

**THE VALUES OF CHARACTER EDUCATION
IN ALFIYYAH IBNU MÂLIK**

THESIS

*Presented to the Islamic Education Department Education Faculty State
Islamic University Maulana Mâlik Ibrahim of Malang in partial fulfillment of
the requirements for the degree of Sarjana Pendidikan Islam (S.Pd.I)*

By:

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September, 2012

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THESIS

This is to certify that the Sarjana thesis of Syarif Hidayatullah entitled *The Values of Character Education in Alfiyyah ibnu Mâlik* has been approved by the board of examiners as the requirement for the degree of Sarjana Pendidikan Islam in the State Islamic University Maulana Mâlik Ibrahim of Malang.

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DEDICATION

This thesis is dedicated to...

My beloved father M. Taufikurrahman and my beloved mother Sitti Azizah, thanks for their endless great love, care, trust and pray a whole my life . Their love is my power. May Allah bless you,

My beloved wife, son, and young brothers who have given me care, support and always stand by me. All of my teachers and my lectures for their valuable knowledge and experience, thanks for making me to be an educated man. May the knowledge be useful for my goal.

All of my friends thanks for being accompanied in good and bad circumstance.

MOTTO

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ
لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*“Hai orang-orang beriman apabila kamu dikatakan kepadamu: "Berlapang-
lapanglah dalam majlis", Maka lapangkanlah niscaya Allah akan memberi
kelapangan untukmu. dan apabila dikatakan: "Berdirilah kamu", Maka
berdirilah, niscaya Allah akan meninggikan orang-orang yang beriman di
antaramu dan orang-orang yang diberi ilmu pengetahuan beberapa derajat. dan
Allah Maha mengetahui apa yang kamu kerjakan.” (Al Mujadalah: 11)¹*

¹ Departemen Agama RI, *Al Qur'an Tajwid dan Terjemahannya*, PT: Syamil Cipta Media:
page, 543

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SERVICE NOTE

Matter : Thesis of Syarif Hidayatullah Malang, September 4th, 2012
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To,
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Assalamu'laikum Wr.Wb.

After many times of guidance and reading the thesis of student below:

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I think that the thesis is reasonable to be filed.

Wassalamu'laikum Wr.Wb.

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STATEMENT OF AUTHENTICITY

I declare that thesis I wrote to accomplish the requirement for the degree of Sarjana Pendidikan Islam (S.PdI) in Islamic Education Department, Education Faculty, and State Islamic University Maulana Mâlik Ibrahim of Malang entitled *The Values of Character Education in Alfiyyah ibnu Mâlik* is truly my original work. It does not incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, September 4th, 2012

Syarif Hidayatullah

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Bismillahirrohmanirrohim

All praises and thanks are Allah's, the one and the only one lord in the universe. His uncountable graces, faiths, and helps always stand behind me, show me the right way, and carry me out to the final step of my thesis writing. A million of thanks for You, my Lord.

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Finally the researcher hopes that this thesis will be useful for her, the readers who are interesting to read it and everyone who needs it. The constructive criticism and also the suggestions are expected from the readers.

Syarif Hidayatullah

COMPASS OF ARAB-LATIN transliteration

Writing of Arab-Latin transliteration in this thesis uses the compass of transliteration based on decree of Religion Ministry of Indonesia Republic and Education and Culture Ministry of Indonesia Republic Article 158th on 1987 and no. 0543 b/U/1987. Generally, it can be described below:

A. Letters

= a	= z	= q
= b	= s	= k
= t	= sy	= l
= ts	= sh	= m
= j	= dl	= n
= <u>h</u>	= th	= w
= kh	= zh	= h
= d	= ‘	= ,
= dz	= gh	= y
= r	= f	

B. Long Vocal

Long Vocal (a)	= â	= aw
Long Vocal (i)	= î	= ay
Long Vocal (u)	= û	= û

C. Diphthong Vocal

= î

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ABSTRACT

Hidayatullah, Syarif. 2012. *The Values of Character Education in Alfiyyah Ibnu Mâlik*. Thesis. Islamic Education Department, Education Faculty, State Islamic University of Malang. Dr. H. M. Mujab, MA

Key Words: Values of Character Education, Alfiyyah ibnu Mâlik

Education is the effort being consciously programmed to realize the condition of study and learning process that being oriented for the realization of human who has spiritual power (religious), continence, personality, intelligence, noble character, and skills that being needed by him, society, nation and country. The actual problems is a lot of educator and educational institution only orientate the education for transferring science and decreasing of character and moral of young generation. This showed that national education has been not able to realize the national project, so building the values of character is the solution for educational system to realize the national project.

The past figures and *Ulama* had implemented character education which being in the inheritance of history. One of them is Alfiyyah Ibnu Mâlik book. Actually, it is the book explaining about grammatical of Arabic, but if it is interpreted from other sides, this book has the meaning that indicated about the values of character education.

This research is to know and understand about the values of character education in Alfiyyah Ibnu Mâlik and it is relevance with concept of values of character education. This research is wished giving the information for building of the good of character values

This research is Qualitative Descriptive, exactly library research. Data was taken from many literatures that being parted as two: primary data and secondary data. Firstly, the researcher collected the related data, and then grouped them based on the research systematic. After that, the researcher analyzed data. The researcher used the content analysis. The result of research showed that the values of character education in Alfiyyah Ibnu Mâlik are: modesty, trustworthiness, respect, fairness, obstinate. It's relevance with the concept of the values of character education are: the modesty is shown by always wish the liberty of his teacher, raise and admire him, although the achievement he gets is more than what the teacher get, Someone will be trustworthy man if he can keep the secret of other, Calling someone by real name is better than by other nick name, because it gives the safe to him, Fair is not partiality. One should avoid everything that can bring him to the unfair in order to be fair easily, and A student should be strong in education and spirit in picking up his dream although many obstacles hold him.

ABSTRAK

Hidayatullah, Syarif. 2012. Nilai-Nilai pendidikan Karakter dalam Alfiyyah Ibnu Malik. Skripsi. Jurusan pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Islam Negeri Malang. Dr. H. M. Mujab, M.A

Kata Kunci: Nilai-nilai Pendidikan Karakter, Alfiyyah Ibnu Malik

Pendidikan adalah usaha sadar yang terencana untuk mewujudkan kondisi belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat bangsa dan negara. Namun permasalahan yang muncul adalah kebanyakan dari pendidik dan lembaga pendidikan hanya berorientasi pada transfer ilmu dan merosotnya karakter dan moral generasi muda bangsa Indonesia. Hal ini menunjukkan bahwa pendidikan nasional belum bisa mewujudkan tujuan nasional. Maka dari itu, pembentukan nilai-nilai karakter merupakan sebuah solusi bagi sistem pendidikan untuk mewujudkan cita-cita bangsa.

Para tokoh dan ulama terdahulu sebenarnya telah melaksanakan pendidikan karakter yang tertuang dalam warisan-warisan sejarah. Salah satu warisannya adalah kitab Alfiyyah Ibnu Malik. Sebenarnya, kitab ini menjelaskan tentang tata bahasa Arab, akan tetapi jika dikaji secara mendalam, kitab ini mempunyai makna yang berhubungan dengan nilai-nilai pendidikan karakter.

Penelitian ini bertujuan untuk mengetahui dan memahami nilai-nilai pendidikan karakter dalam Alfiyyah Ibnu Malik dan relevansinya dengan konsep nilai pendidikan karakter. Dan penelitian ini diharapkan dapat memberi informasi tentang bagaimana membentuk nilai-nilai karakter yang baik.

Penelitian ini merupakan kualitatif deskriptif, tepatnya studi literatur. Data-data diambil dari berbagai literatur yang terbagi menjadi dua, yaitu data primer dan data sekunder. Pada mulanya peneliti mengumpulkan data yang sesuai dengan kajian, dan kemudian mengelompokkannya berdasarkan sistem penelitian. Setelah itu, peneliti menganalisa data-data tersebut. Dalam hal ini peneliti menggunakan analisis isi. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan karakter dalam Alfiyyah Ibnu Malik terdiri dari rendah hati, dapat dipercaya, sopan dan hormat, adil, dan teguh. Adapun relevansinya dengan konsep nilai pendidikan karakter antara lain: 1. Rendah hati diimplementasikan dengan selalu mengharap ridho dari guru, memberi pujian, dan menghargainya walaupun apa yang telah dia dapat melebihi apa yang didapat oleh gurunya, 2. Seseorang akan menjadi orang yang dapat dipercaya jika dia mampu menjaga amanah orang lain, 3. Memanggil seseorang dengan nama asli itu lebih baik dari pada dengan nama panggilan yang lain, karena hal itu dapat memberi rasa nyaman baginya, 4. Seseorang hendaknya menjauhi hal-hal yang dapat membawanya kepada ketidakadilan, 5. Seorang pelajar hendaknya teguh dalam belajar dan selalu semangat walaupun banyak cobaan yang selalu datang.

المخلص

هداية الله، شريف. 2012. قيم التربية الخلقية في ألفية ابن مالك. الوصفي. قسم التربية الإسلامية، كلية التربية، جامعة الإسلامية الحكومية "مولانا مالك إبراهيم". بمالانج. تحت الإشراف: الدكتور الحج محمد موجب الماجستير.

الكلمة الرئيسية: قيم التربية الخلقية، ألفية ابن مالك

التربية هي الجهد المصمم لإيجاد وضعية التعلم و عوائد التعليم لكي يطور الطلاب احتمالمهم مشتغلا لأن يملكوا الروحية الدينية القوية و العفة و الشخصية و الذكاءية و الأخلاق الكريمة و المهارة تحتاج به و المجتمع و الوطن و الدولة. بل المسائل الموجودة هي كثير من المربيات و مؤسسة التربية هم يستهدفون التربية الى رسالة العلم فقط و يتضعع خلق الشباب. فيهدي هي الى أن التربية الوطنية لم تستطيع أن توجد الهدف الوطني. فلذا، تكوين قيم الخلق هو الحل لنظام التربية لإيجاد بغية الوطن.

حقيقة، الوجيه و العلماء المتقدمان نّقدان التربية الخلقية المكتب في موارث التاريخ. أحد منهم هو الكتاب "ألفية ابن مالك". هذا الكتاب أصلا يبحث عن النحو و الصرف، بل فيه المعاني الكثيرة عن قيم التربية الخلقية حين يدرس متعمقا.

يهدف هذا الوصفي لعرف و فهم قيم التربية الخلقية في ألفية ابن مالك و ارتباطها بفكرة قيم التربية الخلقية. يهدف هذا الوصفي أن يعطي الإعلام عن الكيفية من تكوين قيم الخلق الحسن.

هذا هو النوعي الوصفي و استعمل الدراسة المكتبية. ينال البيانات من البيانات المتنوعة. وهي قسمان الكتاب التمهيدي و الثانوي. أولا، يجمع البحوث البيانات وفقا للبحث ثم يكتلها بناء على نظام الوصفي و بعدها أن يجللها. و يستعمل فيه تحليل المتن. أما انتاج هذا الوصفي هو أن قيم التربية الخلقية في ألفية ابن مالك هم التوضع و الإحترام و العدل و العناد. و أما ارتباطها بفكرة قيم التربية الخلقية هي الأول ينفذ التوضع بتطلع الى رضى المعلم و حمده و مدحه لو كان ما نيل أن ينيف على ما نيل بمعلمه، و الثاني ان كان من يستطيع أن يقوم بالأمانة فسيصير الأمين، والثالث أن يسمي من بالإسم الأصل هو أفضل من اللقب و الكنية لأن ذلك يجعله الرغد، و الرابع على من أن يجتنب كل ما يقربه الى العبن و المظلمة، الخامس عليه أي التلميذ أن يكون عاندا و حاميا في طلب العلم لو يأتي محنة و عقبة دوما.

