

THE ETHIC OF CHILD TOWARD THE PARENTS  
(A COMPARATIVE STUDY OF AKHLAQ LIL BANAT AND  
WASHOYA AL ABAA' LIL ABNAA')

THESIS

To Present *Skripsi* of Undergraduate Program (S-1) of Islamic Education Department  
Faculty of Education and Teacher Training  
Maulana Malik Ibrahim State Islamic University Malang

Written by:  
Illiyya Fairuz  
NIM. 15110057



Proposed to:  
ISLAMIC EDUCATION DEPARTMENT  
FACULTY OF EDUCATION AND TEACHER TRAINING

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**THE ETHIC OF CHILD TOWARD THE PARENTS  
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AL ABAA' LIL ABNAA')**

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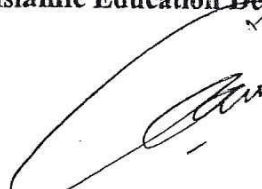
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**THE ETHIC OF CHILD TOWARD THE PARENTS**  
**(A COMPARATIVE STUDY OF AKHLAQ LIL BANAT AND WASHOYA**  
**AL ABAA' LIL ABNAA')**

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## DEDICATION

### *Bismillahirrohmanirrohim*

*Allahumma sholli Ala sayyidina Muhammad Wa Ala Ali Sayyidina Muhammad*

I am gladly proud to Almighty Allah SWT who Always giving me abundant of ni'mat that can not be count off. Salawat and Hauqolah are the powerful sentence which accompanied me during my skripsi journey. And also prophet Muhammad

PBUH

Top of patience and full support from my parents who make my Skripsi can be resolved. They are *abah* Muhammad Nurul Huda and *ibuk* Siti Fatimah. Prayer, compassion, sacrifice, hard work, patience, motivation and full financing over my study is a form of love that I can't replace it with anything. Thanks a lot and sorry, just a small struggle like this that I can give. Ana bahibbaki antum ya aby wa ya umi.

Do not forget to my brothers and sisters *mbak* Nalinnafis, along with her husband *mas gus* M. Jauharul Manasik and niece Al-Jaliyla Ahsanaki Maulayaa, to the brother Muhammad Fahmi Labib and sister Indirafa Sania, by the cheerfulness of expression has always been a passion. I LOVE YOU SO MUCH!

Furthermore thanks to *mbak* Risa and family, *mas* Faiz, Bilqis, Mada, and Ibra over the harmonius has become miss family medicine when I am in malang.

And thanks to *mas* Drajad that gave spirit and share his experience, then thanks to the friends who always give spirit in doing thesis Annisa, Shally, Ikvina. And to the family of Musyrifah USA 1<sup>st</sup> floor Nia, Nurul, Futna, Ayu, Flower, Rodyah, and Faciza.

Thanks a lot may Allaah reward all the goodness to you all.

**Aminyarobbalalamin....**

## MOTTO

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا﴾

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often



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*Assalamu'alaikum Wr. Wb.*

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Is considered acceptable to be defended after being intensively read and regularly  
consulted in the area of research content, language and writing composition.

*Wassalamu'alaikum Wr. Wb.*

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## CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis originally written by Illiyya Fairuz, student of Islamic Education Program (PAI) as the requirement for degree of Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, Except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, May 20<sup>th</sup>, 2019

Author,



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## PREFACE

*Alhamdulillah*, Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the researcher finished this thesis, entitled: “*The Ethic Of Child Toward The Parents (A Comparative Study Of Akhlaq Lil Banat And Washoya Al Abaa’ Lil Abnaa’)*” on time. Shalawat and Salam always presented to our prophet Muhammad SAW, the messenger of Allah who has saved the human’s life from the destruction to safety namely Islam is the true religion.

This thesis is proposed to fulfill the task of academic requirement as the last task for getting bachelor or under graduate degree.

In this opportunity, the researcher give thanks so much and appreciation for the respectables:

1. Mr. Prof. Dr. Abdul Haris, M. Ag, as The Rector of Islamic State University Maulana Malik Ibrahim Malang.
2. Mr. Dr. Agus Maimun, M.Pd, as The Dean of Tarbiyah and Teaching Training Faculty of the Islamic State University Maulana Malik Ibrahim Malang.
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8. All my friends

Hopefully Allah replies all helps and bless for you all. The researcher realized this thesis still imperfect in arrangement and the content. The researcher hope the criticism from the readers can help the researcher in perfecting the next research about this thesis.

## TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

### A. Letter

ا =	a	ز =	z	ق =	q
ب =	b	س =	s	ك =	k
ت =	t	ش =	sy	ل =	l
ث =	ts	ط =	sh	م =	m
ج =	j	ظ =	dl	ن =	n
ح =	h	ط =	th	و =	w
خ =	kh	ظ =	zh	ه =	h
د =	d	ع =	'	ء =	,
ذ =	dz	غ =	gh	ي =	y
ر =	r	ف =	f		

### B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

### C. Diphthong Vocal

أُ	=	aw
أَيُّ	=	ay
أُو	=	û
إِي	=	î

## LIST OF TABLE

Table 1.1 Previous Research .....	6
Table 4.1 Indicator of child ethic toward the parents in the akhlak lil banat .....	59
Table 4.2 Indicator of child ethic toward the parents in the washoya al abaa' lil abnaa' .....	72
Table 5.1 Analitical Comparison between Akhlak lil Banat and Washoya Al Abaa' lil Abnaa' .....	120
Table 5.2 Moral Stages classification of child ethis toward the parent in akhlak lil banat and washoya al abaa' lil abnaa' .....	122

## LIST OF APPENDIX

- Appendix 1 Cover Akhlak Lil Banat
- Appendix 2 Kitab Akhlak lil Banat Chapter Ethic Child Toward The Parent
- Appendix 3 Cover Akhlak Lil Banat Indoneisan Translate
- Appendix 4 Translate Book of Akhlak lil Banat Chapter Ethic Child Toward The Parent
- Appendix 5 Cover Washoya Al Abaa' Lil Abna
- Appendix 6 Kitab Washoya Al Abaa' Lil Abnaa' Chapter Ethic Child Toward The Parent
- Appendix 7 Cover Washoya Al Abaa' Lil Abna Indonesian Translate
- Appendix 8 Translate Washoya Al Abaa' Lil Abnaa' Chapter Ethic Child Toward The Parent
- Appendix 9 Evidence of Consultation
- Appendix 10 Curriculum Vitae

## TABLE OF CONTENTS

COVER.....	i
APPROVAL SHEET .....	ii
LEGITIMATION SHEET .....	iii
DEDICATION .....	iv
MOTTO.....	v
OFFICE MEMO ADVISOR .....	vi
CERTIFICATE OF SKRIPSI AUTHORSHIP .....	vii
ACKNOWLEDGMENT.....	viii
TRANSLITERATION GUIDELINES OF ARABIC-LATIN .....	x
LIST OF TABLE .....	xi
LIST OF APPENDIX .....	xii
TABLE OF CONTENT.....	xiii
ABSTRACT.....	xv
<b>CHAPTER I INTRODUCTION.....</b>	<b>1</b>
A. Background of the Research.....	1
B. Formulation of the Research .....	5
C. Objectives of Research.....	5
D. Benefits of the Research.....	5
E. Previous Research .....	6
F. Definition of Key Terms .....	9
G. Composition of Research Findings .....	10
<b>CHAPTER II REVIEW OF RELATED LITERATURE.....</b>	<b>12</b>
A. Theoretical Framework .....	12
1. Concept of Ethic .....	12
2. Islamic Concept of Ethic.....	25
3. Concept of The Education of Children by Parents .....	28
B. Research Roadmap.....	41

<b>CHAPTER III METHODOLOGY OF THE RESEARCH .....</b>	<b>42</b>
A. Approach and Research Design .....	42
B. Data and Sourcer .....	43
C. Data Collection .....	44
D. Data Analysis .....	45
E. Checking of the Validity of Data .....	46
F. Research Procedures .....	38
<b>CHAPTER IV DATA AND DATA SOURCES .....</b>	<b>51</b>
A. <i>Akhlak Lil Banat</i> .....	51
1. Author and Book Profile .....	51
2. The Ethic of child toward the parents in the book of <i>Akhlak lil Banat</i> ...	58
B. <i>Washoya Al Abaa' Lil Abnaa'</i> .....	67
1. Author and Book Profile .....	67
2. The Ethic of child toward the parents in the book of <i>Washoya Al Abaa' Lil Abnaa'</i> .....	71
<b>CHAPTER V DISCUSSION .....</b>	<b>74</b>
A. The ethic of child toward the parents analisis in the book of <i>akhlal lil banat</i>	74
B. The ethic of child toward the parents analisis in the book of <i>washoya al abaa' lil abnaa'</i> .....	107
C. Analitical Comparison the ethoc of child toward the parents in the book of <i>akhlak lil banat</i> and <i>washoya al abaa' lil abna'</i> .....	120
<b>CHAPTER VI CLOSING .....</b>	<b>126</b>
A. Conclusion.....	126
B. Suggestion .....	127
<b>BIBLIOGRAPHY .....</b>	<b>128</b>
<b>APPENDIX</b>	

## ABSTRAK

Illiyya Fairuz. 2019. *Etika Anak terhadap Orang Tua (Studi Komparatif Dalam Kitab Akhlak Lil Banat dan Washoya Al Abaa' Lil Abnaa')*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. Abdul Malik Karim A., M.Pd.I

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Dalam dunia pendidikan, referensi dari materi merupakan salah satu hal yang akan membentuk karakter dari seseorang. Para pemikir Islam seperti Syaikh Umar Baradja dan Muhammad Syakir adalah ulama yang memberikan sumbangan referensi dalam bidang etika. *Akhlak lil Banat* merupakan karangan Umar Baradja yang berisi tentang etika-etika yang seharusnya dimiliki seorang anak. Dalam satu pembahasan yang sama Muhammad Syakir dalam kitabnya *Washoya al Abaa' Lil Abnaa'* juga memberikan nuansa dalam belajar etika. dua kitab ini merupakan rujukan yang banyak digunakan di mayoritas pesantren di Indonesia.

Tujuan penelitian ini adalah untuk: (1) mengetahui analisis etika anak kepada orang tua dalam kitab *Akhlak Lil Banat* (2) mengetahui analisis etika anak kepada orang tua dalam kitab *Washoya Al Abaa' Lil Abnaa'* (3) membandingkan etika anak terhadap orang tua dalam kitab *Akhlak Lil Banat* dan *Washoya Al Abaa' Lil Abnaa'*. Penelitian ini menggunakan pendekatan kualitatif dengan rancangan studi *Library Research*. Sesuai dengan jenis data penelitian ini, data diolah dengan menggunakan Teknik analisis non statistik. Untuk mempertajam analisis, peneliti menggunakan teknis analisis isi (*content analysis*).

Hasil penelitian menunjukkan bahwa, (1)terdapat enam karakter moral beserta proses yang ingin disampaikan oleh penulis dalam kitab *Akhlaq Lil Banat* yaitu, membuat bahagia, syukur atas nikmat orang tua, berlaku sopan santun, tidak menyakiti dalam berkata, mentaati, dan menjaga nama baik orang tua, (2) dalam kitab *Washoya Al Abaa' Lil Abnaa'* terdapat empat karakter moral dan prosesnya yaitu, taat, memenuhi kebutuhan, membuat bahagia,dan mencintai orang tua, (3)sesuai dengan teori perkembangan moral oleh KohlBerg tahapan yang dicapai dalam kedua buku hanya melalui tahap konvensional. Yang mana perbuatan mulai dinilai atas dasar norma-norma umum dan kewajiban serta otoritas dijunjung tinggi.

**Kata Kunci:** Etika , Kitab Akhlak lil Banat, Kitab Washoya Al Abaa' lil Abnaa'

## ABSTRACT

Illiyya Fairuz. 2019. *The Ethic of Child Toward The Parents (A Study Comparative of Akhlak Lil Banat And Washoya Al Abaa' Lil Abnaa')*. Thesis, Islamic Education Department, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University. Thesis Supervisor: Dr. Abdul Malik Karim A., M. Pd.

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In education, the reference material is the thing that will shape the character of the person. Islamic thinkers such as Shaykh Umar Baradja and Muhammad Syakir are giving scholarly contributions in the field of ethics reference. *Akhlak lil Banat* is a bouquet of Umar Baradja containing about ethics owned a child. In one discussion of the same Muhammad Syakir in his book *Washoya al Abnaa' Lil' Abaa* also give nuances in studying ethics. two of the references are widely used in many Islamic boarding school in Indonesia.

The purpose of this study is to: (1) find out the analysis of the ethics of the child toward the parents in the book *akhlak lil banat* (2) know the analysis of ethics of the child toward the parents in the book *washoya al abaa' lil abnaa'* (3) compare the ethics of the child toward the parents in the book the morals of *akhlak lil banat* and *washoya al abaa' lil abnaa'*. This research used the qualitative approach with the design of the study of Library Research. According to the type of research data, the data is processed using nonstatistical analysis techniques. To sharpen the analysis, researchers use technical analysis content

The results showed that (1) there are six moral characters and its process who want to be delivered by the author in the book of *akhlak lil banat* i.e., make happy, gratitude upon parents, polite, does not hurt in saying, obey, and keep the names of both parents, (2) in the book *washoya al abaa' lil abnaa'* there are four moral characters and the process i.e., devout, have needs, make happy, and loving parents, (3) in accordance with the theory of Kohlberg's stages of moral development by achieved in both books only through a conventional stage. That's where deeds start rated on the basis of common norms and obligations and uphold high authority.

**Keywords:** Ethics, *akhlak lil banat*, *washoya al abaa' lil abnaa'*

## المستخلص

عليا فيروز. 2019. *أداب الولد إلى والده (دراسة المقارنة في الكتاب الأخلاق للبنات ووصايا الأباء للأبناء)*. بحث جامعي، قسم التربية الإسلامية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الدكتور عبد المالك كريم

في العالم التربوي، تعتبر المراجع من المواد المدروسة تشكل شخصية الإنسان. هناك مفكر الإسلام الشيخ عمر بارحاء ومُجد شاعر اللذان يقدمان مرجعا في مجال الأخلاق. الأخلاق للبنات هو تأليف عمر بارحاء الذي يحتوي على الأدب للأطفال أو الأولاد. وفي نفس الصدد، يتيح لنا مُجد شاعر في كتابه الباهر وصايا الأباء للأبناء ضوءا عن تعليم الأدب والتهذيب. كلاهما مرجع مفضل يرجع إليهما معظم المعاهد بإندونيسيا.

يهدف هذا البحث إلى: (1) معرفة تحليل أدب الولد إلى والده في الكتاب الأخلاق للبنات؛ (2) معرفة تحليل أدب الولد إلى والده في الكتاب الأخلاق للبنات ووصايا الأباء للأبناء؛ (3) مقارنة أدب الولد إلى والده في الكتاب الأخلاق للبنات ووصايا الأباء للأبناء. يستخدم هذا البحث المدخل الكيفي بنوع الدراسة المكتبية. وفقا بنوع البيانات في هذا البحث، يتم تحليل البيانات بطريقة غير إحصائية. ولتعميق عملية التحليل، تستخدم الباحثة طريقة تحليل المضمون.

فنتائج البحث تدل على أن: (1) هناك ست الشخصيات الأخلاقية وإجراءاتها حيث ألقاها المؤلف في كتابه الأخلاق للبنات، وهي إدخال السرور، الشكر على نعم الوالدين، التهذيب، ترك الإذاعة في القول، دوام الطاعة، وحماية سمعة الوالدين؛ (2) وفي كتاب وصايا الأباء للأبناء توجد أربع الشخصيات وإجراءاتها وهي تشمل على الطاعة، استيفاء الحوائج، إدخال السرور، وبر الوالدين؛ (3) تبعا إلأى نظرية النمو المعرفي لكوهلبرغ بأن الخطوات المنشودة في هذين الكتابين تكون في المستوى التقليدي حيث كان التقويم بدأ من القيم العمومية والفرائض والأساطين السامية.

**الكلمات المفتاحية:** الأخلاق، الكتاب الأخلاق للبنات، الكتاب وصايا الأباء للأبناء

## CHAPTER I

### INTRODUCTION

#### A. Background of The Reseach

Currently, Indonesia is exposed to a variety of problems. Ranging from political, economic, social, moral, religious, and education. The crisis is being talked about is in the field of education. Education is considered failed in conducting moral education on children so as to appear a variety of behaviors that deviate. In the Large Indonesian Language Dictionary<sup>1</sup> defined as deviant behaviors, deeds, or one's response to the environment that are contrary to the norms and laws existing in the community.

According to the records of Indonesian Child Protection Comision (KPAI), from 2011 until 2018, cases of children as perpetrators of sexual violence still occupy the top ranking. Followed by cases of children as perpetrators of physical abuse, and as perpetrators of the murder. In 2018, until May, the KPAI also noted that the case of Children confronted with the legal (ABH)<sup>2</sup> ranked the highest complaint. From 1885 the incoming complaints, of which 504 (27% of total cases) is a case of ABH, then followed by the family and alternative care cases (324 cases), pornography and cybercrime (255 cases),

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<sup>1</sup> The Complete Dictionary Of Indonesian Language, Team Pen, Media Prima Gita Press

<sup>2</sup>Children confronted with the legal (ABH) is a child who commits or is suspected of committing criminal acts and they are required to be responsible before the law over his actions so that they will have to engage in legal proceedings such as investigation, prosecution, examination, the Court of session and many of them who have to undergo the punishment in prison.

health and drug problems (162 cases), Education (161 cases), trafficking and exploitation (144 cases), social and children in situations of emergency (119 cases), religion and culture (105 cases), civil rights and participation (79 cases), child protection cases more (32 cases).

In a case that occurred in Banda Aceh in September 2018, that is a murder committed by a child to his father. In this case, the motive of the killing was done because it hurt his father's.<sup>3</sup>

This case was one of among many other cases involving children as parents become suspect and the victim. Child and adolescent psychologist, Irma Gustiana A, m. Psi, Psi. convey that there is a wide variety of factors that cause ABH. One of them is the lack of parental affection towards children. Basically the form of affection that parents are not always given in the form of material, but a decent education is a form of very great affection. It is in line with the Mission of God's great pass, namely in the form of the responsibility of parents in keeping her distance and doom God. contained in Q. S At-Tahrim: 6, which reads,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ...

"O faithful people, cultivate yourselves and your families from the fire of hell ..."

<sup>3</sup> <https://www.antaraneews.com/berita/785207/polisi-tangkap-anak-dan-ibu-diduga-bunuh-ayah> search on 9 January 2019 at 10.38 WIB

So this seems the urgency of parents in guiding his son so as not to fall into sin and the things that make God's wrath. Education is a way that can save mankind from ignorance so as to avoid acts that deplorable.

Then not only the parents who try to improve the quality of education but the Government in this case educational institutions also have a role in creating the next generation of smart. Contained in Act No. 20 of the year 2003 of the national education system (SISDIKNAS) in chapter IV article 10, "the Government and the local Government has the right to direct, guide, help, and keep an eye on the Organization of education in accordance with the regulations applicable legislation. " A lot of effort the Government does one is by continuing to provide references that contain educational needs.

Islamic education oriented to *akhlakul karimah* is education that must be developed and must insightful standard undertakes humanitarian and material, in the development of national standards for teachers who teach their students, the standard of seriousness for the students, inspiring innovations and standards in the system of learning that they were framed in Islamic values as universal values in accordance with all conditions and situations.<sup>4</sup>As educational institutions, *pesantren* also contributed to the teaching of Scripture. Among the several books of the morals that are studied are *Akhlaq lil Banat* and *Wasyoya al Abaa ' lil Abnaa '.*

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<sup>4</sup> Abdul Malik Karim Amrullah, *Reformulasi Pendekatan Pendidikan Islam Dalam Problem Kontemporer*, Jurnal Studi Islam Ulul Albab, UIN Malang. Vol.17, No.1, Januari-Juni 2016

Umar Baradja works this book explain how ethics should be a must-have a child, both when dealing with the Lord nor fellow living beings. In line with this, the book Muhammad Syakir *Akhlaq lil Banat* also created works that focused on Education *akhlaq* entitled *Washoya al Abaa' lil Abnaa'*. Two books have the same focus, and the fundamental reason why both books are examined is because the discussion in the book shows the current state of affairs in which the two authors never one time i.e. on 20 Century and at research time This is in focus to discuss the etiquette of children to parents according to the both two books. In his discussion will be outlined how the concept ethics of children against parents based on two Scriptures and also explained the differences and similarities.

Description of issues that are central to this happening, the author would like to contribute the knowledge about how the supposed ethical child with thesis writing entitled " The Ethic Of The Child Towards Parents (A Comparative Study Of *Akhlaq Lil Banat* And *Al Washaya Abaa' Lil Abnaa'*) "

## **B. Formulation Of The Research**

- A. How is ethical child towards the parents in the book *Akhlaq lil Banat Vol II*?
- B. How is ethical child towards the parents in the book *Washaya Abnaa ' al lil Abaa?*
- C. How is the analytical comparison of ethical children towards parents between *Al-Akhlaq lil Banat Vol II* and *Washaya Abaa' lil Abnaa'?*

## **C. Objectives of The Research**

- A. In order to know the ethics toward the parents in the book of *Akhlaq lil Banat*.
- B. In Order to know the ethics toward the parents in the book of *Washaya al Abaa' lil Abnaa'*.
- C. In Order to analyze the comparison between the of *Akhlaq lil Banat* and *Washoya Al-Abaa' lil Abnaa'*.

## **D. Benefits of The Research**

### **A. Theoretical Benefit**

The objectives of the research on the theoretical part are divided into three based on the object of work. There are:

1. For the researcher, the researcher can solve the problem theoretically and the research results become the additional resource of knowledge.
2. For the Institute, this research results can be one of the resources in the library of UIN Maulana Malik Ibrahim Malang.
3. For the next researcher, this research result is acceptable for the discussion of perfecting data and to complete the research. So the research results will be more develop.

**B. Practical Benefit**

The practical benefit of the research is also divided into 3 . There are:

1. For the researcher, the research result will be a resource of life to guide the attitude that researcher have to do.
2. For the Institute, to help who is need references on the University Library so they can practice based on the research result
3. For the next researcher, to analyze what is the lack of research and they can make an action of perfecting.

**E. Previous Research**

**Table 1.1**

No	Title of the thesis	Equation	Differences	Originality of Research
1	Gina Hikmatiar, <i>the values of the</i>	- Themes: character education - Subjects studied:	- Research focus: comparis	- Comparison of the concept of

	<p><i>characters in the book Al Akhlak Lil Banat and Implementation on Students in boarding schools Babussalam Malang</i>, thesis, Department of Islamic studies, Faculty of Tarbiyah and teacher training year 2017</p>	<p>the relevance theory and application</p> <ul style="list-style-type: none"> <li>- Research methods: Qualitative</li> </ul>	<p>on on books of the <i>Akhlaq lil Banat</i> and <i>Washoya al Abaa' lil Abnaa'</i></p>	<p>moral education of the child in the book with the book of <i>Akhlaq lil Banat</i> and <i>Washoya al Abaa' lil Abnaa'</i> about the ethics of the child toward the parents.</p>
2.	<p>Lusi Harianti, analysis of the Educational values of the characters in the book of Akhlaq Lil-Banin Vol I and Akhlaq Lil-Banat Vol I work of Shaykh Umar ibn Ahmad Baradja, thesis, Department of Islamic studies, Faculty of Tarbiyah and teacher training year 2017</p>	<p>Themes: character education</p> <ul style="list-style-type: none"> <li>- Subjects studied: concept comparisons</li> <li>- Research methods: Qualitative <i>research library</i></li> <li>- Data collection techniques: engineering documentation</li> <li>- Data analysis: <i>analysis content</i></li> <li>- Checking the validity of the data: the endurance of the observer, the discussion of religion and an expert colleague friend</li> </ul>	<ul style="list-style-type: none"> <li>- Research focus: comparison of the concept of ethics of children against parents</li> </ul>	<ul style="list-style-type: none"> <li>- Used the both book concept of moral education of the child in the book with the book of <i>Akhlaq lil Banat</i> and <i>Washoya al Abaa' lil Abnaa'</i> about the ethics of the child toward the parents.</li> </ul>
3.	MOH.	Themes: character	- Subjects	- Used the

	<p>Muzammil Al Ghozy, the book of Taisir Al-Khallaq and book of Ta'lim Al-Mutata'allim about the Morals Teach teacher and Akhlaq Learning students, thesis, Department of Islamic studies, Faculty of Tarbiyah and teacher training year 2018</p>	<p>education</p> <ul style="list-style-type: none"> <li>- Subjects studied: concept comparisons</li> <li>- Research methods: Qualitative <i>research library</i></li> <li>- Data collection techniques: engineering documentation</li> <li>- Data analysis: <i>analysis content</i></li> <li>- Checking the validity of the data: the endurance of the observer, the discussion of religion and an expert colleague friend</li> </ul>	<p>studied: the ethics of children against parents</p>	<p>both book concept of moral education of the child in the book with the book of <i>Akhlaq lil Banat</i> and <i>Washoya al Abaa' lil Abnaa'</i> about the ethics of the child toward the parents.</p>
4.	<p>Zainal Arifin, the values of Islam in the Quran Surat Lukman V. 12-19 (Tafseer Al-Mishbah Perspective), thesis, Department of Islamic studies, Faculty of Tarbiyah and teacher training year 2017</p>	<ul style="list-style-type: none"> <li>- Themes: character education</li> <li>- Research methods: Qualitative (<i>Library research</i>)</li> <li>- The Research Approach: Hermeneutics</li> <li>- Data collection techniques: documentation</li> <li>- Data analysis: <i>analysis content</i></li> </ul>	<ul style="list-style-type: none"> <li>- Research focus: comparison on books of the <i>Akhlaq lil Banat</i> and <i>Washoya al Abaa' lil Abnaa'</i></li> </ul>	<ul style="list-style-type: none"> <li>- Comparison of the concept of moral education of the child in the book with the book of <i>Akhlaq lil Banat</i> and <i>Washoya al Abaa' lil Abnaa'</i> about the ethics of the child toward the parents.</li> </ul>

Based on the previous research, the researcher is not finding yet the research that focus on ethic concept of children toward their parents on the kitab of *Akhlaq lil Banat* and *Washoya al Abaa' lil Abnaa'* and the focus of comparison.

#### F. Definition of Key Terms

To facilitate the understanding of the study entitled "The ethic of child toward the parents (A Study Comparison of *Akhlaq lil Banat* and *Washoya Al Abaa' lil Abnaa'*)" then it would serve in the definition of key terms, as follows:

- A. Ethics is a science that discuss the issue of the deed or human behavior, which can be rated good and which are bad can be assessed by showing human deeds as far as may be reasonable mind digested.<sup>5</sup>
- B. The child is child is a person who is not yet 21 years old and not yet mating<sup>6</sup>
- C. Parents are biological mother and father; people who are considered old (clever, clever, masterful, and so on); people who are respected/honoured"<sup>7</sup>

<sup>5</sup> Istighfarotur Rahmaniyah, *Pendidikan Etika Konsep Jiwa dan Etika Prespektif Ibnu Maskawaih* (Malang: Aditya Media, 2010), pg.58.

<sup>6</sup> Mufidah Ch, *Psikologi Keluarga Islam Berewawasan Gender*, (Malang: UIN-Malang Press, 2008), Cet.I, pg.302

<sup>7</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1999), pg.709

D. *Al-Akhlaq lil Banat* written by Umar Baradja is a book that discusses special morals for women.<sup>8</sup>

E. The book *Washoya al Abaa ' lil Abnaa'* book by the famous Egyptian ulama Muhammad Syakir, is a book that contains moral guidance that must be practiced in daily life that has great benefits for all humanity in realizing a virtuous and devoted nation to Allah SWT.<sup>9</sup>

### G. Composition of The Research Findings

The writing system study of the research in this thesis is divided into five chapters that explained in its global sense as follows:

#### Chapter I: Introduction

This chapter will describe by researcher in General what will be discussed in the thesis proposal. Discussion includes Background problems, Formulation of the problem, the purpose of the writing, the benefits of research. Originality of research, Operational Definition and Systematic Discussion.

#### Chapter II: Literature Review

The discussion covered in the chapter is about the etiquette of the girl child to parents.

<sup>8</sup> Umar Baradja, *bimbingan Akhlak bagi Putri-Putri Anda*, (Surabaya: YPI "Al-Ustadz Umar Baradja", 1992),pg. 7.

<sup>9</sup> M. Syakir, *Washaya Al-Abaa' Lil Abnaa'*, terj M. Fadlil Said An-Nadwi, (Surabaya: Al-Hidayah, t.t), pg.7.

