

**THE CONCEPT OF MORAL EDUCATION  
(COMPARATIVE STUDY OF AYYUHAL WALAD BOOK BY IMAM GHAZALI  
AND SERAT WULANGREH BY PAKU BUWONO IV)**

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**Abstract**

This study aims to analyze the concept of moral education in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Pakubuwono IV, analyze the similarities and differences in the concept of moral education in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Paku Buwono IV, analyze the concept of moral education in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Pakubuwono IV is still relevant to Islamic education today. This type of research is literature research. The approach used in this study is a descriptive historical approach. The primary data used in this study were Kitab Ayyuhal Walad written by Imam Ghazali and Serat Wulangreh written by Pakubuwono IV. Data collection techniques with documentation. Data analysis uses descriptive analysis methods, content analysis, and critical analysis. The Discussion Method uses the inductive method, deductive method, and comparative method. The results of this study that: a) the source of moral education is the Qur'an, al Sunah, ijma, qiyas, adat, and anyone who gives good, b) The purpose of moral education is to practice knowledge, have a good personality and stay away from bad behavior, seek knowledge to seek a formal diploma is not appropriate and inappropriate because it is part of the purpose of the world, c) Educational materials are dhahir and batin (heart) educational materials sourced from sharia which includes tawhid, Sufism, ubudiyah and dhauq, which Shaq cannot be achieved except by practice, d) Everyone who learns knowledge must have a teacher or murshid. A teacher or student must have good behavior or morals, good knowledge, riyadhoh, and mujahadeen.

**Keywords:** Imam Ghazali; Moral Education; Paku Buwono IV

**INTRODUCTION**

Technological progress and development cannot be avoided by humans today, because humans also need technology that can help facilitate work and ease the burden of life (Malik, 2020). The existence of technological development must also be balanced with good education, especially moral education, it is hoped that with moral education the younger generation can use technology well and can choose and sort out everything that is suitable for use or that should be left behind (Kusumawati, 2022a).

Education is very important for all humans because it is used as the main basis for the self-development of each individual. Education is used as an investment in forming quality human resources (Sani & Kadri, 2016). The world of education is the main hope

of the nation in building a bright, strong future generation, based on religious norms and able to grow and develop their various potentials (Sulhan, 2010). Education if not considered will lead to the emergence of various kinds of problems in the future. Seeing the importance of education, many parents have the desire to enroll their sons in faith-based schools. The education received by a person will affect his attitude and behavior in the future. Because education is an expensive investment that will produce quality humans in the future

Indonesia places education as a place to develop science, intellectuals, and creativity based on state development but pays less attention to morality (morals) (Fathurrohman, 2017). Religion pays more attention to education, which not only seeks knowledge but is also coupled with moral improvements that will have a good impact on oneself. The relationship between religion and morality is very close and cannot be separated from one another. Education plays a major role in children's lives because whatever they will do in the future is influenced by the education they get (Jamaluddin, 2013). When we see an individual who has deviant behavior and even looks like an animal because he has never received an education, we will realize how important an education is (Qaimi, 2002).

Education is an effort to change values, culture, and science in an era that aims to change the future of the next generation (Suryadi, 2018). "This understanding of education is not just a change in science, but has been seen in the breadth of culture and science that grows in the eyes of society". There is a wider scope or scope of education, not just limited to changing science. There is a symptom of negative implications in various products produced by education, one of which is the existence of moral and moral behavior due to the immaturity of students' morals which results in the emergence of *social insecurity* (Majid, 2022). Daryanto (2013) said that "Akhlak can be said to be positive life values and attitudes, which a person has so that it affects the behavior, way of thinking and acting of that person, and finally becomes his life habits". The personality of a Muslim can be interpreted as the identity possessed by a person as a characteristic of all his behavior as a Muslim, both *outwardly* and *inwardly* (Fitriana & Listrianti, 2020). Morals can be formed through an effort that is carried out regularly and consecutively, not just an innate nature. Several external factors affect morals, such as friends, environment, reading, and association.

Muchlas (2012) said: "The root of all evil acts, evil acts, lies in the loss of morals. Strong morals are the fundamental underpinnings that give the human population the ability to live together in peace and form a world filled with goodness and virtue, free from violence and immoral acts." Good morals will have a positive impact on others and the environment. Syafri (2012) said that "In today's education world, many symptoms show the low morals of students. For example, brawls between students, problems of promiscuity that have been very troubling and boring to hear the news". The life lived by humans cannot be separated from educational activities, be it education in physical or psychological forms (Sulhan, 2010). The loss of morals in a person is the

main cause of the emergence of various evil behaviors. If a person has lost morals, then the attitudes and behaviors, and decisions taken will hurt himself and others.

Yatimin (2007) mentioned that "Moral education is the process of maintaining, forming, educating, and providing training on morals and thinking intelligence, which is standard or non-standard based on Islamic teachings". Moral education is a process that is passed by humans in realizing Islamic teachings that will have a positive impact both on themselves and on the surrounding community (Kusumawati, 2022b). Islamic education is a religious, behavioral, mindset, and social process in which there is an effort to nurture humans and is given good values, principles, and examples in life in the world and hereafter (Langgulung, 2021). Values and principles in education must be considered so that what is the purpose of education can be realized.

Human civilization will also be better if the quality of education for the younger generation received is also good (Kusumawati, 2015). Conversely, if you want to damage a society, then reduce the quality of education in that place. Human beings as creatures of Allah Almighty have been endowed with the honor of reason so that they are obliged to obey the existing laws and free them to choose (Mahmud, 2003). Good morals commonly called *karakul Karima* have begun since the sending of the Prophet Muhammad SAW. The Prophets and Apostles have given guidance to their people to always have noble and good morals. Morals were highly observed by the Messenger of Allah, one of the proofs of which is found in the following hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.

Meaning: *I was only sent to perfect moral virtues.*

Good morals will be realized through moral education through Islamic teachings and must be carried out in an organized manner to produce maximum results and provide benefits to society (Kusumawati, 2022b). The formulation of the problem presented based on the description of the background above, is as follows: (1) What is the concept of moral education in the Book of *Ayyuhal Walad* by Imam Ghazali? (2) What is the concept of moral education in *Paku Buwono IV's Wulangreh Fiber*? (3) What are the similarities and differences in the concept of moral education in the Book of *Ayyuhal Walad* by Imam Ghazali and *Serat Wulangreh* by Paku Buwono IV? This study aims to analyze the concept of moral education in the Book of *Ayyuhal Walad* by Imam Ghazali and *Serat Wulangreh* by Pakubuwono IV, analyze the similarities and differences in the concept of moral education in the Book of *Ayyuhal Walad* by Imam Ghazali and *Serat Wulangreh* by Paku Buwono IV. The benefits of this research can be used as a source of input in improving and building educational institutions, especially Islam along with policymakers and teachers to be more qualified.

## RESEARCH METHODS

This research uses descriptive history as its research approach, namely by solving existing problems through information or data derived from the past with high value

because it is considered a valuable relic (Nawawi & Martini, 1996). The approach used is descriptive historical, namely by presenting data obtained from the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Paku Buwono IV which are ancient manuscripts written by figures in the field of education. This approach will describe literary works and literary history that have a relationship with moral education presented in the form of sentences so that they can be understood easily which in the end will be concluded according to existing facts and data.

This research is qualitative type, Bogdan and Taylor in Moleong state that "Qualitative research is research that produces descriptive data in the form of written or oral data from people and observable behavior". This research is also included in the type of library research or literature because it is carried out by solving a problem through an in-depth and critical review of various relevant library materials. Researchers will collect relevant data then, researchers will observe, analyze, review, and criticize data obtained from relevant data sources, then will present it in the form of word descriptions so that it can be easier for many people to understand (Mulyadi, 2016).

Primary data is also referred to as first data or new data that has a factual nature.<sup>80</sup> The primary data used in this study were Kitab *Ayyuhal Walad* written by Imam Ghazali and *Serat Wulangreh* written by Paku Buwono IV. Secondary sources consist of written documents such as e-books, magazines, books, newspapers, and non-written documentation for example films, recordings, and documents.

### **Data Collection Techniques**

Researchers use text or documentation methods in collecting data, namely by reviewing written materials according to the existing context and then analyzing and interpreting them (Arifin, 2012). This qualitative research requires documents or data about individuals or groups of individuals or social phenomena related to the research topic (Yusuf, 2016). Documents or texts in the form of *Ayyuhal Walad* and *Serat Wulngreh* along with other documents related to the research topic will be used as reference materials and methods in data collection.

### **Data Analysis**

Data analysis techniques have several forms including (a) *Descriptive Analysis Method* is a process of collecting and compiling data, then the analysis is carried out on it (Surachman, 1990). Descriptive data analysis means that the data collected consists of terms and images, not in the form of numbers. The data that has been collected may be the key to the problem under investigation (Moleong, 2005). (b) *Content Analysis* is a method that uses a set of methods in terms of drawing correct conclusions from the report. (c) *Critical Analysis* is a paradigm that explains that researchers are not subjects who are free to make judgments when conducting research.

## RESULTS AND DISCUSSION

### A. The Concept of Paku Buwono IV Moral Education in Wulangreh Fiber

Researchers have analyzed the content of Wulangreh Fiber by Paku Buwono IV, then researchers have found the concept of moral education in Wulangreh Fiber as follows:

#### 1. Moral Education Resources

Morals are very important matters in human life, after the author analyzes the content of Wulangreh Fiber, the author finds several sources of moral education in Wulangreh Fiber, namely:

#### 2. Al Quran, al Hadist, Ijmak dan Qiyas

"(If there are people of knowledge | disagree on 4 things | Do not rush | trust it | Research | Consider These Four Things | Dalils, Hadith and Ijma' | And the qiyas between the four is one | Some agree.)

#### 3. Good customs

(This is Pangkur's song that explains | daily human activities| good dan bad | better understood | and must understand existing customs and guidelines | along with politeness| practice well day and night.)

#### 4. Anyone who can give kindness

(Surely good advice | enviable | even if only delivered by ordinary people | if it is good that is taught | then it is appropriate to follow.)

### B. Moral Education Material

#### a. Ritual Teachings (Sharia)

("There is also when followed | if it doesn't match the four things | It's not good to run | Finally Just Killing Time | The presumption has mastered | [For example, someone taught] Don't pray | because it used to run it | So it leaves the Shari'ah | Void and Haram Unguarded | thus breaking the rules".)

#### b. Trust (Tawhid)

("Written in Lahumul Mahfud long ago | Respective Destiny | Can't change even as big as hair | Top of the Lifeline Within | don't back down from the challenge [Durma's song".)

#### c. Cleanliness and sharpness of heart (Sufism)

("Let's train and understand the heart | So that feelings can be sharper | Don't Just Eat and Sleep | Chivalric Disposition Must Be Learned | Train Your Body and Body | eat less and sleep".)

### C. Purpose of Moral Education

#### a. Practicing knowledge

("It's really hard nowadays | Who is exemplary | Many are great in knowledge | but rarely obedient | If a knowledgeable person explains | that the deed is bad [even] said to be wrong | But it's each other's right | Can't Equate People's Desires | each is different".)

**b. Eliminate despicable morals**

(Proud of himself | uncaring and selfish | is a bad trait | bad young people | refuse to listen to advice | good or bad.)

**c. Devoted and devoted**

(It is very difficult to devote oneself to the king | forbidden to hesitate | must establish oneself | obedient and faithful always to the king | obey everything he commands.)

**d. Instilling good morals**

("That human disposition | can be seen from the way it walks and sits | and his mannerisms and speech | It's all as a sign | Who is smart, stupid or sublime | the commoners and the destitute | or rich people.)

**e. Getting Saved**

("Right, wrong, bad, good, or happiness | Wretched is coming from | from the personal self | not because of someone else's actions | so beware | All Barriers | Keep it in your heart and remember it".)

**f. Bean example**

("A lot of people want | Imitating Behavior | to my children and grandchildren | May it always be respected | Approached by Friends | obey your orders | Stay Noble and Authoritative | over all posterity of thy descendants".)

**D. Moral Education Methods**

**1. Practice Method**

("Good deeds | It's easy if it's done | But it's hard if it hasn't been done | feels hard to do | Do it nevertheless | for it will benefit you".)

**2. Story or fairy tale method**

("And when I was a child | Many give advice | The behavior of the ancients | Good devotion | and stories too | unrecorded | It's called a fairy tale | nevertheless myself this | not increased expertise".)

**3. Listening Method**

("Then the young man | Should be diligent | Sitting with a Parent | the talkative | Talks are Various | some are good, some are bad".)

**4. Pilot Method**

("Let no man counsel | except on yourself | Don't let anyone match | Feel smarter | This is Satan Wandering | not approachable".)

**5. Mujahadah and Riyadhoh methods**

("Then train yourselves | Eat less and sleep | to diminish too | Burning Lust | Calm Your Mind | order everything | your will is awake")

**E. Similarities and differences in the concept of moral education in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Paku Buwono IV**

**Table 1**  
**Similarities and Differences in Moral Education Resources**

Sources of Moral Education in <i>Ayyuhal Walad</i>	Sources of Moral Education in <i>Wulangreh Fiber</i>
<p>a) <b>Sharia</b></p> <p>Imam Ghazali has explained that all our actions and words should be following the Shari'a, anything that is not following the Shari'a should be abandoned so that we have good morals. In worship, we must also be following the Shari'a, because if it is not following the Shari'a, the action is feared to turn into immorality, if the action is included in immorality, then he will get sin and will not get merit.</p> <p>b) <b>The Messenger of Allah</b></p> <p>The Prophet was one of the most important sources of moral education. In the <i>Book of Ayyuhal Walad</i>, Imam Ghazali quoted many words and deeds of the Prophet related to moral education. So that we can easily emulate what the Prophet has taught us.</p>	<p>a) <b>Quran, al-Hadith, Ijmak, and Qiyas</b></p> <p>According to Paku Buwono IV, these four things must always be used to filter every religious opinion or opinion related to Muramasa.</p> <p>b) <b>Good customs</b></p> <p>Paku Buwono IV explained that good customs (traditions) that apply in society should be well understood so as not to cause misunderstandings. Every society must have its habits. This is closely related to the history of the formation of a community.</p> <p>c) <b>Anyone who can give good</b></p> <p>Good advice or teaching is something that can be done even though it comes from ordinary people because good advice is more appropriate to do even though it comes from ordinary people.</p> <p>5 people must be obeyed and at the same time become the subject of education: (1) Father and mother. (2) In-laws are both male and elder brothers. (4) Teachers. 5) God Almighty</p>

The above description can be concluded: (a) The similarity is that both come from Allah and the Messenger of Allah (Shari'a). (b) The difference is that in Serat Wulangreh Adat and good people, can be used as a source of moral education, namely parents, in-laws, elder brothers, teachers, and God.

**Table 2**  
**Similarities and Differences in Moral Education Material**

Moral Education Material in the <i>Book of Ayyuhal Walad</i>	Moral Education Material in <i>Wulangreh Fiber</i>
<p>a) <i>Tasawuf</i></p> <p>Moral education materials should not only discuss or deepen the goodness and intelligence that is inborn but should also pay attention to intelligence and kindness and clarity of heart.</p> <p>The most important moral education material is <i>Sufism</i>, while there are 2 elements of Sufism, namely:</p> <ol style="list-style-type: none"> <li>1) Istiqomah is to redeem one's pleasure for the sake of Allah's command</li> <li>2) Calmness in getting along (good morals among humans).</li> </ol> <p>1. <i>Tawhid</i></p> <p>Every human being should believe that everything we do in this world is by the will and <i>will</i> of God. Even going to heaven we must believe that it is a mercy from God. Imam Ghazali makes Tawhid the most important moral education material, if a person's Tawhid is correct then he will have good morals because he knows that every behavior a person does is always supervised by Allah, even though the work is very small and done secretly and done at night, Allah still knows and Allah will still reward everything he does.</p> <p>c) <i>Ubudiyah</i> (Ibadah)</p>	<p>a) <i>Ubudiyah</i></p> <p>Whoever leaves the five daily prayers will have his life empty. <i>Gabug</i> means empty, there is no content. The origin of this body is the Shari'a, meaning that the origin of this body is also a command from Allah, which is the reason for the creation of man. The five pillars of Islam should not be abandoned because that is the identity with which he is called a Muslim. The material of moral education is the practice of knowledge, sharia science must be done such as praying five times, pillars of Islam, and so on because with the practice of sharia science, this life is not empty.</p> <p>b) Belief (Tauhid)</p> <p>The exhortation is never to get angry or curse God because we are only carrying out God's commands and destiny. Never blame God so as not to add to your mistakes before God, because we only carry out the destiny that has been written in <i>the lawful Mahfouz</i>.</p> <p>C) <i>Tasawuf</i></p>

In addition to the Sufism aspect, in *the Book of Ayyuhal Walad*, it is also mentioned that moral education material also includes *ubudiyah*, or worship rituals, because the essence of human creation is to worship God. Imam Ghazali advised educating morals should not abandon the cause of Shari'a. There are three worships according to Imam Ghazali, namely carrying out sharia such as prayer, fasting zakat, hajj, and so on.

Should providing educational material not leave material about the processing of the soul or heart, so that a clear heart can make a person better and happier in the world and the hereafter?

Paku Buwono IV explained that a strong person can overcome his passions. By training to control appetite using ways to reduce eating and sleep, a person will get used to defeating his passions. Because most eating and sleeping is a signs of the dominance of lust over the soul. If we can reduce both, the soul will be calm and able to face and see the fact that there is another force ruling over us

The description above can be concluded that there are similarities and differences regarding moral education material in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Paku Buwono IV, as follows: (a) The similarity is that they both teach about Tawhid, Ubudiyah, and Sufism. (b) The difference is that in the Book of Ayyuhal Walad, there is an educational material called Dzau (rasa), which this Dzau (rasa) cannot be obtained unless it has been done or practiced it.

**Table 3**  
**Similarities and Differences in the Objectives of Moral Education**

The Purpose of Moral Education in <i>Ayyuhal Walad</i>	The Purpose of Moral Education in <i>Wulangreh Fiber</i>
<p><b>A. Eliminate bad qualities or morals</b> The purpose of education according to Imam Al-Ghazali is to eliminate bad qualities or morals. Imam Al-Ghazali likened education to the work of a farmer who removes and pulls out grass (other plants) that surround plants so that they can grow perfectly and produce good results (maximum). Imam Al-Ghazali emphasized that the purpose of moral education is to form complete human beings, namely people who know their obligations both as servants of Allah and as caliphs of God who get the pleasure of Allah SWT.</p> <p><b>B. Have good morals</b> One of the purposes of moral education is for people to do more charity than bad deeds, even to encourage someone to hurry up to do prayer, Imam Ghazali gave an age limit, which is 40 years. If he has not been able to become good until the age of 40 years then he should prepare himself to go to hell. But that does not mean that before the age of 40 years, we should not do prayer or have to wait 40 years to be enthusiastic in doing hold.</p> <p><b>C. Not to seek a degree and not to seek the world</b> Imam Ghazali explained that everyone who seeks knowledge should keep their intentions, and not</p>	<p><b>A. Practicing knowledge</b> In this modern era, many people have a lot of knowledge but lack morals, because the knowledge they have is not practiced, so Paku Buwono IV advised them to try to practice the knowledge they have so that it is not in vain. Many people know but many also violate the rules that apply among knowledgeable people. Helping others who are in trouble is very difficult to do in contrast to matters related to self-pleasure. From this, we can see the lack of practice of knowledge among them.</p> <p><b>B. Eliminate despicable morals</b> After gaining knowledge, a person should be more humble and not be arrogant with the knowledge he has, but on the contrary more humble because he knows that knowledge is a gift and entrustment from God. This is a behavior that must be wary of because people now generally have abandoned humility, courtesy, and subsite in the association.</p> <p><b>C. Devoted and devoted</b> The purpose of education is obedience to teachers and parents. If we obey teachers and parents then our children will also imitate us. Because what we do will affect our children. If a teacher or parent commands goodness we must obey and obey if we disobey then we are among the ungodly, but if the teacher or parent tells us badly then we must not obey it. If you are not able to serve, you should stay first, because serving is very different from staying. If you serve, you have to face the king and you have to be sincere and loyal, but you will get a special place next to the king, but if you stay, there is no obligation to face just work, but the person who stays does not have a special position next to the king.</p> <p><b>D. Instilling good morals</b> Man's behavior is a reflection of his disposition. From the actions of horns and manners and manners performed every day will be found the true character of a person. Character or morals are ingrained, which will appear in spontaneous actions because that is what has become a habit that has often been done. From one's disposition and manner of speaking, we can mark a person's disposition or morals. A person's character has certain patterns that</p>



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let seeking knowledge have the intention only to get a diploma. Because he will lose as much as possible and he will be difficult to be educated by the teacher.

**D. Practicing Knowledge**

A student who has learned knowledge and has gained knowledge should be practiced, because the knowledge that is not practiced will be the responsibility of the owner of knowledge in the world, especially in the hereafter. Even the torture of knowledgeable people who are not practiced will be more poignant than the torture of uneducated people. Imam Ghazali also advised on the dangers of useless science based on the hadith of the Prophet above. People who do not practice their knowledge are among those who are bankrupt (losers).

**e) To turn on the Sharia,**

**f) To subdue lust,**

**g) Not to search the world**

Imam Ghazali explained that when seeking knowledge should not aim to seek wealth or gather the world, because if the goal is to seek the world's treasures it will make people who are knowledgeable wretched, but if seeking knowledge should intend and aim to revive the sharia to preach the shari'a, aim to improve morals, so that bad morals disappear, The aim is to subdue lust, not to follow lust, and not to seek the riches of the world, so if that goal is in us, then we will get enormous benefits both in this world and in the hereafter.

we can know by looking at daily attitudes and behaviors. One of the objectives of moral education according to Paku Buywono IV is the cultivation and habituation of good morals, good character can be seen from the way he walks and sits, as well as his behavior and speech because his behavior will be seen whether he is a smart or smart person, a scholar or an immoral expert, a brave or timid because human characteristics can be seen from his character. A person will see his character can be seen from his behavior and character, so it does not take two jobs to judge someone. Because disposition becomes a habit every day.

**E. Getting Saved**

Paku Buwono IV advises us that everyone should have confidence that all good and evil comes from oneself. So we must be careful in carrying out life in this world. Lest we be wretched. Once we realize it all, we should understand that the reality of life that we experience in this world is to know how we behave in the choices that are presented and presented to us. We should choose choices that lead us to salvation and prosperity in this world and the hereafter.

**F. Pillars**

Paku Buwono IV advised all of us, not to live like kluwak seeds, when we were young, but after they were separated, scattered individually which in the end were also used as spices for cooking. Do not let people know because they do not have good morals they divorce because of each other's selfishness. Try so that fellow brothers can always get along, don't separate, because if you get along well, it will be good if viewed by society. People who have relatives, if they feel lightweight, if they want to unite their minds in everything, will feel light, but on the contrary, if they cannot be united, it will feel very heavy. Getting along is the purpose of education because if you get along it will look better. If you have brothers who get along well, whatever happens, will be light because faced together, on the contrary, having many brothers will be difficult if you cannot unite.

**G. Be an Example**

Everyone should stage himself to be an example for others, so that all who see him want to imitate both in action and behavior, because of the goodness and beauty of the morals he exemplified. After learning a lot of knowledge, want someone to be an example, be imitated, respected, approached by friends, obeyed by your commands, remain noble and authoritative, and kept away from ungodly deeds. Because being an exemplary person is a hard thing and not everyone can live it. If someone has become an example, then he will behave and act more carefully, not do bad deeds that can be emulated by others.

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From the above description, we found similarities and differences in the objectives of moral education in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Paku Buwono IV, as follows: (1) The similarity is to both create noble morals, eliminate despicable morals and practice the knowledge they have gained. (2) The difference is, in the book Ayyuhal world is not allowed to acquire knowledge to obtain degrees or for worldly purposes, while in Serat Wulangreh the purpose of moral education is to live in harmony, to be safe, and to serve. Serving and Exemplary.

**Table 4**  
**Similarities and differences in teacher and student criteria**

Teacher and Student Criteria in <i>Ayyuhal Walad</i>	Teacher and Student Criteria in <i>Wulangreh Fiber</i>
<p>a) <b>Teachers and students have noble morals</b></p> <p><b>1) