should live a life of high morality (As-Suhaili, 2005).

However, despite the importance of Kitab Nashaih Al-'Ibad in Islamic literature, a deep understanding of the concept of moral education outlined by Imam Nawawi in this book still requires further research (Imam Nawawi, 2014). This is essential so that the moral principles taught can be effectively applied in the context of contemporary Islamic education (Yusuf, 2018). In this modern era, the moral challenges faced by the younger generation are increasingly complex, with the influences of globalization, technology, and rapid social changes (Rahman, 1982). Therefore, this research aims to explore the concept of moral education from Imam Nawawi's perspective in Kitab Nashaih Al-'Ibad, as well as to examine its relevance and application in current Islamic education.

This research aims to identify and elaborate on the main principles of moral education outlined by Imam Nawawi in Kitab Nashaih Al-'Ibad. These principles include moral values such as sincerity (ikhlas), humility (tawadu), patience (sabar), gratitude (syukur), and self-accountability (muhasabah), which are fundamental in shaping individual character (Lickona, 1991). This research also aims to analyze the relevance of the moral education principles from Kitab Nashaih Al-'Ibad in the context of modern Islamic education (Al-Attas, 1993). By understanding how these principles can be applied in current situations, this research is expected to provide practical guidance for educators and policymakers in integrating Islamic moral values into curricula and educational practices (Lickona, 2004).

In addition to analyzing relevance, this research also aims to explore how the moral education principles from Kitab Nashaih Al-'Ibad can be practically implemented in modern educational environments (Lickona, 1996). This includes developing curricula that reflect these values, training teachers to be moral exemplars, and involving the community in supporting moral education (Ozdamar, 2011).

With these objectives, this research hopes to make a significant contribution to the development of moral education in Islam, and help shape a generation with strong character and morality, capable of facing the challenges of the times with integrity and wisdom (Nasr, 1997).

THEORETICAL REVIEW

Biography of Imam Nawawi

Imam Nawawi, whose full name is Abu Zakariya Yahya bin Sharaf al-Nawawi, was born in 1233 AD in Nawa, a small town near Damascus, Syria. He is known as a highly dedicated scholar in Islamic knowledge, particularly in Hadith, Fiqh, and Sufism. Throughout his short life, Imam Nawawi produced many important works that remain primary references to this day (Imam Nawawi, 2014).

Some monumental works of Imam Nawawi include Riyadh as-Salihin, a collection of hadiths focusing on ethics and morality (Imam Nawawi, 2002), Al-Majmu' Sharh al-Muhadhdhab, a comprehensive commentary on Shafi'i fiqh, Arba'in Nawawiyah, a collection of 40 hadiths considered as primary foundations in Islam, and Kitab Nashaih Al-'Ibad, a work containing valuable moral advice and the main focus of this study (Imam Nawawi, 2008).

Kitab Nashaih Al-'Ibad is one of the significant works that discuss moral advice relevant to the daily life of a Muslim. In this book, Imam Nawawi outlines moral principles that must be adhered to by every individual to achieve personal and social piety (As-Suhaili, 2005).

The Concept of Moral Education in Islam

Moral education in Islam is rooted in the teachings of the Quran and the Sunnah of Prophet Muhammad SAW. Some Quranic verses emphasizing the importance of morality include Surah Al-Qalam (68:4): "And indeed, you (Muhammad) are of a great moral character," and Surah Al-Baqarah (2:83): "And do good to parents, relatives, orphans, and the needy. And speak to people good words" (Al-Attas, 1993).

The Sunnah of Prophet Muhammad SAW also provides concrete examples of how a Muslim should behave, covering various aspects of life such as honesty, patience, perseverance, and gratitude (Al-Ghazali, 1998).

In addition to Imam Nawawi, many classical scholars have elaborated on the concept of moral education in their works, such as Al-Ghazali in his monumental work "Ihya Ulum al-Din," where he discusses the development of morality encompassing self-control, spiritual development, and moral education (Al-Ghazali, 1998). Ibn Miskawayh in "Tahdhib al-Akhlaq" emphasizes the importance of moral education to achieve human happiness and perfection (Ibn Miskawayh, 1968).