### **Chapter III: Research Methodology**

In this chapter deals with the approach and the types of research, Data and Data sources, Data collection, Data analysis, Checking the validity of the Data and Research Procedures.

### **Chapter IV: Data and Data Source**

This Chapter consist of the the diescription of the data that talk about the ethic of child toward the parents in the book of *Akhlak lil Banat* and *Washoya al Abaa' lil Abnaa'*. Beside data of its books this chapter also consist of data that coming from the secondary resources, such as the *ayat* or *hadis* and the book that related to the topic.

### **Chapter V: Discussion**

The discussion in this chapter is the disclosure of research results, namely in the form of a data consist of discussion about child ethic to parents. This chapter also describes the results of research and discussion of Research Analysis, namely in the form of an analysis of the harmeneutic of the manuscript book of *akhlaq lil banat* Vol II and the book *washoya al Abnaa' lil ' Abaa* chapter etiquette of children to parents.

### **Chapter VI: Closing**

The researcher closes by giving the conclusions of research results from beginning to end in accordance with the outline of issues raised and covered with the giving of advice.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Theoretical Framework

##### a. Concept of Ethic

##### 1. Ethic Understanding

Ethics is often equated with the sense of *akhlaq* and moral, there are also scholars who say *akhlaq* is the ethics of *Islam*. Here would be displayed the differences of that three terms.

Etymologically the word ethics comes from the Greece i.e. *ethos* and *ethikos*, *ethos* which means nature, character, custom, habit, a good place. *Susila* means *Ethikos*, politness, or behavior and good deeds. The word "ethics" are distinguished by the word "ethics" and "etiquette". The word ethics means a collection of basic or value with regard to morals or values about right and wrong that embraced a group or society. As for the word etiquette means ordinances or customs, manners, and others in the good community in maintaining good relations among human beings.<sup>10</sup>

Whereas in terminologic ethics means the knowledge that addresses good-bad or whether the behaviour and actions of human beings and at the same time highlighting the human obligations. In the language of Gerik ethics defined: *Ethicos* is a body of principles or moral value.

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<sup>10</sup> Abd Haris, *Pengantar Etika Islam* (Sidoarjo: Al-Afkar, 2007), pg.3.

Ethics is the true meaning is a habit. But gradually the sense of ethics is changing, as it is now. Ethics is a science that discuss the issue of the deed or human behavior, which can be rated good and which are bad can be assessed by showing human deeds as far as may be reasonable mind digested.<sup>11</sup>

In the encyclopedia dictionary of education explained that ethics is a philosophy about the value of decency, good is bad. Whereas in the dictionary it says that the public education and ethics is part of the philosophy that teaches the notability.<sup>12</sup> Whereas the word 'ethics' in the great dictionary of the language of Indonesia (Ministry of education and culture, 1988 – quote from Bertens 2000), has the meaning:

1. The science of what is good and what is bad and about moral rights and responsibilities (ethics);
2. A collection of basic or value with regard to morals;
3. Value concerning right and wrong that embraced a group or society.

## 2. Component of Ethic

### a. Freedom and Responsibility

Discussion of ethical issues, take material object behaviour or human deeds done consciously. Thus ethics should be viewed as

<sup>11</sup> Istighfarotur Rahmaniyyah, *Pendidikan Etika Konsep Jiwa dan Etika Prespektif Ibnu Maskawaih* (Malang: Aditya Media, 2010), pg.58.

<sup>12</sup> Asmaran, *Pengantar Studi Akhlak* (Jakarta: Lembaga Studi Islam dan Kemasyarakatan, 1999), pg.6.

human beings who have the freedom to do and act at the same time responsible for the deeds and actions that he did.

Ethics is a comprehensive planning Associates power forces of nature and society and the field of humane responsibility. While the responsibility can be accounted for or may be prosecuted when there is freedom. Thus, the problem of freedom and responsibility in ethics is an inevitability.

Freedom for human beings first, meaning that it can determine what want he does physically. He can move his body member according to his will, within the limits of his nature as a human being. So the ability to move his body is not limited. Human freedom is not something abstract, but concrete, in accordance with the nature of his humanity.<sup>13</sup> Freedom and responsibility are two sides of the coin of the ethics which should be there. If both are absent, then the discussion of ethics also does not exist. Humans have the freedom to do and should also account for the acts of man. There is a reciprocal relationship between freedom and responsibility, so the person who said "man was free, then he should accept the consequences that the man should be held accountable".<sup>14</sup> So thus, in ethics, there is no freedom without

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<sup>13</sup> Franz Magnis-Suseno, *Etika Dasar* (Yogyakarta: Kanisius, 1987), pg.23

<sup>14</sup> Abd Haris, *Pengantar Etika Islam*. pg.3

responsibility, vice versa, there is no responsibility without freedom.

#### b. Rights and Obligation

Rights and obligations are the connected or correlative between one another. Any rights then there is liability. The first obligation for mankind was so that respect the rights of others and does not bother her, whereas liabilities for those who have the right is applying its rights for the good of themselves and the good of mankind.

There are philosophers who argue that there is always a trade-off between rights and obligations. View of the so-called "correlation theory" was especially embraced by followers of utilitarianism.<sup>15</sup> According to them any obligation of people related to the rights of others, and instead each person's rights with regard to the obligations of others to fulfil these rights. They argue that we can talk about rights in the real sense, if there is a correlation to that. A right that there is no obligation that fits him unworthy of so called "rights".<sup>16</sup>

According to the view of ethics of obligation is where work by yourself be done or should be abandoned. I.e. Human

<sup>15</sup> An ethical doctrine that holds that good is useful, utilitarian and profitable. Otherwise, evil or bad is that is not utilitarian, not beneficial and detrimental.

<sup>16</sup> K.Bertens, *Etika*, pg.205

establishments Ordinance looked good stuff according to the truth and stop the evil goods according to truth, though made it working on stopping or overwritten danger or happy, suffer the delights or in pain. While voicing that obligations in the inner is the heart of its own. Not careful with terms of a plume of blood but feeling fine in each human being, Divine against her as a gift, the lamp illuminates the way of life, or as the lighthouse to show bow that traffic.<sup>17</sup>

#### c. Good and Bad

In discussing the ethics of already properly talk about good and bad. Good and bad can be seen from the result arising from the deeds of good and bad deeds. If the result of the deeds that it is good, then the actions taken was correct in ethics, and vice versa if its actions result in is not good, it is ethically wrong.

Good and bad values determined by reason and religion. The effort makes sense in knowing which ones are good and which are bad is made possible by the human experience as well. Based on that experience, while there are good and bad that temporal and local, common sense is also capable of capturing a deed was bad, as bad as a result though in substance the deed itself was not visible ugliness. So instead, there are good works, as well as a result, though in substance the deeds that don't look as good.

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<sup>17</sup> Abd. Haris, *Pengantar Etika Islam*, pg.60

The degree of malice need not be the same, maybe just a little bad, things are bad, some are actually too bad; but everything that's bad because it's not good. It turns out that bad it was a negative sense anyway. Even the presence of actions that are rated poorly, because of a lack of good that there should have been. So it's not his actions are merely make bad it.<sup>18</sup>

From the formulation of the above it was concluded that ethical duty is to know how people should act.

#### d. Virtue and Happiness

Virtue ethics is concerned with actions or behavior that deserves to be admired and honored. The act containing the virtue deserves to be admired and honored. Such acts are at a level that far exceeds the action level of vulgarity and commonplace. Therefore virtue is both excellence (something superior and amaze) or an exceptional quality. The conclusion that can be drawn is a virtue in the discussion of ethics is the thing that associated with goodness and specialness of manners.

Happiness can only be possessed by the sentient creatures that favor, because only those who can contemplate circumstances, aware of, and understand the satisfaction they experienced. In addition to it. Happiness is subjective circumstances that cause a

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<sup>18</sup> Poejawijatna, *Etika Filsafat Tingkah Laku* (Jakarta: Rineka Cipta, 2003), pg.38

person to feel in him there is the satisfaction of his desires and realizes himself had something good. This is the case, it would only be realized by creatures who have minds. Therefore, it is people who can only feel the real happiness..<sup>19</sup>

### 3. Division of The Ethic

In discussing ethics as a science that investigates the response of morality or ethical, that speak as well as morals. Man that called ethic person is a human completely and thoroughly capable of fulfilling his life in order the principle of balance between the interests of private parties, between the spiritual with the body. This includes discussing values or norms associated with ethics. Ethics is split into two, namely:

#### 1) Descriptive Ethics

Descriptive ethics is the ethics that seeks observing critical and rational attitudes and patterns of human behavior and what pursued by human beings in this life as something of value.<sup>20</sup> this included descriptive Ethics field of empirical science and is closely related to the study of sociology. Related to the field of sociology, a descriptive ethics of trying to find and explain consciousness, beliefs, and moral experience within a particular culture. Descriptive ethics may constitute a branch of the sociology of

<sup>19</sup> Abd.Haris, *Pengantar Etika Islam*, pg.60

<sup>20</sup> IstighfaroturRahmaniyah, *Pendidikan Etika Konsep Jiwa dan Etika Prespektif Ibnu Maskawaih*, pg.66.

science is important, but when we learn ethics to know what is considered good and what is not considered good.<sup>21</sup> the usual Ethics Rules is presented in descriptive ethics is custom, untenable assumptions about good and bad, the actions that are allowed or not allowed.

Descriptive ethics can be divided into two parts, the history of morals and moral Phenomenology. The moral history of descriptive ethics is the part responsible for researching the ideals, rules and moral norms have ever enacted in human life at the time and a certain place or in a great environment includes the Nations. While the phenomenology of moral descriptive ethics is the attempt to find meaning and significance of morality from a variety of moral phenomena exist. Moral phenomenology is not contain provide instructions or moral limitations that need to be held by a man. Moral phenomenology is not discussing what is right and what is wrong.<sup>22</sup>

## 2) Normative Ethic

Normative ethics is the most important part of ethics and fields where discussions take place most interesting about moral issues.<sup>23</sup> normative Ethics refers to the norms or moral standards that are

<sup>21</sup> A. Charris Zubair, *Kuliah Etika* (Jakarta: Rajagrafindo Persada, 1995), pg.93

<sup>22</sup> Abd.Haris, *Pengantar Etika Islam*, pg.7

<sup>23</sup> K. Bertens, *Etika*, pg.19

expected to affect behavior, policies, decisions, individual character, and social structure.<sup>24</sup>

Normative ethics is what is often referred to as moral philosophy also called ethical philosophy. Normative ethics can be divided into two parts. First, the normative ethics associated with theories of value that question the nature of goodness. Second, normative ethics that deals with theories that address the necessity problem behavior.<sup>25</sup> in brief, the normative ethics arguably aims to formulate ethical principles that could be accounted for by means of rational and can be used in practice. The rule often appears in normative ethics, namely the and freedom of conscience, responsibility, values and norms, as well as rights and obligations.

#### 4. Moral Development of Kohlberg

According to Kohlberg's stages of moral development, there is 6 which is divided into 3 stages. There are two stages at each stage that must be traversed.<sup>26</sup>

##### Level 1 Preconventional

At this stage, children recognize the existence of rules and good as well as bad start means to him, but it is solely associated

<sup>24</sup> IstighfaroturRahmaniyah, *Pendidikan Etika Konsep Jiwa dan Etika Prespektif Ibnu Maskawaih*, pg.67

<sup>25</sup> Abd Haris, *Pengantar Etika Islam.*, pg.8

<sup>26</sup> K. Bertens, *Etika* (Jakarta: Gramedia Pustaka Utama, 2011), pg.80

with the reactions of other people. Assessment of good bad behavior only determined by external factors. The motivation for deeds toward moral judgment based only upon the result or consequence of which is performed by the child behavior: punishment or reward, bitter things or things that are fun. On stage preconventional is differentiated into two stages:

**Stage 1 Obedience and Punishment Orientation.** Child basing his actions over concrete authority (parents, teachers) and over the punishment will follow if he does not comply. The little boy did not hit his younger brother, because it is forbidden by her mother and mother's willpower and infringement will be punished. Perspective the child is merely egocentric. It confines itself to its own interests and has not yet looked at the interests of others. Fear to undecieve is the dominant feeling that accompanies this moral motivation.<sup>27</sup>

**Stage 2 Instrumental Orientation.** Works are good, if like instrument (tool) can meet the needs of its own and sometimes also the needs of others. The child begins to realize the interests of others as well, but the relationship between human relations as he thought of people that are on the market: Exchange. The Reciprocal relationship between humans is a matter of "If you want to do something for me,

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<sup>27</sup> K. Bertens, *Etika*, pg.80

then I'll do something for you" (do ut det), rather than a question of loyalty (fidelity), thankful or sense of Justice.<sup>28</sup>

#### Level 2 Conventional

Kohlberg's research shows that usually (but not always) children begin switching to this rate between the ages of ten and thirteen years. Here the works start assessed on the basis of common norms and obligations and uphold high authority. This level by Kohlberg called "conventional" because here children begin to adjust (other languages: convenire) assessment and his behavior with the hope of others or code that is valid in the social group. Meet the expectations of the family, a group or a nation be considered something that is valuable in itself, regardless of the consequences or repercussions. In his, the child not only conforms to the expectations of certain people or with social order but also put loyalty to him and actively support and justify the prevailing order. In short, children identify with the social group with the norm strictly. The second level includes two-stages too:

**Stage 3 Good Boy, Nice Girl Orientation** of the child is sweet. Children tend to steer themselves to the wishes and expectations of the members of the family or other groups (school here certainly important). Good behavior is fun and helps others as

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<sup>28</sup> K. Bertens, *Etika*, pg.81

well as approved by them. Children take a stand: I was "a sweet child" (good boy-nice girl) does that mean he is as expected by parents, teachers, or so on. He wanted to behave in a "reasonable", that is, according to the norms in force. If he deviated from the norms of the group, he feels ashamed and guilty. In this case, for the first time, the child is starting to pay attention to the importance of the meaning of the Act. Works are good, as long as the intent is good.

**Stage 4 Law and Order Orientation.** Understand "groups" with which the child has to adjust here expanded: from the familiar groups (that is, people who are known to the child in private) to groups that are more abstract, such as a nation, country, religion. Given the pressure on fixed rules, authority and the defense of social order. Good behavior is doing its obligations respecting authority and maintaining social order in force for the sake of order itself. People who violate the rules or deviate from the traditional social order, clearly guilty<sup>29</sup>

#### Level 3 Postconventional

By Kohlberg third level is called also "autonomous level" or "principled" level (the principled level). On this third level of a moral life is seen as an acceptance of personal responsibility on the basis of the principles espoused in the inner. The norms that are

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<sup>29</sup> K. Bertens, *Etika*,pg.82

found in the community does not in itself valid but should be assessed on the basis of the principles of personal freedom blossom. Young people began to realize that his group is not always true. Become a member of a group does not avoid that sometimes he must dare to take his own. The third level of the program has two phases:

**Stage 5 – Social Legalistic Contract Orientation** here relativism realize values and personal opinions and the need for efforts to achieve consensus. In addition to what is approved by means of democratic, good and bad depends on the values and personal opinions. Law emphasized, but note, in particular, the possibility to change the law, as long as it happens for the sake of social usefulness (in contrast to the rigid views about law and order in stage 4). In addition to the field of law, the free consent and agreement are binding for elements of the obligation. An appointment should be promises kept also if it develops into a disservice because it comes from free consent.<sup>30</sup>

**Stage 6 Universal Ethical Principles Orientation.** Here people set up its moral judgment and behavior based on personal conscience. striking is that the ethical principles and conscience applies universally. Basically, it concerns the principles of fairness, willingness to help one another, human equality and respect for

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<sup>30</sup> K. Bertens, *Etika*, pg.83

human dignity as a person. People who violate the principles of this conscience will experience profound regret (remorse). He cursed himself, because of his own beliefs do not follow. According to Kohlberg, her research has shown that only a few people reach this sixth stage.

#### b. Islamic Concept of Ethic

While "Morals", etymologically the term derived from Arabic in the plural. *Al-Khulq* is a form of *mufrod* (singular) of Morals which has the sense of habits, mannerisms, habits, manners.<sup>31</sup> behavior that has become the Customs and arising from of human purpose. The word morals in this sense is mentioned in the Qur'an in singular form. The word *khulq* in the word of Allah is granting to Muhammad as a form of adoption become the Apostle of God.<sup>32</sup> as described in the Qur'an, Surat Al-Qalam ayat 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And verily ye are truly ethical."

Etymologically both terms of morals and ethics have in common the meaning i.e. habits with good and bad as the value of the

<sup>31</sup> Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: PT Mahmud Yunus wa Dzurriyyah, 2007), pg. 120.

<sup>32</sup> M. Yatim Abdullah. *Studi Akhlak dalam Perspektif Al-Qur'an* (Jakarta: Amzah. 2007), pg.73-74.

control. Next to get a formula of understanding morals and ethics from the point of terminology, there are some terms that can be collected. Imam Al-Ghazali in *Ihya' ulumiddin* book, States that

فالخلق عبارة عن هيئة في النفس راسخة عن تصدر الأفعال بسهولة ويسر من

غير حاجة إلى فكر ورؤية

"khuluk i.e. traits that embedded in the psyche which encourages lairnya deed with ease and lightness, without consideration and deep thought"

Al-Ghazali argued that the existence of the moral changes for a person is possible, for example, of the nature of the gruff nature of mercy. Here, imam al-Ghazali testifies against state changes some of God's creation, except what the Ordinances of God like the sky and the stars. Whereas in other circumstances such as yourself can be held that perfection through education. Eliminating lust and anger of the Earth really is not possible however to minimize both really became possible with the way to tame the passions through some of the exercises.<sup>33</sup>

While Ibn Maskawaih in the book *tahdzibul* Morals stated that: "Khuluk is the State of motion of the push towards doing the deed with no desire of thought".<sup>34</sup>

<sup>33</sup> Husein Bahreisj, *Ajaran-Ajaran Akhlak* (Surabaya: Al Ikhlas. 1981), pg.41.

<sup>34</sup> Imam Mujiono, 'et.Al'. *Ibadah dan Akhlak dalam Islam* (Yogyakarta: UII Press Indonesia. 2002), pg.86.

Ibn Maskawaih further explains that the State of motion of the soul is affected by two things. First, the inherent nature and shove off from the character as angry and laugh because things are trivial. Second, created through custom or practice. About the word "moral", it should be noted that these words can be used as a noun (a noun) or as adjectives (adjectives). If the word "morals" is used as an adjective it means the same as "ethical" values and norms into the handle for a person or a group in organizing the vagaries of the Act. and if it is used as a noun it means the same as "ethics".<sup>35</sup>

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<sup>35</sup> K. Bertens, *Etika* (Jakarta: Gramedia Pustaka Utama, 2011), pg.7.

<sup>36</sup> Haidar Bagir, *Etika Barat, Etika Islam, Pengantar untuk Amin Abdullah, antara Al-Ghazali dan Kant: Filsafat Etika Islam* (Bandung: Mizan, 2002), pg.15.

### c. Concept of The Education of Children by Parent

#### 1) Education

Education is the transfer of values, knowledge, and skills from the older generation to the younger generation to continue and maintain the identity of the community.<sup>37</sup> Human beings different from the other because of their psychological condition. Thanks to the capabilities of a higher psychological and complex than with an animal this is what makes the human being becomes more advanced, more skills, knowledge, and skills.

Some views state that "education is an effort the development of potentialities latent and hidden, i.e. to explore, develop, and empower individual capabilities so that it can be enjoyed by individuals and by society."<sup>38</sup> in other words, Education is the transfer of culture, while the culture of any society contains elements of morals or ethics, aesthetics, science, and technology "<sup>39</sup> the purpose of this education is the establishment of a pattern of behavior and character. In the achievement of the formation of character. Formation of a delocalized in the achievement of one's character, the

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<sup>37</sup> Abudin Nata, *Ilmu Pendidikan Islam dengan Pendekatan Multidisipliner*, (Jakarta: PT Raja Grafindo Persada, 2009), pg.163-164

<sup>38</sup> Hasan Langgulung, *Asas-asas Pendidikan Islam*, (Jakarta: Pustaka Al-Husna, 1987), Cet.I, pg.4

<sup>39</sup> Maria Ulfah Anshor dan Abdullah Ghalib, *Parenting with Love*, (Bandung: PT Mizan Pustaka), Cet I, pg.25

things that need to become the custom behavior is ethical or good manners, cleanliness and neatness, honesty and discipline.

In a simple sense Education is often defined as the human effort to build his personality in accordance with the values in society and culture. "In terms of its development, education or paedagogie means guidance or help provided deliberately by an adult in order to become an adult."<sup>40</sup> in fact the notion of education is always experiencing the development of life, although it is not much different. To further enrich the understanding of Education expressed by Educational experts, among others as follows:

- 1) "Education is the conscious effort to prepare learners through guidance, instruction, and training for his role in the days to come".<sup>41</sup>
- 2) "Education is a planned and conscious effort to bring about an atmosphere of learning and the learning process so that learners are actively developing the potential for her to have the power of religious, spiritual self-control, personality, intelligence, morals,

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<sup>40</sup> Hasbullah, *Dasar-dasar Ilmu Pendidikan*, (Jakarta: PT Grafindo Persada, 2006), pg.1

<sup>41</sup> UU Nomor 2 Tahun 1989 Tentang Sistem Pendidikan Nasional (PAsal 1 Ayat 1) lihat Departemen Agama RI *Himpunan Peraturan Perundang-undangan Sistem Pendidikan Nasional*, (Dirjend. Binbaga Islam, Jakarta, 1991/1992), pg.3

as well as the necessary skills themselves, society, nation, fan State. "<sup>42</sup>

- 3) According to Ki Hajar Dewantara (1889-1959 M), education generally means the effort to advance a character (character, inner strength), the mind (Intellect), and Physical kids in tune with nature and society..
- 4) "Education is a direction of physical and spiritually toward the perfection of the completeness of the meaning of humanity with meaning behold."<sup>43</sup>
- 5) John Stuart Mill (United Kingdom philosopher, 1806-1873 M) suggests that Education that covers everything that is done by a person to her or do other people for him, with the aim of make close him to the level of perfection.
- 6) H. Horne argues that education is a process that is continuous (perpetual) of adjustment higher for humans that have developed physically and mentally, which is free, and aware of the Lord, as manifesting in nature about the intellectual, emotional and human-like humanity.
- 7) Edgar a total said that education was a conscious effort undertaken by the family, society, and Governments through the

<sup>42</sup> Undang-Undang No.20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

<sup>43</sup> Muhammad Natsir, *Kapita Selekta*, ( Bandung: Gravenhage, 1965), pg.87

guidance, teaching and exercise that take place in school and outside of school all of life is to prepare learners to be able to play a role in a variety of environment on a permanent basis for the foreseeable future.

- 8) M. J Longeveled wrote that Education is an effort, influence, protection, assistance provided to the child in order to be fixed to his maturity, or more precisely in order to help the children enough ably carry out the task of his own life.
- 9) As well as Plato explains that education that helps the development of each of the physical and intellect with something that allows the achievement of perfection.

From the various views expressed in the above figure authors conclude that education is in fact the maturation process is a series of quality of life carried out consciously and planned in schools and outside schools of the older generation (adults) to the younger generation as well as performed on an ongoing basis by selecting the appropriate actions and words. The Summit is to achieve the perfection of life by running the *Shari'a* of Allah SWT.

## 2) Child

Understanding child related with the age limit of the child. In a wide range of legislation there is a difference about the limitations

of the interest of the child, whether the child's interests concerning child welfare, marriage, servant, or relating to criminal interest, and the importance of the civil code. In Act No. 4 of the year 1979 who set about child welfare, declared to be "a child is a person who is not yet 21 years old and not yet mating." If a is not yet 21 years old but already it is not mating again as a child. These limits are different to what is regulated in Act No. 23 of year 2002 Chapter I Chapter I on the protection of the child "is a child who is not yet 18 years old, including children who are still in the womb."<sup>44</sup> In this Act there is no difference whether an it yet mating or mating. Thus for "someone who is under 18 years of age although it already or never marrying and having children, it is still child requirements."<sup>45</sup>

UN year 1989 gave the limitations of the child is under 18 years of age. Law No. 1 year 1974 set the marriage gave the following restriction: "marriage is only permitted if the guy was up to 19 years, and the women's Party achieve mounds 16 years" (article 7 paragraph 1 of Act No. 4 of 1979).

All children born in the world has the right to obtain Education and teaching with good and true. Rights education children

<sup>44</sup> Mufidah Ch, *Psikologi Keluarga Islam Berewawasan Gender*, (Malang: UIN-Malang Press, 2008), Cet.I, pg.302

<sup>45</sup> Endang Sumiati, *Pendektana Hukum pada Penanganan Kekerasan dan Penelantaran Anak*, (Yogyakarta: UGM/RS.Dr Sardjito, 2002)

are comprehensive, both in developing logic thinking (intellectual development), and instill the attitudes of the noble behaviour (moral cultivation), have the skills for life, and make it as human beings who have a good personality so that it can run the life according the Shari'a of Allah SWT.

Here is the sense of the words of Allah SWT:

- 1) Is the gift and favour of Allah SWT.
- 2) Jewelry of world
- 3) Complementary happiness life in the family
- 4) As the shape grace of God Almighty, for people who love to *Dhikr* and *taubah*

In terms of specifically according to Islamic teachings, the child is the next generation to continue the continuity of the derivative. Whereas in the broader sense, children are the next generation that will inherit the leadership of the religious subject, nationality and the State of the Union. "Children must be guaranteed rights to grow and develop in accordance with the fitrah and his nature, therefore all forms of treatment that are disturbing and damaging the rights of the child in the various forms of violence,

discrimination and exploitation that does not inhumane should be abolished without exception. "<sup>46</sup>

Education for children is a vital requirement which must be given in ways that are wise to conduct toward maturity. Error in educating future small will result in the destruction of modern generation are to be coming. Father, mother or other adults that also affects the formation of the personality of the great child its effect on flower-growing child.

From the description notions have been described, can be inferred that the notion of a child is a person who is not yet 18 years of age including those still in the womb or the child is a person aged under 17 years. It is based on that psychologically someone 17 years old has emerged an awareness of his own personality and life *bathiniyah*, while retaining a sense of I. The child begins to find certain values and perform certain values and do the philosophical thought and contemplation towards ethnicity.<sup>47</sup> in other words, a person who is 17 years old that have consciousness and personality so that his actions can be in full responsibility. At the age of 17 years somebody has shall have ID CARD and at this age a person has a

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<sup>46</sup> MUFidah, *ibid.*, pg.299-300

<sup>47</sup> Kartini, *Psikologi*, (Bandung: Alumni 1979),

right of citizenship among others for channeling aspiration through the general election.

The child is a treasure of God Almighty, which was entrusted to the parents and make it as make happy heart and jewelry world that would mandate from Allah., will be asked to the responsibility the end of the life of every individual ( parents). Thus educators (parents) can be placed Allah., in the surge as well as hell. Children who will continue the survival of offspring as successors to inherit the leader generation in the fields of religion, nation, and State of the Union.

### 3) Parent

Parents in the great dictionary of the language of Indonesia is defined with: "1) biological mother and father. 2) people who are considered old (clever, clever, masterful, and so on), 3) people who are respected/honoured"<sup>48</sup> are not is a commonly used term for the father and mother by child. The term father for parents that male-sex and the term mother-sex parent for females.

Parents are the first responsible for raising his son to grow up to be big and grown up, by giving a sincere love of saying either moral or material, because the presence of closely related by blood.

<sup>48</sup> Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1999), pg.709

In the hope her son would later grow up to be a smart kid, useful for families, religion, nation, and State.

The parents in this case i.e., mom and dad have a seat each. Whom father as head of the family and the mother as a housewife. But in fact has a duty and responsibility in nurturing, fostering, educating, and meet the needs of her children.

"Islam affirms that the father is the leader of the family. The task of the family is to give leaders and set the direction of the Big Dipper this household will be targeted, in the education of the child, the father of fulfill the position is quite important. Research in the world of modern psychology shows that the pattern of nurturing fathers have a very important role in shaping the child's intelligence and confidence in the future. According to Erik h. Erikson, a developmental psychology of children, early in his life, babies need a basic trust (the trust) basic. The warmth and love of saying that retrieved the baby at this juncture will form to children trust their environment, whether he will believe it or not with the people around him."<sup>49</sup>

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<sup>49</sup> Swendi Zarman, *Ternyata Mendidik Anak Cara Rasulullah itu Mudah dan Lebih Efektif*. (Bandung: Ruang Kata, 2011), Cet.I, pg.8-10

Mother is the first madrasah for his son, and no doubt the mother becomes a figure which greatly loved and respected. The mother of a child learning to nurture a dream of the future and practice of facing the rigors of life. Mother a noble and influential position of large to the child development.