CHAPTER I

INTRODUCTION

A. Background of Study

Human Resource is the most important key in producing the national project. The problem is not all human resources can realize national project, but only human resources that have quality. Because of that, human resources become something determine progress and decrease of the Nation.

Human resources that have quality don't suddenly arise, but it is grown and developed by certain ways. Being exemplified as a knife, it is a tool that be used to cut or mince something. If the knife is not sharpened, so it will be blunt and difficult to be used as a cutter. It is as same as with the human, human will grow and develop to be the real human, if he can construct and develop the nation and country. Based on that, education is a need for the nation as the effort to create human resources that have quality.

Refer to the legislation of system of national education; education is the effort being consciously programmed to realize the condition of study and learning process in order the students actively develop their potential to have spiritual power (religious), continence, personality, intelligence, noble character, and skills that being needed by him, society, nation and country.

Based on it, education of Nation has the effort to develop citizens that not only have intelligence, but also great spiritual and good character. But in

this era, a lot of teachers and educational institutions only have the effort to transfer the science, and ignore the values of morality and spirituality.

This is so different with what educationist did on independent era, as like Ki Hajar Dewantara, Hamka, K.H. Hasyim Asy'ari, K.H. Ahmad Dahlan. They didn't only transfer the science, but also built the values moral and national culture.

Character education that being declared by the ministry of national education on may 2010 became the solution and the effort to bring back the process of education according to national project. Character education is also the effort of the ministry of national education to improve the national character that being decrease of character and moral. This is signed by increasing of free sex and drugs circulation in youth life, etc.

Data of survey result about free sex at 33 provinces showed that 63% of youths made free sex. And the youths of drug victim in Indonesia were 1,1 million or 3,9% of the victims total.¹

Based on the perception index of corruption of Indonesia country on 2009, corruption cases increased from 2,6% on 2008 to 2,8% on 2009. By this score, Indonesia was in 111th rank of 180 countries being surveyed by Transparency International.²

The problems that arise in the discourse of character education involve many aspects; those are the substance-matter aspect and pedagogical aspect. In other words, they are about "what" is taught and "how" to teach it. The

¹ Dharma Kesuma, dkk, *Pendidikan Karakter Kajian Teori dan Praktik di Sekolah*, (Bandung: PT Remaja Rosdakarya, 2011), page. 2.

² *Ibid*, page 3.

problem that appeared is just about curriculum design, whether the curriculum is developed with based on the separated curriculum or integrated curriculum. That means whether to stand as separate subjects (separately) or it will be integrated into existing subjects.

The substance of main materials of education character is essentially moral and ethic values, both universal and local culture. Moral values can be from religious teachings, ethics teachings, custom teachings, tradition teachings, and moral teachings was transmitted by expression and written. One of the inheritances which there are the moral teachings is the book (*kitab*) Nadham Alfiyyah Ibnu Mâlik.

Actually, that book explains about grammatical of Arabic, but it was rich of religious, ethic, custom, tradition, and moral teachings. However, the grammatical book of Alfiyyah Ibnu Mâlik can be studied as common purpose. But if it is looked down at some couplets and examples in that book, it will be known.

For example is in the 178th couplet of Alfiyyah ibnu Malik:

إِعْمَالَهَا وَقَدْ يُبْقَى الْعَمَلُ

It explains that someone has to be serious in his work for getting the best result, especially in study.

One of the figures that often used the couplet of Alfiyyah ibnu Malik in the life and educating the students is Kiai Kholil from Bangkalan, Madura; he often used couplets of Alfiyyah ibnu Mâlik in anything. If someone asked problems about belief (*akidah*), so he answered it by couplets of Alfiyyah,

and also if someone asked about *fiqh* or *tasawuf*, so he answers it by Alfiyyah. Moreover some day, Kiai Kholil is with Ulama (masters) in one place, when he eaten by hand without spoon, someone scorned him. Then Kiai Kholil immediately faced scorneer by smiling and answered it by one of couplets in Alfiyyah Ibnu Mâlik.³

Based on the explanations above, the content of the values of character education in Alfiyyah ibnu Malik is relevant to be researched and expressed again in the condition of complicated morality in this era. Philosophical idea about values of character education in Alfiyyah Ibnu Mâlik can give the contribution and becomes an alternative bid improve nation's morality for all people exist in education life and public, especially for National education and Islamic Institution.

So that, the researcher is very attracted to seek and delve values of character education that be contained in couplets of Alfiyyah Ibn Mâlik by a title “The Values of Character Education in Alfiyyah Ibn Mâlik.”

B. Research Problem

From explanation above are importance problems will be discussed in this research, those are:

1. What are the values of character education that contained in couplets of *Alfiyyah Ibn Mâlik*?

³ Muhammad Rifai, *KH. M. Kholil Bangkalan Biografi Singkat 1820-1923*, (Jogjakarta: Ar-Ruzz Media, 2010), page. 67-68

2. How is the relevance between values of character education in *Alfiyyah Ibn Mâlik* and the concept of values of character education?

C. Objective of study

The objectives of the research are:

1. To know and understand values of character education that contained in couplets of *Alfiyyah Ibn Mâlik*.
2. To know and understand relevance of values of character education in *Alfiyyah Ibn Mâlik* with the concept of values of character education.

D. Significance of Study

The significance of this research, among:

1. Theory Significance
 - a. Giving the information about discourse of character education in study of Islamic literatures.
 - b. Giving the contribution scientifically about concept of character education in *ulama's* idea, exactly *Alfiyyah Ibn Mâlik* book.
2. Practice Significance
 - a. For the researcher, it gives the morale experience and new idea about values of character education.
 - b. For the educational institution, it gives information of the values of character education in develop system of education and learning.

- c. For public, it becomes knowledge and information about the important of character education and arises their attention for education.

E. Scope of Study

This research is focused on understanding of some couplets of *Alfiyyah Ibn Mâlik* that indicate the values of character education. So, the main objective in this research is only couplets which have meaning of the values of character education.

F. Definition of Key Terms

1. Value

Value is a valuable good, excellent, show the quality and useful for human. Something has value means it is valuable good and useful in human life.

According to Fraenkel, a value is an idea –a concept- about what someone thinks is important in life. When a person values something, he or she deems it worthwhile –worth having, worth doing, or worth trying to obtain.⁴

2. Education

Statutory of Indonesia Republic (UU RI) article 20th on 2003 about system of national education, education is the effort which be planned

⁴Jack Fraenkel R. *How to Teach About Values*, (London-Wellington: Prentice-Hall International, 1977), page. 6.

consciously to realize the condition of study and process of learning in order the students actively develop their potential actively.⁵

3. Character

In Poerwadaminta dictionary, character is habitual, character (*akhlak*), psychology character, and morale differentiate someone and another.⁶

4. Character Education

Character education is an education to establish someone personality with character education that results seems in action one those are good behavior, honesty, responsibility, respect another, etc.⁷

5. Alfiyyah Ibn Mâlik

It is a book that was created by Syekh Muhammad Ibn Abdullah Ibn Mâlik Al-Andalusy. It consists of 1002 couplets explaining about grammatical of Arabic (*nahwu-sharaf*), so sometimes it is called by *Nadham Alfiyah Ibn Mâlik*.

G. Previous Research

From the value of writer's observation, there are the values of research that be relevant with this research, those are:

⁵Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, (Bandung: Citra Umbara, 2009), page. 60.

⁶Zaim Elmubarok, *Membumikan Pendidikan Nilai*, (Bandung: Alfabeta, 2008), Page. 102.

⁷Bambang Q-Anees dan Adang Hambali, *loc.cit*.

1. **Pendidikan Karakter dalam Perspektif Al-Qur'an dan Hadits** was written by Nur Azizah (2011).

The value of this research show that concept of character education in Al Qur'an and Hadits is relevance with the actual paradigm of character education.

It used library research as research method. And the exposure of data in this research was only discuss about the basic of character education, the right time to plant character education, subject and object of character education, and the process of forming character that indicated in Al Qur'an and Hadits.

2. **Peran Pendidikan Pesantren dalam Membentuk Generasi yang Berkarakter (Study Pada Pesantren Ar-Raudhatul 'Ilmiyyah Kertosono)** was written by Fajriyanah (2011).

The value of this research show that the factor that support the process in planting character is a conducive environment and a suffice facilities. The development of *Santri* (Islamic student) can be controlled with the "full day" system. But something that can hold it is the difference of every *santri*'s background until need the good cooperation between Islamic building school (*pesantren*) and parent in the process of character plant.

And the object of this research is *Pondok Pesantren Ar Raudlatul 'Ilmiyah* until the values of this research focus to it, exactly the position

of *Pondok Pesantren Ar Raudlatul 'Ilmiyah* to realize the generations that have character, guiding in education, and the factor that support and hold the process to realize that generations.

Based on observation to the values of previous researches, according to the writer is not especially research yet about the character education in couplets of *Alfiyyah Ibn Mâlik*. And the writer think that be needed to research the values of character education contained in *Alfiyyah Ibn Mâlik*

Because of that, the researcher needs something new, but the research feels getting the help from previous research

H. Systematic of Discussion

By global review, this research is six gist of thought include in different chapters. For details, each chapter will discuss about aspects, those are:

Chapter I is the introduction, it consists of ; background of the study, research problems, objective of the study, significance of the study, scope of study, definition of key terms, previous study, and systematic of discussion.

Chapter II is about review of related literature, it consists of character education consists of (a) Terms of Education, (b) Terms of character, and (c) character education, (d) Aim, Function, and media of Character Education, (e) Values of Character Education, (f) Factors influence Character Building.

Chapter III is about research method, it will be explained about; (a) Research Design, (b) The position of researcher, (c) Data Sources, (d) data collection, and (e) data analysis.

Chapter IV is Data Presentation; it consists of the history of *Alfiyyah Ibn Mâlik*, Biography of Ibn Mâlik and the couplets of *Alfiyyah Ibn Mâlik* related with character education by the explanation of sources.

Chapter V is Discussion, it explains about values of character education that contained in *Alfiyyah Ibn Mâlik* and relevance of values of character education in *Alfiyyah Ibn Mâlik* with the concept of the values of character education.

And **Chapter VI** is closing, and it consists of conclusion and suggestion.

CHAPTER II

REVIEW OF LITERATURES

A. Terms of Education

Education is the main aspect in human being development. Researching to the history ever occurred, all human activities can't be free from education, then changes and revolutions happen inside of human, either individually and socially.

In the great dictionary of Indonesia, education is meant as process of attitude change and system attitude or the community in the effort to mature human with the teaching and practice effort.⁸ And "education" is translated with *tarbiyah* in Arabic. In *Al Munawir* dictionary is found the word "*watarabbaba wartabba shabbi*" that meant with preserving, educating, and mothering.⁹

The term of education came from Greek, *paedagogy*, which contains meaning of the action of boy goes to the school and back from school while he is picked by a waiter. The waiter which takes and picks is named by *paedagogos*. In Greek, education is termed by word "*educate*" means bring out something from inside. In English, "*education*" is termed by 'to educate' means repair moral and train intellectual.¹⁰

⁸Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1994), page. 232.

⁹Ahmad Warson Munawwir, *Kamus Arab-Indonesia Ed. 14*, (Yogyakarta: Pustaka Progresif, 1997), page. 462.

¹⁰Wiji Suwarno, *Dasar-Dasar Pendidikan*, (Jogjakarta: Ar-Ruzz Media, 2006), Page.19.