RESEARCH METHOD

This study employs library research to examine the concept of moral education from Imam Nawawi's perspective in Kitab Nashaih Al-'Ibad. This method is chosen because the research focus is on the analysis of texts and literature relevant to the topic under investigation (Zed, 2004). Library research involves collecting and analyzing various literature sources related to the research topic (George, 2008). In this context, the primary source is Kitab Nashaih Al-'Ibad by Imam Nawawi, along with various other works and studies relevant to moral education in Islam (Imam Nawawi, 2008). Library research is suitable for this study as it allows the researcher to explore the concepts and principles of moral education outlined in classical texts and related literature (Neuman, 2014).

Data collection in this study involves the following steps. 1) Identification of Primary and Secondary Sources, The main primary source in this study is Kitab Nashaih Al-'Ibad by Imam Nawawi. Secondary sources include other works by Imam Nawawi, literature on moral education in Islam, and contemporary studies relevant to the topic (As-Suhaili, 2005). 2) Literature Review**,** Conducting searches and collecting literature from various sources, including books, journal articles, dissertations, and electronic sources discussing moral education, Imam Nawawi, and Kitab Nashaih Al-'Ibad (Zed, 2004). Reading and Note-Taking**,** Deeply reading relevant texts and noting important information related to moral education principles, historical context, and applications in contemporary education (George, 2008).

Data analysis in this study is carried out through several stages, 1) Thematic Analysis**,** Identifying the main themes that emerge from Kitab Nashaih Al-'Ibad and related literature. These themes include moral education principles such as sincerity,

humility, patience, gratitude, and self-reflection (Imam Nawawi, 2008). 2) Textual Interpretation, Interpreting the analyzed texts to understand the meanings contained within them. This interpretation includes the historical, theological, and pedagogical contexts of Imam Nawawi's teachings (Neuman, 2014). 3) Data Categorization, Organizing data based on relevant categories, such as moral education principles, applications in contemporary education, and challenges and opportunities in implementing these teachings (As-Suhaili, 2005). 4) Information Synthesis, Synthesizing the obtained information to provide a comprehensive overview of the concept of moral education according to Imam Nawawi and its relevance in the context of modern Islamic education (Zed, 2004).

The primary data source in this study is Kitab Nashaih Al-'Ibad by Imam Nawawi. This book is the main text analyzed to identify the moral education principles taught by Imam Nawawi (Imam Nawawi, 2008). Secondary data sources include Other works by Imam Nawawi, such as Riyadh as-Salihin and Arba'in Nawawiyah, which also discuss moral education and ethics (Imam Nawawi, 2002). Literature on moral education in Islam, including works by classical scholars like Al-Ghazali and Ibn Miskawayh (Al-Ghazali, 1998; Ibn Miskawayh, 1968). Contemporary research examining moral education in the context of Islam and its relevance in modern education (Neuman, 2014).

RESULT AND DISCUSSION

This research identifies and analyzes the principles of moral education outlined by Imam Nawawi in Kitab Nashaih Al-'Ibad. Based on thematic analysis of the text, five main principles were found to form the foundation of moral education according to Imam Nawawi: Ikhlas (Sincerity), Tawadu (Humility), Sabar (Patience), Syukur (Gratitude), and Muhasabah (Self-Accountability).

Imam Nawawi emphasizes that sincerity of intention is the foundation of every good deed. Pure intentions ensure that all actions are performed solely to gain the pleasure of Allah SWT, rather than for worldly gains or human praise. Moral education focusing on the development of sincerity can shape individuals with integrity who act based on strong moral principles.

Tawadu, or humility, is a highly emphasized attitude by Imam Nawawi. A humble individual does not see themselves as superior to others and always respects

others. In education, the principle of humility can teach students to appreciate and respect others, avoiding arrogance and pride.

Patience is an important principle that every Muslim must possess. Imam Nawawi teaches that patience in facing trials and difficulties is a sign of strong faith. In the context of education, teaching patience to students helps them develop mental and emotional resilience, as well as the ability to remain calm and persistent in facing challenges.