So does a father as a biological male parent and simultaneously as the head of the family is definitely also want the best for his son, as the father is a very dependable human figure in the family. In this case the Ngalim Purwanti said, that "the role of the father in his son's Education is more dominant as follows".<sup>50</sup>

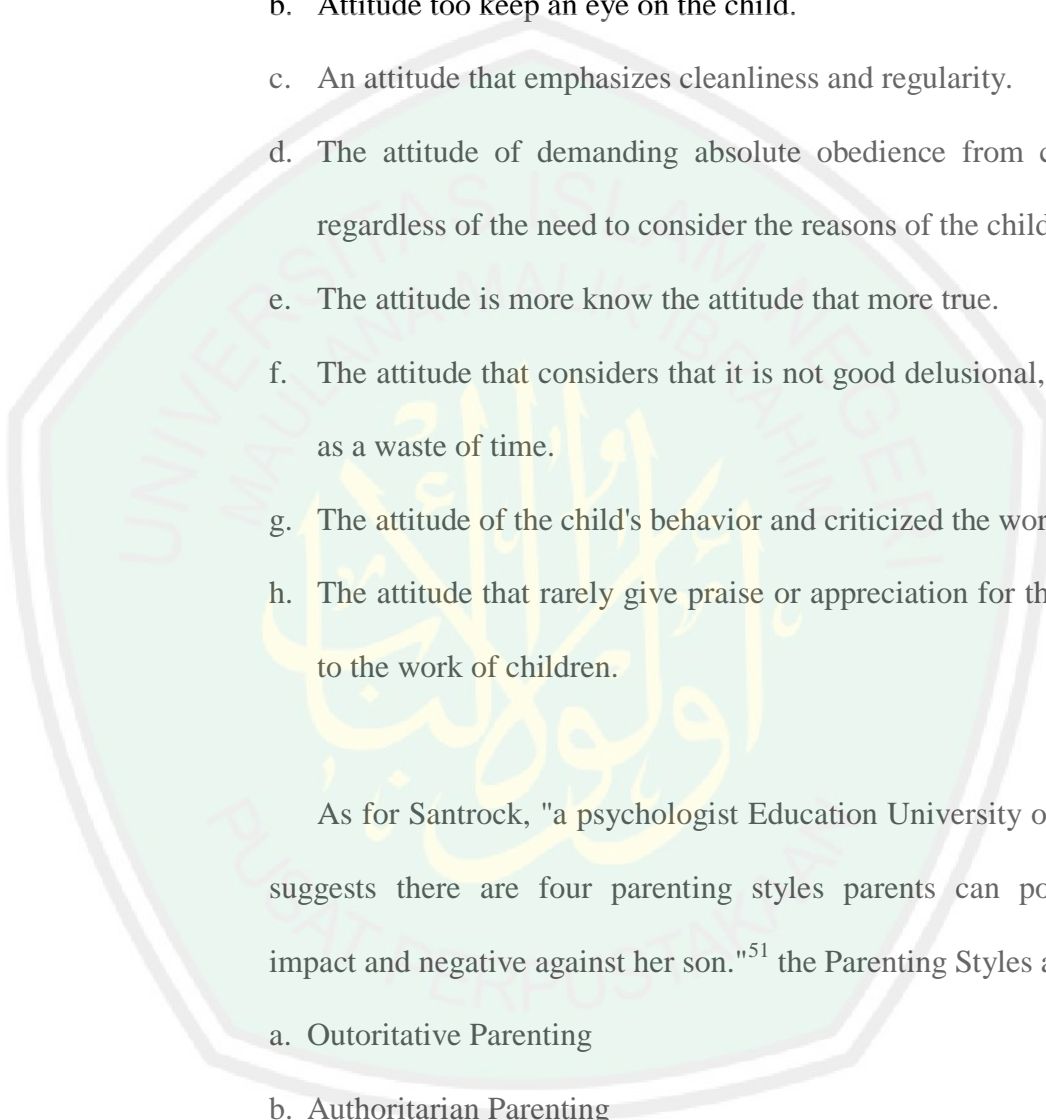
- a) Source power within the family
- b) Liaison intern families with society or the outside world
- c) Givers feeling safe for the whole family
- d) Protective against threats from outside
- e) The judge or the judge in case of dispute
- f) Teacher in terms of rational

#### 4) The Education of Children by Parents

Some examples of attitudes of educators who are less supportive of creativity of the child are:

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<sup>50</sup> Ngalim Purwanto, *Ilmu Pendidikan Teoritis dan Praktis*, (Bandung PT Remaja Rosda Karya, 199), pg.91-92

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- a. Attitude too worried or afraid-afraid, so that the child is too limited in the activities.
  - b. Attitude too keep an eye on the child.
  - c. An attitude that emphasizes cleanliness and regularity.
  - d. The attitude of demanding absolute obedience from children regardless of the need to consider the reasons of the child.
  - e. The attitude is more know the attitude that more true.
  - f. The attitude that considers that it is not good delusional, useless as a waste of time.
  - g. The attitude of the child's behavior and criticized the work.
  - h. The attitude that rarely give praise or appreciation for the effort to the work of children.

As for Santrock, "a psychologist Education University of Texas suggests there are four parenting styles parents can positively impact and negative against her son."<sup>51</sup> the Parenting Styles are:

- a. Outoritative Parenting
- b. Authoritarian Parenting
- c. Neglectful Parenting
- d. Indulgent Parenting

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<sup>51</sup> Monty P, Satia darma, dan Fidelis F. Waruwu, *Mendidik Kecerdasan*, (Jakarta: Pustaka Populer Obor, 2003), pg.123-125

“Prof. Dr Singgih D Guna dan Dra. Singgih Gunarasa explain the relation type between parent and their children into three models. They are:”

a. Outoritativ Parenting

This pattern determining rules and limitations that are an absolute must abide by it. The child must be obedient and submissive and there are no other options in accordance with the will or opinion of his own. Identify it: parents determine what needs to be made of the child without giving explanations and the reason is if a child violates the provisions outlined, are not given the opportunity to give a reason before the penalty is accepted, in general the penalties the shape of physical punishment, parents do not or rarely a good gift-giving in the form of words or other forms when children do conform with the expectations of parents.

b. Democratic Parenting

This pattern is noticed and appreciate the freedom of children, but the freedom is not absolute and by guidance which is full understanding between the parties, the child and the parent. Identify it: If the child must do activities, parents provide a rationale explanation it held, children are given the opportunity to give reasons why the provisions infringed before receiving

punishment, punishment given with regard to his deeds are heavy or light depending on the offense, as well as a prize or commendation given parent.

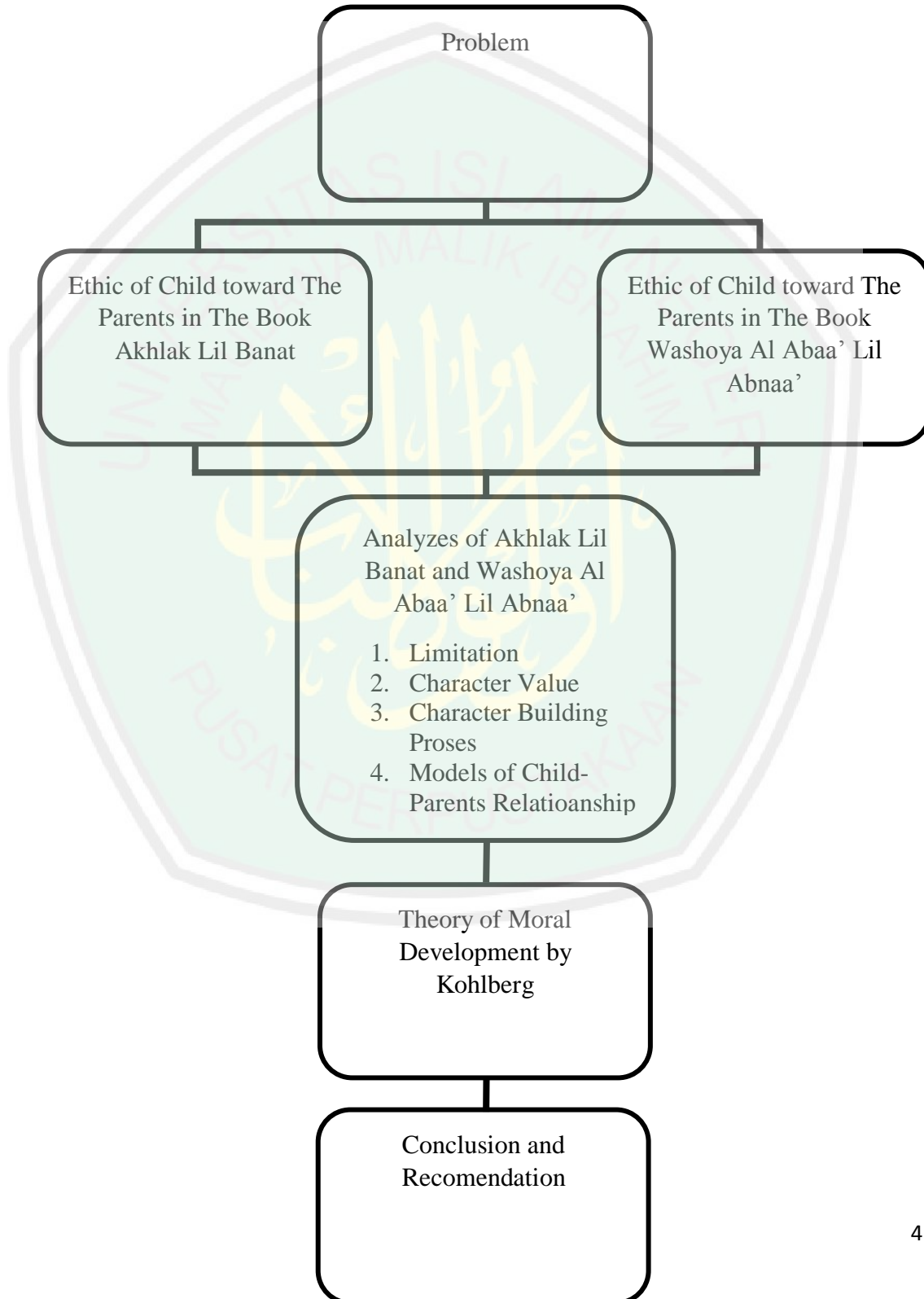
c. Free Parenting (Permissive)

This pattern directs parents to let children search for and find its own Ordinance that gives limitations from the vagaries of the Act. Only on things that he thought was "outrageous" new parents act. Identify it: there are no rules given parent, there is no punishment, and there is a presumption that the child will learn from his actions were wrong.<sup>52</sup>

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<sup>52</sup> Singgih D Gunarasa dan Ny. Singgih D Gunarasa, *Psikologi Perkembangan Anak dan Remaja*, (Jakarta: Gunung Mulia, 1995), Cet VII, pg.82-84

## B. Research Roadmap



## CHAPTER III

### METHODOLOGY OF THE RESEARCH

#### A. Approach and Research Design

In this study using qualitative approach. Qualitative approach is a process of research and understanding based on methodologies that investigating a phenomenon of social and human problems. On this approach, the researcher emphasized the nature of reality awakens in social, the close relationship between the researcher and the researched subject.

The type of research is a library research, where the library research is library resources that utilize to obtain data for his research. This study limit its activities only in the library's collection of materials without need field research. According to Nyuman Ratna Cutha, library research is a research that the collection of the data is done through the places full of research results storage, that is the library.

The researcher emphasis on the power of data analysis on the sources of the data, obtained from literature books, classical books (*kitab kuning*), and other writings, as well as by relying on existing theories, and then analyzed and interpreted broadly and deeply.

The researcher chose the approach of hermeneutics in corporate research. In this case it is researching the thought of Sheikh Ahmad bin Umar

Baradja in his book *Akhlaq Lil Banat* vol. 2 and Muhammad Syakir Al-Iskandary in *Washoya al Abaa ' lil Abnaa '* .

Hermeneutic is the study of understanding, in particular the task of text understanding. The study of hermeneutic developed as an attempt to describe the understanding of the text, the more specific are historical and humanistic understanding. Therefore, hermeneutic covers in two different focused attention and interacting that is; 1) events understanding the text, 2) issue that leads to an understanding of what is the interpretation of it.<sup>53</sup>

## B. Data and Data Sources

Data source according to Lofland in Qualitative research is the words, and actions, the rest is additional data such as documents and others.

In the preparation of the research, researchers took data from the source which have a connection with the title of the thesis proposal. In this case data retrieval that comes from books on ethics, morals and education for children consisting of a variety of sources i.e. primary and secondary sources, as follows:

- a) Primary sources, i.e. sources of data obtained from research object directly. In this study the primary sources used by researchers is the book of *Akhlaq Lil Banat* vol. 2 and *Washoya al Abaa ' lil Abnaa '* .

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<sup>53</sup> Richard E. palmer, *Hermeneutics*. (Chicago; Northwestern University Press, 1969). pg.8

- b) Secondary sources, i.e. sources of data retrieved from the object of research not directly, but rather from other sources or additional sources that discuss about the study. In this research the secondary sources used by researchers are books which contain values character education as well as journals that have to do with the title of the thesis, and other support that is considered relevant to the discussion in this thesis.

### C. Data Collection

Data collection is the process or activity conducted researchers to reveal the various phenomena and information. Thus it is the process of collecting the data that describes data collection conducted in research either qualitative or quantitative.

The techniques used in data collection is the Engineering documentation. The document is a record of events that have already passed. Documentation that is looking for data on matters or variable in the form of a note, transkrip, books, newspapers, magazines, and so on.<sup>54</sup>

The data in the library collected or processed as follows:

- a. Editing the data, i.e., the inspection process data of research results, election, simplification, abstraction and transformation of data that emerge from the data that has been collected. In this case the

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<sup>54</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: PT Rineka Cipta, 2002). pg.206

researcher is done collecting data by reading the book of *Akhlaq lil Banat Vol II* and *Washoya al Abaa ' lil Abnaa ' .*

- b. The presentation of the data, i.e. presenting a set of data that has been arranged in the given code or passwords that allows the existence of withdrawal of the conclusion. In this case the researchers gather data, then the data that has been collected is given a code or password that allows the existence of conclusion withdrawal, the next researchers presents its data. The researcher of the data collected is about the ethics of the child toward the parents. This steps are going to avoid mistakes in the analysis process.
- c. Draw conclusions, is compiling data that has been edited and are given a password into a set of data arranged in a systematic ethics on the concept of the child toward the parents..

#### **D. Data Analysis**

Data Analysis techniques that used in this research is content analysis. Here is the analysis techniques to draw conclusions through the efforts of discovering the characteristics of the message, the Tafsir objectively and systematically. Beside its functions, the analysis techniques are also used for comparing the contents of a book with the other books in the same field of study, either based on the time difference of writing, as well as about the

ability of the book presented to the audience of a particular community or group of communities.<sup>55</sup>

Nana Syaodah explained that technical analysis is intended to gather and analyze official documents, validity document, and its validity is assured of good legislation and policy documents as well as the result-the result of research. The analysis can also be done to the textbooks, either theoretical or empirical. Analysis of activities aimed to know the meaning, status and relationships between the various concepts, policies, programs, activities, or events that occur to the next, knowing the benefits, results or impacts of such things. In the meantime, to gain exposure that objective in this case is using the methods of the interpretive and comparative thinking.

#### **E. Checking The Validity of Data**

In qualitative research, which included the study of literature is checking the validity of the data can be done by way of, among others:<sup>56</sup>

- 1) The credibility of the data: the efforts of researchers to ensure the validity of data by confirming the data obtained to the subjects of research. The goal is to prove that what the researchers found appropriate and correct with what the subject of the research. The four techniques in credibility:

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<sup>55</sup> Hadari Nawawi, *Metode Penelitian Bidang Sosial* (Yogyakarta: Gajah Mada University Press, 1993), pg.31

<sup>56</sup> Arief Furchan dan Agus Maimun, *Studi Tokoh: Metode Penelitian Mengenai Tokoh*, (Yogyakarta: Pustaka Pelajar, 2005), pg.50-58

- a. Prolonged Engagement
- b. Persistent observation
- c. Triangulation, i.e. checking the validity of the data by utilizing a variety of sources outside of the data as a basis of comparison, such as books, articles related to thesis
- d. Case study of negative use researchers to establish the conclusions made up the certainty gained applies to all subject matter relevant without exception.

2) Data Dependability:

To Avoid errors in formulate research results, then the collection and interpretation of data that has been written by consultation with various parties to examine the process of studies conducted, so that researchers can study findings reliable (dependable) and socially appropriate scientific research method of rule

3) Confirmation of the data:

In the study of literature or the library done in conjunction with dependability. Confirmability is used to assess the results of the study (product), especially with regard to the description of findings.

## **F. Research Procedure**

### **1) Preparation Phase: Browse The Library**

To get complete information, browse the library needs to be done on the issue of the ethics of the child against the parents in the book and the book of Akhlaq lil Banat and Washaya al Abaa' lil Abnaa'. In exploring this library, based on the above data sources are:

- a. Browse the library of primary data sources, namely the exploration of the literature about the ethics of the child against the parents in a two-book, that book of Morals and the Akhlaq lil Banat and Washaya al Abaa' lil Abnaa'. Include the wording, the meaning, the verse of the Quran at the tasfir provided in sub chapters explanation. So that can be researched and analysed clearly.
- b. Browse the library of secondary data sources, namely, the exploration of library books about the ethics of the child against the parents of according to some figures as supplementary material or introduction material and comparison with results obtained from primary data .
- c. Browse the library supporting data sources, namely the exploration of the literature in the form of journals, magazines, papers, newspapers can support in this research

## 2) Stage of Implementation: the collection and analysis of Data

In accordance with the research, namely, research library, then the required data was textual and contextual data gathered and understood from primary sources, secondary, ancillary, and some of the relevant literature related research.

To get a valid and accurate data required Techniques of collection of documentaries. The collection of data in this study, researchers did in conjunction with the exploration of all data sources.

After the data is collected and then analyzed using content analysis Techniques, namely textual and contextual data that is retrieved and chosen, then do a categorisation (grouping) between similar data subsequently analyzed were critical to getting needed in research. And researchers began to analyze the data, once collected and analyzed.

## 3) Final Stages: Preparation Of The Research Report

Research report will be drawn up based on the process during the study. Textual data as excerpt as is and contextual data is written as a basis to develop interpretations of researchers. The report of this research method using interpretative and comparative. This means that the interpretive data interpret in the primary or secondary, namely to simplify understanding and make it easier for readers to understand the meaning of that research. Then in comparative sense posited a theoretical facts developed from some experts in particular researcher book Akhlaq lil Banat and Washoya al Abaa' lil

Abnaa', so that vertex separator found the difference or similarity of view, common thread among the views or theories are found, then pulled a synthesis.



## CHAPTER IV

### DATA AND DATA SOURCES

#### A. *Akhlak Lil Banat Book*

##### 1. Author and Book Profile

Shaykh ' Umar bin Achmad Baradja is a cleric who has the morals of a very noble. He was born in village Ampel Maghfur, on 10 *Jumadil Akhir* 1331 H/17 May 1913 m. since childhood, he was brought up and educated's maternal grandfather, Shaykh Hasan ibn Muhammad Baradja, a *nahwu*, and *Fiqh* scholars. *Nasab* Baradja comes from (and is based on) Seiwun, Hadramaut, Yemen. As the name of the ancestor who was ranked 18th, Shaykh Sa'd, the *laqab* (her nickname) Abi Raja ' (which is always hope). Chain of the descendants met the Islamic prophet Muhammad's grandfather on the fifth, named Kilab Ibn Murrh.<sup>57</sup>

The appearance of Sheikh Umar very understated, but decorated with the properties of the sincerity of intentions that accompanied the sincerity in all earthly deeds and *ukhrawi*. He also outlines *akhlaq Ahlul Bait* Temple, the family of the Prophet and his companions, who follow the

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<sup>57</sup> Muhammad Achmad Assegaf. *Sekelumit riwayat hidup Al-Ustadz Umar bin Achmad Baradja*, (Surabaya: Panitia Haul ke-V.1995),pg.1

example of the power of the Islamic prophet Muhammad. He doesn't like prouded themselves, good about science, a charity, or worship. This is because of the nature of *tawadhu'* and her heart is very high.

In worship, he is always good as well as the obligatory prayers *istiqamah* prayers sunnah prayers offered *qobliyah* and *ba'diyah*. *Duha* prayer and *tahajud* almost never leave him although in traveling. His life he endeavoured to really suit outlined religion. His love for the family of the Prophet and his descendants, *dzurriyyah* or very familiar with unwavering. Also to the companions of Prophet Muhammad protégé. That's the harbinger of unwavering faith and perfect.<sup>58</sup>

At the moment before approaching his end, Shaykh Umar had she talked to his sons and the sons of his protégé to always hold fast to the teachings of *as-salaf asshalih*. I.e. the teachings of *Ahlussunnah wal Jama'ah*, embraced the majority of Muslims in Indonesia and *Thariqah 'Alawiyyah*, and cutting edge chain up to the people of the companions of the Prophet, Temple, all of which are sourced from the Prophet.

Shaykh Umar utilizing science, time, age, and spends his wealth in the way of God until the end of his life. He meets the calls his *Rabb* on a Saturday night date Sunday 16 *Rabiutsani* 1411 Ah/November 3, 1990M

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<sup>58</sup> Majalah Al Kisah No.07/Tahun V/26 Maret – 8 April 2007 hal.88

at 23.10 pm at the Islamic Hospital Surabaya, at the age of 77 years. The next day Sunday *ba'da Asr*, he was buried, after prayed in the great mosque of *Sunan Ampel*, that lead own son becoming Caliph (successor), Al-Ustadz Ahmad bin Umar Baradja. The remains were buried in the tomb of the noble Islamic *Pegirian* of Surabaya. The funeral procession was attended by thousands of people.<sup>59</sup>

In his youth, Umar Baradja study religion and Arabic diligently, until he mastered and understood it. The various religious sciences and Arabic she got from the clergy, ustadz, Shaykh, either through the direct meeting or by mail. The pious ulema and people *Ibn saalih* had witnessed the devotion and his clerics *'amil*. Scholars who apply their knowledge.

He is an alumnus of the successful education of madrasa, Al-Khairiyah in kampung Ampel Surabaya, founded and built the Al-Habib Al-Imam Muhammad ibn Ahmad Al-Muhdhar in 1895. School-based Ahlussunnah wal Jamaa'ah and Shaafa'I *madzhab*.

Umar Baradja teachers are, Al-Ustadz Abdul Qodir bin Ahmad bil Faqih (Malang), Al-Ustadz Muhammad bin Husein Ba'bud (Lawang), Al-Habib Abdul Qodir bin Hadi Assegaf, Al-Habib Muhammad bin Ahmad Assegaf (Surabaya), Al-Habib Alwi bin Abdullah Assegaf (Solo), Al-

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<sup>59</sup> Muhammad Achmad Assegaf. *Sekelumit riwayat hidup Al-Ustadz Umar bin Achmad Baradja*, (Surabaya: Panitia Haul ke-V.1995),pg.11

Habib Ahmad bin Alwi Al-Jufri (Pekalongan), Al- Habib Ali bin Husein Bin Syahab, Al-Habib Zein bin Abdullah Alkaf (Gresik), Al-Habib Ahmad bin Ghalib Al-Hamid (Surabaya), Al-Habib Alwi bin Muhammad Al-Muhdhar (Bondowoso), Al-Habib Abdullah bin Hasan Maulachela, Al-Habib Hamid bin Muhammad As-Sery(Malang), Syaikh Robaah Hassunah Al-Kholili (Palestina), Syaikh Muhammad Mursyid (Mesir) – both of them was a teacher in Indonesia.

And the abroad teachers of Umar Baradja are, Al-Habib Alwi bin Abbas Al-Maliki, As-Sayyid Muhammad bin Amin Al-Quthbi, As-Syaikh Muhammad Seif Nur, As-Syaikh Hasan Muhammad AlMasysyath, Al-Habib Alwi bin Salim Alkaff, As-Syaikh Muhammad Said Al-Hadrawi Al-Makky (Mekkah), Al-Habib Muhammad bin Hady Assegaf(Seiwun, Hadramaut, Yaman), Al-Habib Abdullah bin Ahmad AlHaddar, Al-Habib Hadi bin Ahmad Al-Haddar (‘inat, Hadramaut, Yaman) , Al-habib Abdullah bin Thahir Al-Haddad (Geidun, Hadaramaut, Yaman), Al-Habib Abdullah bin Umar Asy-Syatiri (Tarim, Hadramaut, Yaman), AlHabib Hasan bin Ismail Bin Syeikh Abu Bakar (‘inat, Hadramaut, Yaman), Al-Habib Ali bin Zein Al-Hadi, Al-Habib Alwi bin Abdullah Bin Syahab (Tarim, Hadramaut, Yaman), Al-Habib Abdullah bin Hamid Assegaf (Seiwun, Hadramaut, Yaman), Al-Habib Muhammad bin Abdullah AlHaddar (Al-Baidhaa, Yaman) , Al-Habib Ali bin Zein Bilfagih (Abu

Dhabi, Uni Emirat Arab), As-Syaikh Muhammad Bakhit Al-Muthii'i (Mesir), Sayyidi Muhammad Al-Fatih Al-Kattani (Faaz, Maroko), Sayyidi Muhammad Al-Munthashir Al-Kattani (Marakisy, Maroko) , Al-Habib Alwi bin Thohir Al-Haddad (Johor, Malaysia), Syeikh Abdul 'Aliim AsShiddiqi (India), Syaikh Hasanain Muhammad Makhluaf (Mesir), Al-Habib Abdul Qodir bin Achmad Assegaf (Jeddah, Arab Saudi).<sup>60</sup>

أَنَا عَبْدٌ مَنْ عَلَّمَنِي حَرْفًا وَاحِدًا: إِنْ شَاءَ بَاعَ

“I was a servant of the people who taught me one letter. If he want his could sell me”<sup>61</sup>

Controlled studies and works of Shaykh Umar Baradja Umar Baradja Cleverness in the field of paper, because he mastered Arabic and literary, the science of Tafseer and Hadith, fiqh and science of Sufism, the science of Sirah and dates. Plus a mastery of language and language of the Netherlands United Kingdom.<sup>62</sup>

Almost all students in *pesantren* have ever studied books by Shaykh Umar Baraja from Surabaya. It's been about 11 the title of published books, such as *Al-Akhlaq Lil Banin*, *Kitab Al-Akhlaq Lil Banat*, *Sullam Fiqh*, and the book's 17 *Jauharah Ad'iyah Ramadan*. Everything is

<sup>60</sup> <http://www.mahadbaradja.com/2016/03/riwayat-hidup-as-syeikh-umar-achmad.html> diakses pada 20 mei 2019 12:04

<sup>61</sup> Umar bin Ahmad Baradja, *Al-Akhlaq lil Banat*, (Surabaya: Maktabah Muhammad bin Ahmad Nabhan, 1954),pg.51.

<sup>62</sup> Muhammad Achmad Assegaf. *Sekelumit riwayat hidup Al-Ustadz Umar bin Achmad Baradja*, pg.8.

published in Arabic since 1950 has been used as a curriculum book in almost all boarding schools in Indonesia. Indirectly Shaykh Umar Baradja joined students in the akhlaq carve out Indonesia.

The books ever printed in Cairo, Egypt, in 1969 at the expense of Sheikh Al-Siraj Ka'ki, generous Mecca, which share free of charge to the entire Muslim world. Gratitude thank God, for pleasure and his intention to let the books be *jariyah* broad and beneficial, in 1992 it has published these books into Bahasa Indonesia, Java, Madura, and Sundanese.

*Al-Akhlaq lil Banat* written by Umar Baradja is a book that discusses special morals for women. This is the case because the daughter is now going to be a mother in the future. When he was in the noble morality and grows with the right education, then he will be the primary school where children receive the basics of goodness and milestones the greatness and glory of it.<sup>63</sup>

The people of a nation are rated good and bad from the moral or ethic, certainly not of wealth and glamour their faces. As capital is educating the sons and daughters of our nation with the morals of a lofty character, in

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<sup>63</sup> Umar Baradja, *bimbingan Akhlak bagi Putri-Putri Anda*, (Surabaya: YPI "Al-Ustadz Umar Baradja", 1992),pg. 7.

addition to the sciences, knowledge of the other. Thus later the future they will guarantee the good name of our nation.

This book is very interesting and could become a strong foundation and guidelines for the provision of life, for the sake of their future. The book consists of three volumes and compiled with a language that is easy to understand. Many religious schools or *madrasah diniyah* who studied Scripture students at the basic level. Devoted to guidelines in their life started in a boarding environment up in neighborhoods in the future.