According to Zaim Elmubarok (1-2, 2008), in Javanese, education is *pengguluwatih*, it means process. So, process spirituality is mature child feeling, thinking, wish, and character.¹¹

Whereas the meaning of education in system law of national education, 1st verse, 20th article of 2003 was written that,

*Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat bangsa dan negara.*¹²

That's meant that education is realize and planned effort to realize studying condition and learning process for students develop their potential actively to have power of religion spiritual, self control, personality, intelligence, honor character, and skill needed by his self, society, nation, and country.

According Soegarda Poerwakartja, in wide meaning, the definition of education is all activities and efforts from old generation to transfer their knowledge, experience, ability, and skill to young generation as an effort to prepare young generation in order to understand their life function either physically and psychologically. This effort meant in order to increase adulthood and child ability to carry out moral responsibility from all deeds.¹³

¹¹Zaim Elmubarok. *Op.cit.*, page. 1-2.

¹²UU SISDIKNAS No 20 Tahun 2003 pasal 1 ayat 1, (Jakarta: Sinar Grafika, 2009), page 3.

¹³Jalaluddin dan Abdullah Idi, *Filsafat Pendidikan: manusia, filsafat, dan pendidikan*, (Jogjakarta: Ar-Ruzz Media, 2009), Page. 21.

According to Ki Hajar Dewantara, education means the effort to develop the growth of values of morality (character), mind (intellectual) and the children growing which one and another connect each other in order to develop the complete life, namely life and living of the children who educated by us.¹⁴

And according to Hamka, *Pendidikan* is from word "*didik*". if this word gets the prefix "me", it will be "*mendapat*", it's meant with preserve and give the practice. In the preservation and giving the practice is needed the thought and guidance about character and intelligence. Education is more extensive than from teaching, because teaching is only a process of transferring science, but education is values transformation and character building with any aspect that included. Human is hoped able to find the real character of human by the process of education.¹⁵

B. Terms of Character

According to Hornby and Parnwell (1927: 49) in literal, character is mental or moral quality, moral power, name, and reputation. According to dictionary of Indonesian, character is psychological characteristic, character that differentiate between one and other; behavior; character. *Berkarakter* is have behavior, personality, and character.¹⁶

¹⁴Zaim Elmubarak, *op.cit.*, page. 2.

¹⁵*Ibid*, page. 12.

¹⁶W. J. S Poerwadarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta: PN Balai Pustaka, 1926), page. 669.

Ratna megawangi explains that the source of word "character" could be found from Latin "*kharakter*", "*kharassein*", "*kharax*", they are meant as "*tools for marking*", "*to engrave*", and "*pointed stake*". The word was used again in France as "*caractere*" on fourth century and then to English and became "character" and after all it became Indonesian as "*karakter*". In Poerwadarminta dictionary, character is meant as behavior, character, psychological, *akhlak* or manner that differentiate between one and other.¹⁷

In psychology's dictionary, as created by M. Furqon Hidayatullah in his book "*Guru Sejati: Membangun Insan Berkarakter Kuat dan Cerdas*", explained that character is the personality that seen from ethic to moral aspect, for example honesty person; it usually relates with the relative permanent characteristic¹⁸. But in ethic meaning, character has to be good characteristic and show characteristics that can be believed. Someone has character is someone has the principle in morality which his activity or attitude can be responded and dependable.

In Greece, the word 'character' means place of carving, something carved¹⁹. According to (Abdullah Munir 2010), the main character of carving is stuck strongly on the carved thing. It's not easy to be worn swallowed up by time or broken because of rubbing. Losing the carving is same as loving the carved things, because carving is stuck and united with the thing. This is different. Because of that, its characteristic different with its size, especially

¹⁷Zaim Elmubarak, *op cit*, page. 102

¹⁸M. Furqon Hidayatullah, *Guru Sejati: Membangun Insan Berkarakter Kuat dan Cerdas*, (Surakarta: Yuma Pustaka, 2010), Cetakan ketiga, Page. 9

¹⁹Sayiman Dumadi, *Pembentukan dan pendidikan Karakter*, (Djakarta: Noor Dhoff-Kolff, 1995), Page: 11

the aspect of its defend and power, the writing will be lost in face time challenge until it doesn't leave rest at all and people will never claim that something in front of him was ever writing and picture.

In terminology, character is human characteristic generally which human have many characteristic depended from the factor of their life. Character is psychological characteristic, *akhlak*, or manner that becomes characteristic someone or community. The definition of character is "stamp of individually or group impressed by nature, education or habit". character is the values human attitude related to God, self, human, environment, and nationality that realized in mind, attitude, feeling, talking, and deed based on the norm of religion, law, manner, culture, and tradition.²⁰

Hermawan Kertajaya said that character is "special characteristic" had by something or individual. The special characteristic is "original" and it grows on the personality something or individual. And it is a "machine" supporting how someone acts, poses, talks, and responses something. This special characteristic is something remembered by other about him and determines like or dislike of them to him. Character make possible a corporation or individual to get the continual development because character gives constitution, integration, and energy.²¹

²⁰Tobroni, *Pendidikan Karakter dalam Perspektif Islam*, <http://tobroni.staff.umm.ac.id/2010/11/24/pendidikan-karakter-dalam-perspektif-islam-pondahuluan> [3 desember 2010].

²¹M. Furqon hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Surakarta: Yuma Pustaka, 2010), page. 13.

The interaction someone with another can grow society and nation character. So, character development is able to be done only with character development of individual of someone.²²

Character is also meant same with character (*akhlak*) and moral until national character is identical with national *akhlak* and national moral. And conversely, the nation that doesn't have character is the nation that doesn't have *akhlak* and moral or little of it or doesn't have standard of the norm and good attitude.²³

There are terms related with character term, among;

1. *Fitrah*. It is contained in human self that related with law value and God's decision. It is in person self since his birth. And it can't change, although anything happen. But it can be closed with any condition.²⁴
2. Behavior. It is Characteristic, attitude, and psychological of someone can be change, because they are influenced by the social interaction and psychological condition. Characteristic of self that created by human is without required and effort.²⁵
3. Tradition. It is characteristic that be contained in self effort practically and it's building on the dream.

²²Said Hamid Hasan, et.al. *Pengembangan pendidikan budaya dan Karakter bangsa*, "kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum", Jakarta, 2010, page.3-4.

²³Tobroni, *op. cit.*

²⁴Hamka Abdul Aziz, *Pendidikan Karakter Berpusat pada Hati*, (Jakarta: AL-MAWARDI PRIMA, 2011), page. 48.

²⁵Furqon Hidayatullah, *op cit*, page. 11

4. Personality. An attitude or behavior is created by values of education and teaching classically or informally. It's not endless because always relates with environment.²⁶
5. Identity. It is the auxiliary tool to know something. Something can be used to identify human.
6. Moral. It is learning of manner, noble, and morality learning. And morality is tradition, urbane, and attitude.²⁷
7. *Watak*. It is the psychological character of human which influences the mind and attitude²⁸. Its scope is things that become behavior and things that tried until becomes tradition²⁹.
8. Ethic. It is the science about character and system of polite behavior; culture or morality. According to Ngainum and Achmad ethic is, *first*; the moral values and moral norms that become person or community principle in manage their attitude is value system that can be function in person or social community life. *Second*; basis collection or moral value, or ethic code. *Third*; science about good and bad.³⁰
9. *Akhlak*. In Arabic, It is behavior, nature, and habit. According to Al Ghozali, adopted by Sullah, that the meaning of character is,

الْأَخْلَاقُ هُوَ عِبَارَةٌ عَنْ هَيْئَةٍ فِي النَّفْسِ رَاجِسَةٍ عَنْهَا تَصْدُرُ الْأَفْعَالُ
بِسُهُولَةٍ وَيُسْرٍ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرُؤْيَةٍ.

²⁶ Hamka, *op cit*, page. 50.

²⁷ Bambang Mahirjanto, *Kamus Lengkap Bahasa Indonesia Populer*, (Surabaya: Bintang Timur, 1995), page 414.

²⁸ Bambang, *op cit*, page. 572.

²⁹ Furqon Hidayatullah, *op cit*, page. 11.

³⁰ Ngainun naim dan achmad sauqi, *Pendidikan multikultural: konsep dan aplikasi*, (Yogyakarta: Ar-Ruzz media), page 113.

Akhlak adalah suatu sifat yang tertanam dalam diri atau jiwa manusia yang dari sifat itu melahirkan tindakan, perlakuan, atau perilaku amalan dengan mudah tanpa memerlukan pertimbangan dan pemikiran³¹.

10. Behavior. It is the performance mirrored by attitude³².

From the definitions, explained that character is the quality or mental or moral power, akhlak or behavior of person being special personality difference him with other.³³

Character refers to attitudes, behaviors, motivations, and skills strip. character includes attitudes as the wish to do something good, intellectual capacity as think critically and morally, attitudes are as honest and responsible, defends to moral principles in the situation being full with injustice, interpersonal skills and emotion that enables someone interacts effectively in every condition, and has commitment to contribute with the community and society. Characteristic is realization of positive development as individual (intellectual, social, emotion, and ethic). Individual has good character is someone that effort to do something best.³⁴

Furqon excerpts as Gym's idea (2006: 6) distribute character being four (4). first, low character; for example gutless, it is meant not brave to put up or get the risk, lazy, lost quickly, give up before doing something, etc. second, strong character; for example delay, tough, have high capacity of struggle, or

³¹ Muhammad Sullah, *Studi Komparasi Konsep Pendidikan Akhlak Syed Muhammad Naquib al-Attas dan Ibn Maskawaih* (thesis, FT UIN MÂLIKI Malang, 2010), page. 26. See, Imam al-Ghazali, *Mau'idatun Al-Mu'minin min Ihya' Ulumuddin* (Surabaya: maktabah al-Hidayah), page. 203.

³² M. Furqon Hidayatullah, *op cit*, page. 11

³³ M. Furqon Hidayatullah, *Loc. Cit.*

³⁴ Victor Battistich, *Character Education, Prevention, and Positive Youth Development*. (Illinois: University of Missouri, St. Louis, 2007).

no retreat, etc. third, ugly character; for example crafty, egoist, greedy, ostentatious, etc. fourth, good character; for example honest, reliant, modest, etc.³⁵

C. Terms of Character Education

Doni A. Koesoema guesses the character education has been presented from Greek. This era was known *arête* (heroism) concept from Greece. Then Socrates concept invites human to start the action with "recognizing himself" and "idea illusion to the truth". Doni A. Koesoema also explains all histories of character education in order *homeros, hoseiodos, athena, plato, hellenis, romawi, christian, modern, foerster*.³⁶

Thomas Lickona talks that character education by definition is education to create someone personality by behavior education which the value being seen in real action of someone. They are good attitude, honesty, responsible, admire anybody right, hard labor, etc. This term is alike with Aristotle's theory that character is closely related with habit that being often manifested to attitude.³⁷

In the Islamic opinion, character education is historically the primary mission of the Prophet Muhammad SAW. His job has something unique statement that he was sent to perfect character (morals). And the Manifesto of

³⁵ Furqon Hidayatullah, *Guru Sejati: op.cit*, page. 10.

³⁶ Bambang Q-Anees dan Adang hambali, *Pendidikan Karakter Berbasis Al-Qur'an* (PT. Simbiosis Rekatama Media: Bandung, 2008), page. 100. See Doni A. Koesoema, *Pendidikan Karakter Strategi Mendidik Anak di Zaman Global* (Jakarta: Gramedia, 2007).

³⁷ Ratna Megawangi, *Semua Berakar pada Karakter: Isu-Isu Permasalahn Bangsa* (Jakarta: Fakultas Ekonomi UI, 2007), page. 83

the Prophet Muhammad indicated that the formation of character is the main requirement for the growth of religious ways that can create the civilization.