Gratitude is the attitude of being thankful for all the blessings given by Allah SWT. Imam Nawawi emphasizes the importance of gratitude as an acknowledgment of God's grace. Teaching gratitude in education can help students develop a sense of satisfaction and happiness, as well as appreciate what they have.

Muhasabah, or self-accountability, is the process of self-evaluation advocated by Imam Nawawi. Through muhasabah, individuals can recognize their shortcomings and mistakes and strive to improve themselves. In education, muhasabah can help students develop self-awareness and responsibility for their actions.

Relevance of Moral Education Principles in the Context of Contemporary Islamic Education

The principles outlined by Imam Nawawi in Kitab Nashaih Al-'Ibad are highly relevant to the challenges faced by modern Islamic education. Key points in the application of these principles include, Curriculum Development, Integrating the values of sincerity, humility, patience, gratitude, and self-accountability into the educational curriculum can help shape students' character from an early age. A curriculum designed with these values in mind will promote holistic education that focuses not only on academic aspects but also on moral and ethical development.

Teacher Training, Teachers play a central role in instilling moral values in students. Teacher training that focuses on teaching these moral principles is important to ensure that teachers can be good role models and effectively impart these values. Teachers with noble character will be able to inspire and guide students to follow their example. Community Involvement, Community involvement in supporting moral education is crucial. Programs involving parents, community leaders, and religious institutions can help reinforce the application of moral values in daily life. Collaboration between schools and communities will create a conducive environment for character development in students.

Implementing moral education principles in the context of contemporary education presents both challenges and opportunities. Some challenges include, Adapting to Modern Contexts, Translating classical teachings into a modern context requires a wise and creative approach. Differences in era and socio-cultural situations necessitate adjustments to ensure these principles remain relevant and applicable. Resistance to Change, Changes in the education system often face resistance from various parties, including educators, students, and parents. It is important to conduct socialization and education about the benefits of moral education to overcome this resistance.

However, there are also opportunities to be harnessed, such as, Using Technology, Technology can be used to support moral education, for example, through the development of interactive learning materials that teach moral values. Online platforms can also be used for teacher training and community involvement. Global Movement for Character Education, There is an increasing global awareness of the importance of character education. This provides an opportunity for Islamic education to contribute to this movement by offering a unique perspective based on Islamic moral teachings.

This research reveals that the moral education principles outlined by Imam Nawawi in Kitab Nashaih Al-'Ibad are highly relevant in the context of contemporary Islamic education. By integrating values such as sincerity, humility, patience, gratitude, and self-accountability into the curriculum and educational practices, Islamic education can help shape individuals with noble character who can face the challenges of the times with integrity and wisdom. Implementing these principles requires collaborative efforts between educators, communities, and other stakeholders to create a holistic education environment oriented towards moral development.

DISCUSSION

This research underscores the importance of the principles of moral education outlined by Imam Nawawi in Kitab Nashaih Al-'Ibad, namely sincerity (ikhlas), humility (tawadu), patience (sabar), gratitude (syukur), and self-accountability (muhasabah). These findings align with previous studies that also emphasize the importance of moral values in Islamic education (Al-Ghazali, 1988).

In Ihya Ulum al-Din, Al-Ghazali discusses the concept of ethics and spiritual development in depth. Al-Ghazali emphasizes the importance of sincere intention and

self-accountability (muhasabah), similar to the principles found in this study. The emphasis on sincerity and self-evaluation as the basis of ethical behavior shows a strong similarity between the thoughts of Al-Ghazali and Imam Nawawi (Al-Ghazali, 1988).

Ibn Miskawayh also stresses the importance of moral education to achieve human happiness and perfection. Principles such as patience (sabar) and humility (tawadu) outlined by Ibn Miskawayh are relevant to the findings of this study. Ibn Miskawayh links these attitudes to mental health and well-being, which can also be applied in contemporary educational contexts (Ibn Miskawayh, 1968).