In 1992 the book is printed in four languages, namely Indonesia, Javanese, Madurese and Sundanese. But now, the author is just know that the book is printed in three languages, namely Arabic, Java and Indonesia. Based on the preface of the mold book I in Arabic it is known that:

1. Published on the 16th I Juz Ramadlan 1359 18 October 1940 H/M, whereas in prints II published in the month of Rabi ' Al Early 1374 H /October 1954 M.
2. Juz II published in the month of Dhul-Hijjah 1374 Ah/July 1955 M.
3. Juz III published the 1st of Dhul-Qoi'dah 1400 H/11 October.

As for the book translation: bahasa Indonesia then known that this new book is translated in:

1. Juz I, with mould to Dhul-Hijjah 1411-I H/June 1991 m. is now in the mold to-40.
2. Juz II, prints to-I Qo'idah Dhul-1413 May 1993 H/M has now reached on the mold to-40.
3. Juz III, prints to the I Muharram 1414 H/July 1993 m. has now reached on the mold to-40.

In this book there is the concept of moral guidance for the daughter in order for them to have a good and noble character ranging from how good morals are transcendental (horizontally) to the relationship of good morals vertically based on Al Quran and Al Hadith. In addition, at the juz III in this book also discussed about etiquette. So that the Princess has the morals of a noble since childhood so that when he is big he always noble character.

Thus he will be able to obtain success, safety, good and happiness of living in the world and in the hereafter. Automatically, their future will be able to guarantee the good name of their nation.

2. The Ethic of child toward the parents in the book of *Akhlak lil Banat*

In this section, researchers will be explained the form of ethics of the child toward the parents in the book *Akhlak Lil Banat* . This exposure using the selected theories

*Table 4.1*  
*Indicators of the child ethic toward the parents in the book of Akhlak*  
*Lil Banat*

No.	The child ethic toward the parents	Indicators	Data Sources
1.	Love and respect ethic	a. Spreading happiness	يُفْرِحُ قَلُوبَهُمَا, وَتَحْتَرِزِي مَنْ أَيِّ شَيْءٍ يَكْذِرُهُمَا  Thou shalt treat both with an attitude that could be encouraging them and avoid any attitude that disappoints them
		b. Obedient	وَتُصْغِي إِلَى تَصَائِحِهَا, وَتُبَادِرِي إِلَى امْتِنَالِ أَوْامِرِهَا, وَقَضَاءِ حَوَائِجِهِمَا  Thou shalt listen to advice-advice both and as soon as possible for thee to obey their commands and fulfill everything what they need
		c. Well mannered	وَتُصَافِحِيهِمَا كُلَّ صَبَاحٍ وَ مَسَاءٍ, وَتُقَابِلِيهِمَا بِوَجْهِ بَسْمٍ  get used to shake hands with them every morning and afternoon. Let thee go before both your parents with a smiling face
		d. Pray	وَتَدْعِيَهُمَا بِطَوْلِ الْعُمْرِ, فِي خَيْرٍ وَعَافِيَةٍ بِحُصُولِ مَقَاصِدِهِمَا, وَيَأْنِ يَجْزِيَهُمَا اللَّهُ خَيْرَ الْجَزَاءِ, عَلَى حُسْنِ

			<p>تَرَبَّيْتَهُمَا</p> <p>pray for them a long life in good condition-good, healthy and accomplished all their desires. Thou pray anyway so that God replied to both of them with the best return for their upbringing is good.</p>
2.	The Ethic to Gratitude	a. Dear	<p>تَمَتَّعِينَ بِالنَّظَرِ إِلَيْهِمَا</p> <p>looking at both of them with a pleasing</p>
		b. Involvement	<p>وَتَصَافِحِيْنَهُمَا كُلَّ يَوْمٍ، وَتُسْأَلُورِيْنَهُمَا فِي أُمُورِكَ. وَتُدْخِلِيْنِ السُّرُورَ عَلَيْهِمَا</p> <p>their handshakes per day and always consulted with both of them about your bussines, and you put the excitement on them</p>
		c. Helping	<p>وَتَقْضِيْنِ حَوَائِجَهُمَا</p> <p>thou exert their purposes</p>
3.	Ethic of Communication	a. Respectful at their presence	<p>فَلَا تَسْتَدْبِرِيْهُمَا</p> <p>do not let up their backs when dealing</p> <p>وَلَا تَضْحَكِيْهُمَا بِحَضْرَتَيْهِمَا، فِي غَيْرِ مَوْضِعِ الضَّحِكِ أَوْ بِصَوْتٍ شَدِيْدٍ،</p> <p>Don't laughed in front of the father and mother when it is not match with sitiation with a hard voice</p> <p>وَلَا تَنْظُرِيْ إِلَيْهِمَا بِعَيْنِ حَادَّةٍ</p>

			Do not look at them sharp
		b. Manner of talking	<p>لَا تَدْعُهُمَا بِأَسْمِهِمَا</p> <p>Don't call them name directly</p>
			<p>وَلَا تَكْذِبِي عَلَيْهِمَا, أَوْ تَسْتَمِيهُمَا, أَوْ تَتَكَلَّمِي مَعَهُمَا بِكَلَامٍ قَبِيحٍ.</p> <p>Don't lie or abuse them or speak soiled</p>
			<p>وَلَا تَرْفَعِي صَوْتَكَ فَوْقَ صَوْتِهِمَا</p> <p>Do not you dare to raise your voice more than them</p>
4.	The ethic of doing the obligation	a. Study hard	<p>بِأَنْ تَجْتَهِدِي فِي مُطَالَعَةِ دُرُوسِكَ</p> <p>Study seriously</p>
			<p>وَتَذْهَبِي كُلَّ الْيَوْمِ إِلَى الْمَدْرَسَةِ</p> <p>Every day go to the school</p>
		b. Keep the mandate	<p>وَتَحَافِظِي عَلَى كُتُبِكَ وَ مَلَابِسِكَ, وَجَمِيعِ أَدْوَانِكَ, وَتُرْتِيبِيهَا فِي مَوَاضِعِهَا.</p> <p>Keep the books, wearing, and all of the stuffs by taking to each places</p>
			<p>وَلَا تُغَيِّرِي أَوْ تُضَيِّعِي شَيْئًا مِنْهَا</p> <p>Don't you dare to damage or lost the stuffs.</p>

			<p>وَأَنْ تَعْمَلِي فِي الْمَنْزِلِ وَأَخَارِجِهِ، كُلَّ شَيْءٍ يُفَرِّحُهُمَا</p> <p>Be thou do house job and outside that may be encouraging them both.</p>
		c. Keep the harmonious	<p>وَلَا تُؤْذِي أَحَدًا مِنْ إِخْوَتِكَ، وَأَخْوَاتِكَ، أَوْ أَحَدًا مِنْ الْخَادِمَاتِ</p> <p>Thou shalt not like it annoying one of the brothers, sister or to your house assistance, although</p>
			<p>وَلَا تَتَخَاصِمِي مَعَ بَنَاتِ جِيرَانِكَ، أَوْ زَمِيلَتِكَ فِي الْمَدْرَسَةِ</p> <p>Thou shalt not fight with the daughters of your neighbors or your friends at school.</p>
5.	Special ethic	a. The asking ethic to the parents	<p>فَلَا تَطْلُبِيهِ أَمَامَ النَّاسِ</p> <p>do not ask for something in front people</p>
			<p>وَإِذَا لَمْ يُعْطِيَاكَ مَطْلُوبَكَ : فَاسْكُتِي</p> <p>If he does not grant your request, then, take quite</p>
			<p>أَنْ لَا تَغْضَبِي، أَوْ تَهْمَمِي، أَوْ نُعَيْبِي وَجْهَكَ أَوْ تُلْحِي عَلَيْهِمَا فِي تَحْصِيلِي مَطْلُوبِكَ</p> <p>Thou shalt do not angry or grumble or sullen-faced or urging them to pass your request.</p>

		b. The Ethic of sit beside the parents	<p>أَحْسِنِي هَيْئَةَ جُلُوسِكَ Sit down well</p> <p>وَلَا تَضَعِي رِجْلًا عَلَى رِجْلِ Do not out the foot above to another foot</p> <p>وَلَا تُجْلِسِي وَهُمَا قَائِمَانِ، وَلَا تَمْنِي وَهُمَا وَرَاءَكَ don't sit when they stand, also don't shall precede them.</p> <p>وَإِذَا دَعَاكَ أَحَدُهُمَا : فَاسْرِعِي When one of the two calling, then immediately answer it</p> <p>أَنْ تُسَبِّبَ أَبَا أَحَدٍ أَوْ أُمَّهَا لِنَأَى تَسْبَبَ وَالِدَيْكَ، فَتَكُونَ أَنْتِ السَّبَبِي ذَلِكَ Beware thou cursing one's father or mother who caused him to be cursing your mother's father.</p>
6.	The Ethic of adult	a. Fully loyal	<p>فَقْوِمِي بِمُسَاعَدَةِ وَالِدَيْكَ غَايَةً اسْتِطَاعَتِكَ Fully pay attention</p> <p>وَالْقِيَامَ بِإِدَارَةِ شُؤُونِ الْمَنْزَلِ Fulfil the their needs and doi their house job.</p>
		b. The Ethic to the parent that have died	<p>أَنْ تَبْرَهُمَا بِالِدَّعَاءِ وَالِاسْتِغْفَارِ Praying and asking for the forgiveness</p>

		وَالصَّدَقَةَ عَنْهُمَا Take the charity for them
		وَقِرَاءَةَ الْقُرْآنِ وَإِهْدَاءَ ثَوَابِ ذَلِكَ إِلَى رُوحِهِمَا Reciting Al-Qur'an and the prizes reward to their <i>ruh</i> .
	c. The Ethic even have mistakes	فَبَادِرِي بِطَلَبِ الْعَفْوِ مِنْهُمَا then immediately apologize for both still alive
		أَنْ لَا تَعُودِي إِلَى مِثْلِ تِلْكَ الْعُطْطَةِ Promise to your self to no repeat that mistake.

And among the Hadth contained in the book are also found in the books of hadith.

وعنه أن رسول الله صلى الله عليه وسلم قال: (( مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ  
وَالدِّيَةِ! )) قَالُوا : يَا رَسُولَ اللَّهِ، وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدِيهِ؟! قَالَ : ((نَعَمْ، يَسْبُ  
أَبَا الرَّجُلِ، فَيَسْبُ أَبَاهُ وَيَسْبُ أُمَّهُ)) متفق عليه.<sup>64</sup>

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "One of the major sins is cursing the man and his parents!" They said: "O Messenger of Allaah, do you insult the man

<sup>64</sup>سليم بن عيد الهلالي، بهجة الناظرين شرح رياض الصالحين المجلد الأول، (الرياض: دار ابن الجوزي للنشر والتوزيع، 1325 هـ)، ص409

and his parents ?!" He said: ((Yes, the father of the man, Vesp his father and his mother))

In a book written by Shaykh Salim bin Idiil Hilal explained with different editors, there are differences at the end.

وعن ابي اسيد – بضم الهمزة وفتح السين – مالك ابن ربيعة الساعدي رضي الله عنه قال: بينا نحن جلوسا عند رسول الله صلى الله عليه وسلم إذ جاءه رجل من بني سلمة فقال: يَا رَسُولَ اللَّهِ هل بقي من بر ابوي شيء أبرهما به بعد موتهما؟ فقال: ((نعم، الصلاة عليهما، والاستغفار لهما، وإنفاذ عهدهما من بعدهما، وصلة الرحم التي لا توصل الا بهما، وإكرام صديقهما)) رواه ابو داود<sup>65</sup>

On the authority of Abu Sayyid - the annexation of Hamzah and the opening of the Seine - Malik Ibn Rabia al-Saadi (may Allaah be pleased with him) said: "We were sitting at the Messenger of Allaah (peace and blessings of Allaah be upon him) when a man from Bani Salamah came and said: O Messenger of Allaah. He said: "Yes, prayer on them, and seek forgiveness for them, and enforce their covenant after them, and the link of the uterus to come only with them, and honor their friend)" Narrated by Abu Dawood

The hadith about the blessings of Allah depends on the blessings of both parents and so does the wrath of God depending on the wrath of both. Included in the book *Riyadlus solihin*.

<sup>65</sup> سليم بن عيد الهلالي، بهجة الناظرين شرح رياض الصالحين المجلد الأول، (الرياض: دار ابن الجوزي للنشر والتوزيع، 1325 هـ)، ص413

وعن عبدالله بن عمرو رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: ((رضا الله في رضا الوالد, وسخط الله في سخط الوالد)) رواه الترمذي, ورجع وقفه, و ابن جبان في ((صحيحه)), والحاكم وقال : ((صحيح على شرط المسلم)).

It was narrated that 'Abd-Allah ibn' Amr (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "The satisfaction of Allah in the satisfaction of the father and the wrath of Allah in the father's displeasure." Narrated by al-Tirmidhi. : ((True to the condition of the Muslim))

Hadith about the cursing of those who disobeyed their parents.

وتقدم في [ 12\_ الحدود/8 ] ((اللواط) حديث ابي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: ((... قال: ملعون من عمل قوم لوط, ملعون من ذبح لغير الله, ملعون من عق والديه)) الحديث. رواه الطبراني, والحاكم و قال : ((صحيح الإسناد))<sup>66</sup>

The hadeeth of Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "... He said: Cursed is the work of the people of Lot. Narrated by al-Tabarani, and the ruler and said: ((true attribution))

In this editorial we see two traditions that remind us to always do good to parents. And the threat that God has prepared for those who

<sup>66</sup>محمد ناصر الدين الباني, صحيح الترغيب و الترهيب, (الرياض : مكتبة المعارف للنشر والتوزيع, 1321هـ-2000م), ص.664

disobey their parents is in the first hadith. This hadith is a hadith *dloif*, and at the same time *Shohih* isnad

وعن أبي بكره رضيالله عنه عن النبي صلى الله عليه وسلم قال: (كُلُّ الذُّنُوبِ يُؤَخَّرُ

اللَّهِ مِنْهَا، مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ، إِلَّا عَفْوَكَ الْوَالِدَيْنِ، فَإِنَّ اللَّهَ يُعَجِّلُهُ

لِصَاحِبِهِ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ) رواه الحاكم والأصبهاني: كلاهما من

طريق بكار بن عبد العزيز، و قال الحاكم: (صحيح الإسناد) <sup>67</sup>

It was narrated by Abu Bakr (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "All sins are delayed by Allah, from the Day of Resurrection to the Day of Judgment, except to disobey the parents. Allah will hasten it to his companion in life before death." Narrated by al-Hakim and al-Asbahani: The governor said: (*Shahih Isnad*)

## B. *Washoya Al Abaa' Lil Abnaa' Book*

### 1. Author and Book Profile

The *Washoya Al Abaa' Lil Abnaa'*, book by the famous Egyptian ulama Muhammad Syakir, is a book that contains moral guidance that must be practiced in daily life that has great benefits for all humanity in realizing a virtuous and devoted nation to Allah SWT.<sup>68</sup> The book of

<sup>67</sup> محمد ناصر الدين الباني، *ضعيف الترغيب والترهيب جزء الثاني*، (الرياض: مكتبة المعارف للنشر والتوزيع، 1421هـ/2000 م) ص.143

<sup>68</sup> M. Syakir, *Washaya Al-Abaa' Lil Abnaa'*, terj M. Fadlil Said An-Nadwi, (Surabaya: Al-Hidayah, t.t), pg.7.

*Washoya Al Abaa' Lil Abnaa'* the work of Muhammad Syakir is composed of twenty articles. This book has been taught for decades in Islamic boarding schools in Indonesia for elementary students with the original text in Arabic. This *washaya al-abaa 'lil abnaa'* book contains basic lessons or guidance about noble character. This book is intentionally written for students of religious knowledge (*santri*). This book contains various of the most basic moral problems that are needed by every student. If Allah gives instructions to students to be able to practice the contents of this book, then he can be expected to be given benefit by God, both for himself and for the general public.<sup>69</sup>

Among boarding schools this book is often referred to as "*kitab kuning*" which is one of the classical Arabic books. So far the use of the book *Washoya Al Abaa' Lil Abnaa'* in the madrasah diniyah and the *pesantren* has not raised the answer to how the relevance of this book is because there is no translation of instructional objectives in the curriculum, besides the *Washoya* book is used because of inheritance curriculum motives. In this case, the significance of the use of this book is lacking.

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<sup>69</sup> Ibid

**Biography Of The Author Of The Kitab Al-Washaya Abaa' Lil  
Abnaa' (Shaykh Muhammad Syakir Al-Iskandari)**

He was a reformer at the Al-Azhar University.<sup>70</sup> as well as a prolific writer who was known as Abi Ulayya's family and the family of benefactor who has been known as the family of the most noble and most generous in town jurja. He was born in the mid of the year I.e., Jurja 1282 H. his father named Ahmad Ibn ' Abd al-Qadir Ibn ' Abd al-Warits.<sup>71</sup>

During his lifetime he had memorized the Quran and learn the basics of the study in Jurja. Then he traveled to study at Al-Azhar University. At the time of study there she studied with great teachers at that time. In the year 1307 H he is believed to give fatwa and presided as Chief Justice mudiniyah Al-Qulyubiyah, 3 and stayed there for seven years until he was selected to become the *Qaadi* (judge) for the country of sudan in the year 1317 H.

Shaykh Muhammad Syakir was the first person to occupy this position and the first to establish the laws of Islamic judges in Sudan over the principle of the most trusted and most powerful.<sup>72</sup> in the year 1322 H, he was appointed tutor to the scholars Iskandariyyah to fruition and bring up

<sup>70</sup> Taufik Abdullah, *Ensiklopedi Tematis Dunia Islam, Akar dan Awal* (Jakarta: PT. Ikhtiar Baru Van Hoeve, 2002), pg.172.

<sup>71</sup> Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat: Tradisi Islam di Indonesia*, (Bandung: Mizan, 1995), pg.160.

<sup>72</sup> Taufik Abdullah, *Ensiklopedi Tematis Dunia Islam, Akar dan Awal*,. pg. 173

to the Muslims, the people who showed the people in order to restore the triumph of Islam across the world. In addition, he is also the representative of the Al-Azhar teacher, until he spread the seeds of the good at the time, he was using the occasion by establishing the Jam'iyyah Tasyni'iyah in the year 1913 H.

Then he tried to become a member of such organizations as the choice of the side of the Government of Egypt.<sup>73</sup> thus he left his post, as well as reluctant to back in one piece and the offices. He was no longer wanted after that to something that captivated her, even she prefer to live in a State of mind, practice, and science that is free off. In addition, he has thoughts on writing, and sayings that burn continually there who opposed it all the carry a sound thoughts on most of the people who insisted against Ijtimaiyyah matters. And including the characteristics he that strengthen his religion, he strengthen himself in his *aqidah*., strengthen rationale. He is a brave figure not a coward, not shy away from the man, and not feel afraid except to Allah Ta'ala.

At the end of his life, he lay at his home due to illness, and has always been in her bed when incapacitated him. He felt the pain patiently and fully expect to be his forgiveness, *ridha* against God and against her, with full confidence that he really has been enforcing what's required for him

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<sup>73</sup> Taufik Abdullah, *Ensiklopedi Tematis Dunia Islam, Akar dan Awal*,.. pg. 173

based on his religion and his people, waiting for the call Rabbnya to his servant that Saleh, as God says:

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

[To the righteous it will be said], “O reassures soul” Return to your Lord, well-pleased and pleasing [to Him] And enter among My [righteous] servants and enter mu paradise.(Q.S Al-Fajr [89]:27-30)<sup>74</sup>

He died in 1358 H that coincided in 1939 m. may Allah *Ta'ala* bless him with the grace of a vast and hopefully also for the children he abundant i.e. Al-' Allaamah Shaykh Ahmad Muhammad Syakir Abil Asybal a great *muhaddits*, he has write a treatise about the journey of life his father named "Muhammad Syakir" of a character and the character of the times.

2. The Ethic of child toward the parents in the book of *Washoya Al Abaa' lil Abnaa'*

The book *Washoya Al-Abaa' lil Abnaa'* compiled by a muallim who did indeed intend to provide moral education to his students. Then the book much use greetings يا بني – *yaabunayya*. The intent of the use of the designation *yaabunayya* is so pembelajaran morals contained in the book could easily be heard as the closest person who gives advice to children. It also adds to the proximity of the author with the readers which are no

<sup>74</sup> Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: CV. Pustaka Agung Harapan, 2006), pg.595.

longer limited by time or distance. So can conclude the use of greeting *yaabunayya* is a shortcut for making the book *Wahoya Al-Abaa ' lil Abnaa'* remains relevant in anyplace and at any time.

Discussion on the material civilization of the child to parents in this book, will be divided into 7 sections. This is matched with a sub chapter discussion in any material which are preceded by a greeting *yaabunayya*.

Table 4.2  
Indicators of child ethic toward the parents in the washoya al abaa' lil abnaa'

No.	The ethics of children toward parents	Indicator	Exposure data
1.	The ethics of respect to parent	a. Fulfil the obligation to parent	فَإِنَّ حُقُوقَهُمَا عَلَيْكَ فَوْقَ ذَلِكَ أَضْعَافًا مُضَاعَفَةً the real your obligation to the both of them is more than that with multiple
		b. Devout parents other than in the immora;	أَطِعْ أَبَاكَ وَأُمَّكَ وَلَا تُخَالِفُهُمَا فِي شَيْءٍ إِلَّا إِذَا أَمَرَكَ بِمَعْصِيَةِ مَوْلَاكَ your mother and father do not obey our otherwise unless both immoral to your God commanded you to do
2.	Ethics of care to parent	a. Take care as parents caring for their children	أَنْظُرْ إِلَى الطِّفْلِ الصَّغِيرِ وَإِلَى إِشْفَاقِ أَبِيهِ عَلَيْهِ O my son take to the little boy and his mother's affection to the child.
		b. Meet their needs as parents give	لَا تَرَالُ تَنْقَلِبُ فِي نِعْمَةِ أَبِيكَ بِالنَّفَقَةِ بِمَا فِي وَسْعِهِ

			You never escape the pleasure your father who always gives a living to you with its ability
		c. Do not forget at their kindness	<p>الْوَالِدَ يُحِبُّ لَوْلِيهِ أَنْ يَكُونَ أَرْفَعَ مِنْهُ مَنْزِلَةً وَأَكْبَرَ مِنْهُ مَقَامًا وَ أَعَزَّ مِنْهُ جَاهًا</p> <p>A father also wants his child to be a person who is more noble and has a higher rank than himself</p>
3.	Ethic Loving Parents	a. Do not make angry	<p>أَنْ لَا تُغْضِبَ أَبَاكَ أَوْ تُغْضِبَ أُمَّكَ</p> <p>Don't make your father or mother angry</p>
		b. Receive the advice	<p>فَاخْرُصْ عَلَى قَبُولِ نَصَائِحِهِ</p> <p>Accept his advice</p>

The book *Washoya Al-Abaa ' lil Abnaa '* compiled by a muallim who did indeed intend to provide moral education to his students. Then the book much use greetings يا بني – *yaabunayya*. The intent of the use of the designation *yaabunayya* is so pembelajaran morals contained in the book could easily be heard as the closest person who gives advice to children. It also adds to the proximity of the author with the readers which are no longer limited by time or distance. So can conclude the use of greeting *yaabunayya* is a shortcut for making the book *Wahoya Al-Abaa ' lil Abnaa'* remains relevant in anyplace and at any time.

## CHAPTER V

### DISCUSSION

#### A. *Akhlak Lil Banat* Analisis of Child Ethic toward The Parents

In the book of *Akhlak Lil Banat*, the explanation is divided into several parts where each section shows how ethics must be fulfilled when at certain age intervals. Shown in the first point that reads,

1 - أَنْ تُحِبِّيَهُمَا مِنْ صَمِيمٍ قَلْبِكَ، وَتَحْتَرِمِنِيهِمَا غَايَةَ الْإِحْتِرَامِ، وَتُعَامِلِيَهُمَا بِكُلِّ شَيْءٍ يُفَرِّحُ قُلُوبَهُمَا، وَتَحْتَرِزِي مِنْ أَيِّ شَيْءٍ يُكَدِّرُهُمَا، وَتُصْغِي إِلَيَّ نَصَائِحِهَا، وَتُبَادِرِي إِلَيَّ امْتِنَالِ أَوْامِرِهَا، وَقَضَاءِ حَوَائِجِهَا، وَتُصَاحِفِيَهُمَا كُلَّ صَبَاحٍ وَ مَسَاءٍ، وَتُقَابِلِيَهُمَا بِوَجْهِ بَسَامٍ، وَتَدْعِي لَهُمَا بِطَوْلِ الْعُمُرِ، فِي خَيْرٍ وَعَافِيَةٍ، بِحُصُولِ مَقَاصِدِهِمَا، وَيَأْنِ يَجْزِيَهُمَا اللَّهُ خَيْرَ الْجَزَاءِ، عَلَى حُسْنِ تَرْبِيَّتِهِمَا.<sup>75</sup>

You sincerely love your parents and respect them very much. You treat both of them with an attitude that can cheer them up and avoid any attitude that disappoints them. You listen to the advice of both and as soon as possible you obey their commands and fulfill everything they need and get used to shaking hands with them every morning and evening. You should face your parents with smiling and praying faces so that they are long, in good condition, healthy and achieved all their wishes. You do it also so that Allah will reward both of them with the best reply for their good upbringing.<sup>76</sup>

In that points mentioned how the child will be leaving for school was supposed to shake hands with the old man and so is returning from school in the afternoon also start meeting with parents with a handshake.

<sup>75</sup> نيهان), ص.28 عمر بن أحمد بارجاء, الأخلة للبنات الجزء الثاني, (سورابايا: مكتبة أحمد

<sup>76</sup> Umar Baradja, *Bimbingan Akhlaq Bagi Putri-Putri Anda jilid 2*, translator: Abu Musthafa Alhalabi Cet:40(Jakarta: PUSTAKA AMANI,1993),pg.35

Further explained on the number six points which indicate that the ethics of a child who has reached the age of majority is contained in,

6 – إِذَا كَبُرْتَ فَقَوْمِي بِمُسَاعَدَةِ وَالِدَيْكَ غَايَةَ اسْتِطَاعَتِكَ، إِمَّا بِمَالِكَ إِذَا كَانَ عِنْدَكَ مَالٌ، وَإِمَّا بِقَضَاءِ حَوَائِجِهِمَا، وَالْقِيَامِ بِإِدَارَةِ شُؤْنِ الْمَنْزِلِ: مِنْ طَبْخٍ وَتَغْسِيلِ ثِيَابٍ وَتَنْظِيفِ قَاعَةٍ وَغَيْرِ ذَلِكَ، وَاعْتَنَى بِبِرِّ أُمِّكَ أَكْثَرَ مِنْ أَبِيكَ، لِأَنَّهَا أَعْظَمُ شَفَقَةً، وَأَشَدُّ مِنْهُ تَعَبًا فِي تَرْبِيَّتِكَ.<sup>77</sup>

If you have been a great father, consider your mom as far as possible, either with the treasure when you have property, or by fulfilling their purposes and needs work on the Affairs of the home, such as cooking, washing clothes, cleaning the floor and others. Set your filial to the mother is greater than the to your father, because he take care in greater love and mercy are more miserable than your father.<sup>78</sup>

So the book was arranged into nine points. But not all points contain ethics, a number of six points contain ethics and the remaining three points contain basic advice and arguments for the existence of ethics.

The Division of the discussion in the table are in accordance with the points contained in the book of *Akhlak Lil Banat*. In the book the *Akhlak Lil Banat* chapter adab children against parents is divided into 9 points of discussion. But not all discussing about ethics or etiquette of Ordinance a child against the parents. There are only 6 points that discuss ethical procedures of the child toward the parents. As contained in table 4.1, which will be elaborated as follows;

### 1. The Ethics of Love and Respect

<sup>77</sup> عمر بن أحمد بارجاء, الأخلاق للبنات الجزء الثاني, (سورابايا: مكتبة أحمد نيهان), ص.30  
<sup>78</sup> Umar Baradja, *Bimbingan Akhlaq Bagi Putri-Putri Anda jilid 2*, translator: Abu Musthafa Alhalabi Cet:40(Jakarta: PUSTAKA AMANI,1993),pg.38

a. Spreading happiness

Among the four types of ethics either according to law syara, expressed by Yatimin sweet face is the nature of Abdullah (*Anie Satun*). The face of the attitude of the person denigrated the good name should be greeted them with a sweet face, and smile. How the number of clever people more prudent to wear this attitude and a lot going on in the world of diplomacy, people gained success and achieve victory, only by diplomat hospitality at the negotiating table. With a sweet face, with a smile that decorate the lips, others can recognize and respect all the good wishes of the person.<sup>79</sup>

As God said in Q. S Ali Imran [3]: 171

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾<sup>80</sup>

They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost -

<sup>79</sup> M. Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006), pg.163

<sup>80</sup> QS Ali Imron 171

b. Obedient

A child should already comply with what ruled the parents within the limits do not associate with God. When the child is conditioned to practice anything that good Education is given towards that surely he grows above above goodness, positive result he would have survived. Conversely, if child since childhood was already familiarized doing vices and allowed away without guided their ways, then as a result of the boy will be wretched and damaged were their ways.<sup>81</sup>

c. Manners

Shaking hands is the hallmark of people whose heart gentle. Islam has a view of a greeting, shaking hands, or be shaken and embraced one another. As for the virtue of shaking hands are: a) forgiveness of sin; b) Engender a sense of love between people who mutually be shaken; c) raises the peace of the soul; d) eliminates the hatred in your heart.