As written by Ni'mattullah, in character of education book, written by Thomas Lichkona, that character education is an education to establish someone personality with character education that results seems in action one those are good behavior, honesty, responsibility, respect another, etc.³⁸

Character education is not only thought what something good and what something wrong, but also the effort to plant good habituation until students can pose and act based to the values being his personality. That is meant that good character education must engages moral knowing, moral feeling or loving good and moral action until formed a realization of behavior totality and life attitude of students.³⁹

There are two basic paradigms of character education:⁴⁰

1. Paradigm which view the character education within the scope of moral understanding more narrowly. This paradigm agreed that there are certain characters are able to be given to student.
2. Looking to the education from the standpoint of understanding the moral issues. The paradigm views that the character education as pedagogy and placing the individuals involved in education as the main actors in character development. Paradigm looks the students as agent of

³⁸ Bambang Q-Anees dan Adang Hambali, *loc.cit.*

³⁹ Kementerian Pendidikan Nasional Badan Penelitian Dan Pengembangan Pusat Kurikulum Dan Perbukuan 2011, *Panduan Pelaksanaan Pendidikan Karakter, Pusat Kurikulum dan Perbukuan, Edition of May 2011*, Page. 2.

⁴⁰ Bambang Q-Anees dan Adang Hambali, *op. Cit.* page: 103.

interpretation, imagination, and applicator of education with freedom owned.

Through the combination of these two paradigms, character education will be looked and successful when then a teacher not only understand the value of education as a knowledge formation, but also make it a part of life and consciously, living is based on the value.⁴¹

Docent team of IKIP of Malang concludes education character as follows:

1. The human activity and effort to increase their personality with developing their personal potential, they are spiritual (thought, intention, sense, idea, and pure) and physical (the five of senses and skill).
2. The institution that responsible in decide education's aim, content, system, education organization. This institution includes family, school and society.
3. The values or achievement that gotten by human development and the institution effort in getting the aim.⁴²

D. Aim, function, and media of character education

Imperialy, the aim of character education is to support rising of good childrens. If they grow in god character, they will grow with capacity and commitment to do anything well and correctly, and inclined to have the purpose of live. The effective character education is found in school

⁴¹ *Ibid.*

⁴² M. Djurmansyah, *Filsafat Pendidikan*, (Malang: Bayumedia Publishing, 2008), page. 24.

environment enables all students show their potential to get the important aim.⁴³

M. Amin Abdullah excerpts from a philosopher on modern era, Immanuel Kant, that character education is human education that intent on create good human. Character education is needed by every nation because with the success of character education will make society and citizen become well without any prerequisite. And become the good citizen without details of religion, social, economy, culture, race, political, and law.⁴⁴

Character education has an aim to develop values creating national character, it's Pancasila, among: (1) develop potential of students for become good human, think good, and acting good; (2) building the nation has Pancasila character; (3) develop citizen's potential to have confident attitude, glory in the nation and country and love other human.⁴⁵

Character education has the function in (1) building multi-cultural national life; (2) building national culture being smart, high culture, and can contributes to development of human life; develop basic potential for being the goodness; (3) building citizen attitude loving peaceful, creative, independent, and can live contiguously with other countries in a harmony.⁴⁶

⁴³ Tadkirotun Musfiroh, *Tinjauan Berbagai Aspek Character Building: Bagaimana Mendidik Anak Berkarakter?*, (Yogyakarta: Tiara Wacana, 2008), Page. 29-30. See Victor Battistich, *Character Education, Prevention, and positive Youth Development* (Illinois: University of Missouri, St. Louis).

⁴⁴ Amin Abdullah, *Pendidikan Karakter: Mengasah Kepekaan Hati Nurani*, Accessed at Oktober 23, 2010.

⁴⁵ Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan 2011, *Op. cit*, Page. 3.

⁴⁶ *Ibid.*

Said Hamid Hasan says that the function of nation's culture and characteristic are

1. Develop: Development of student's potential to be an individual that act well; it 's for students have an attitudes and behaviors mirroring national culture and characteristic;
2. Repair: consolidate of national education progress to responsible in development of student's potential being have grade; and
3. Filter: to filter national culture self and national culture of other nation out of culture values and national character being have grade.⁴⁷

And character education is done with any media; they are family, educational institution, society, government, business word, and public media.⁴⁸

E. Values of Character Education

Basic of the character formation are good value and bad value. Good value is symbolized by angle value and bad value is symbolized by Satan value. Human character is value of an attraction between good value being in positive energy and bad value being in negative energy. Positive energy is the values of religious ethics sourced from cogency to God, but negative energy is the immoral values sourced from *taghut* (Satan). The values of moral ethic

⁴⁷Said Hamid Hasan, dkk,*op.cit.* Page. 7.

⁴⁸ Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan 2011, *Loc. cit.*

function as the media of purifying, holistic, and evocation of real human values (pure).⁴⁹

And the values developed in culture education and national character is identified from these sources:

1. Religion: Indonesian is religious citizen. Because of that, individual life, society life, and national life based to religious thought and belief. Politically, national life is also based to religious values. Based on the opinion, values of culture education and national character have to be based to values and rules of religion.
2. Pancasila (five principles): united of Indonesia Republic (NKRI) is placed on the principles of national life and country life called by Pancasila. Pancasila is in the opening of UUD 1945 and explained more in the UUD 1945 sections. It's meant, the values contained in Pancasila becomes values manage political life, law, economy, social, culture, and art. Culture and national character education aim to prepare students becomes better citizen, its citizen has skill, wish, and implicate values of Pancasila to life as citizen.
3. Culture: as the truth, that no human live in social not based by culture values admitted by the society. The culture values are made as basic on gift meaning to a concept and meaning on the communication between the societies. The important Position of culture in society life requires culture becomes values source in culture and national character education.

⁴⁹ Abdullah Munir, *Pendidikan Karakter: Membangun Karakter Anak Sejati dari Rumah* (Yogyakarta : PT. Pustaka Insan Madani, 2010), Page. 6.

4. Aim of national education: as quality formulation have to be had by every Indonesian, developed by every educational institution in all steps and ways. Aim of national education includes many human values have to be had by Indonesian. Because of that, aim of national education is operational source in development of culture and national character education.⁵⁰

In order to more consolidate implementation of character education on education units is identified 18 values based of religion, Pancasila (five principles), culture, and aim of national education. among: (1) Religious, (2) Honest, (3) Tolerance,(4) Discipline,(5) hard earned,(6) creative,(7) independent,(8) democracy,(9) nosey,(10) national spirit,(11) love motherland,(12) admire performance,(13) friendly or communicative,(14) love peaceful,(15) delight in reading,(16) care about environment,(17) care about social,(18) responsible. (Source: Centre of development curriculum and culture education and national character: school manual. 2009: 9-10).⁵¹

Table 2.5.1: Values and Descriptions of Character Education

NO	VALUES	DESCRIPTION
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⁵⁰ Said Hamid Hasan, dkk, *Op. cit* page.7-10.

⁵¹ Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan 2011, *Op. cit*, Page. 4.

1.	Religious	Behavior and attitude dutiful in doing religion thought being believed. Tolerance to religious activities of other religion, and live peacefully with others.
2.	Honest	Attitude based on the effort bringing himself as one can always be believed in talking, action, and, work.
3..	Tolerance	Behavior and attitude admire difference of religion, tribe, ethnic, opinion, and attitude of others being difference with himself.
4.	Discipline	Action showing well attitude and obedient to any stipulations and rules.
5.	Hard-Earned	Behavior showing the real effort in solves difficulties of study and duty, and finish duties well.
6.	Creative	Thinking and doing something to produce new ways or values of something had been.
7	Independent	Behavior and attitude being easily hanged to other in finishing the duties.
8.	Democracy	Way of thinking, posing, and acting that grade that his right and obligation with others is equal.

9.	Nosey	Behavior and attitude that always effort to know deeper and wider of something studied.
10.	National Spirit	Way of thinking, acting, and eclectic that put national and country importance on self and community importance.
11.	Love mother-Land	Way of thinking, posing, and acting that show loyalty, care, and high appreciation on language, physical environment, social, culture, economy, and national politics.
12.	Appreciate other's performance	Behavior and attitude that pull himself to produce something useful for society, and admit and admire other's success.
13.	Friendly/communicative	Action that show a comfortable of talking, communicate, and collaboration with others.
14.	Love peaceful	Behavior, word, ad action that cause others being happy and safe on his present.
15.	Delight in reading	Habitual supplies time to reading any readings that give goodness for him.
16.	Care of Environment	Behavior and action that always effort to prevent breakage on environment around, and develop the efforts to repair nature

		breakage has been happened
17.	Care of Social	Behavior and attitude that always want to give help to others and society needing it.
18.	Responsible	Behavior and attitude of individual to do his duties and obligations that should be done for himself, society, environment (world, social and culture), country, and God.

Although 18 values of character building were formulated, but an education institution can determines its development priority to continue pre-condition values have been developed. The values selection goes from importance and condition of the education institution done by context analyst until enabled in the implementation are difference kind of character value developed between a school institution and others. The implementation of character values that will be developed can be started from essential values, simple, and easy to done, as clean, dainty, comfortable, discipline, polite, and urbane.⁵² As being looked at a picture above:

Picture 2.5.1: Implementation of Values. (Educational Ministry)

⁵² *Ibid.*



Categorized the values is based on a consideration that actually, person attitude being character is realized of totalities function of psychology include all individual potential (cognitive, affective, and psychometric) and function of social-cultural function in the interaction context (in family, education institution, and society) and going on a long life. Character configuration in totality context of psychological process and socio-culture able to be grouped in: (1) hearth process; (2) thought process; (3) physic process/kinesthetic; (4) feeling and will process. Holistically and coherently, that process has a relation and completing each other and each of them is conceptually a group of high value includes a kind of values as can be looked at picture above.⁵³

⁵³ *Ibid.* Page. 6.

Picture 2.5.2: Scope of Character Education (Educational Ministry)



F. Factors Influence Character Building

Character of person doesn't permanent and can be grown and developed by practices routinely that can support the growth. in Ratnawangi, Russel William illustrate that character is like tendon which character tendons will limber up if it is never practiced, and will be strong and firm if it is always used. As body builder that always practice to build his tendons, character tendons will be built by training practices and then become a habit.⁵⁴ Because of that, character is built by habits and education giving interested model for children. Character is not built once and never changing, but opened for all development, repaired, and perfect type. That is giving wish on the

⁵⁴ Ratna Megawangi, *op.cit*, page. 83.

importance of education character to give positive influence for development of children character.

According to Elizabeth in Zaim Mubarak, children development is influenced by minimal six condition of environment, they are: (1) Relation of gratify individual,(2) condition of emotion,(3) methods of children education,(4) early position given to children,(5) family structure in childhood,(6) stimulus on environment around.⁵⁵

Anis Matta explains that generally, there are two factors influence character someone, they are internal factor and external factor. Internal factor is all elements of character continually influence human attitudes; include biological instinct, psychological needs, and thought needs. Whereas external factor is the factor sourced of out, but it can influence human attitudes directly or indirectly. Things include in the external factor are family, social, and education environment.⁵⁶

So, factors that influence character development of child is explained as follow:

1. Internal Factors include:

- a. Spiritual needs. Spiritual need is character (*fitrah*) and basic need of human. Religion contains moral values, ethics values, and law values have to be obeyed by any human. Everyone needs religion as spiritual need to make it as a manual and guidance in life. By follow and obey religion values, an individual can be called have moral, ethic, rule, and

⁵⁵ Zaim Mubarak, *op.cit*, page. 101.