Contemporary studies on character education also show alignment with the findings of this research. For example, Lickona (1991) in "Educating for Character" emphasizes the importance of moral values such as honesty, respect, and responsibility. Although derived from a different cultural context, these values reflect the fundamental principles taught by Imam Nawawi, indicating that moral education has universal relevance (Lickona, 1991).

Al-Ghazali in his book Ihya Ulum al-Din states that the main goal of education is to draw closer to Allah SWT through the development of good morals. This theory supports the findings of this study, which show that moral education principles such as sincerity and self-accountability are key in shaping ethical behavior. Al-Ghazali also emphasizes the importance of pure intentions (ikhlas) as the foundation of every action, which aligns with Imam Nawawi's teachings (Al-Ghazali, 1988).

Ibn Sina in his book "Kitab al-Shifa" emphasizes the importance of moral education as part of comprehensive education. He argues that education is not only about knowledge but also about character formation. Principles such as humility and patience found in this study support Ibn Sina's view on the importance of character education (Ibn Sina, 1956).

In his book "Educating for Character", Lickona (1991) develops a character education model that includes the teaching of moral values in the curriculum. Lickona argues that moral education should include three main aspects: moral knowledge, moral feeling, and moral action. The findings of this study, which emphasize the importance of integrating values such as sincerity, humility, patience, gratitude, and self-accountability in Islamic education, align with the character education model proposed by Lickona (Lickona, 1991).

This study shows that the principles of moral education taught by Imam Nawawi are highly relevant and applicable in the context of contemporary Islamic education. Some practical implications of these findings include, Curriculum Development, Integrating moral values such as sincerity, humility, patience, gratitude, and self-accountability into the educational curriculum can help shape the character of students. A curriculum designed with these principles in mind will promote holistic education that includes academic and moral development (Al-Ghazali, 1988).

Teacher Training, Teachers play an important role in instilling moral values in students. Teacher training focused on teaching these moral principles is essential to ensure that teachers can be good role models. Teachers with noble character will be able to inspire and guide students to follow their example (Lickona, 1991). Community Involvement, Community involvement in supporting moral education is crucial. Programs involving parents, community leaders, and religious institutions can help reinforce the application of moral values in daily life. Collaboration between schools and communities will create a conducive environment for character development in students (Ibn Miskawayh, 1968). Use of Technology, Technology can be used to support moral education. Developing interactive learning materials that teach moral values and online platforms for teacher training and community involvement can help in the implementation of moral education principles (Lickona, 1991).

This research confirms that the principles of moral education outlined by Imam Nawawi in Kitab Nashaih Al-'Ibad are highly relevant and applicable in the context of contemporary Islamic education. Comparisons with previous studies and theories from various books show that moral education has universal relevance and can be applied in various cultural contexts. Implementing these principles requires collaborative efforts between educators, communities, and other stakeholders to create a holistic education environment oriented towards moral development. These findings contribute significantly to the understanding and application of moral education in Islam and help shape a generation with noble character capable of facing the challenges of the times with integrity and wisdom.

CONCLUSION

This research aimed to explore and analyze the concept of moral education from the perspective of Imam Nawawi in Kitab Nashaih Al-'Ibad. Based on the analysis conducted, several key conclusions can be drawn, The Concept of Moral Education

According to Imam Nawawi, Imam Nawawi emphasizes the importance of character and moral development in education. The five main principles identified in Kitab Nashaih Al-'Ibad are sincerity (ikhlas), humility (tawadu), patience (sabar), gratitude (syukur), and self-accountability (muhasabah). These principles form the foundation for strong moral education and can help individuals develop noble qualities.

Relevance to Contemporary Islamic Education, The principles of moral education outlined by Imam Nawawi have strong relevance in the context of modern Islamic education. Integrating these values into the educational curriculum and teacher training can help shape students' character to be virtuous and noble. These values also support holistic education that includes both academic and moral aspects.

In an era of globalization and rapid technological development, moral education becomes increasingly important to shape the character of the younger generation. The moral values taught by Imam Nawawi through his works provide invaluable guidance for educators and parents. Implementing these principles requires cooperation and commitment from all parties involved in the educational process. The researchers hope that the results of this study can make a significant contribution to the development of moral education in Islamic educational institutions. It is also hoped that the values taught by Imam Nawawi can be widely applied, not only in formal education but also in everyday life, thus forming a society with noble morals and high integrity.

REFERENCES

Al-Ghazali, A. H. M. (1998). *Ihya' Ulum al-Din (The Revival of the Religious Sciences)* (Vol. 1–4). Islamic Book Trust.

Al-Ghazali, A. H. M. (2015). *The Beginning of Guidance (Bidayat al-Hidayah).* Fons Vitae.

Al-Ghazali, A. H. M. (2004). *The Alchemy of Happiness (Kimiya-yi Sa'ādat).* Islamic Book Trust.

Anwar, S., Asrori, A., Yusron, M. A., & Sabrina, L. N. (2023). Konsep Pendidikan Furusiyah Ibnu Qayyim Al-Jauziyyah dan Relevansinya dengan Pendidikan Kontemporer. *PAIDA: Jurnal Pendidikan Agama Islam UNIMUDA*, *2*(2), 253-264.

Anwar, S., Reza, R., Samsirin, S., & Wijayanti, N. (2022, July). Pohon Adab: Pemikiran Pendidikan Imam al-Ghazali dalam Menguatkan Generasi Islami

(Studi Analisis Kitab Bidayah al Hidayah). In *Proceeding Annual Conference on Islamic Religious Education* (Vol. 2, No. 1).

Anwar, S., Basori, M. A., & Prameswari, S. K. (2021, November). Anger and Control in Islamic Education. In *1st International Conference Of Education, Social And Humanities (INCESH 2021)* (pp. 339-343). Atlantis Press.

Ibn Miskawayh, A. (1968). *Tahdhib al-Akhlaq (Refinement of Character).* The American University in Cairo Press.

Ibn Sina, A. H. (1984). *Kitab al-Shifa (The Book of Healing).* Brigham Young University.

Imam Nawawi. (2008). *Kitab Nashaih Al-'Ibad (Counsels of the Devout).* Dar Al-Manarah.

Imam Nawawi. (2002). *Riyadh as-Salihin (Gardens of the Righteous).* Darussalam Publishers.

Imam Nawawi. (2014). *Al-Arba'in An-Nawawiyyah (Nawawi's Forty Hadith).* Islamic Texts Society.

Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books.

Lickona, T. (2004). *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues.* Simon & Schuster.

Lickona, T. (1996). Eleven Principles of Effective Character Education. *The Journal of Moral Education*, 25(1), 93-100.

Sari, D. P. (2017). Konsep Pendidikan Akhlak Menurut Imam Nawawi dan Implementasinya dalam Pendidikan Islam Kontemporer. *Journal of Islamic Education*, 4(2), 65-78.

As-Suhaili, A. (2005). *Pendidikan Akhlak dalam Pandangan Islam: Telaah Kitab-Kitab Klasik.* Universitas Islam Negeri Sunan Kalijaga.

Al-Attas, S. M. N. (1993). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. International Institute of Islamic Thought and Civilization.

Yusuf, M. (2018). The Role of Islamic Education in Building Character: Insights from the Works of Imam Al-Ghazali and Ibn Miskawayh. *Journal of Islamic Studies,* 12(1), 45-61.

Al-Suhrawardi, A. Y. (2010). *Adab al-Muridin (The Proper Conduct of the Aspirants).* Fons Vitae.

Nasr, S. H. (1997). *Science and Civilization in Islam*. Islamic Texts Society.

Rahman, F. (1982). *Islam & Modernity: Transformation of an Intellectual Tradition.* University of Chicago Press.

Halstead, J. M. (2004). An Islamic Concept of Education. *Comparative Education,* 40(4), 517-529.

Ozdamar, O. (2011). Foundations of Islamic Education: A Study of Al-Ghazali's Methodology and His Views on Education. *International Journal of Educational Development,* 31(2), 97-105.