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<sup>81</sup> Zainuddin, dkk. *Seluk Beluk Pendidikan*, Dari Al-Ghazali, Cet 1 (Jakarta: bumi Aksara, 1991), pg.106

A muslim when met with his brother should be mutual right of both reaching out to shake hands. This Act could foster a tenderness, affection, fondness, and a great reward.<sup>82</sup>

In a Hadith from Salman *r.a* that Prophet SAW said:

ان المسلم اذا لقي اخاه فأخذ بيده تحاتت عنهما ذنوبهما كما يتحات الورق  
عن الشجر اليابسة في يوم ريح عاصف وإلا غفر لهما ولو كانت ذنوبهما  
مثل زبد البحر

A muslim if met his brother shaking hands with him where they both sin fall like fall of leaves from the tree in the dry season, are forgiven of sin both although as wide as the ocean. (*H.R Al-Tabaraani with Hasan isnaad*)

d. Pray

Prayer is the Masdar of da'ā which means to ask, beg, cry, test calls, and conversations. Prayer is begging for something to God in a certain way. Hasbi ash-Shiddiqy said a prayer as petition that gave birth to humility and bow yourself to God Almighty.<sup>83</sup>

There are some things that people must pray to God, between others:<sup>84</sup>

- a) Call his soul. Praying is one of the calls of the human soul. This can be proved by two roads, namely: 1) So fall of Adam and

<sup>82</sup> Abduh Ghalib Ahmad Isa, *Etika Pergaulan A-Z*, (Solo: Pustaka Arafah, 2010), pg. 20

<sup>83</sup> Hasbi Ash-Shiddiqy. *Pedoman Zikir dan Doa* (Jakarta: Bulan Bintang, 2000), pg 45

<sup>84</sup> M. Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006), Pg. 149

Eve by Satan, so they ate of the fruit of the prohibition of God, Adam and Eve pray and his prayer is granted by God; 2) God told man, when facing unsustainable levels of human harm so violent he would pray to God with unsustainable levels anyway.

- b) Because God commanded man to pray to him. God says in Q. S Al-Mu'min [40]: 60

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

And your Lord says, "Call upon Me; I will respond to you."  
Indeed, those who disdain My worship will enter Hell.

- c) Man created God in a State of weak, but outside him an awful lot of great power from them and also bring disaster to him. God says in Q. S Al-Taghābun [64]: 11

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things

- d) The God give science to the man very little, the problems is facing it very much. While the science of God is wide . God said in Q. S Al-Isrā ' [17]: 60

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ .....﴾

And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people."

Due to the nature of the human sciences in a little, then have to plead to God not covered in order to meet a bright future, which is good, which is more safe and more happy.

- e) Man sent into the world to work, but the outcome is in the hands of God. God says in Q. S Al-An'aam [6]: 135

﴿قُلْ يَتَقَوِّمُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۗ فَسَوْفَ تَعْلَمُونَ ۗ مَنْ تَكُونُ

لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.

- f) God happy if men was asking him, God grant, God considers prayer is the Act of safe noble. God says in Q. S Al-Mu'min [40]: 60

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

And your Lord says, "Call upon Me; I will respond to you."  
.Indeed, those who disdain My worship will enter Hell.

## 2. The Ethic to Gratitude

### a. Dear

It is one of the nature of God that is *Ar-Rahman*, which, as we must also have a nature lover. Whereas the nature of *ar-rahman* is strong in private blown away person, can give rise to various noble ethics action stance, namely: Quixotic, is the nature of love to lend a hand to others that desire; mutual help, is the attitude that likes to help others, whether in the form of material or in the form of manpower and morale; forgiving, forgiving nature, namely that arise because of the aware that human beings are not dhoif regardless of fault and oversight; Peace (*al-ishalah*), the

compassionate soul can exude attitude like peace and improvement; Brotherhood, of a loving soul easily obtained the spirit of brotherhood; connecting family of rope (hospitality), due to the nature of compassion, then a Muslim does not love to decide strap.<sup>85</sup>

b. Involvement

A muslim should know both his parents, do it perfectly as a form of dutiful to God, and against his instructions. Indeed, God is obligate to humanity to act against both manners. The command is as follows.<sup>86</sup>

- 1) Comply with both of them in all the commandments and the commands all the restriction does not conflict with Islamic Shari'a.
- 2) Gentle and noble Said to the father, have mercy, do not use the words *ah* or *cis*, but use the words containing wisdom, glory and *qaulan karimah*.
- 3) God has ordered each man to say polite and mannered humbly towards his mother and father.

<sup>85</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006), pg.115

<sup>86</sup> Abu Bakar Jabir El-Jazali. *Pola Hidup Muslim*, Cet I (Bandung: Remaja Rosda Karya, 1990), pg.94

4) Had to call my mother and father take precedence, since mom has been pregnant and giving birth with difficulty, feeding up to two years. The father who has provided a living with the stream of sweat and tears. Therefore, they were obliged to cherished and glorified,

c. Helping

One of the prides of today is a lot of Muslims who want to help others. Definition of help in the term of child to parent is not talked about how someone who is foreign to help others. Parables for foreigners help course is get a retaliation from God with a reply that is not mine. Then aid in the context of the child against the old thus is a liability because the child has been getting a lot of help during the life of the elderly.

Help is a good ethic according to sharee'ah, and it is a trait that endeared. In his book Yatimin mention the *aliefah*, i.e., the nature of which endeared. Live in a heterogeneous society it is not easy the nature of *al-Aliefah*, as members of the community consists of a wide variety of traits, character, habits and penchant for, each other is different.<sup>87</sup>

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<sup>87</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*,...162

### 3. The Ethic of Communication

#### a. Polite when Dealing

Ethics against the father's mother in accordance with the teachings of the religion that is doing good with the attitude of respect to her. Allah almighty ordered to man in order to do good to the father, having ordered the worship of him. How important doing good against the mother of the father to have them grateful and thankful to him. Mothers feel suffering at the time of his birth, the difficulty in making a living and parenting in the their daughters or sons lovingly. Then it's reasonable if do good to their mother's father. This can serve as the most important obligations among other obligations.<sup>88</sup>

Never cursed the parents alone, which mean said an inappropriate speech delivered by a child, excepting he was the son of sin. Disobedience to the mother of the father of a great sin, then cursed the mother's father is also a great sin. Cursed the mother father other person also banned because he will retaliate with abusive messages. The replies of others that father mother cussing

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<sup>88</sup> M.Yatimin Abdullah, *Pengantar Studi Etika...*,pg.351

because caused by his father's mother cursing others. Due to a four-man, an indirect means had been cussing his own mother.

Thus, in a quarrel of the mouth do not go bringing the name of the parents. This is a great result for abstinence has been cursing a parent himself, though it was actually cursing others, but due to his actions, indirectly he curse his own parents.<sup>89</sup>

b. How to talk with parent

In proverb frequently mentioned brave because the right is afraid because it's wrong. The ethics of good cause inner calm, from which it can bring forth the truth. The Prophet had given examples of how dare fight because he runs the above principles of truth. Is notifying the (stated) something that fits with anything that happens, that is in accordance with reality.<sup>90</sup>

As opposite of truth and honesty are lies. The nature and this attitude leads to disaster and damage to personal and community. In a society that is already break out violently lies and cheating, consequently it can mess up the system of social society and her own personal residence.<sup>91</sup>

<sup>89</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, ...pg.353

<sup>90</sup> Hafidh Hasan Al-Masidi. *Bimbingan Akhlak* (Surabaya: Al-Ikhlash, 1987), pg.46

<sup>91</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006),Pg.113

#### 4. The ethic of doing the obligation

##### a. Study hard

Study with enterprising is a duty and a way to give thanks to God the gift of mind. Besides studying with enterprising can also produce both parents be happy and make them both happy. The nature of thought is, presenting two knowledge in the liver in order to produce the third knowledge. The suggestion to think, contemplate, notice and take lessons are things that are familiar in the Quran and Hadith. Due to it being the key light and the basis for the key to enlightenment.

The specialty of thinking has revealed the word of God in the form of praise, that is contained in Q. S Ali Imran [3]: 191

... وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ ...

give thought to the creation of the heavens and the earth, [saying],

##### b. Keep the mandate

Mandate according to language (*etymology*) is loyalty, sincerity, trust (*istiqomah*) or honesty. The reverse is treasonous. Betrayed is one of the symptoms of a hypocrite. How important is the nature of this mandate and defended as ethical

noble souls in the community, if the nature and attitude that was missing from the social order of Muslims, then the ruination will happen for the people.<sup>92</sup>

c. Keep the harmonious

As a child obliged to devote to her mother and father. The shape of the devotion of a child to his parents is to create an atmosphere of home into a safe and peaceful due to the harmony between one Member to another. Therefore, as a child that must be addressed is:<sup>93</sup>

- 1) That kid happiness depends on the mother's father. Therefore, to him anyway first of all children should serve. So closely the relationship of the child with the mother or father of the child's happiness so that the misery of the children on the day of mature based on the attitude of the mother father in little time.
- 2) Children who grew up with affectionate caresses, courtesy by the mother of his child is going to be a good, loving and compassionate man and civilized. And the opposite children who were neglected mother father, being loud and abusive,

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<sup>92</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006),Pg.113

<sup>93</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, ...Pg.350

then the behavior of the child to be more evil. When the child was grown children could hurt her mother. That's how the teachings of Islam set up good relations among family members.

3) In addition, each family member has responsibilities that can guarantee the rights of that order. Should not be contradictory. But will have to meet their respective responsibilities, to within reach a life of peace and harmony.

#### 5. Special Ethic

##### a. The asking ethic to the parents

Do not ask for it before the people. And if he does not grant your request, then, take heed, because he know better about your *maslahat* (goodness). Thou shalt not angry or grumble or sullen-faced or urging them to pass your request. What is described in the books of *Akhlak Lil Banat* conduct my father learned good cause by asking not at that presence for people then we be take respect to the elderly.

##### b. The ethic of sitting beside the parents

In this world no one has repeated the position of the elderly. There is no single effort and retaliation that can match the

services of both parents towards their children. The deed must be done a child against a parent according to the Holy Quran is as follows:<sup>94</sup>

- 1) Dutiful to parents;
- 2) Pray for both of them;
- 3) Adhere to all who ordered and leave everything that is prohibited, all commands and the ban was not incompatible with religion;
- 4) In his honor, humble yourself to him, said a smooth and well so that they are not offended, not snap and mutes exceeds his voice, not running the front side, not calling with name, but called her;
- 5) If the child is already required to provide life, adult clothing, treat if sick, and save her from something that may harm it;
- 6) Loving father and mother with a vengeance so his sons any later favored.

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<sup>94</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, ...Pg.352

## 6. The Ethic of Adults

### a. Fully loyal

According to Yatimin, good ethics that comply with Islamic teachings is quixotic. Quixotic meaning love or give love to help people or give help, assistance to others. Help or the help that can be either material possessions, power, or thoughts. The nature of the quixotic someone looks is visible from his everyday. He did not hesitate to provide assistance to others who need either requested or not.<sup>95</sup>

### b. The ethic to the parent that have died

If both parents have died, as a child are still told to filial to both of them, by the way.<sup>96</sup>

1. If a parent leaves the debt accounts receivable immediately for payable;
2. If leaving a testament soon be fulfilled his will all not contrary to the Quran and sunnah of the Prophet;
3. reconnecting with family and friends nearby relatives;
4. pray for both of the good for the world and in the grave;

<sup>95</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*,...Pg.109

<sup>96</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*,...Pg.353

5. honoring and glorifying comrades both;
6. pilgrimage if it is capable, if not give alms on behalf of his parents for the tranquility of nature in her Tomb.

c. The ethic even have mistakes

A child should be hastened when have error to parents to apologize to both of them. Due to the layout of the pleasure of Allah is set to green parents, so does their wrath also lies in the wrath of both parents.

In this research discussion. The author will classify into four focus discussions.

a. Limitation

This book describes how the ethics of a child to the parents. However we can understand that the ethics described in this book is limited to ethics a daughter. Shown with a lot of use of *dlomir* (pronoun) women that is in the form of ...ك... as indicated by the title theme of the discussion,

مَاذَا يَجِبُ عَلَيْكَ لِوَالِدَيْكَ؟

The use of many female pronoun in use by Sheikh Umar Baradja. In addition to using the pronoun, the specialization of discussion for women is also showed by greeting used on the crew of the paragraph reads,

أَيُّهَا الْبِنْتُ الْعَزِيزَةُ

It seems clear that the intended object is discussion for women. The main purpose why Umar Baradja using greetings just for women is because he looked at the ethics of a boys and girls are different. There are things that should be emphasized for the ethics of a daughter. However it is not thus make it irrelevant by many studies that mention gender differences are not the things that made it different from the ethics of a child.

Furthermore it gives direction to the reader that whatever ethic that must be done in accordance with a child of his age. This explanation is shown from the meaning contained in the ethics chapter of a child to the parents. Namely, at the beginning of the discussion recommend to do good with the object of basic school age children. Shown by the editor of the book which reads

وَتُصَافِحِيهِمَا كُلَّ صَبَاحٍ وَ مَسَاءٍ

get used to shake hands with them every morning and afternoon.

This indicates when the child should shake hands before leaving school and upon returning from school i.e. at the time of the morning and afternoon. Next explanation about how to proceed with the etiquette of a child who has grown up and when a parent is deceased. Indeed the size of someone's death can not be given an age limit but there is an editor who States that a child who had success should not forget even ignoring the elderly. Moreover, if the condition of the elderly have entered middle age.

إِذَا كَبُرْتَ فَقُومِي بِمُسَاعَدَةِ وَالِدَيْكَ غَايَةَ اسْتِطَاعَتِكَ, إِمَّا بِمَالِكَ إِذَا  
كَانَ عِنْدَكَ مَالٌ, وَإِمَّا بِقَضَاءِ حَوَائِجِهِمَا, وَالْقِيَامِ بِإِدَارَةِ شُؤُنِ  
الْمَنْزِلِ<sup>97</sup>

If you have been a great father, consider your mom as far as possible, either with the treasure when you have property, or by meeting their needs and purposes working on Home Affairs<sup>98</sup>

So, there is an age limit in the form of discussion of the children, and adults. The next book is focused on the ethics of girls only, not to discuss about the boys. And at the highest level, corresponding to the age

<sup>97</sup> عمر بن أحمد بارجاء, الأخلاق للبنات الجزء الثاني, (سورابايا: مكتبة أحمد نيهان), ص.30

<sup>98</sup> Umar Baradja, *Bimbingan Akhlaq Bagi Putri-Putri Anda jilid 2*, translator: Abu Musthafa Alhalabi Cet:40(Jakarta: PUSTAKA AMANI,1993),pg.38

limit, the book also discusses how children ethics and the ethics of how children are adults.

b. Character Value

1. Make Happy

A child happy is when see her parents happy. As with make parents happy as if seeing the beauty that cannot be paid for with any. A peace of mind when parents happy because a child. Put happiness in the heart someone is a sign of gratitude that God favors serve for his servant. As Allah said contained in Q. S Ali Imran [3]:

171

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾<sup>99</sup>

They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost -

How God could have prepared a lot of reward if we put happiness in the heart of a muslim. How we can imagine, God makes a parable if a child makes parents happy.

2. Gratitude upon Parents

Care for the elderly has a very broad meaning. A child who was born and raised with affection intact like filling a glass

<sup>99</sup> QS Ali Imron 171

blank. When the glass is poured water with taste sweet when drunk, sweet also content that is on the glass, so did when poured drinks bitter like coffee without sugar so the flavor can be bitter from the glass. The parable is how parents teach compassion towards his child then the child will grow and develop the nature of affection. It will even reply to affection more than provided parents with the best of his ability.

It is one of the nature of God that is *Ar-Rahman*, which, as we must also have a nature lover. Whereas the nature of *ar-rahman* is strong in private blown away person, may give rise to a variety of attitudes shows noble ethics, namely: Quixotic, is the nature of love to lend a hand to others that desire; mutual help, is the attitude that likes to help others, whether in the form of material or in the form of manpower and morale; forgiving, forgiving nature that is arising because of the nature of man are aware that dhoif is inseparable from the mistakes and blunder; Peace (*al-ishalah*), the compassionate soul can exude attitude like peace and improvement; Brotherhood, of a loving soul easily obtained the spirit of brotherhood; connecting family of rope (hospitality), due to the nature of compassion, then a Muslim does not love to decide family rope.<sup>100</sup>

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<sup>100</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006), pg.115

### 3. Applicable Manner

Politeness will make someone lifted her dignity. Even in a history said to be Abdul Qadir AlJailani said that he has more respect than the civilized people thus learned. This is a strong warning for prosecutors that knowledge is a necessity but the peak of one's knowledge is when the *adab* is good. Among the behaviours that describe the politeness compensation is serving as the hands of the parents.

Shaking hands is the hallmark of people whose heart gentle. Islam has a view of a greeting, shaking hands, or be shaken and embraced one another. As for the virtue of shaking hands are: a) forgiven sin; b) Engender a sense of love between people who mutually be shaken; c) raises the peace of the soul; d) eliminates the hatred in your heart.

A moslem when met with his sister should be mutual right of both reaching out to shake hands. This Act could foster a tenderness, affection, fondness, and a great reward.<sup>101</sup>

In a Hadith from salman r. with that prophet SAW said:

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<sup>101</sup> Abduh Ghalib Ahmad Isa, *Etika Pergaulan A-Z*, (Solo: Pustaka Arafah,2010),pg.20

ان المسلم اذا لقي اخاه فأخذ بيده تحانت عنهما ذنوبهما كما يتحات الورق عن  
الشجر اليابسة في يوم ريح عاصف وإلا غفر لهما ولو كانت ذنوبهما مثل مثل زبد

البحر

A muslim if met their brother shaking hands with him where they both  
like sin fall leaves from the tree in the dry season, are forgiven of sin  
both although as wide as the ocean. (Narrated by Al-Tabaraani with  
Ath-hasan isnaad)

#### 4. Do not hurt when say something

A muslim should know both his parents, do it perfectly as a form of  
obedience to God, and his instructions. Verily God hath oblige to  
humanity to act toward both manners. The command is as follows.<sup>102</sup>

- 1) Comply with both of them in all the commandments and the  
commands all the restriction does not conflict with the Shari'a.
- 2) Gentle and noble Said to the father, have mercy, do not use the  
words *ah* or *cis*, but use the words containing wisdom, glory  
and *qaulan karimah*.
- 3) God has ordered each man to say polite and mannered humbly  
towards his mother and father.
- 4) Had to call my mother and father take precedence, since mom  
has been pregnant and giving birth with difficulty, feeding up  
to two years. The father who has provided a living with the

<sup>102</sup> Abu Bakar Jabir El-Jazali. *Pola Hidup Muslim*, Cet I (Bandung: Remaja Rosda Karya, 1990), pg.94

stream of sweat and tears. Therefore they were obliged to cherished and glorified,

#### 5. Obeying parents

Man is a servant of God created over the will of God. Then as a being who is supposed to be slaughtered to its creator, working on what was to become the obligation and what makes creators being happy has created a servant. God's purpose of creating his servant is none other than to serve God. As set forth in Q. S Adz-Dzariyat [51]:

56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ 56

And I did not create the Jinn and mankind except that they may serve me.

There is no other purpose that God's intent in the creation of humans other than for slaughtered to God Almighty. In the process it was slaughtered, willingness God who is very expected of a slave. Willingness it can be very easily obtained when someone gets willingness parents. As what in the Hadith the Prophet narrated by Turmudzi:

صلي الله عليه : عمرو بن عبدالله وعن رضي الله عنهما رسول الله قال قال

رواه ((رضا الله في رضا الوالد وسخط الله في سخط الوالد)): وسلم

الترمذي, ورجع وقفه في جبان و, ابن ((صحيحه)), والحاكم وقال:

((صحيح شرط على المسلم))<sup>103</sup>.

From Abdullah bin Umar r.a said: Rasulallah SAW said: "Rida Allah depends on the rido of the parents, and the anger is dependent on the anger of the parents."

The Hadith is a clear illustration that obedience to parents is an effort to make God unable through the parents of intermediaries. Children are having a very easy way when they want to get God's blessing. Unlimited compliance when parents are still alive, but when parents have passed away there is still a lot of obedience and ethics that makes Allah pleased with the actions of his servants

#### 6. Maintain the good name of parents

In this world no one equals the position of parents. There is no single effort and revenge that can match the services of both parents to their children. The actions that must be done by a child towards parents according to the Qur'an are as follows:

- 1) Devotion to parents;
- 2) Pray for both;

<sup>103</sup>سليم بن عيد الهلالي, بهجة الناظرين شرح رياض الصالحين المجلد الأول, (الرياض: دار ابن الجوزي للنشر والتوزيع, 1325 هـ), ص413.

- 3) Obey everything that is commanded and leave everything that is prohibited, insofar as the commands and prohibitions do not conflict with religion;
- 4) Respect him, humble himself to him, say smooth and good so that they do not take offense, do not yell and do not speak more than his voice, do not walk in front of him, do not call by name, but call him a good name;
- 5) If an adult child is obliged to provide a living, clothing, treat if he is sick, and save him from something that can endanger him;

Love your father with all his heart so that his children will love him someday.

c. Character Building Proses

1. Make happy.

- a. Listen to advice

وَتُصْغَىٰ إِلَىٰ نَصَائِحِهَا

You listen to the counsel of both

- b. Obey orders

وَتُبَادِرِي إِلَىٰ أَمْرِهَا

and as soon as possible you obey their commands

- c. Shake hands as often as possible

وَتُصَافِحِيهِمَا كُلَّ صَبَاحٍ وَ مَسَاءٍ

get used to shake hands with them every morning and evening.

In another editor called,

وَتُصَافِحِيْنَهُمَا كُلَّ يَوْمٍ

shake their hands every day

- d. Always showing a friendly face

وَتُقَابِلِيْنَهُمَا بِوَجْهِ بَسَمٍ

You should face your parents with smiling faces

- e. Immediately apologize when guilty

فَبَادِرِي بِطَلْبِ الْعَفْوِ مِنْهُمَا

apologize as long as both are still alive

## 2. Gratitude upon parents

- a. Look at with a pleasant view

تَتَمَنَّعِينَ بِالنَّظَرِ إِلَيْهِمَا

looking at both of them with pleasant views

- b. Involving parents in self problems

وَتُشَاوِرِيْنَهُمَا فِي أُمُورِكَ

always discuss with both of you about your affairs

## c. Helping house work

وَالْقِيَامَ بِإِدَارَةِ شُؤْنِ الْمَنْزَلِ

fulfill their needs and work on home affairs

in another editor,

وَتَقْضِيْنَ حَوَائِجَهُمَا

you fulfill their needs.

## d. Pray (when he was alive or when he died)

وتدعيهما بطول العمر, فى خير وعافية, بحصول مقاصدهما,

وبان يجزيهما الله خير الجزاء, على حسن تربيتهما

pray that they will live well, healthy and achieve all their wishes. You do it also so that Allah will reward both of them with the best reply for their good upbringing. When he died, he should still be kind to while praying for both of them.

أَنْ تَبْرَهُمَا بِالذُّعَاءِ وَالِاسْتِغْفَارِ

pray and beg forgiveness

## e. Read the Qur'an to parents who have died

وَقِرَاءَةِ الْقُرْآنِ وَإِهْدَاءِ ثَوَابِ ذَلِكَ إِلَى رُوحِهِمَا

read the Koran and whose reward is for their soul.

## f. Charity on behalf of parents

وَالصَّدَقَةَ عَنْهُمَا

charity for him

### 3. Good manners apply

- a. Walk behind or go hand in hand with parents

وَلَا تَمْشِي وَهُمَا وَرَاءَكَ

do not let you go before them.

- b. When sitting, don't put one foot on the other

وَلَا تَضَعِي رِجْلًا عَلَى رِجْلٍ

Don't put one foot on the other

- c. Do not turn back when sitting together

فَلَا تَسْتَدْبِرِيهِمَا

don't turn your back on them

- d. Don't sit when the parents stand up

وَلَا تَجْلِسِي وَهُمَا قَائِمَانِ

don't sit when they stand up,

- e. Laugh as needed and turn down the sound when laughing

وَلَا تَضْحَكِيهِمَا بِحَضْرَتَيْهِمَا, فِي غَيْرِ مَوْضِعِ الضَّحِكِ أَوْ بِصَوْتٍ

شَدِيدٍ

Do not laugh in front of the mother's father if it is not in place

with a loud voice

- f. Don't see old people with sharp eyes

وَلَا تَنْظُرِي إِلَيْهِمَا بِعَيْنٍ حَادَّةٍ

Don't look at them with your sharp eyes

4. Don't hurt when you say

a. Do not call by direct name

لَا تَدْعِيهِمَا بِأَسْمِهِمَا

don't call them by name

b. To be honest, not bad in saying and not yelling

وَلَا تَكْذِبِي عَلَيْهِمَا, أَوْ تَسْتَمِيهِمَا, أَوْ تَتَكَلَّمِي مَعَهُمَا بِكَلَامٍ فَبِيحٍ

do not lie to them cursing them or speaking badly to them

c. Hurry up when called

وَإِذَا دَعَاكَ أَحَدُهُمَا: فَاسْرِعِي

If one of the two calls you, then answer it immediately

5. Obeying parents

a. Study hard

بِأَنَّ تَجْتَهِدِي فِي مُطَالَعَةِ دُرُوسِكَ

earnest in learning your lessons

In other editors mentioned,

وَتَذْهَبِي كُلَّ الْيَوْمِ إِلَى الْمَدْرَسَةِ

go every day to school

b. Maintain the giving of parents

وَتَحَافِظِي عَلَى كُتُبِكَ وَ مَلَابِسِكَ وَ جَمِيعِ أَدَوَاتِكَ وَ ثَرَاتِيهَا فِي  
مَوَاضِعِهَا

keep your books, clothes and all your equipment by arranging  
them in their place

وَلَا تُغَيِّرِي أَوْ تُضَيِّعِي شَيْئًا مِنْهَا

do not let you destroy or eliminate it

6. Maintain the good name of parents

a. Do not ask in front of many people

فَلَا تَطْلُبِيهِ أَمَامَ النَّاسِ

don't ask for it in front of people

b. Shut up when it's not granted

وَإِذَا لَمْ يُعْطِيَاكَ مَطْلُوبَكَ: فَاسْكُتِي

if he doesn't grant your request, shut up

c. Not angry and not urgent for requests

أَنْ لَا تَغْضَبِي, أَوْ تُهْمَمِي, أَوْ تُعَبِّسِي وَجْهَكَ أَوْ تُلْجِي عَلَيْهِمَا فِي

تَحْصِيلِي مَطْلُوبِكَ

Do not be angry or grumble or pout or urge them to pass your request.

d. Don't swear at friends' parents

أَنْ تُسَبِّ أَبَا أَحَدٍ أَوْ أُمَّهَا, لِنَلَّا تُسَبِّ وَالِدَيْكَ, فَتَكُونِ أَنْتِ السَّبَبِي

ذَلِكَ

beware of you by cursing someone's father or mother that caused him to curse your mother's father.

d. Models of child-parent relationship

In the *Akhlak Lil Banat* book tends to consist only of a pattern of relations in the form of authoritarianism and democracy. Described by what parents do, children must follow and children are not given space to elaborate on what they think. In addition, the pictorial democracy is when a child has to accept parental advice, there is a reciprocal relationship between children and parents. And this can be said as a democratic relationship.

## B. *Washoya Al Abaa' Lil Abnaa'* Analisis of Child Ethic toward The Parents

Discussion on the material civilization of the child to parents in this book, have already divided into 7 sections. This is matched with a sub chapter discussion in any material which are preceded by a greeting *yaabunayya*. And in accordance with table 4.2 will be explained about the descriptions of in 3 conduct learned taught in the book of *washoya ala abaa ' lil abna* baba and child toward the parents.