⁵⁶ M. Anis Matta, *Membentuk Karakter Cara Islam* (Jakarta: Al-I'tishom Cahaya Umat, 2006) , page. 34.

strong religion character. Religion, spiritual need, is not only needed by adult, but also needed by young and child. Trianto says that every child have spiritual needs obeyed in life. The basic needs of religion will create a peaceful, safe, and quite in child life if fulfilled.⁵⁷

- b. Biological needs is a physic need, includes ganglion formation (brain). Biological development is started since pregnancy, baby, childhood, young, adult, and advantage in years. the physic development needs nutriments, allowed (*halal*), and free of dangerous diseases. The good biological need will establish how long development of ganglion formation (brain) and physic condition of other organs. Suggestion to consume allowed (*halal*), good, nutriment foods have been explained in Holy Qur'an, Al Baqarah: 168:

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

“Hai sekalian manusia, makanlah yang halal lagi baik dari apa yang terdapat di bumi, dan janganlah kamu mengikuti langkah-langkah syaitan; karena Sesungguhnya syaitan itu adalah musuh yang nyata bagimu.”

2. External Factors include:

- a. Pattern of formal education. Growth-development child is so influenced by behavior, way, and personality of teacher learning him. In character building of child is imitation and identifies process of child to people

⁵⁷ Triantono Safarina, *Spiritual Intelligence; Metode Pengembangan Kecerdasan Spiritual Anak*, (Yogyakarta: Graha Ilmu, 2007), page. 86.

seen. So, in this case, teacher has to exemplify positive attitudes, attentions, affections, and good habits.

- b. Social-culture. Social-culture is one of factors for child growth-development in process of character building. Fast change of Social-culture now (as impact of globalization, modernization, and science development) brings positive and negative effect for change of values of social life, culture, and religion.
- c. Family pattern. Pattern in family will bear values can be taken by members of family, one of them is son. Pattern and attitudes of parents to child will so influence child attitude in all of his development steps. Parents being democratic in guiding their child will support child to respect to parents and others.

CHAPTER III

RESEARCH METHOD

A. Research Design

In scientific research, researcher can use one of three grand methods, among *library research*, *field research*, and *bibliography research*. Library research is erudition based on literary or books. Field research is research based on field study. And bibliography search is research focused on opinion included in theory.⁵⁸

From these three methods and considering the subject and object in this research, this research will be acquired by using *library research*. Discussion in this thesis is based on study literature to *Nadham Alfyyah Ibn Mâlik* created by Imam Mâlik Al Andalusy that discussion is focused to couplet (*nadham*) related with character education only. So, this research is to collect data and information with kinds of literature materials, they are Islamic books (*kitab*), magazines, documents, notes, stories of histories, etc. Actually, data gotten by library research is able to be made as main basic and instrument for field implementation. This research is also called as research discussing secondary data.⁵⁹

⁵⁸ Team IKIP Jakarta, *Memperluas Ckrawala Penelitian Ilmiah*, (Jakarta, IKIP Press, 1988), page. 6.

⁵⁹ Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, (Jakarta: Bumi Aksara, 1999), page. 28.

Library research is qualitative method. And generally, the approach is differentiated to be two kinds; they are quantitative research and qualitative research. Both have different characteristic and procedure.⁶⁰

Qualitative method is a method that intent on decrypting and analyzing phenomena, events, social activities, attitude, believe, opinion, and thought of person or team⁶¹. And Lexy J. Moleong, in his book “*Metode Pendidikan Kualitatif*”, concluded that the definition of qualitative research is the research to understand phenomena about what experienced by subject of research, for example behavior, perception, motivation, action, etc, as holistic and by the way decrypting in words and language on a natural special context and employing many scientific methods.⁶²

B. The Position of Researcher

The researcher is the key instrument in qualitative research, because qualitative research is the approach that emphasizes to the result of researcher observation, so the human is main instrument in the research.⁶³

According to Moloeng, the position of researcher in Qualitative research is the planner, collector of data, analyzer, interpretator of data, and reporter of the research results.⁶⁴

⁶⁰ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT. Remaja Rosdakarya Offset, 3rd Ed, 2007), page. 12.

⁶¹ Nana Syodih Sukmadinata, *op.cit*, page. 60.

⁶² Lexy J. Moloeng, *Metode Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 1998), page. 6.

⁶³ Sugiono, *Penelitian Kuantitatif, Kualitatif, dan R & D*, (Bandung: Alfabeta, 2008), page. 223.

⁶⁴ Lexy J. Moleong. *Op.cit*, page: 121.

C. Data Sources

Data source is important component on every research. Because research wont finished well and the validation will be hesitated without data source.

Data sources are taken from literary related in library research. The literary used as data sources in study of library research should be using primary sources and secondary source. And the books included in this research are:

1. Primary Sources

It is main material that becomes the basic for this research. Primary source is usually the first formal presentation of research result in library research. And source of main data or primary data in this research is Nadzm Alfiyyah Ibn Mâlik, Taudlih Al Maqâshid wa Al Masâlik fi Alfiyah ibn Mâlik, Ibnu ‘Aqil, Dalil al Sâlik ilâ Alfiyyah Ibn Mâlik.

2. Secondary Sources

It describes, analyzes, and evaluates primary source. And then comments and discusses the proofs of primary source.

Secondary source is very important in this research, because content of primary data consists of couplets (*nadham*) only without explanation of the couplets until secondary sources is to describe and explain content of primary data. And secondary source consists of literature books, printing or electronic articles, and all writing related with this research.

D. Data Collection

The stages that should be taken up by a research in collecting data are:⁶⁵

1. Collecting or seeking literatures being related with research object.
2. Classifying books according to content or kind (primary data or secondary data).
3. Copying data or concept by attaching the source (copy of creator, title, place, publisher, year, and page).
4. Checking data of sources or validating a sources with another sources for reliable.
5. Grouping data based on research systematic that prepared before.

Library research focuses on theory power according to the title and problems that have been determined. Data being used by researcher or writer for the research is usually known as main source or primary data. For example, the researcher explains about Akhlak concept of Al Ghazali, so the main source is taken of the book of Al Ghazali, and it is also completed by other books that be created by others and explains about the concept of Al Ghazali. The other books are known as auxiliary sources or secondary sources.⁶⁶

⁶⁵ Mukhtar, *Bimbingan Skripsi, Tesiss dan Artikel Ilmiah: Panduan Berbasis Penelitian Kualitatif Lapangan dan Perpustakaan*, (Jakarta: Gaung Persada Press, 2009, 2nd Edition), page. 198.

⁶⁶ *Ibid.* 193.

E. Data Analysis

Data analysis is an activity to manage, arrange, group, mark, and category data until found and formulated the work based on it.

There are five approaches that be used in analyzing data of library research:

1. Inductive

It's developing an idea explained by an adept or adepts to be a discussion as comprehensive supported by relevant theory, concept, and data.

2. Deductive

It's conclude a discussion synthesis from sources that explained by adept or relevant data.

3. Comparative

It is explaining theory facts that developed of an adept with other adepts until being found line that separates difference or similarity of found theories, and then concluded.

4. Descriptive

It is describe or explain many theory data. Process of data description is two kinds. *First*, a research only describes what being written from current theory or concept, then analyzed and concluded. *Second*, describe data more deeply. It's meant that a research also efforts to find meaning behind the theory or concept that being found. So,

researcher must make the effort to reveal it's something beyond. And then analyzed and concluded.

5. Interpretative

Interpretative approach is relatively used to interpret primary data or secondary data used. This approach is used to help researcher or reader to understand a theory or concept used. By interpretation, a researcher simplifies his understanding in order to make easy for the reader to understand it.

Technique of data analysis is analyzing the meaning behind information, data, and process of a social phenomenon until used to get correct conclusion from Alfiyyah Ibn Mâlik book.

The stages for analyzing data on this research are: (1) abstracting data,(2) finding or making various model, theme, and topic will being discussed,(3) developing sources/data,(4) describing current data,(5) using the thinking approach as sharpness of analysis, and (6) keeping away from data refraction.⁶⁷

One of the methods or techniques in library research is content analysis. According to Weber, content analysis is research method that benefits a set procedure to conclude correctly from a document.⁶⁸ Content analysis concerns to collect and analyze formal document, valid document and good warranty, rule and policy document, or result of a research. Analyzing can

⁶⁷ Lexy J. Moloeng, *op.cit*, page. 10.

⁶⁸ Soejono dan Abdurrahman, *Metode Penelitian: Suatu pemikiran dan Penerapan* (PT. Rineka Cipta, 1999), page. 13.

also be done to text books theoretically or empirically. Analyzing activities is to know meaning, position and relation of many concepts, policies, programs, activities and events, and then to know the benefit, result or impact of those.

According to Krippendorff, The specific characteristics of content analysis are four kinds. They are:⁶⁹

1. Content Analysis is a method that not be contaminated by the procedure of data collection.
2. It doesn't use unstructured data.
3. It is sensitive to context. Because of that, this method can be used to process symbolic type. By this way, the researcher can't ignore the contexts (time, place, and situation of a phenomenon). The researcher can conclude data of valid theories, analytic construct, or experience of the context without being considered by research subject.
4. It can be used on many data.

⁶⁹ Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian*, (Jogjakarta: Arruz Media, 2011), page. 192.

CHAPTER IV

DATA PRESENTATION

A. The History of Alfiyyah Ibn Mâlik Book

It was created in Medina, exactly in Hamah, on year 660th of H.⁷⁰ In *Syarhu Al Tashîl li Ibn Mâlik* was explained that Alfiyyah Ibn Mâlik is “التسهيل” and “ ” or “ ”. The meaning of “التسهيل” is that this book created to make easy for people to study. And the meaning of “ ” is that book created to summarize his book before “*Al kâfiyatu Al syâfiyah*” and whatever his master gives to him about Arabic grammatical.⁷¹

In this book is 1002 couplets (*nadham*) consist of 80 chapters, first chapter is about *kalâm* and the last is about *idghâm* and closing. Shortest chapter is *Al Ikhtishâsh* (2 couplets) and longest chapter is *jama' taksîr* (40 couplets).

Based on reflection to couplets of Alfiyyah Ibn Mâlik and biography of Ibn Mâlik as Ulama that has experience, *tawâdlu*, smart, and good personality, sometimes, someone interprets meaning of couplets of Alfiyyah Ibn Mâlik difference with current science.

For example is Kiai Kholil. He understand deeply Alfiyyah Ibn Mâlik book. He by himself written Alfiyyah Ibn Mâlik book, then it was taught to

⁷⁰ Abu Al Humam Al Burqowi, *Alfiyyah ibni Mâlik, Mahajuha wa Abrazu Syuruhaha*, 1431 H. Page. 9.

⁷¹ Sayyid Abdurrahman and Muhammad Badawi Almakhtun, *Syarhu Al Tashiil li Ibn Mâlik*, page. 5.

his students. And in his missionary (*dakwah*), he always related it with Alfiyyah Ibn Mâlik book.

Muhammad Rifai, excerpt (Rahman), explains that if someone asks problems about belief (*akidah*), so Kiai Kholil answers it by couplets of Alfiyyah. And also if someone asks about *fiqh* or *tasawuf*, so he answers it by Alfiyyah. Moreover someday, Kiai Kholil is with Ulama (masters) in one place, Kiai Kholil eaten by hand without spoon. So, Kiai Kholil immediately faced the scorn by smiling and answered it by one of couplets in Alfiyyah Ibn Mâlik.⁷²

In *Kasyf Al Zhunun*, written that writers of explanation (*syarah*) of Alfiyyah Alfiyyah Ibn Mâlik are forty. And some of them are:⁷³

1. Al khulâshah Al Alfiyyah. It was created by son of Ibn Mâlik, Muhammad Badruddin Al Asad.
2. Al Murâdi (he was died on 749th of H). He created two explanation books, *Tashîlul fawâid* and *Nadham Alfiyyah*, both are Ibn Mâlik creation. Although these books are not popular in Indonesia, but the opinions were adopted by other *Ulama*, they are Al Damaminy (died on 827 of H) and Al Asymuni when established Al Mughni book.
3. Ibn Hisyam (died on 761 of H). He is specialist of nahwu that his creations are popular. His book that explaining Alfiyyah is *Audlah Al Masalik* being popular with *Audlah*.

⁷² Muhammad Rifai, *op.cit.*, page. 67-68.

⁷³PP Al Munawwar, *Biografi Ibn Mâlik: Pengarang Kitab Alfiyyah*, <http://ponpes-almunawwar.blogspot.com/2011/02/biografi-Ibn-mâlik-pengarang-kitab.html> [12th may 2012].

4. Ibn Aqil (he was died on 769 of H). He was born in Aleppo and ever became a great headman. He created many books, but one book was popular is Alfiyyah explanation. This book is easy to learn and suitable for starter in studying about Alfiyyah. It has attendance books, among Hasyiyah Ibn Al Mayyit, Hasyiyah Athiyah Al Ajhuri, Hasyiyah Al Syuja'i, and Hasyiyah Al Khudlariy.
5. Al Asymuni (he was died on 929 of H). His book explaining Alfiyyah Ibn Mâlik is Manhaj Al Salik. This explanation is rich of information and its sources are various, they are son of Ibn Mâlik (Al Asad), Al-Muradi, Ibn Aqil, Al-Sayuthi, and Ibn Hisyam, and Ibn Mâlik comment being created in Syarah l Kafiyah. Manhaj Al Salik has many attendance books, among: Hasyiyah Hasan ibn Ali al-Mudabbighi, Hasyiyah Ahmad ibn Umar al-Asqathi, Hasyiyah al-Hifni, and Hasyiyah al-Shabban.

B. Biography of Ibn Mâlik

The real name of Ibn Mâlik is Syeikh Jamaluddin Muhammad Ibn Abdillah Ibn Mâlik Al Thay Al Jayyani Al Andalusy. His name is also added "Al Mâliki" when being in west (Andalusia/Spain) and "Al Syafi'i" in east (siam). According to more real history, He was born in Jayyan, Andalusia (Spain) year 600th of H.⁷⁴

⁷⁴ Sayyid Abdurrahman and Muhammad Badawi Almakhtun, *op.cit*, page10.

In Andalusia, Ibn Mâlik received science from many masters, they are:⁷⁵

1. He studied Arabic to Tsabit bin Muhammad bin Yusuf bin Kahyyar Al Kalla'I Al gharnathi (he was died on year 628th of H).
2. He studied reading science (Qirah) of Sibaweh's book to Abi 'Abdillah bin Mâlik Almarsyani (he was died on year 698th of H).
3. He studied to Abi 'Ali Al Syalubin (he was died on year 645th of H) every day.
4. He studied many reading (Qirâah) to Abi "abbas Ahmad bin Nuwar.

Then he went to east (Syam, Damascus) for studying and enriching knowledge. He studied there to:⁷⁶

1. Abi Shodiq Al Hasan bin Shobah (he was died on year 632th of H).
2. Abi Fadhool Najmuddin Mukarrom (he was died on year 635th of H).
3. 'Ali bin Muhammad bin 'Abdusshomad Abi Al Hasan Al Sakhowi (he was died on year 643th of H).
4. Ya'isy bin 'Ali bin Ya'isy Al Halabi (he was died on year 643th of H).
5. Muhammad bin Muhammad bin 'Amrun Al Halabi (he was died on year 649th of H). He is student of Ibn Ya'isy and popular with Ibn 'Amrun.
6. And Ibn mâlik ever studied to Ibn Al Hajib (he was died on year 646th of H).

On *Syarhu Al Tashil libni Mâlik* book was explained that on the way to the east, as written by any publisher, he stopped by Cairo, Egypt, for a

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*

moment and Hejaz too. And then he went on his traveling to Damascus and studied to his masters there. And he received science and knowledge of popular master (*Ulama*) in Damascus. Then he went to Aleppo for getting avail (faedah) of master (*Ulama*) there. When he wanted to come back to Damascus, he stopped by Hamah a moment and according to Dammaminy, he spread his science and knowledge there. Then he stay in Damascus and dedicate his science for beneficial. And became a fair imam until died on sya'ban year 672th of H and buried in slopes of Qâsyun Mountain.⁷⁷ In some history, he was died at 12th of Sya'ban.⁷⁸

In those areas, Damascus and Aleppo, he was popular and admired by scientists because of his intelligence and clear mind. He always rose theories of *Nahwu* that describes theories of Andalusia sect being rarely unknown by Syria society. His theory of *nahwu* was followed by his students, as Ibn Al Athar, Al Mizzi, Al Dzahabi, Al Shairafi, dan Qadli Al Qudlat ibn Jama'ah. To confirm his theory, he always used the witness from Al-Qur'an. If it was not found, so he took text of Hadits. If it was not found too, so he took poems of popular poet in Arab. All thoughts being processed by this paradigm were written in his books as a poetry or prose. Generally, his opuses are better and more beautiful than last masters (*ulama*).⁷⁹

⁷⁷ *Ibid*, page. 11.

⁷⁸ *Ibid*, page. 12.

⁷⁹ PP Al Munawwar, *op.cit.*

C. The Couplets of Alfiyyah Ibn Mâlik that Related with the Values of Character Education

The couplets of Alfiyyah Ibnu Malik which relates with character education are:

1. 5th - 7th couplet.

فَانِقَّةُ أَلْفِيَّةِ ابْنِ مُعْطِي	⌘	وَتَقْتَضِي رِضًا بَعِيرَ سُحْطِ
مُسْتَوْجِبٌ تَنَائِي الْجَمِيلَا	⌘	وَهُوَ بِسَبْقِ حَائِزٌ تَفْضِيلًا
لِي وَلَهُ فِي دَرَجَاتِ الْآخِرَةِ	⌘	وَاللَّهُ يَقْضِي بِهِبَاتٍ وَافِرَهُ

Abdurrahman Ali Sulaiman explained on 5th couplet that Ibnu Malik wished the willingness to Ibnu Mu'thi without angry, because his book had been surpassing Alfiyyah of Ibnu Mu'thi. It's meant that:

- Alfiyyah of Ibnu Mu'thi consist fo couplets of many kind of poem, but Alfiyyah Ibnu Malik is only one kind of poem. It is Bahr rajaz.
- Alfiyyah ibnu Malik consist of the important matters, but Alfiyyah of Ibnu Mu'thi is not.
- Alfiyyah of Ibnu Mu'thi is 31 chapters; a matter being related with other matter is collected in one chapter. And Alfiyyah of Ibnu Malik is 80 chapters, so it gives the easy of study. Although there are extra chapter of Alfiyyah Ibnu Mu'thi, but the explanation is fewer than Alfiyyah of Ibnu Malik.⁸⁰

⁸⁰ Abdurrahman Ali Sulaiman, *Taudhihul Maqosid wa Al Masalik bi Syarhi Alfiyyah Ibn Malik*, 1st section, (cairo: Darul Fikr Al 'Arabi, 2001), page. 266

Ibnu Mu'thi was born on 567 of H. His real name is Abu Zakariya yahya ibn Mu'thi ibn 'Abdu Al Nur Al Zawawi Al Hanafi called by Zainuddin. He was in Damascus for long time, and then he went to egypt and lived there until he was died on 628 H.⁸¹

According to Abdullah ibn Shalih Al fauzan, the 6th couplet explains that Ibnu Mu'thi who reasonable to get the superiority because he was ahead of Ibnu Malik, exactly, Ibnu Malik was born on 596 of H and died on 672 of H, and Ibnu Mu'thi was born on 564 of H and died on 628 of H. because of that, Ibnu Malik also give the beautiful praise to him.⁸²

Abdullah ibn Shalih Al fauzan explained that 7th couplet is pray of Ibnu Malik for Ibnu Mu'thi. Ibnu malik prayed to Allah in order Allah give the wide gift to him and Ibnu Mu'thi on the high position of heaven.⁸³

Based on the couplets, those indicate to the modesty of a student. Although he surpassed his teacher in some aspect or achievement, he is aware that whatever he got, it was from Allah by the contribution of his teacher. Besides that, he should pray for his teacher and admire him.

According to Ibn Aqil, giving precedence for himself in praying is based on *hadits* of Abu Daud,

قال أبو داود رضي الله عنه: كان رسول الله صلى الله عليه وسلم إذا دعا بدأ بنفسه.⁸⁴

⁸¹ *Ibid.*

⁸² Abdullah ibn Shalih Al Fauzan, *Dalil Al Salik ila Alfiyyah ibn Malik Al Juz Al Awwal*, (Madinah: Dar Al Muslim), page. 22.

⁸³ *Ibid.*

⁸⁴ Ibn Aqil, *Ibn Aqil Ala Alfiyyah Jamaluddin Muhammad Ibn Abdillah Ibn Malik*, (Surabaya: Al Hidayah), page. 3.

2. 57th couplet.

وَكُلُّ مُضْمَرٍ لَهُ الْبِنَاءُ يُجِبُّ ✕ وَلَفْظٌ مَا جُرَّ كَلَفَظٍ مَا نُصِبُ

According to Ibn Aqil, this couplet explains that all *Dhamir* are *Mabni*. It may not be reduced, made *tatsniyyah* and *jama'*.⁸⁵ Abdullah ibn Shalih Al fauzan explained the meaning of this couplet, that all words being *mudlmar* are *mabni*. No difference between word in *jer* and word in *nashab*.⁸⁶

In “*huruf-huruf magis*” book, *مضمر* is closed, hidden for whom remising. As the expression of poet on second line of his poetry:

Namun Engkau bertakhta rahasia
Berhijab segala yang Engkau Tampakkan
Bagaimana bias dikenal
Dzat yang tertirai segala kemuliaan.⁸⁷

According Li'athoillah, this couplet explains, that every secret is obligated to be kept. If someone can't keep it, so he will not be believed. And if it can, so he will be.⁸⁸

Based on the explanations, concluded that all *mudlmar* is *mabni*. In other sides, it is analogized to other aspect by Li'athoillah to the trustworthiness that be shown to the obligation of keeping the secret for everyone believed by other. In the concept of ministry of education about

⁸⁵ *Ibid.* page. 15.

⁸⁶ Abdullah ibn Shalih Al Fauzan, *op.cit.*, page. 86.

⁸⁷ Diya' Uddin and Dahril Kamal, *op. cit.*, page. 143

⁸⁸ Litho'atillah, *Penggetar Hati*, (Jogjakarta: Al Aziziyah Press, 2010) page. 1

character education, trustworthiness is scope of character education that will be built.

3. 74th couplet.

وَأَسْمَاءُ أَتَى وَكُنْيَةٌ وَقَبَابَا ✎ وَأَخْرَنُ ذَا إِنَّ سِوَاهُ صَحْبَا

According to Ibn Aqil, this couplet explains that alam are three. they are isim, kunyah, and laqab. Isim is not kunyah or laqab, example: *عمر* and *زيد*. Kunyah is the word preceded by word “أم” and “أب”, example: *أم الخير* and *أبي عبدالله*. And laqab is nick name of praise, *زين العابدين* or ridicule, *أنف الناقة*.⁸⁹

Abdurrahman Ali Sulaiman explained about this couplet that alam is three parts, they are: isim, kunyah, and laqab. And give precedence isim or kunyah than laqab if they are together, example *عمر الفاروق, أبو بكر الصديق*. Generally, laqab is taken from name of other human as like “duck”. That is the best for safe.⁹⁰

Based on the explanation of this couplet, format of putting isim, kunyah, and laqab can be analogized with attitude of calling someone. And it means of respect to other. It shows that calling someone should be by the real name. If forget of real name, so calling by the suitable name. That gives the safe for other.

4. 104th couplet.

كَذَلِكَ حَذَفُ مَا يَوْصَفُ خُفِضًا ✎ كَأَنَّ قَاضٍ بَعْدَ أَمْرٍ مِنْ قَضَى

⁸⁹ Ibn Aqil, *op.cit.*, page. 19

⁹⁰ Abdurrahman ‘Ali Sulaiman, *op.cit.* page. 391.

Ibn Aqil explained about this couplet that throwing ‘aid as marfu’ and manshub is also enabled as majrur. Sometimes majrur is formed as idlafah. ‘Aid majrur is thrown out if it becomes mudlaf of fail. Example: فاقض ما أنت قاض - قاضيه⁹¹

The example of this couplet is one of verses of Al Qur’an; it is ما أنت قاض. Based on that, can be concluded that Ibnu Malik gave the example of Al Qur’an (thaha:72) in order his students didn’t only study grammatical of Arabic, but also study and implement the precepts of Al Qur’an.

This example is meant that someone, exactly the judge, should solve some problems fairly. The advice of fairness on this couplet is shown by the biography of Ibnu malik. He was the master and leader who had the good character.

According to Li’athoillah, this couplet explains that a judge should prevent other gift (bribe becomes low degree). It is as purpose in order to be fair in solving some case.⁹²

5. 126th couplet.

وَهَلْ فَتَىٰ فَيْكُمْ فَمَا خُلَّ نَسَا ✕ وَرَجُلٌ مِّنَ الْكِرَامِ عِدْنَا

This couplet is related to previous couplet. According to Ibnu Aqil, this couplet explains that mubtada’ actually is as isim ma’rifah. But sometimes it is as isim nakirah on condition that:

⁹¹ Ibn Aqil, *op.cit.*, page. 27

⁹² Litho’atillah, *op.cit.*, page. 1.

- a. Khabar is in front of mubtada', example: **عند زيد نمرة**.
- b. Mubtada' is preceded by istifham, example: **هل فتى فيكم**.
- c. Mubtada' is preceded by naif, example: **ما خل لنا**.
- d. Mubtada' is given character, example: **رجل من الكرام عندنا**.
- e. Mubtada' becomes 'amil, example: **رغبة في الخير خير**.
- f. Mubtada' is as mudhaf, example: **عمل بر يزين**.⁹³

Abdullah ibn Shalih Al Fauzan also explained about this couplet, that mubtada' must be formed of isim ma'rifat. It can be formed of isim nakirah if it has the significancies. One of them, khabar that be formed of dzaraf, jer, and majrur and it is put in front of mubtada'.⁹⁴

One of examples that written in this couplet, **رَجُلٌ مِّنَ الْكِرَامِ عِنْدَنَا** means the noble man is with us shows the meaning of modesty. It is shown of mubtada'. Mubtada' is formed of isim nakirah that be given character by noble. But **رَجُلٌ** is still unspecific.

It shows that Ibnu Malik gives the example one of good attitude that should be habituated by his students, so it will be their habit or character. The character that be shown in this example is modesty which Ibnu malik didn't explain specifically who is the noble man in this couplet, whereas one of his students became the great master and glorified by human.

6. 142th couplet.

عَنْ وَاحِدٍ كَهُمْ سِرًّا شَعْرًا ✕ وَأَخْبَرُوا بِأَنْتَيْنِ أَوْ بِأَكْتَرَا

⁹³ Ibn Aqil, *op.cit.*, page. 34.

⁹⁴ Abdullah ibn Shalih Al Fauzan, *op.cit.*, page. 177.

According to Abdullah ibn Shalih Al Fauzan, the meaning of this couplet is that the master of arab use two khabar or more than two in one mubtada', example: هُمْ سِرَاةٌ شُعْرًا.⁹⁵ In Ibn Aqil is explained that *ulama* are different of opinion about amount of khabar in one mubtada' without word of 'athaf.⁹⁶

Based on the explanation of this couplet, some example in this couplet shows the modesty. The meaning of هُمْ سِرَاةٌ شُعْرًا is poets of nuhat are noble. It is some praise of Ibnu Malik to poets of nuhat. Although Ibnu Malik is a great master and poet, he isn't arrogant and still gives the praise to other.

7. 154th couplet.

وَقَدْ تَرَادُ كَانٌ فِي حَشْوِ كَمَا ✕ كَانٌ أَصَحَّ عِلْمٌ مَنْ تَقَدَّمَ

According to Ibn Aqil, كَانٌ are three, they are, كَانٌ ناقص, كَانٌ تام, and كَانٌ زائدة. And this couplet explains about كَانٌ زائدة, it can be put between two "متلازم" words. For example:

- Between mubtada' and khabar, example: زيد كان قائم.
- Between fi'il and its marfu', example: لم يوجد كان مثلك.
- Between shilah and maushul, example: جاء الذي كان أكرمه.
- Between shifah and maushuf, example: مررت برجل كان قائم.
- Between ما and fi'il ta'ajjub, example: ما كان أصح علم من تقدم.⁹⁷

⁹⁵ *Ibid.*, page. 193.

⁹⁶ Ibn Aqil, *op.cit.*, page. 38.

⁹⁷ *Ibid.*, page. 42

Abdullah ibn Shalih Al Fauzan explains about this couplet, that **كان** ما التعجبية **ما التعجبية** can be put in middle, between two “متلازم”, for example between **ما كان أصح** and **فعل التعجب**.⁹⁸

Based on the explanation, some example in this couplet, “**ما كان أصح**”, is clause of ta’ajjubiyah. This clause also shows the modesty of Ibnu malik. **مَنْ** in that example is still general, but by observation to his biography, it can be interpreted that **مَنْ** is his master or the former master.

8. 302th couplet.

لَأَقْعُدَ الْجُبْنَ عَنِ الْهَيْجَاءِ ✎ وَلَوْ تَوَالَتْ زُمَرَ الْأَعْدَاءِ

This couplet (clause) is the example of *maf’ul lah*. And that actual meaning is I will not be afraid of the war, although the armies of enemy come repeatedly.⁹⁹ Abdurrahman ‘Ali Sulaiman explains that the meaning of this couplet is “I will not keep away from the war although the armies of anamy are stepped-up”.¹⁰⁰

Based on the explanation above, this couplet explains about obstinate. It is an advice for students in study, that the students should be obstinate in study although they face many obstacles.

⁹⁸ Abdullah ibn Shalih Al Fauzan, *op.cit.*, page. 212.

⁹⁹ Muhammad Shaleh ibn Ahmad Al Gharsiy, *op.cit.*, page. 256

¹⁰⁰ Abdurrahman ‘Ali Sulaiman, *op.cit.* page. 655.

CHAPTER V

DISCUSION

Alfiyyah Ibnu Malik book is a book explaining about grammatical of Arabic that being contained of 1002 couplets of poem. Besides that, there are couplets have meaning difference with the current meaning, that is values of character education.

In this chapter, there are two discussions that will be discussed; they are the values of character education in Alfiyyah Ibnu malik and the relevance between them and the concept of character education.

A. The Values of Character Education in Alfiyyah Ibnu Malik

1. Modesty (tawadhu')

Al-Tawadlu is attitude of modesty, an attitude growing because of realization that all nobles are Allah's own only, so unsuitable for human to claim the noble but by good thinking and good action, and that is only valued by Allah. Moreover, we must be modest because God is above of bookish. And moreover to fellow the faithful, modesty is obligation. We may only be haughty to them, defying truth.¹⁰¹

Modesty also helps us breaking the glory. The glory is the source of arrogance, prejudice, and disparaging other. The pained glory opens the

¹⁰¹ Abdul Majid and Dian Andayani, *Pendidikan Karakter Perspektif Islam*, (Bandung: PT. Remaja Rosdakarya, 2011). page. 97

angriness and closes arising of forgiveness. Modesty is the best keeper to fight the evil.¹⁰²

The modesty is explained in some couplets in *Alfiyyah* Ibnu Malik. *Firstly* is in 5th and 6th couplet. In those couplets, Ibnu Malik wished the liberality of Imam Mu'thi although the book created by Ibnu Malik surpassed Imam Mu'thi's book. He also praised his teacher.

In 7th couplet, he also prayed for himself and his teacher, Ibnu Mu'thi, in order Allah give the wide rewards and place them on the high position in the heaven. This is a dedication of the student to his teacher.

The modesty is a character which related with heart, so it can't be seen. But that character can be shown by an attitude physically. The attitudes which can be seen as the form of the modesty are wishing the willing of the teacher, giving the praise to him, and praying to Allah for him. The modesty is one of important characters to be grown to the students in order they become human who have good personality, because the success of a student doesn't get out of the effort of teacher teaching and guiding him.

According to Darma Kesuma, Modesty always shows that all being done is little part of contributions of many people effort to avoid the arrogant. And antonym of modesty is Arrogant.¹⁰³

Second is in 126th couplet. Ibnu Malik was popular as the master who has many students, but he wasn't arrogant of it. So, he didn't want to

¹⁰² Dharma Kesuma, *op.cit.*, page. 77

¹⁰³ *Ibid.* page. 50.

show his achievement to the public, whereas many students who ever studied to him became the important and noble men.

This attitude is shown in this couplet; it is **وَرَجُلٌ مِّنَ الْكِرَامِ عِنْدَنَا** (a man is around us). Word “**رَجُلٌ**” is type of *isim nakirah* which one of signs of *isim nakirah* is not receiving . So, a man here is still general and unknown. Ibnu Malik didn't give the signal about the noble person who ever studied to him.

Thirdly is in 142th couplet. The modesty of Ibnu Malik is shown in the example of this couplet. It was shown by the praise which given by Ibnu malik to poets of Nuhut, although Ibnu Malik was one of the master of grammatical and poem master. This attitude is a manifestation of the modesty.

Dharma Kesuma explains that modesty is effective sides of knowing self. Modesty consists of the openness and the wish to repair the mistakes. Modesty also helps us solving the glory feeling, because glory feeling is the source of arrogance. So that, an educator should be able to guide his students in order to receive the opinion of others, admit their mistakes if they did something wrong, and give the praise to opinion of others by the process of practice to be opened to the truth and repairing their mistakes.¹⁰⁴

Fourth is in 154th couplet. In this couplet, Ibnu Malik praised the former masters that shown in an example, **مَا كَانَ أَصَحَّ عِلْمٍ مِّنْ تَقَدَّمَ**, “what the valid the science of former masters are!”.

Based on the explanation of that couplet, the students must be guided to habituate doing activities which can grow the modesty in

¹⁰⁴ *Ibid.*, page. 77-78

themselves. One of those activities is giving the praise to their teacher who contributed for their success and they don't claim that they are better than their teacher although what they get is better than their teacher gets.

The couplets of Alfiyyah Ibn Malik explaining the modesty is giving the understanding about the importance for someone to be modesty. This character affirms that human is social being who needs others. Human as social being needs others to help them in getting what he wants or solving the problems he faces. The antonym of modesty is arrogant. The form of arrogant is feeling that he is the most superior.

When someone felt that himself is the true one, so that will appear the unbelievable to others and the inharmonic in social relation, especially in school and organization environment. In school scope, the arrogant man who feeling that he is the clever one in the class will be difficult to collaborate with his friends in the team of discuss. So it will make the less maximum result. And also for the student who feels that he is cleverer than his teacher, he will be lazy of listening in the explanation of his teacher. So what the teacher explains will be not understood well and it also will make him in lazy for study in the school.

2. Trustworthiness (*Amanah*)

Someone *amanah* realizes that whatever gotten as something that will be asked in front of God. And he feels that his life is always kept by Allah. Because of that, he always works optimally. He gives all energy

and potential to keep mandate that Allah gives to him (such as clever, health, rich, etc) and mandate that human gives to him.¹⁰⁵

Amanah is explained in 57th couplet. In this couplet, word “*mudlmar*” is analogized as secret, because in *huruf-huruf magis book* is explained that *dhomir* is something closed, exactly secret. Li’athoillah also explains that that couplet explains that keeping the secret of other is obligation. And the effect of not keeping the secret or *amanah* of other is unbelievable of other to who is given trustworthiness.

Other meaning of trustworthy is responsibility. Responsible is how keeping mandate, doing the obligation, and doing something which can convince other to us, so other will be quiet and believe to us.

As Dharma Kesuma said, that other meaning of responsibility is trustworthiness. That is meant not letting other being disappointed. We help other by doing our commitment. And we will make the problem for him when we don’t fulfill it. Responsibility is implementation of some work or duty as well as possible in family, school, and work environment.¹⁰⁶

So that, the relation between responsibility and trustworthiness can’t be separated, because both of them have the same side, it is to give the comfortable service for other according to the commitment agreed. The trustworthy is also related with the honesty, because the honesty is an

¹⁰⁵ Hamka Abdul Aziz, *Pendidikan Karakter Berpusat pada Hati*, (Jakarta: AL-MAWARDI PRIMA, 2011). Page. 132-133

¹⁰⁶ Dharma Kesuma, *op.cit.*, page. 67

attitude based on the effort to make him as someone believed on every words, actions, and works.

Abdul Majid explains that according to Toto Tasmara, (2001:222) there are the values of trustworthy (*amanah*), those are:¹⁰⁷

- a. Responsible (*taqwa*). They want to show the optimal result (*islah*).
- b. Addiction of the importance and sense of urgency. They feel that their lives have the values. They feel that they catch something in order to be able to solve their responsibility as well as possible.
- c. Al Amin, credible, wants to be believed and believe. Live for him is a process to believe each other and be believed.
- d. Honorable. They try to make themselves being acculturate. They feel that they will be loved if they love.

In education scope, a trustworthy teacher or learner always feels that job to create the excellent generation of the nation is given to him. Because of that, he is so happy and sincere doing his job, although the government has been not giving the suitable appreciation to him. Teaching is deemed as religious service till he satisfies by Allah's willing only. But trustworthy student is who makes study as gratify activity, not obligatory process. He is happy to study because he has dream and willing.¹⁰⁸

Become trustworthy man is a responsible who has to be kept, because other will not believe him anymore when he wasn't responsible.

¹⁰⁷ Abdul Majid and Dian Andayani, *op.cit.*, page. 34.

¹⁰⁸ Hamka Abdul Aziz, *op.cit.*, page. 134-135.

As what signed in the 57th couplet, that keeping mandate of other is obligated because it will be benefit for him and nation. But if many people can't keep mandate of others, so many people will not believe each others. So it will effect for social life and effort of national development.

3. Respect

Essence of respect is to show how attitude seriously and respect others and our self. Respecting others is meant allowing them to know that they are safe, happy, and important because of position as a human in front of us. Because usually, we doesn't respect to the people not do good.¹⁰⁹

The respect is explained in 74th couplet which the explanation of Arabic grammatical of this couplet is analogized with the way of calling someone well.

In *Taudlih Al Maqasid wa Al Masalik* book that was explained that 'alam is three parts, they are: *ism*, *kunyah*, and *laqab*. And give precedence *ism* or *kunyah* than *laqab* if they are together, example

الصديق. Because of generally, *laqab* is taken from name of other human as like "duck". That is the best for safe.¹¹⁰

The explanation of 74th couplet is related with the way of calling other. It explains that the respect attitude in calling other is calling him by

¹⁰⁹ Fatchul Mu'in, *Pendidikan Karakter Konstruksi Teoritik dan Praktik*, 2011, Jogjakarta: Ar-Ruzz Media. page. 212

¹¹⁰ Abdurrahman 'Ali Sulaiman, *Taudlihu Al Maqasid wa Al Masalik bi Syarhi Alfiyah ibn Mâlik*, (Cairo: Dar Al Fikr Al 'Arabi), page. 391.

the real name while remember. If forget with the real name, so calling him by the suitable nickname for him, because it will give the pleasant for him.

Respectful norm is the rule of life arising from the result of interaction. It is relative, which means what being considered as respectful norm is different wherever or whenever. The examples of respectful norm are:

- a. Respecting the older.
- b. Receiving something by right hand.
- c. Not talking by vile and impolite words, and not being arrogant.
- d. Not spitting on any places.¹¹¹

There are three formation of respect. Those are: respecting self, respecting others, and respecting all types of life and environment. Respect shows an attitude which admires the important values of someone. Because of that, calling someone by real name is importance in order he feels appreciated as human has identity since he was born. This can be way for the teacher to guide his student in order respect to others.

4. Fairness

In establish policy and decree, fair is based or considered by all facts, included opinion that defying him, it should be considered before decree being established. Decree has to be based on impartial decisions,

¹¹¹ Fatchul Mu'in, *op.cit.*, page. 202

must use criteria, rule, and use standard for all. Wrong and hasty opinions have to be corrected immediately.¹¹²

The fairness is explained in 104th couplet. Fairness is a character which difficult to be implemented. So, everyone have to avoid everything which can bring them to the unfairness. For example is receiving the bribe.

Fair is balanced perception in seeing, and apprising someone or something. Solving a problem is done only after consider it from any sides honestly and proportionately. So that, as explained in that couplet, not receiving something from other when will judge a case is one of the ways to keep the fairness in judge, because the law doesn't see background of someone.

In the school, a teacher can give some example of fairness that will be imitated by his students. However the students will imitate what the teacher do. Some attitude which shown as implementation of the fairness are giving the attention to one student fairly and giving the values to every student as the reality.

5. Obstinate

According to Abdul Majid, obstinate is usually doing something diligently although facing challenges and obstacles, and not giving up

¹¹² *Ibid.* 225.

before loosed.¹¹³ Exemplified in study, a student is never disconsolate to get the real dream although obstacles always come to hold him.

The Obstinate is explained in 302th couplet. It explains about a commitment of an army of Muslim. In this couplet is viewed that he said, “I didn’t keep away from the war although the armies of enemy are stepped-up”. If analogized to the education, this couplet becomes an advice for the student in order he is able to be obstinate in getting the dream, although always faces the obstacles. As like the war, if the student despondent with the obstacles, so he is will lost, and if he is obstinate of facing it, so he will get the success.

The obstinate has to be had by the students because study is analogized as a war where the students will face any seductions and obstacles in catching the dream. When many students don’t have the obstinate whereas the problems being faced coming more, so this will give the bad effect for themselves and nation. The effect for him is the failure in catching their dreams and for nation is holding the improvement and development of nation. As known as that the student is generation who will continue the struggle of the heroes to organize and develop nation and country.

The obstinate man is related with consistent. Obstinate will not be had if someone has not been consistent because the obstinate is needed continually until he gets what he wants. A student will be lost as like the

¹¹³ Abdul Majid and Dian Andayani, *op.cit.*, page. 52

army in the war if he is not consistent in study. When the army is careless and gives up the war, so the enemy will attack and kill him. So that, a teacher should be a figure and try best to improve the motivation of students in the process of learning in order they always spirit in study and catching their dream for themselves and nation.

B. The Relevance between The Values of Character Education in Alfiyyah Ibnu Malik and Concept of The Values of Character Education

Every human has character (*fitrah*) since born and the character will be built as value that becomes someone characteristic in his life until it can different one with others. And the character is distributed as two sides different; they are good character and ugly character. But for build a good human, so rising and developing good character is so important. Because ugly side will be hold and closed if good side is developed and always implemented.

The relevance between values of character education in Nadham Alfiyyah Ibn mâlik and concept of values of character education are:

1. Modesty is an attitude growing because of realization that all nobles are Allah's own only. For the student, the modesty is shown by always wish the liberty of his teacher, raise and admire him, although the achievement he gets is more than what the teacher get. And also in social life, forbidden for someone to be arrogant although he is richer than his neighbor. The significances of have the modesty is making the harmonic

relation in life and growing the spirit of study. The importance of the modesty is seen in many couplets of Alfiyyah Ibnu Malik explaining about it.

2. Someone will be trustworthy if he can keep the secret of other. Everything gotten from Allah or human should be kept, because that will be asked. The trustworthy man will be still believed by other at anytime, but untrustworthy man will not be believed anymore. Because of that, trustworthy is related with responsibility. Someone responsible is who can keep the mandate of other. If many people can't keep mandate of others, so many people will not believe each other's.
3. Respect to other is giving the safe to other. One of good attitudes in order someone feel the safe is calling him by the real name and not by other nick name that can hurt him. One of formation of respect is respect to others, and the interaction of this attitude is between human and human other, so it can be the beginning way how to guide the student in order to have the respectful.
4. Obstinate is usually doing something diligently although facing challenges and obstacles. A student should be strong and spirit in picking up his dream although many obstacles hold him. The student has to consistent if wants to be obstinate, because the obstinate is not needed sometimes, but continually until the student get what he want. The failure of student in study is the failure of education. And education is the main

factor of national development. So, this character is one of important key to be built for the next generation.

5. Fair is balanced perception in seeing, and apprising someone or something. For being a fair, someone should avoid everything that can bring him to the unfair, because unfairness will bring someone to the condescending. The teacher can be a figure for the student as the process of building the fairness by giving the attention to one student fairly and giving the values to every student as the reality.

CHAPTER VI

CONCLUSSION AND SUGGESTION

This chapter presents conclusions and suggestions which are as the result of findings. The conclusion explains the problems of research and objectives of study. Suggestions which are based on the research findings accomplish the discussion of this chapter

A. Conclusion

1. The values of character education in Alfiyyah Ibnu Malik.

There are five values of character education in some couplets of Alfiyyah Ibnu malik, among:

- a. Modesty. It is explained in 5, 6, 7, 126, 142, and 154 couplet.
 - b. Trustworthiness (*Amanah*). It is explained in 57th couplet.
 - c. Respect. It is explained in 74 couplet.
 - d. Fairness. It is explained in 104 couplet.
 - e. Obstinate. It is explained in 302 couplet.
2. The relevance between The Values of Character Education in Alfiyyah Ibnu Malik and concept of character education
 - a. Modesty.

For the student, the modesty is shown by always wish the liberty of his teacher, raise and admire him, although the achievement he gets is more than what the teacher get.

b. Trustworthy.

Someone will be trustworthy man if he can keep the secret of other.

c. Respect.

Calling someone by real name is better than by other nick name, because it gives the safe to him.

d. Fairness.

Fair is not partiality. One should avoid everything that can bring him to the unfair in order to be fair easily.

e. Obstinate.

A student should be strong and spirit in picking up his dream although many obstacles hold him.

B. Suggestion

1. For Learner

By the study about values of character education in Nadham Alfiyyah Ibn Mâlik, writer wishes it can give the information about discourse of values of character education in study book of Ibn Mâlik. Besides that, it is also as reference for parents and teachers for being able to create the character of next Islamic generation.

2. For Educational Institution

It's wished can continually develop wise aim at strong character building as Ulama has taught before. (Ulama' are the heirs of Prophets, and they continue prophets thought).

3. For Next Researcher

Result of this research is far from perfection, until needed to be researched again about values of character education deeply, because of limitation of knowledge and source that writer uses.

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