### 1. The ethics of respect to parents

#### a. Fulfil the obligation to parent

In this world no one has repeated the position of the elderly. There is no single effort and retaliation that can match the services of both parents towards their children. The deed must be done a child against a parent according to the Holy Quran is as follows:<sup>104</sup>

- 1) Dutiful to parents;
- 2) Pray for both of them;
- 3) Adhere to all who ordered and leave everything that is prohibited, all commands and the ban was not incompatible with religion;

<sup>104</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006),Pg.352

4) In his honor, humble yourself to him, said a smooth and well so that they are not offended, not snap and mutes exceeds his voice, not running the front side, not calling with name, but called her;

5) If the child is already required to provide life, adult clothing, treat if sick, and save her from something that may harm it;

6) Dear father and mother with a vengeance so his sons any later favored.

7) Devout parents other than in the immoral

b. Devout parents other than in the immoral

We have to associate parents with good compliance with the permitted Shari'a, then he should do what is commanded both, either mandatory or the sunnah, and not doing something that it wouldn't hurt if not done. However, do not obey commands them to do the deeds of sin.<sup>105</sup>

such as the word of God in Q. S Al-' Ankabut [29]: 8

<sup>105</sup> Abduh Ghalib Ahmad Isa, *Etika Pergaulan A-Z*, (Solo: Pustaka Arafah,2010),pg.110

وَإِنْ جُهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ

بِمَا كُنْتُمْ تَعْمَلُونَ

And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

2. The ethic of care to parents

a. Take care as parents caring for their children

A muslim should know both his parent, do it perfectly as a form of obedient to God, and against his instructions. Indeed, God is obligate to humanity to act against both manners. The command is as follows.<sup>106</sup>

- 1) Comply with both of them in all the commandments and the commands all the restriction does not conflict with the Shari'a .
- 2) Gentle and noble Said to the father, have mercy, do not use the words ah or cis, but use the words containing wisdom, glory and *qaulan karima*.
- 3) God has ordered each man to say polite and mannered humbly towards his mother and father.

<sup>106</sup> Abu Bakar Jabir El-Jazali. *Pola Hidup Muslim*, Cet I (Bandung: Remaja Rosda Karya, 1990), pg.94

4) Had to call my mother and father take precedence, since mom has been pregnant and giving birth with difficulty, feeding up to two years. The father who has provided a living with the stream of sweat and tears. Therefore they were obliged to cherish and glorified,

b. Meet their needs as parents give

Quixotic, is the nature of love to lend a hand to others that desire; mutual help, is the attitude that likes to help others, whether in the form of material or in the form of manpower and morale; forgiving, forgiving nature that is arising because of the nature of man are aware that dhoif is inseparable from the mistakes and blunder; Peace (*al-ishalah*), the compassionate soul can exude attitude like peace and improvement; Brotherhood, of a loving soul easily obtained the spirit of brotherhood; connecting family of rope (hospitality), due to the nature of compassion, then a Muslim does not love to decide family rope.<sup>107</sup>

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<sup>107</sup> M.Yatimin Abdullah, *Pengantar Studi Etika*, (Jakarta: PT Raja Grafindo Persada, 2006), pg.115

c. Do not forget at their kindness

The help given to parents is nothing but as an expression of gratitude or thankful to parents. Never thought that children with submitted a help to parents means he has paid off all the services of the elderly.<sup>108</sup> similarly to his father where is father to son air, fruit of his heart, jewelry, the object of his expectations, and the beauty of heartfelt.

3. Ethic Loving Parent

d. Do not make angry

A child, both male and female, is obliged to speak to his parents with polite and full of greetings. Similarly, he is obliged to leave words that express boredom or shouting, or from all words and deeds that are not in accordance with the wishes of both and do not please them both. A child should call his father with a call "O my father", or call his mother with a call "O my mother", and always try to do everything that pleases both. If a child knows that both require explanation in religious or world affairs, he should hasten to give advice to both and teach him respectfully and gently. Syaikh An Nafrawi in his book entitled

<sup>108</sup> Ahmad Hasan, *Indahnya Hidup Rukun*, (Jakarta Barat: CV Arta Rivera, 2008), pg.11-12

Al-Fawākih Ad-Dawānī, syarah from Ibn Abi Zaid's writings, mentions a polite sentence which is obligatory for a child to his parents. Syaikh An Nafrowi said, "it is a matter of wisdom for every believer to do good to both parents even though both are wicked who are not shirk, even though they are polytheistic, because the verse of Al-Qur'an illustrates its generality. Their rights do not fall because of their wickedness or religious differences. If an infidel father asks his Muslim child to deliver him to the church, because he is unable to go alone, because he is blind for example, it is compulsory for the child to deliver it - thus paying their alms on their feast, which is not a contribution which is not given to the pastor or church<sup>109</sup>

e. Receive the advice

Muamalah fellow Muslims should always be built on the basis of mutual admonition, directing and obeying the cheat, a lie. From tamim Ad-Dari r.a that the Messenger of Allah SAW said:

الدين نصيحة قلنا لمن قال لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم

"Dien is advice," we ask "for whom?" He replied, "For Allah, His Book, His Messenger, the leaders of the Muslims, and their ordinary people." (HR.Muslim)<sup>110</sup>

<sup>109</sup> Abduh Ghalib Ahmad Isa, *Etika Pergaulan A-Z*, (Solo: Pustaka Arafah,2010),pg.110

<sup>110</sup> Abduh Ghalib Ahmad Isa, *Etika Pergaulan A-Z*,.pg.32

we should listen to the advice of both parents because he is the one who knows.

The Washoya Al-Abaa 'lil Abnaa' book was compiled by a Muslim who intended to give moral education to his students. In this book many use the greeting يا بني -yaabunayya. The purpose of using the greeting yaabunayya is so that the moral learning contained in the book can be easily heard like the closest person who gives advice to the child. Besides that, it also adds to the closeness between the writer and the reader which is no longer limited by time or distance. So that it can be concluded that the use of the greeting Yaabunayya is a shortcut to making this *Washoya Al-Abaa 'lil Abnaa'* book relevant wherever and whenever.

In this discussion. Will classify in 4 discussions.

a. Limitation

This book was made to cover all the objects of Education, so we do not find the significant age differences found in this book. We will find many greetings in the form of يا بني! It is a greeting of closeness between someone pronouncing it with the object in question. And the guidance in this book contains a lot of advice and parables of parental services that have been given to the child. So when we read this book we are brought to

the atmosphere of thought. The analogy given is as in the following section,

يابني: انظر الى الطفل الصغير والى اشفاق ابويه عليه واعتنائهما بصحته  
وطعامه وشرابه وملاده في ليله ونهاره وصحته وسقمه, تعلم مقدار ما قاسى ابواك  
في تربيتك حتى بلغت مبلغ الرجال<sup>111</sup>

O my child, pay attention to the little boy and the love of his father's mother to the child. Look at the second concern for health, food, drink and life day and night, surely you will know the exhaustion your mother's father has done in educating you to become an adult.

Then we will realize that the purpose of the paragraph is an invitation to think about how we can repay the love that parents have given to children, so the answer is to give the least love is appropriate. even when we give the same affection we have not been able to repay the parents' second coat. Then in this book we will find pronouns in the form of men. Basically the use of male pronouns is intended to include women too. The discussion in this book is specific to the ethical discussion of a child, in the definition of a young child. So in this *washoya al abaa 'lil abnaa'* book there is no age and gender specification but this book is aimed at children who are at the stage of primary school age.

<sup>111</sup> محمد شاکر, وصايا الالباء للأبنشء, (سورابايا: مكتبة المفتاحو 1414هـ), ص.10

## b. Character Value

### 1. Obey parents

Obedience to parents makes everything we have been through in life easy. Because the obedience of parents can bring us to the pleasure of God. A lot of obedience we will know. As a key child of surge is obedience to a child. Both boys and girls. But when a child reaches adulthood and is married then there will be a difference in obedient meaning. Boys are full of obedience and the existence of surrender remains to parents. However, the key child obedience is husband. But here what needs to be stressed again is that when child obeys the parents and gets his pleasure, obedience can make God happy too. So we will find in many references that saying that obedience to parents is the key to success in something. Whatever form of business is done, whether learning as a student, doing business as a businessman, or even competing if accompanied by obedience to parents, will result in success.

### 2. Meeting the needs of parents

When we compare the services that parents have given us, we will immediately be confused about what can make the treatment of a child able to pay for parental services. Because basically no matter how much effort a child attempts to repay, it will not be enough. How can a child who seeks to pay for services, can not be made a

comparison with the services of parents. Moreover, children who do not want to help parents.

### 3. Make happy

Happy a child is when he sees his parents happy. Because by making happy parents seem to see the beauty that cannot be paid for with anything. A calm heart when parents are happy because of a child. Putting happiness in one's heart is a sign of gratitude for the blessings that Allah offers to his servants. As stated above is Q.S Ali Imran [3]: 171

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

Then rejoice in the ni'mat and the great gift from God, and that Allah does not waste the reward of those who believe How God can prepare a lot of rewards if we put happiness in the heart of a Muslim. What we can imagine is how God made a parable if a child makes his parents happy.

### 4. Loving parents

It is one of the nature of God that is *Ar-Rahman*, which, as we must also have a nature lover. Whereas the nature of *ar-rahman* is strong in private blown away person, may give rise to a variety of attitudes shows noble ethics, namely: Quixotic, is the nature of love to lend a hand to others that desire; mutual help, is the attitude that likes

to help others, whether in the form of material or in the form of manpower and morale; forgiving, forgiving nature that is arising because of the nature of man are aware that *dhoif* is inseparable from the mistakes and blunder; Peace (*al-ishalah*), the compassionate soul can exude attitude like peace and improvement; Brotherhood, of a loving soul easily obtained the spirit of brotherhood; connecting family of rope (hospitality), due to the nature of compassion, then a Muslim does not love to decide family rope.

### c. Character Building Proses

#### 1. Obey parents

##### a. Carry out the obligations of a child

فَإِنَّ حُقُوقَهُمَا عَلَيْكَ فَوْقَ ذَلِكَ أضعَافًا مُضَاعَفَةً

in fact your obligation to both is more than that by multiplying

##### b. Be obedient in addition to immorality

اطعِ أَبَاكَ وَأُمَّكَ وَلَا تُخَالِفُهُمَا فِي شَيْءٍ إِلَّا إِذَا أَمَرَكَ بِمَعْصِيَةِ مَوْلَاكَ

obey your mother's father and do not be the opposite unless both of them tell you to do evil to your God

#### 2. Meeting the needs of parents

##### a. Caring as before treated

أَنْظُرْ إِلَى الطِّفْلِ الصَّغِيرِ وَإِلَى إِشْفَاقِ أَبَوَيْهِ عَلَيْهِ

O my child, pay attention to the little boy and the love of his father's mother to the child.

b. Helps when needed

لَا تَزَالُ تَنْقَلِبُ فِي نِعْمَةِ أَبِيكَ بِالنَّفَقَةِ بِمَا فِي وَسْعِهِ

You have never been separated from the pleasure of your father who has always provided you with his ability

3. Make happy

a. Fulfilling expectations

الْوَالِدُ يُحِبُّ لَوْلَدِهِ أَنْ يَكُونَ أَرْفَعَ مِنْهُ مَنْزِلَةً. وَأَكْبَرَ مِنْهُ مَقَامًا وَاعَزَّ مِنْهُ جَاهًا

A father also wants his child to be a person who is more noble and has a higher rank than himself

4. Loving parents

a. Not angry

أَنْ لَا تُغْضِبَ أَبَاكَ أَوْ تُغْضِبَ أُمَّكَ

don't make your father or mother angry

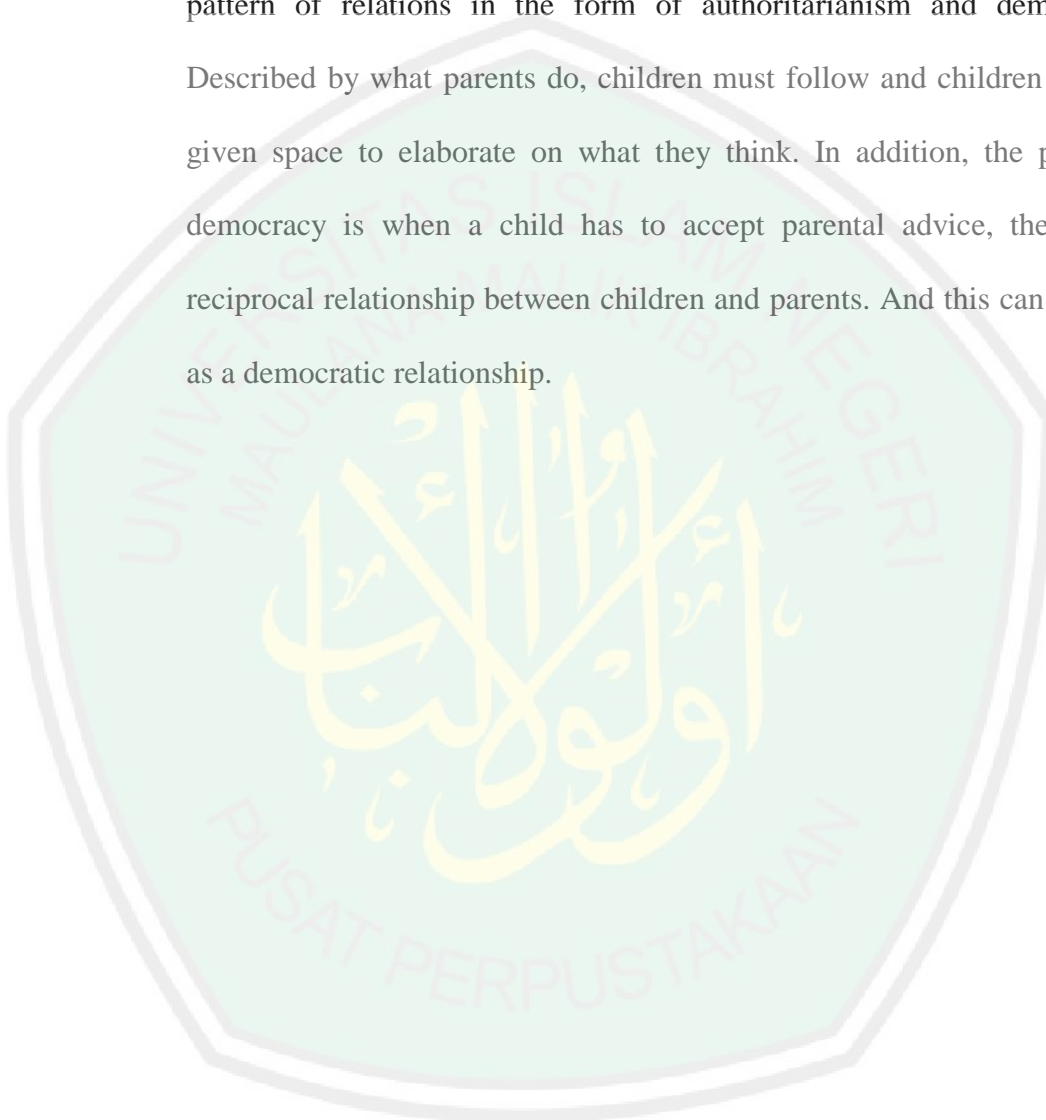
b. Receive advice

فَاَحْرِصْ عَلَى قَبُولِ نَصَائِحِهِ

Then accept his advice

d. Models of child-parent relationship

In the Washoya Al Abaa 'lil Abnaa' book tends to consist only of a pattern of relations in the form of authoritarianism and democracy. Described by what parents do, children must follow and children are not given space to elaborate on what they think. In addition, the pictorial democracy is when a child has to accept parental advice, there is a reciprocal relationship between children and parents. And this can be said as a democratic relationship.



**C. Comparison of the Analisis of Child Ethic toward The Parents in The Book of *Akhlaq Lil Banat* and *Washoya Al Abaa' Lil Abnaa'***

In Generally we have already elaborate the explanation of both two *kitab*, and we will take a red thread to differentiate between wath inside the book of *Akhlaq Lil Banat* and *Washoya Al Abaa' Lil Abnaa'*

*Table 5.1  
Analitical Comparison between Akhlaq lil Banat and Washoya Al Abaa' lil Abnaa'*

No	Comparison	Akhlaq lil Banat	Washoya Al Abaa' Lil Abnaa'
1.	Limitation	<p>Age: I find the differentiation between what child and adult have to do to their parents.</p> <p>Gender: for the gender the writer arrange this book its specially for the girl. Because there is a book for the boy.</p> <p>Stage: the stage that I find in this kitab is about child adolescent amd also talk about what the ethic ofa adult to the parent</p>	<p>Age: there is no differentiation between any range of age, because the book only talk to the child.</p> <p>Gender: these book tell us how the gender is same between boy and girl on the ethic theme.</p> <p>Stage: washoya Al Abaa' lil Abnaa' only discussing for the child especially range 7 until 13 years old</p>
2.	Character Value	<ol style="list-style-type: none"> <li>1. Spreading the happines</li> <li>2. Love parents</li> <li>3. Good manners apply</li> <li>4. Don't hurt when you say</li> <li>5. Obeying parents</li> <li>6. Maintain the good name of parents</li> </ol>	<ol style="list-style-type: none"> <li>1. Obey parents</li> <li>2. Meeting the needs of parents</li> <li>3. Make happy</li> <li>4. Loving parents</li> </ol>
3.	Caracter Building	<ol style="list-style-type: none"> <li>1. Make happy.               <ol style="list-style-type: none"> <li>a. Listen to advice</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. Obey parents               <ol style="list-style-type: none"> <li>a. Carry out the</li> </ol> </li> </ol>

	Process	<ul style="list-style-type: none"> <li>b. Obey orders</li> <li>c. Shake hands as often as possible</li> <li>d. Always showing a friendly face</li> <li>e. Immediately apologize when guilty</li> </ul> <ol style="list-style-type: none"> <li>2. Love parents <ul style="list-style-type: none"> <li>a. Look at with a pleasant view</li> <li>b. Involving parents in self problems</li> <li>c. Helping house work</li> <li>d. Pray (when he was alive or when he died)</li> <li>e. Read the Qur'an to parents who have died</li> <li>f. Charity on behalf of parents</li> </ul> </li> <li>3. Good manners apply <ul style="list-style-type: none"> <li>a. Walk behind or go hand in hand with parents</li> <li>b. When sitting, don't put one foot on the other</li> <li>c. Do not turn back when sitting together</li> <li>d. Don't sit when the parents stand up</li> <li>e. Laugh as needed and turn down the sound when laughing</li> <li>f. Don't see old people with sharp eyes</li> </ul> </li> <li>4. Don't hurt when you say <ul style="list-style-type: none"> <li>a. Do not call by direct name</li> <li>b. Honest, good at saying, and not yelling</li> <li>c. Hurry up when called</li> </ul> </li> </ol>	<ul style="list-style-type: none"> <li>obligations of a child</li> <li>b. Be obedient in addition to immorality</li> </ul> <ol style="list-style-type: none"> <li>2. Meeting the needs of parents <ul style="list-style-type: none"> <li>a. Caring as before treated</li> <li>b. Helps when needed</li> </ul> </li> <li>3. Make happy <ul style="list-style-type: none"> <li>a. Fulfilling expectations</li> </ul> </li> <li>4. Loving parents <ul style="list-style-type: none"> <li>a. Not angry</li> <li>b. Receive advice</li> </ul> </li> </ol>
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		5. Obeying parents a. Study hard b. Maintain the giving of parents 6. Maintain the good name of parents a. Do not ask in front of many people b. Shut up when it's not granted c. Not angry and not urgent for requests d. Don't swear at friends' parents	
4.	Models of Child-parent relationship	Democration Authoritarian	Democration Authoritarian

After we know the difference from ethics in the *Akhlak lil banat* and *Washoya al abaa' lil abnaa'*, we go to a question of the relevance of these two books if we use them as a guide to the peak of one's morality. Of course we will purge our thoughts on the discussion of what stages must be passed for a moral development.

Then it will be classified to what stage each ethic is described in the two books. Let's look at the table in the picture below.

Table 5.2

*Classification of ethical stages in the akhlak lil Banat and Washoya al abaa' lil abnaa' in moral development according to Kohlberg*

No	States		Akhlak lil Banat	Washoya Al Abaa' lil Abnaa'
1.	Pra-conventional	Obedience and Punishment	If the child does something because he is	Do good for fear of God's torment

		Orientation	afraid of the punishment given if he does not do it. Do good for fear of God's torment	
		Instrumental Orientation	Expect what is done gets a reply.	Expect what is done gets a reply. Love parents because parents have loved when they were little
2.	Conventional	Good Boy, Nice Girl orientation	Sweet face in front of parents must consider as a child	-
		Law and Order Orientation	-	-
3.	Pasca-Conventional	Social Legalistic Contract Orientation	-	-
		Universal Ethical Principles Orientation	-	-

From the data shown in table 5.2, we can draw the conclusion that these two books are specifically for pre-adolescents or 10-13 years for the stage of pre-conventional and adolescence at the conventional stage. But the size of this age is not always accurate at every stage. This depends on the

extent to which the child gets a lesson so that he can consider himself according to that stage.

The characteristics of each stage are, children who are in stage 1 or referred to as obedient and punishment orientation, is that what children do is based on fear of punishment received if a child does something. According to Ronald Duska and Mariellen Whelan said "physical effects of an action determine the good and bad of the action, whatever the meaning and value of those consequences for human beings".<sup>112</sup> Like the child who does good, aims so that when he does good he does not get the penalty means free from punishment from bad attitude. This is the main feature of the first stage. In both books there is an ethic in which the basis of an attitude is in this first stage.

Furthermore, the second stage characteristic of pre-conventional is also at the instrumental orientation stage. That is, a child will behave and respond to something because the child knows that what he is doing will come back to himself. In this second stage the subject considers an action to be true if "the instrumental way can satisfy one's own needs and sometimes the needs of others."<sup>113</sup> At this stage we also find examples of attitudes that show desire to

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<sup>112</sup> Ronald Duska dan Mariellen Whelan, *Perkembangan Moral Perkenalan dengan Piaget dan Kohlberg*, terj., Dwija Atmaka (Yogyakarta: Yayasan Kanisius, 1982), pg.67

<sup>113</sup> Ronald Duska dan Mariellen Whelan... pg.69

get rewarded for doing things. It's just that in the *Washoya Al Abaa 'Lil Abnaa'* discussion the discussion stopped at this point. In contrast to the book of morality, we will still find ethics in the next stage.

We will see the characteristics of the stages found in the stage at the conventional stage, namely in the form of a good boy and nice girl orientation. Where at this stage the child's attitude is based on the desire to be considered good by others when doing something. At this stage the orientation of a child is "getting approval from others". This is a transition from the business of getting physical pleasure to psychological pleasure, which is the pleasure of being accepted by friends.<sup>114</sup>

In this case there is no editorial who mentions the motives of attitudes in the *Washoya al Abaa 'lil Abnaa'* book but different from those in the book of morality, there are still editors who mention the kinds of oriented ethics that are considered good by the community.

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<sup>114</sup> Ronald Duska dan Mariellen Whelan, ..pg.77

## CHAPTER VI

### CLOSING

#### A. CONCLUSION

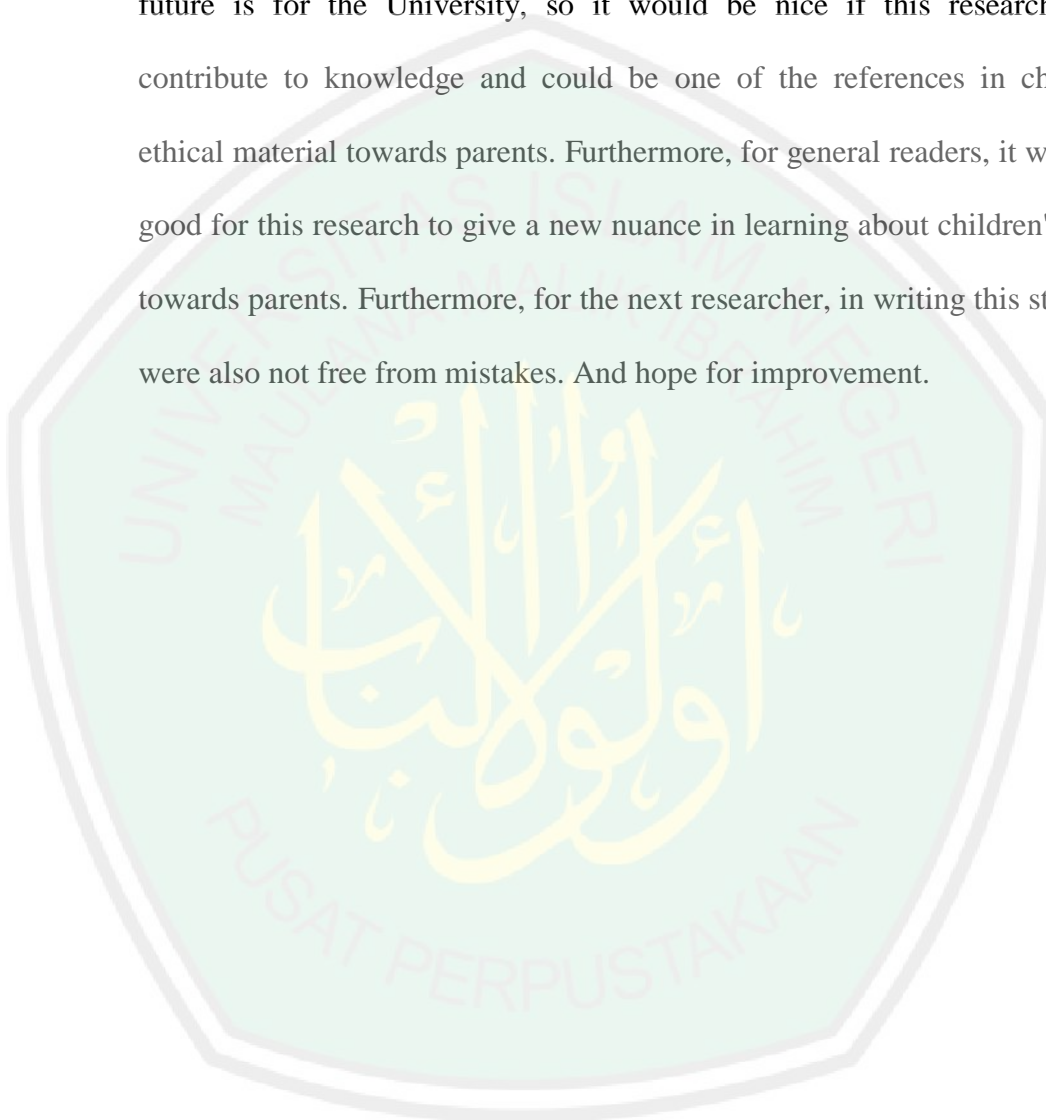
From that research result we can conclude, that the results showed that there are six moral characters and its process who want to be delivered by the author in the book of *akhlak lil banat* i.e., make happy, gratitude upon parents, polite, does not hurt in saying, obey, and keep the names of both parents.

Beside that on the book *washoya al abaa' lil abnaa'* there are four moral characters and the process i.e., devout, have needs, make happy, and loving parents.

And the comparison of two both books, it have sharp differences between that book. Including at the limitation of the book, such as the gender, the stages, and the age for object to that book are quite different. in accordance with the theory of Kohlberg's stages of moral development by achieved in both books only through a conventional stage. That's where deeds start rated on the basis of common norms and obligations and uphold high authority

## **B. SUGGESTION**

Thus I made this research as well as possible. The suggestion for the future is for the University, so it would be nice if this research could contribute to knowledge and could be one of the references in children's ethical material towards parents. Furthermore, for general readers, it would be good for this research to give a new nuance in learning about children's ethics towards parents. Furthermore, for the next researcher, in writing this study we were also not free from mistakes. And hope for improvement.



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أحمد

APPENDIX



٨- وَالْوَفَاءُ، وَحُسْنُ الْعَهْدِ، وَصِلَّةُ الرَّحِمِ وَحُسْنُ الْعِشْرَةِ: كَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِذَا أُنِيَ يَهْدِيهِ، قَالَ: اذْهَبُوا بِهَا إِلَى بَيْتِ فَلَانَةَ فَإِنَّهَا كَانَتْ صَدِيقَةً لِحَدِيجَةَ، إِنَّهَا كَانَتْ تُحِبُّ حَدِيجَةَ، وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ جَالِسًا يَوْمًا، فَأَقْبَلَ أَبُوهُ مِنَ الرَّضَاعَةِ، فَوَضَعَ لَهُ بَعْضُ ثَوْبِهِ، فَقَعَدَ عَلَيْهِ، ثُمَّ أَقْبَلَتْ أُمُّهُ، فَوَضَعَ لَهَا شَيْئًا ثَوْبِهِ مِنْ جَانِبِهِ الْآخَرَ، فَجَلَسَتْ عَلَيْهِ، ثُمَّ أَقْبَلَتْ أُخُوهُ مِنَ الرَّضَاعَةِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: فَأَجْلَسَهُ بَيْنَ يَدَيْهِ، وَكَانَ يُجَلِّ عَمَّهُ الْعَبَّاسَ، إِجْلَالَ الْوَالِدِ وَالْمَوَالِدَةِ، وَكَانَ دَائِمَ التَّبَسُّمِ لِأَصْحَابِهِ يُعْطِي كُلَّ جُلَسَائِهِ نَصِيئَتَهُ مِنْ الْأَكْرَامِ، وَإِذَا فَقَدَ الرَّجُلُ مِنْ أَصْحَابِهِ ثَلَاثَةَ أَيَّامٍ: سَأَلَ عَنْهُ، فَإِنْ كَانَ غَائِبًا دَعَا لَهُ، وَإِنْ كَانَ شَاهِدًا زَارَهُ، وَإِنْ كَانَ مَرِيضًا عَادَهُ.

٧- مَاذَا يُحِبُّ عَلَيْكَ لِوَالِدَيْكَ؟

أَيُّهَا الْبَيْتُ الْعَرَبِيُّ: لَقَدْ عَرَفْتُ قَدْرَ حُبِّهِ وَالِدَيْكَ لَكَ وَمَا لَقِيَا فِي سَبِيلِ تَرْبِيَّتِكَ مِنَ الْأَنْعَابِ وَالْمَسَقَّاتِ، وَهَمَّا صَابِرَانِ مَسْرُورَانِ، فَيُحِبُّ عَلَيْكَ أَنْ تُفْعَلَ لِهَذَا الْإِحْسَانِ بِالْإِحْسَانِ، وَأَنْ تُعْمَلَ كُلُّ مَا تَسْتُطِيعُ

حَتَّى أَمْرُهُمْ بِالْهَجْرَةِ إِلَى الْحَبَشَةِ مَرَّتَيْنِ، وَدَخَلَ هُوَ وَقَوْمُهُ الْقَيْعَبَ ثَلَاثَ سَنَوَاتٍ، لَا يَصِلُ إِلَيْهِمُ الْقُوْتُ إِلَّا خَفِيَّةً، حَتَّى أَكَلُوا وَرَقَ الشَّجَرِ.

٧- وَالْجُودُ وَالسَّخَاءُ: كَانَ لَا يَرُدُّ مِنْ طَلَبٍ مِنْهُ شَيْئًا، وَإِذَا لَمْ يَجِدْ عِنْدَهُ مَا يُعْطِيهِ: وَعَدَهُ بِإِعْطَائِهِ فِي وَقْتٍ آخَرَ، وَمَحَلَّتْ إِلَيْهِ مَرَّةً تَسْعُونَ أَلْفًا، فَلَمْ يَجْلِسْ حَتَّى قَسَمَهَا، ثُمَّ جَاءَ سَائِلٌ، فَقَالَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: افْتَرَضُ وَنَحْنُ نُؤَقِّدُ لَكَ.

وَدَاثَ يَوْمٍ أَغْطَى رَجُلًا عَنَمًا، سَدَّتْ مَا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، وَقَالَ: أَسْلِمُوا، فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً مِنْ لَا يَحْشَى الْفَقْرَ.

وَالرَّافِقَةُ وَالرَّحْمَةُ لِجَبِيحِ الْخَلْقِ، وَقَالَ تَعَالَى: «وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ»، وَمِنْ شَفَقَتِهِ: أَنَّهُ صَلَّى مَرَّةً، وَهُوَ يُجَلِّ أُمَّةً ابْنَةَ بَيْتِهِ زَيْنَبَ،

عَلَى غَائِقِهِ فَأَدَا سَجْدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا، وَكَانَ ابْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَحْمَ، يُقَالُ لَهُ: أَبُو عَمِيرٍ، وَكَانَ لَهُ نَعْرٌ، (طَائِرُ أَحْمَرِ الْمَنَارِ) يُلْعَبُ بِهِ قَسَاتٌ، فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ذَاتَ يَوْمٍ، فَرَأَى الْوَالِدَةَ حَرِيئًا، وَقَالَ: مَا نَعْمَةٌ؟ وَقِيلَ لَهُ: مَا تَ نَعْرَةٌ، فَقَالَ: يَا أَبَا عَمِيرٍ! مَا فَعَلَ الثَّقَفِيُّ؟

٣- وَأَنْ تَسْتَعْمِلَ الْأَدَبَ مَعَهُمَا فِي كُلِّ رَفِيقٍ : فَلَا تَسْتَذِيرُ بِهِمَا وَلَا تَدْعِيَهُمَا بِأَسْمِهِمَا ، وَلَا تَضْحَكِي بِحَضْرَتِهِمَا ، فِي غَيْرِ مَوْضِعِ الصَّحْحِكِ ، أَوْ بَصَوْتِ سَدِيدٍ ، وَلَا تَنْظُرِي إِلَيْهِمَا بِعَيْنِ حَادٍ ، وَلَا تَكْذِبِي عَلَيْهِمَا ، أَوْ تُسْتَبِيحُهُمَا ، أَوْ تَتَكَلَّمِي مَعَهُمَا بِكَلَامٍ قَبِيحٍ ، وَلَا تُرْفَعِي صَوْتَكِ قَوْقُ صَوْتِهِمَا ، قَالَ اللَّهُ تَعَالَى : (وَقَصَى رَبُّكَ أَنْ لَا تُعْبُدُوا إِلَّا إِيَّاهُ ، وَإِلَى الَّذِينَ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا : فَلَا تَقُلْ لَهُمَا : أَفِي ، وَلَا تَنْهَرُهُمَا ، وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ، وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ ، وَقُلْ رَبِّ ارْحَمْنِي ، كَمَا رَحِمْتَ بَنِي صَغِيرًا ) .

٤- وَأَنْ تُحْرِصِي دَائِمًا عَلَى رِضَا وَالِدَيْكَ : بِأَنْ تَجْتَهِدِي فِي مَطَالَعَةِ دُرُوسِكَ ، وَتَذَهَبِي كُلَّ يَوْمٍ إِلَى الْمَدْرَسَةِ ، وَتُحَافِظِي عَلَى كَثِيرِكَ وَمَلَابِسِكَ ، وَجَمِيعِ أَدَاتِكَ ، وَتُرَقِّبِيهَا فِي مَوَاضِعِهَا ، وَلَا تُغْفَرِي أَوْ تُصَيِّبِي شَيْئًا مِنْهَا ، وَأَنْ تَعْمَلِي فِي الْمَنْزِلِ وَخَارِجِهِ ، كُلَّ شَيْءٍ يُفْرِحُهُمَا ، وَلَا تُؤْذِي أَحَدًا مِنْ إِخْوَتِكَ ، وَأَخْوَاتِكَ ، أَوْ أَحَدًا مِنَ الْحَادِمَاتِ ، وَلَا تَتَخَاصَمِي مَعَ بَنَاتِ جِيرَانِكَ ، أَوْ زَمِيلَاتِكَ فِي الْمَدْرَسَةِ .

فِي بَرِيهَا وَمَعَ ذَلِكَ تَشْهَدِينَ الْقَضَلَ وَالْمِنَّةَ لَهُمَا ، وَتَعْتَرِفِينَ أَنَّكَ مَا قَسَمْتَ تَمَامًا بِحُفُوقِهِمَا ، وَأَنْ تَعْمَلِي بِهَذِهِ الْوَاجِبَاتِ :

١- أَنْ تُحِبَّهُمَا مِنْ صَبِيحٍ قَلْبِكَ ، وَتُحْتَرِمِيَهُمَا غَايَةَ الْإِحْتِرَامِ ، وَتُعَامِلِيَهُمَا بِكُلِّ شَيْءٍ يُفْرِحُ قَلُوبَهُمَا ، وَتُحْتَرِزِي مِنْ أَيِّ شَيْءٍ يَكْتَدِرُهُمَا وَتُضْعِفِي إِلَى تَصَاحِيحِهَا ، وَتُبَادِرِي إِلَى امْتِنَالِ أَوَامِرِهَا ، وَقَضَاءِ حَوَائِجِهَا ، وَتُضَافِيحِيَهُمَا كُلَّ صَبَاحٍ وَمَسَاءٍ ، وَتُقَابِلِيَهُمَا بِوَجْهِ بَسَامٍ ، وَتَدْعِي لَهُمَا بِطَوْلِ الْعُمُرِ ، فِي خَيْرٍ وَعَافِيَةٍ ، وَبِحُضُورِ مَقَاصِدِيهِمَا ، وَيَأْنِ حُزْنِيَهُمَا اللَّهُ خَيْرَ الْجَزَاءِ ، عَلَى حُسْنِ تَرْبِيَتِهِمَا .

٢- وَأَنْ تَعْلَمِي أَنَّ بَقَاءَ وَالِدَيْكَ نِعْمَةٌ لَكَ مِنَ اللَّهِ عَظِيمَةٌ ، وَبِرْكَةٌ عَلَيْكَ وَرَحْمَةٌ : تَسْتَعِينُ بِالنَّظَرِ إِلَيْهِمَا ، وَفِي ذَلِكَ قَوَابِلُ عَظِيمٍ ، كَمَا فِي الْحَدِيثِ : مَا مِنْ رَجُلٍ يَنْظُرُ إِلَى وَجْهِ وَالِدَيْهِ نَظَرَ رَحْمَةٍ : إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً مَثْبُوتَةً : وَتُضَافِيحِيَهُمَا كُلَّ يَوْمٍ ، وَتُشَارِي رِيئَتَهُمَا فِي أُمُورِكَ . وَتَذْخَلِينَ السُّرُورَ عَلَيْهِمَا ، وَتَقْضِينَ حَوَائِجَهُمَا ، وَتَدْعُونَ لِكَ بِكُلِّ خَيْرٍ ، فَمَا أَعْظَمَ هَذِهِ النِّعَمَ ! وَمَا أَجْرَلُ هَذَا الْقَوَابِلِ ! فَهَذَا لَا تُعْرِفُ إِلَيْكَ مَبْلَغَ النِّعْمَةِ بِوَجْهِ وَالِدَيْهَا : إِلَّا إِذَا فَقَدْتَهُمَا ، فَهُنَاكَ تُحْسِنُ بِالْحَسَارَةِ الْعَظِيمَةِ ، وَالْحُزْنَ الشَّدِيدِ عَلَى فِرَاقِهِمَا .

وإذا مات أحد الوالدين أو كلاهما: فيجب على الميت أن يترهها  
بالشعائر والأستغفار والصدقة عنهما، وقراءة القرآن وإهداء ثواب  
ذلك إلى رُوحهما.

وفي الحديث: سأل رجل رسول الله صلى الله عليه وآله وسلم فقال:  
يا رسول الله، هل يجزى عليّ من ير أبويّ شيء؛ أيرهُما به بعد وفاتهما؟  
قال: نعم، الصلاة عليهما، والأستغفار لهما، وإنقاذ عهدهما، وإكرام  
صديقتهما، وصلّة الترحم التي لا تؤصل إلا بهما. (ومعنى إنقاذ عهدهما:  
امضاء وصيتهما، وما عهدا به قبل موتيهما).

٧- إذا قُمتَ ببيتِ والدَيْكَ: نلتَ رضا الله تعالى، وتوابه العظيم،  
فعبثت سعيته في الآرين.

وفي الحديث: رضا الله في رضا الوالدين، وسخط الله في سخط الوالدين.  
وفي الحديث الآخر: ير الوالدين أفضل من الصلاة والصدقة والصوم،  
والحج والمعصرة والجهاد في سبيل الله. وسوف يترك أولادك في المستقبل،  
كما في الحديث: «بروا آباءكم تترككم آبناءكم».

٥- إذا طلبت من والدَيْكَ شيئاً، فلا تطلبه أمام الناس وإذا لم يُعطيك  
مطلوبك: فاسكتي، لأنهما أعرف بِمصالحك، وأحدرى أن تُغضبي، أو  
تُهينني، أو تُعيبني وجهك أو يُليجي عليهما في تخصيلِ مَطْلُوبِك. وإذا  
جلستَ أمامهما: فأخسني هيئة جُلُوسِك، ولا تُصغى رجلاً على رجلٍ  
ولا تجلسي وهما قائمان، ولا تمشي وهما وراءك، وإذا دعاك أحدهما:  
فاسري إلى اجابته، ولا تتباطئي أو تتصاممي، أو تَسألي من تكرار  
الدعوة، وأحدرى غاية الحذر: أن تَسبي أبَا أحدِ أو أمها، لئلا تَسب  
والدَيْكَ، فتكوني أنت السبب في ذلك وفي الحديث: من الكبائر شتم  
الرجلِ والدِيه، قالوا: يارسول الله، وهل يَسبُّ الرجلِ والدِيه؟ قال: نعم،  
يَسبُّ أبَا الرجلِ، فيَسبُّ أباهُ وَسبُّ أمه، فيَسبُّ أمه.

٦- إذا كبرت ففوري بِساعة والدَيْكَ غاية استعطائك: إمَّا بِسالك  
إذا كان عندك مال، وإمَّا بِقضاء حوائجهما، والقيام بإدارة شؤون المنزل.  
من طبخ، وتغسيل ثياب، وتطيف قاعة، وغير ذلك، واعتني بِبر  
أمك أكثر من أبك، لأنّها أعظم شفقة، وأشد منه تعباً في تربيته.

أديبة نجبية، وبالعكس لا سميء آخرن لقلوبيهما: من أن يريا بنتهما عاقبة مُعادية، ووجهة بييدة، فاجتهبني أن تكوني فرّة عيني، واظلمي منهما الدعاء بذلك، حتى تبلغني غاية آماليك.

وفي الحديث: دعاء الوالد لولده، كدعاء النبي لأمّيه.

#### ٨ - فِصْصٌ تَطْبِيقِيَّةٌ

١ - كَانَ سَيِّدَنَا إِسْمَاعِيلُ ابْنُ سَيِّدِنَا إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ، بَارًّا بِوَالِدَيْهِ، وَتَمَّا بَلَغَ عُمُرَهُ ثَلَاثَ عَشْرَةَ سَنَةً، قَالَ لَهُ أَبُوهُ: «يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ إِنِّي أَذْبَحُكَ، فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ، سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ».

فَامْتَثَلَ سَيِّدَنَا إِبْرَاهِيمُ أَمْرَ رَبِّهِ، وَأَرَادَ أَنْ يَذْبَحَ ابْنَتَهُ، وَفِي هَذِهِ السَّاعَةِ الرَّهْبِيَّةِ تَدَكَّرَ سَيِّدَنَا إِسْمَاعِيلُ أُمَّهُ، فَقَالَ لِأَبِيهِ: يَا أَبَتِ، أَحْكِمْ رِبَاطِي، حَتَّى لَا أَضْطَرُّ، وَكَأَكْثِفَ عَنِّي نِيَابِي، حَتَّى لَا يَصِيبَنِي شَيْءٌ مِنْ دَمِي، فَتَرَاهُ أَيُّ، وَتَشْتَدُّ حُزْنُهَا، وَأَقْرَأُ عَلَى أُمِّي السَّلَامَ، وَإِنْ رَأَيْتَ أَنْ تَرُدَّ فَمِصْصِي عَلَيْهَا فَافْعَلْ، فَإِنَّ ذَلِكَ فِيهِ تَسْلِيَةٌ لِقَلْبِهَا وَتُكْرِمُ

وَأَمَّا عُفُوقُ الْوَالِدَيْنِ: فَمِنْ أَكْبَرِ الذُّنُوبِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَالِدِهِ وَسَلَّمَ: أَكْبَرُ الْكِبَائِرِ الْإِشْرَاكُ بِاللَّهِ، وَعُفُوقُ الْوَالِدَيْنِ. وَقَالَ أَيْضًا:

إِيَّاكُمْ وَعُفُوقُ الْوَالِدَيْنِ، فَإِنَّ رِيحَ الْحَيَّةِ يُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ،

وَاللَّهِ لَا يَجِدُهَا عَائِي، وَلَا قَاطِعُ رِجَمٍ، وَقَالَ أَيْضًا: مَلْعُونٌ مَنْ عَقَّ وَالِدَيْهِ

٨- وَإِذَا حَصَلَتْ مِنْكَ زَلَّةٌ نَحْوَ وَالِدَيْكَ: فَبَادِرِي بِطَلَبِ الْعَفْوِ مِنْهُمَا،

مَازَالًا فِي قَيْدِ الْحَيَاةِ، وَلَا فَسُوفَ تَنْدَمِينَ تَدَمًّا شَدِيدًا، وَغَاهِي

تَفْسِكِ عَلَى، أَنْ لَا تُعُودِي إِلَى مِثْلِ تِلْكَ الْعَلْطَةِ، فَإِنَّ عُفُوقَةَ الْمُعْطُوقِ

مُعْجَلَةٌ فِي الدُّنْيَا، وَلَا سَيِّمَا بَعْدَ وَقَاةِ الْوَالِدَيْنِ.

وفي الحديث: كُلُّ الذُّنُوبِ يُؤَخَّرُ اللَّهُ مِنْهَا، مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ،

إِلَّا عُفُوقَ الْوَالِدَيْنِ، فَإِنَّ اللَّهَ يُعَجِّلُهُ لِصَاحِبِهِ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ.

وَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَطْلُبُ الْبَيْعَةَ عَلَى

الهِجْرَةِ، وَقَالَ: مَا جِئْتُكَ حَتَّى أَبْكَيْتَ وَالِدِي. فَقَالَ: ارْجِعْ إِلَيْهِمَا،

فَأُخْرِجْهُمَا كَمَا أَبْكَيْتَهُمَا.

٩- لَأَسْمَاءُ أَسْرَى لِلْوَالِدَيْنِ مِنْ أَنْ يَرِيَا بِنْتَهُمَا فَرَّةً عَيْنِي: بَارَةٌ مُطِيعَةٌ

AL-USTADZ UMAR BARADJA

# BIMBINGAN AKHLIAK

التربية والخلق



BAGI PUTRI-PUTRI ANDA

JILID

2



BIMBINGAN AKHLIAK BAGI PUTRI-PUTRI ANDA AL-USTADZ UMAR BARADJA

Umah suatu bangsa dinilai baik buruknya dari akhlak atau moralnya, sekali-kali bukan dipandang dari kekayaan dan kebagusan wajah mereka.

Sebagai modal utamanya adalah mendidik putra-putra bangsa kita dengan akhlak budi pekerti yang luhur, disamping ilmu-ilmu pengetahuan yang lain. Dengan demikian nantinya masa depan mereka akan menjamin nama baik bangsa kita.

Di tengah-tengah zaman kemerosotan akhlak, dimana juga pendidikan akhlak telah tersisihkan, maka pakar pendidikan kita yang mulia : AL-USTADZ UMAR ACHMAD BARADJA telah menyusun kitab Bimbingan Akhlak ini dengan bahasa yang mudah dimengerti oleh putri-putri kita.

Dengan demikian, kitab ini amat menarik dan akan menjadi pedoman, sebagai pondasi yang kuat untuk bekal hidup, demi kemuliaan masa depan mereka.

Diceritakan Anas bin Malik r.a. mempunyai seorang saudara laki-laki bernama Abu 'Umar. Ia mempunyai teman bermain seekor burung kecil berparuh merah. Pada suatu hari burung itu mati. Pada saat Nabi SAW. masuk dan melihat anak itu sedang bersedih.

Beliau bertanya, "Kenapa dia ?"

Dikatakan kepada beliau, "Burungnya mati."

Nabi SAW. berkata, "Hai Abu 'Umar, apa yang dilakukan si burung Nughair ?"

8. Setia, menepati janji, silaturahmi dan bergaul dengan baik. Apabila Nabi SAW. mendapat hadiah, beliau berkata, "Bawalah itu kepada si Fulanah, karena ia adalah teman Khadijah dan ia mencintai Khadijah."

Pada suatu hari ketika Nabi SAW. sedang duduk datang ayahnya (suami ibunya). Maka beliau gelarkan selendang bajunya dan duduklah sang ayah di atasnya. Kemudian datang pula ibunya, maka digelarnya bajunya yang lain pada sisi yang lain, sehingga sang ibu duduk di atasnya. Kemudian datang menyusul kepadanya saudaranya sesusuan. Maka berdirilah Rasulullah SAW. dan mendudukkannya di hadapannya<sup>(1)</sup>.

Nabi SAW. sangat menghormati pamannya Al-Abbas sebagaimana hormat beliau terhadap ayah dan ibunya sendiri.

Beliau selalu tersenyum kepada para sahabatnya dan menghormati semua teman duduknya. Apabila tidak berjumpa dengan salah seorang sahabatnya selama 3 hari, beliau akan menanyakannya. Jika sedang pergi, beliau mendo'akan keselamatannya. Tapi jika ada di rumah, beliau mengunjungi. Dan jika sakit beliau menjenguknya.

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<sup>(1)</sup> Nama suami ibu susu Nabi SAW. adalah : Al-Harith bin Abdul 'uzzaa As-Sa'diy. Ibu susu Nabi SAW. bernama: Halimah As-Sa'diyah dan saudara sesusuan Nabi SAW. ialah Abu Sufyan bin Al-Harith bin Abdul Mutholib. (anak paman Nabi SAW.).

## APA KEWAJIBANMU TERHADAP AYAH DAN IBUMU?

Wahai putri tercinta ! telah engkau ketahui betapa besarnya cinta ayah dan ibumu kepadamu dan bagaimana kepayahannya serta penderitaan yang mereka alami dalam mendidikmu dengan sabar dan gembira kedua orang tuamu membesarkanmu. Maka wajib bagimu membalas kebaikan ini dengan kebaikan, engkau kerjakan semua yang dapat engkau lakukan untuk berbakti kepada mereka. Meskipun demikian engkau akan tetap memandang betapa besar jasa mereka juga mengakui betapa engkau tidak dapat menunaikan hak-hak mereka dengan sepenuhnya. Sebab engkau itu harus menunaikan kewajiban-kewajiban ini :

1. Engkau cintai kedua orang tuamu dengan tulus dan menghormati mereka dengan amat sangat. Engkau perlakukan keduanya dengan sikap yang dapat menggembirakan mereka dan hindari sikap apa pun yang mengecewakan mereka. Engkau dengarkan nasihat-nasihat keduanya dan segera mungkin engkau patuhi perintah-perintah mereka dan memenuhinya segala apa yang mereka perlukan serta membiasakan berjabatan tangan dengan mereka setiap pagi dan sore. Hendaknya engkau menghadap kedua orang tuamu dengan wajah tersenyum dengan berdo'a agar mereka panjang umur dalam keadaan baik-baik, sehat dan tercapai segala keinginan mereka. Engkau do'akan pula agar Allah membalas keduanya dengan sebaik-baik balasan atas didikan mereka yang baik.

2. Hendaklah engkau sadari bahwa adanya ayah dan ibumu adalah nikmat yang besar, barokah serta rahmat atas dirimu yang telah diberikan oleh Allah kepadamu. Engkau nikmati dengan memandang keduanya dengan pandangan yang menyenangkan, karena hal itu terdapat pahala yang besar.

Sebagaimana diriwatkan dalam hadis: **"Tidaklah seseorang memandang kepada ayah ibunya dengan pandangan kasih sayang, melainkan karena Allah menetapkan baginya pahala haji yang diterima."**

Hendaknya engkau jabat tangan mereka setiap hari dan selalu bermusyawarah dengan keduanya mengenai urusanmu, engkau masukkan kegembiraan pada mereka dan engkau tunaikan keperluan-keperluan mereka, ayah ibumu akan mendo'akan kebaikan atas dirimu. Betapa besar nikmat-nikmat seperti ini ! Dan alangkah banyaknya pahala ini !

Maka seorang anak perempuan benar-benar tidak mengetahui besarnya nikmat dengan adanya ayah ibunya, kecuali bila ia sudah kehilangan mereka (meninggal dunia). Waktu itulah ia rasakan kerugian yang besar dan kesedihan yang sangat mendalam atas perpisahannya dengan mereka.

3. Hendaklah ia gunakan tata krama terhadap ayah ibunya dalam setiap waktu. Maka jangalah sampai membelakangi mereka dan jangan memanggil mereka dengan namanya. Jangan tertawa di hadapan ayah ibu bila tidak pada tempatnya atau dengan suara keras. Jangan lihat mereka dengan pandanganmu yang tajam, jangan berduka kepada mereka, memaki mereka atau berbicara dengan perkataan yang buruk terhadap mereka, dan jangan engkau keraskan suaramu melebihi suara mereka.

Sebab Allah Ta'ala telah berfirman : **"Dan Tuhanmu telah memerintahkan supaya kamu jangan menyembah selain Dia dan hendaklah kamu berbuat baik kepada ibu bapakmu dengan sebaik-baiknya. Jika salah seorang di antara keduanya atau kedua-duanya sampai berumur lanjut dalam pemeliharaanmu, maka sekali-kali jangalah kamu mengatakan kepada keduanya dengan perkataan "Ah"<sup>(4)</sup> dan jangalah kamu membentak mereka dan**

<sup>(4)</sup> (Menguucapkan kata "ah" kepada kedua orang tua tidak diperbolehkan oleh agama, apalagi mengucapkan kata-kata atau memperlakukan mereka dengan lebih kasar daripada itu)

ucapkannya kepada mereka dengan perkataan yang mulia. Dan rendahkanlah dirimu dihadapan mereka berdua dengan penuh kesayangan dan ucapkanlah do'a: **wahai Tuhanku, kasihilah mereka berdua sebagaimana mereka berdua telah mendidik aku pada waktu kecil"** (Al-Israa' : 23, 24).

4. Hendaklah engkau selalu berusaha mendapat ridha ayah ibumu dengan bersungguh-sungguh dalam mempelajari pelajaran-pelajarannya dan pergi setiap hari ke sekolah serta memelihara buku-buku, pakaian dan semua peralatannya dengan mengaturnya di tempat-tempatnya, dan jangalah sampai engkau merusakkan atau menghilangkannya. Hendaklah engkau kerjakan pekerjaan rumah dan di luarnya yang dapat menggembirakan mereka berdua. Jangalah engkau suka mengganggu salah seorang saudara laki-lakimu, saudara perempuanmu atau kepada pelayan sekalipun. Jangalah engkau bertengkar dengan anak-anak perempuan tetanggamu atau teman-temanmu di sekolah.

5. Apabila engkau minta sesuatu dari ayah ibumu, jangalah memintanya di hadapan orang-orang. Dan jika ia tidak mengabulkan permintaanmu, maka diamlah, karena ia lebih tahu tentang maslahatmu (kebaikannya).

Jangalah engkau marah atau menggerutu atau bermuka cemberut ataupun mendesak mereka untuk meloloskan permintaanmu. Apabila engkau duduk di depan mereka, maka duduklah dengan sikap yang baik. Jangalah meletakkan kaki yang satu di atas kaki yang lain dan jangan duduk di saat mereka berdiri, juga jangan sampai engkau berjalan mendahului mereka. Apabila salah satu dari keduanya memanggilmu, maka segeralah menjawabnya dan jangan menanggihkan atau berpura-pura seakan-akan tidak mendengarnya atau merasa bosan karena panggilan berulang-ulang dan waspadalah engkau dengan memaki ayah seseorang atau ibunya yang menyebabkan ia memaki ayah ibumu.

Dalam hadis: **"Termasuk dosa besar adalah bila seseorang memaki ayah ibunya."**

**Para sahabat bertanya, "Wahai Rasulullah, apakah ada orang yang memaki ayah ibunya sendiri."**

**Nabi SAW. menjawab, "Ya, bila ia memaki ayah seseorang, lalu orang itu membalas memaki ayahnya, dan ia memaki ibu orang itu, lalu orang itu membalas memaki ibunya."**

6. Apabila engkau sudah besar, perhatikanlah ayah ibumu sedapat mungkin, baik dengan hartamu bila engkau mempunyai harta, atau dengan memenuhi keperluan-keperluan mereka dan mengerjakan urusan-urusan rumah, seperti memasak, mencuci pakaian, membersihkan lantai dan lain-lain. Jadikan baktimu kepada ibumu lebih besar daripada kepada ayahmu, karena dalam mengasuhmu ia lebih besar belas kasihnya dan lebih sengsara daripada ayahmu.

Apabila salah satu atau kedua-duanya meninggal dunia, wajiblah anak perempuan berbakti kepada mereka dengan berdo'a dan memohonkan ampun, bersedekah untuknya serta membaca Al-Qur'an dan yang hadiah pahalanya peruntukkan ruh mereka.

Dalam hadits : **"Seorang laki-laki bertanya kepada Rasulullah SAW., "Wahai Rasulullah, apakah aku masih bisa berbakti kepada kedua orang tuaku manakala mereka sudah wafat ?"**

Rasulullah SAW. menjawab, "Ya", menshalatkan kedua orang tuanya, memohonkan ampun bagi mereka, melaksanakan wasiat mereka, menghormati teman mereka, menyambung kekeluargaan yang hanya bisa melalui jalur kedua orang tua."

7. Apabila engkau berbakti kepada ayah ibumu, maka engkau akan peroleh ridha Allah dan pahala-Nya yang besar sehingga engkau hidup bahagia di dunia dan akhirat.

Dalam hadits dikatakan : **"Ridha Allah terletak pada ridha kedua orang tua dan murka Allah adalah akibat murka kedua orang tua."**

Dalam hadits yang lain : **"Berbakti kepada ayah ibu**

**lebih utama daripada shalat sunnah, sedekah, puasa, haji dan umrah serta jihad di jalan Allah."**

Dan itu akan menjadikan anak-anakmu akan berbakti kepadamu di masa mendatang. Sebagaimana yang tersebut dalam hadits : **"Berbaktilah kamu kepada ayahmu, niscaya anak-anakmu akan berbakti kepadamu."**

Adapun durhaka kepada ayah ibu, maka itu termasuk dosa terbesar. Sabda Nabi SAW.: **"Sebesar-besar dosa adalah menyekutukan Allah dan durhaka kepada ayah ibu."**

Sabda Nabi SAW. yang lain: **"Takutlah kalian akan mendurhakai kedua orang tua, karena bau surga akan terciptam dari jarak 1000 tahun. Demi Allah, anak yang durhaka dan pemutus hubungan kekeluargaan tidak akan dapat mencium bau itu."**

Rasulullah SAW. bersabda pula : **"Terkutuklah mereka yang durhaka kepada kedua orang tuanya."**

8. Apabila engkau bersalah kepada ayah ibumu, maka segeralah mohon maaf selama keduanya masih hidup. Kalau tidak, maka engkau akan sangat menyesal. Berjanjilah kepada dirimu bahwa engkau tidak akan mengulangi lagi kesalahan itu. Karena hukuman atas kedurhakaan segera dilaksanakan di dunia, terutama setelah kedua orang tua wafat.

Dalam hadits: **"Semua dosa Allah menanggukkan hukumannya sesuai kehendak-Nya hingga nanti hari kiamat, kecuali dosa durhaka kepada kedua orang tua. Karena Allah melangsungkannya di saat si pelaku masih hidup dan sebelum ia mati."**

Suatu hari datang seorang laki-laki kepada Rasulullah SAW. minta dibai'at untuk dapat hijrah.

Ia berkata, "tidaklah aku datang kepadamu, melainkan setelah aku membuat kedua orang tuaku menangis." Maka Nabi SAW. berkata, "Kembalilah kepada mereka dan buatlah mereka tertawa sebagaimana engkau telah membuat mereka menangis."

9. Tiada sesuatu yang dapat lebih menggembirakan ayah ibu daripada melihat putri mereka yang menyenangkan hati, berbakti, taat, sopan santun dan cerdas. Begitu juga sebaliknya, tiada sesuatu yang lebih menyedihkan hati mereka daripada melihat putri mereka yang pendurhaka, pembangkang, tidak sopan lagi bebal (bodoh). Maka berusaha agar engkau menjadi anak perempuan yang menyenangkan hati kedua orang tua dan mintalah do'a dari mereka supaya engkau dapat mencapai puncak cita-citamu.

Dalam hadits dikatakan: **"Do'a orang tua kepada anaknya laksana do'a Nabi terhadap umatnya."**

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## 8.

### KISAH-KISAH NYATA

1. Sayyidina Ismail putra Nabi Ibrahim a.s. adalah seorang yang sangat bakti kepada kedua orang tuanya. Ketika mencapai umur 13 tahun, Ibrahim ayahnya berkata kepadanya, **"Wahai anakku sesungguhnya dalam tidurku, aku telah bermimpi menyembelihmu. Coba pikirkan bagaimana pendapatmu!"** Ia menjawab, **"Wahai ayahku, kerjakanlah apa yang diperintahkan kepadamu, insya Allah kamu akan mendapatiku termasuk orang-orang yang sabar"** (Ash-Shaffaat : 102).

Maka Nabi Ibrahim lalu mematuhi perintah Tuhannya dan hendak menyembelih putranya. Dalam suasana yang mencekam itu, Sayyidina Ismail teringat akan ibunya. Dan berkata kepada ayahnya, **"Wahai ayahku ikatlah aku erat-erat agar tidak goyah dan lepaskan bajuku supaya tidak terkena**

darahku sehingga apabila ibuku melihatnya akan menambah kesedihannya. Sampaikan salamku kepada ibuku. Jika ayah hendak mengembalikan bajuku kepada ibu, maka lakukanlah, karena hal itu akan dapat menghibur hatinya dan sebagai kenangan kepada anaknya."

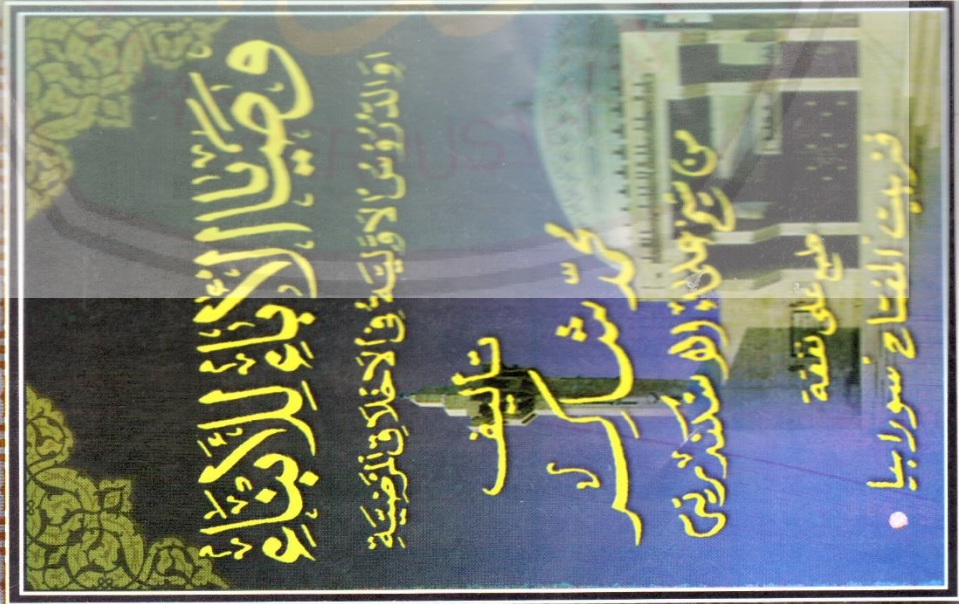
Setelah itu Nabi Ibrahim lalu menelungkupkan Ismail disampingnya dan menindihkan sebilah pisau pada tenggorokannya, akan tetapi hal itu tidak menjadikan Ismail terpengaruh. Dengan kekuasaan-Nya, Allah segera mengantainya dengan seekor domba dari surga, yang kemudian Nabi Ibrahim menyembelihnya.

Maka perhatikanlah wahai putri tercinta ! bagaimana bakti dan kesabaran Sayyidina Ismail! Dan bagaimana kepatuhan Nabi Ibrahim terhadap perintah Tuhannya! Begitu juga keteguhan beliau dalam menghadapi ujian yang nyata ini.

2. Sayyidina Ali Zainal Abidin r.a. adalah seorang yang banyak berbakti kepada ibunya sampai salah seorang sahabatnya berkata kepadanya, **"Engkau adalah orang yang paling berbakti kepada ibumu. Tapi mengapa kami tidak pernah melihat engkau makan bersama dengannya?"** Beliau menjawab, **"Ya, karena saya khawatir tanganku mendahului mengambil makanan yang telah dilihat dan hendak dirasakannya sehingga akupun mendurhakainya."**

3. Suatu ketika datanglah seorang laki-laki kepada Rasulullah SAW., lalu ia berkata, **"Wahai Rasulullah, disini ada seorang anak muda yang hampir meninggal. Dikatakan kepadanya, ucapkanlah : Laa ilaha illallah. Namun ia tidak dapat mengucapkannya. Nabi SAW. berkata, Bukankah ia telah mengucapakan dimasa hidupnya?"** Orang-orangpun menjawab, **"Benar."**

Maka Nabi SAW. pun bertanya, **"Apa kiranya yang menghalangi dia untuk mengucapakan kalimat itu menjelang kematiannya?"** Kemudian Rasulullah SAW. berdiri yang kemudian kami ikuti bersama-sama dibelakangnya dan pergi mendatangi anak muda itu.



مكتبة: الفتاح سورابيا

حتى يكون الله ورسوله أحب اليه مما سواهما قال رسول  
الله ﷺ لا يؤمن أحدكم حتى يكون الله من ولده  
وولده من الناس جميعين<sup>١</sup>

الدرر السراية في حقوق الولدين

يأبى، مهما تكبدت من المشقات، فيخدمه إبيك و  
أمك فإن حقوقهما عليك فوق ذلك أضعافاً مضاعفةً  
(فلا تقل لهما آف ولا نهرهما وقل لهما قولا كريهما واخفض  
لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني  
صغيراً)<sup>٢</sup>، يأبى، أنظر إلى الطفل الصغير والى المشقات أيوب  
عليه واعتناهما بصبرته وطعامه وشرابه وملاذمه في  
ليله ونهاره وصحته وسفاهه، تعلم وقد رأيت ما قاسى أبوك  
في تربيتك حتى بلغت مبلغ الرجال، يأبى، أنك في هذه  
الشاعة التي وفقني الله لأن أتولى إرشادك فيها لا

١- إلهام الرسام محمد باجوري والنساق وابن ماجه عن مالك بن مضر الميمنة  
٢- سورة النساء ١١٠-١١٢-١١٤

عليهم الصلاة والسلام لإرشاد الخلق وهذا تيميم إلى ما  
يصلح شأنهم في دينهم ودنياهم، وآخر التوسل هو سيدنا  
محمد بن عبد الله بن عبد المطلب، العرف الهاشمي ﷺ  
فكما يجب عليك طاعة مولاك الذي خلقك، تجر عليك  
طاعة رسوله الأكرم ﷺ (يا أيها الذين آمنوا اطيعوا  
الله واطيعوا الرسول وأولي الأمر منكم) ومن طيع الله  
ورسوله يدخله جنات تجري من تحتها الأنهار ومن  
يتول تبعاً لغيره عدواً لله تعالى، يا بئى، إن رسول الله ﷺ  
لا يظن عن الهوى فكل أوامره ونواهيها مستندة إلى  
الوحي الإلهي، فطاعة ﷺ من طاعة الله جل ثناؤه  
(قل إن كنتم تحبون الله فاتبعوني يحبكم الله ويغفر لكم  
في موكم والله غفور رحيم) يا بئى، لا يمكن إيمان العبد

١- سورة النساء ٥٨، ٢- سورة العنكبوت: ١٧، ٣- سورة العنكبوت: ٢١

مَعْرِفَةِ الْفَلَاحِ» (وَصَيِّبَ الْإِنْسَانَ يَوْمَئِذٍ حَمَلَكُنْهُ امْتَرُ  
 وَهَذَا عَلِيٌّ وَهِيَ وَفِعَالُهُ فِي مَا مَيَّنَّ أَنْ تُشْكِرُنِي وَيُولِيكَ  
 إِلَى الْعَصِيرِ. وَإِنْ جَاهَا هَذَاكَ عَلَى أَنْ تُشْكِرَ بِنِي مَا لَيْسَ لَكَ بِهِ  
 عِلْمٌ فَلَا تُظَاهِرْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَابْتِغَاءً سَبِيلَ  
 مَنْ آتَاكَ إِلَى مَجْعَلِكُمْ فَأَلَيْتُكُمْ بِمَا كُنْتُمْ تَكْفُرُونَ»<sup>۱۶</sup>  
 يَا بَنِي، إِنَّ أَمْرَكَ النَّاسِ جُنَاكَ هُوَ أَبُوكَ الَّذِي تَوَلَّى  
 تَرْبِيَتَكَ مَبْعُودًا، وَسَلَّكَ طَرِيقَ الرِّشَادِ فِي تَقْلِيدِكَ حَتَّى صَبَرْتَ  
 مِنْ عُلَّابِ الْمَلُوكِ الدِّيْنِيَّةِ فَأَمْرٌ عَلَى قَبُولِ نَصْرَتِهِ فَمَنْ  
 أَدْرَى مِنْكَ بِمَا يُعْبِدُكَ، وَمَا يَفْعَلُكَ وَمَا يَصْنَعُكَ، وَاللَّهُ  
 يَتَوَلَّى هَذَا يَتَكُّ وَارْتِدَادُكَ وَصَلَاةُ حَاكَ.

يَا بَنِي، هَا أَنْتَ قَدْ اصْبَحْتَ مِنْ حَلَابَةِ الْعِلْمِ الشَّرِيفِ  
 وَلَكَ رُقْعَاءُ فِي دَرْسِكَ. هُمْ إِخْوَانُكَ وَهُمْ عَشِيرَتُكَ فَإِيَّاكَ

انظر حديث ترمذي، رواه امام احمد و طائفة من علماء الحديث و منهم من تركه في الفتاوى و هو في نسخة  
 لا صورة لها في نسخة ١٠٦ - ١٥.

تَرَاكَ تَقْلِيدِي فِي بَعْدِ أَمْرِكَ الَّذِي يُؤَلِّمُكَ بِالْمَقْتَدَةِ بِمَا فِي  
 وَسْوَئِهِ، وَلَا يُضِنُّ عَلَيْكَ بِمَا فِي مَا قَبَيْتَهُ. لَوْلَا أَبُوكَ مَا  
 اسْتَطَعْتَ أَنْ تَجْلِسَ هَذَا الْجُلُوسَ بَيْنَ طُلَّابِ الْعِلْمِ الشَّرِيفِ  
 يَا بَنِي، كُلُّ إِنْسَانٍ يُحِبُّ أَنْ يَكُونَ رَفِيعَ الْقَدْرِ عَظِيمِ الْجَاهِ  
 مَحْبُوبًا عِنْدَ اللَّهِ وَعِنْدَ النَّاسِ وَيَمْتَنِي أَنْ يَكُونَ مَقَامُهُ  
 فَوْقَ كُلِّ مَقَامٍ لَكِنَّ الْوَالِدَ يُحِبُّ لِوَالِدِهِ أَنْ يَكُونَ أَرْفَعَ مِنْهُ  
 مَرْزُوقًا، وَكَأَكْبَرُ مِنْهُ مَقَامًا وَأَعَزُّ مِنْهُ جَاهًا. فِيمَا ذَا يُحِبُّ  
 أَنْ تَعَامَلَ مَنْ يُقَدِّمُكَ عَلَى نَفْسِهِ وَيَمْتَنِي لَكَ الْكَثْرَةَ  
 يَمْتَنِي لَهَا؟ - يَا بَنِي، اخْذْ كُلَّ الْحَدِيثِ أَنْ تَغْضِبَ أَبَاكَ أَوْ  
 تُغْضِبَ أُمَّكَ، إِنَّ غَضَبَ اللَّهِ مَقْرُوفٌ يَغْضِبُ الْوَالِدِينَ  
 وَهُوَ غَضَبُ اللَّهِ عَلَيْهِ فَقَدْ خَسِرَ الدُّنْيَا وَالْآخِرَةَ.

يَا بَنِي، اطَّعْ أَبَاكَ وَأُمَّكَ وَلَا تُخَالِفْهُمَا فِي شَيْءٍ إِلَّا إِذَا  
 أَمَرَكَ بِمَعْرِفَةِ مَوْلَاكَ فَإِنَّهُ لَا خَالَعَكَ إِلَّا خَلْفُكَ فِي

M. Ma'ruf Asrori

# Pelajaran Dasar Tentang

# Akhlak

(Washaya Al-Abaa' Lil Abnaa')

Pelajaran akhlak adalah salah satu ilmu yang sangat penting untuk dipelajari oleh kaum muslimin, sebagai acuan dalam berperilaku kesehariannya. Lebih-lebih bagi anak yang diharapkan menjadi putra yang saleh-salehah. Kitab Washaya Al-Abaa' Lil Abnaa' karya Syekh Muhammad Syakir, ini adalah salah satu dari sekian banyak kitab yang membahas tentang akhlak. Sesuai dengan tujuan penulisnya, bahwa kitab ini diperuntukkan kepada pelajar pemula, sehingga penulisnya pun berbentuk singkat dan padat. Sungguhpun demikian, kitab ini bagi para pemula sesuai dengan tingkatannya telah memenuhi sebagian tuntunan dasar akhlak, baik yang bersifat ritual maupun sosial. Hanya saja terkadang mereka mengalami kendala baik dalam segi bahasa (Arab) maupun memahami isinya. Oleh karenanya, usaha penerjemahan kitab ini dimaksudkan untuk mengurangi kendala tersebut.



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Muhammad Syakir

Penerbit "AL-MIFTAH" Surabaya

الدُّرُوسُ الرَّابِعُ

فِي حُقُوقِ الْوَالِدَيْنِ

PELAJARAN KEEMPAT  
KEWAJIBAN KEPADA IBU BAPAK

يَا بَنِيَّ، مَهْمَا تَكَبَّدْتَ مِنَ الشَّقَاةِ فِي حُدُومَةِ آيَتِكَ وَ  
أَمْرِكَ فَإِنَّ حُقُوقَهُمَا عَلَيْكَ فَوْقَ ذَلِكَ أَصْعَاقًا مُعْتَمَعَةً  
فَلَا تَنْصَلُ لَهُمَا أَيْفٌ وَلَا تَهْتَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَخَفِضْ  
لَهُمَا جَنَاحَ الدَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ الرَّحْمَتِمَا كَمَا رَبَّيْتَنِي  
صَغِيرًا).

Wahai anakku, jika kamu merasa berat dalam mengabdikan kepada ayah dan ibumu, sesungguhnya kewajibannya kepada keduanya itu adalah lebih dari itu dengan berlipat ganda. Firman Allah Swt.: "Maka janganlah kamu katakan kepada keduanya perkataan 'ah' dan janganlah kamu membentak mereka. Ucapkanlah kepada mereka perkataan yang mulia. Rendahkanlah dirimu terhadap keduanya serta berdoalah. 'Ya Tuhanku kasihilah kedua orang tuaku seperti keduanya mengasihiku di waktu kecil.'" (QS. Al Israa': 33-34)

يَا بَنِيَّ: أَنْظِرْ إِلَى الصِّغَرِ وَالِإِشْقَاقِ أَبَوَيْهِ

عَلَيْهِ وَاعْتِنَاعِهَا بِصِحَّتِهِ وَطَعَامِهِ وَشَرَابِهِ وَمَلَا ذِمَّةَ فِي  
لَيْلِهِ وَنَهَارِهِ وَصِحَّتِهِ وَسَعْيِهِ، تَعَامُرًا وَمَرَامًا قَالَتْ أَبَوَاكَ  
فِي تَرْبِيَّتِكَ حَتَّى بَلَغْتَ مَبْلَغَ الرِّجَالِ.

Wahai anakku, perhatikanlah anak kecil dan kasih sayang ibu bapaknya kepada anak itu. Lihatlah perhatian keduanya terhadap kesehatan, makanai, minuman dan kehidupannya siang dan malam, niscaya kamu akan tahu kepayahan yang telah dilakukan ayah ibumu dalam mendidikmu sehingga menjadi dewasa.

يَا بَنِيَّ، إِنَّكَ فِي هَذِهِ السَّاعَةِ الَّتِي وَفَّقَنِي اللَّهُ لِأَنَّ تَوَلَّى  
الرِّشَادَكَ فِيهَا لَا تَرَى أَنَّكَ تَنْقَلِبُ فِي رِغْبَةِ أَبِيكَ الَّذِي يُورَثُكَ  
بِالْتَّفَقَةِ بِمَا فِيهِ وَسُوءِهِ، وَلَا يَضُرُّ عَلَيْكَ بِمَا فِي ظِلْمَتِهِ.  
لَوْلَا أَبَوَاكَ مَا اسْتَنْقَلَفْتَ أَنْ تَجْلِسَ هَذَا الْجَلِيسَ بَيْنَ  
طَلَابِ الْعِلْمِ الشَّرِيفِ

Wahai anakku, sesungguhnya saat ini Allah memberi taufik agar aku mendidikmu. Kamu tak pernah lepas dari kenikmatan ayahmu yang selalu memberikan nafkah kepadamu dengan kemampuannya dan tidak pernah merasakan kelelahan di dalamnya. Seandainya tidak karena kedua orang tuamu niscaya kamu tidak dapat duduk di sekolah ini di antara para-pelajar yang mulia ini.

يَا بَنِيَّ كُلُّ إِنْسَانٍ مُّحِبٌّ أَنْ يَكُونَ رَفِيعَ الْقَدْرِ عَظِيمَ الْحَاكِمِ  
مُحِبُّوهُ يَأْتِيهِ عِنْدَ اللَّهِ وَعِنْدَ النَّاسِ وَيَمْتَنِي أَنْ يَكُونَ مَقَامَهُ  
فَوْقَ كُلِّ مَقَامٍ لَكِنَّ الْوَالِدَ يُحِبُّ لِوَالِدِهِ أَنْ يَكُونَ أَرْفَعَ مِنْهُ  
مَبْرُورَةً، وَأَكْبَرُ مِنْهُ مَقَامًا وَأَعَزُّ مِنْهُ جَاهًا. فِيمَا إِذَا يُحِبُّ  
أَنْ تَعَامَلَ مِنْ يُقَدِّرُكَ عَلَى نَفْسِهِ وَيَمْتَنِي لَكَ أَكْثَرَ مِنْكَ  
يَمْتَنِي لَكَ ٤٤ -

Wahai anakku, setiap orang menginginkan derajat dan kedudukan yang tinggi, dicintai Allah dan sesama manusia. Mereka mengharapkan kedudukan yang paling tinggi di atas segalanya. Seorang ayah juga ingin anaknya menjadi orang yang lebih mulia kedudukannya dan lebih tinggi pangkatnya dibanding dirinya sendiri. Maka, dengan apakah kamu berbuat baik kepada orang yang mendahulukan dirimu dibanding dirinya sendiri? dan sangat mendambakannya lebih dari apa yang ia harapkan untuk dirinya sendiri?

يَا بَنِيَّ: إِحْذَرُ كُلَّ الْحَدْرِ أَنْ تُغَضِبَ أَبَاكَ أَوْ تُغَضِبَ أُمَّكَ  
إِنَّ غَضَبَ اللَّهِ مَفْرُورٌ يَطْرِبُ الْوَالِدِينَ وَمَنْ غَضِبَ اللَّهُ  
عَلَيْهِ فَقَدْ خَسِرَ الدُّنْيَا وَالْآخِرَةَ.

Wahai anakku, hati-hatilah jangan sampai kamu membuat ayah atau ibumu marah. Sesungguhnya murka Allah bersama kemarahan ibu bapakmu. Barangsiapa dibenci Allah akan rugi di dunia dan akhirat.

يَا بَنِيَّ: اطَّعْ أَبَاكَ وَأُمَّكَ وَلَا تُخَالِفْهُمَا فِي شَيْءٍ إِلَّا إِذَا  
مَكَرَأَكَ بِمَعْصِيَةِ مَوْلَاكَ. فَإِنَّهُ لَا طَاعَةَ لِمَنْ خَلَقَهُ فِي  
مَعْصِيَةِ الْخَالِقِ. (وَصَلِّئْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتُهُ أُمُّهُ  
وَهَاتَا عَلَى وَهْنٍ وَفِصَالَهُ فِي عَمَامِينَ أَنْ تَشْكُرُنِي وَيُوَالِدَيْكَ  
إِلَّا لِعَصِيرٍ. وَإِنْ جَاهَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطْعِمُهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَآتِ سَبِيلَ  
مَنْ آتَابَ إِلَيْكُمْ إِلَهُ رَجَعَكُمْ فَأَنْ يَكُونُوا كَمَا كُنْتُمْ تَعْمَلُونَ)

Wahai anakku, taatilah ayah dan ibumu dan janganlah sebaliknya kecuali keduanya menyuruhmu berbuat maksiat kepada Tuhanmu Sebab, Rasulullah Saw. bersabda: "Tidak ada ketataan kepada makhluk dalam kemaksiatan kepada Al Khalik." <sup>5</sup> Dan firman Allah Swt.: "Dan kami perintahkan kepada manusia (berbuat) baik kepada ayah ibunya, ibunya telah mengandungnya dalam keadaan lemah yang bertambah-tambah dan menyapihnya dalam dua tahun. Bersyukurlah kepada-Ku dan kedua orang ibu bapakmu, hanya kepada-Ku-lah kembalimu. Dan jika keduanya memaksamu untuk mempersekutukan dengan Aku sesuatu yang kamu tidak ada

<sup>5</sup> HR. Ahmad, dan Hakim dari Imran bin Hushain dan Hakim bin Amr Al-Ghifari.

pengetahuan tentangnya, maka janganlah kamu mengikuti keduanya, dan pergaulilah keduanya dengan baik, dan ikutilah jalan orang yang kembali kepada-Ku, kemudian hanya kepada-Ku lah kembalimu, maka Kuberitakan kepadamu apa yang telah kamu kerjakan." (QS. Luqman: 14-15)

يَا بَنِي آدَمَ إِنَّ أَسْأَدَ النَّاسِ حُجَالِكُ هُوَ ابْوَكُ الَّذِي تَوَلَّى  
تَرْبِيَتَكَ صَغِيرًا، وَسَلَكَ صَرِيقَ الرَّشَادِ فِي تَعْلِيمِكَ حَتَّى صِرْتَ  
مِنْ صُلَابِ الْعُلُوِّرِ الَّذِي نَبِيَّةٌ فَأَحْرَضَ عَلَى قَبُولِ نَصَائِحِهِ فَبُورِ  
أَدْرِي مِنْكَ بِمَا يَصِيْبُكَ، وَمَا يَنْفَعُكَ وَمَا يَضُرُّكَ، وَاللَّهُ  
يَتَوَلَّى هَذَا يَتَكُ وَارْتَدَاكَ وَصَلَا أَحَاكَ .

Wahai anakku, sesungguhnya orang yang paling mencintaimu adalah ayahmu, orang yang mendidikmu sejak kamu kecil, yang mengarahkanmu agar belajar, sehingga kamu menjadi seorang pelajar ilmu-ilmu agama. Maka terimalah nasehat-nasehatnya, karena dia lebih tahu apa yang benar, bermanfaat dan berbahaya bagimu. Allah-lah yang berwenang atas hidayah, penunjuk dan kebaikannya.

الَّذِينَ الْخَامِسُ

فِي حَقُوقِ الْإِخْوَانِ

### PELAJARAN KELIMA KEWAJIBAN TERHADAP TEMAN

يَا بَنِي، هَا أَنْتَ قَدْ أَصْبَحْتَ مِنْ حُلَبَةِ الْعِلْمِ الشَّرِيفِ  
وَلَكُ رُفَقَاءُ فِي دَرَسِكَ. هُمُ الْإِخْوَانُ وَهُمْ عَشِيرَةُ نَدَى فَيَاكَ  
أَنْ تُؤَدِّيَ أَحَادِيثَهُمْ أَوْ شَيْءَ مِمَّا مَلَكْتَهُ.

Wahai anakku, sekarang kamu telah menjadi salah seorang pelajar ilmu yang mulia dan telah mempunyai banyak teman belajar. Mereka adalah sahabat-sahabatmu dan teman pergaulanmu. Untuk itu, janganlah kamu menyakiti salah seorang di antara mereka atau merusak pergaulan yang telah terjalin dengannya.

يَا بَنِي: إِذَا جَلَسْتَ لِلدَّرْسِ فَلَا تَضَائِقْ أَحَدًا مِنْ إِخْوَانِكَ  
وَأَفْسَحْ لَهُ فِي الْكَارِخَةِ يَتِمَّكَ مِنَ الْجَلُوسِ. فَإِنَّ مَضَائِقَةَ  
الْإِخْوَانِ فِي نَجْمِ السُّورِ تُؤْزِرُ الصُّدُورَ وَتُوَلِّدُ الْأَحْقَادَ وَتُضَيِّرُ  
الشُّرُورَ يَا بَنِي الَّذِينَ آمَنُوا إِذَا قِيلَ لَكَ تَفْسَحْ خُورًا الْجَالِسِينَ

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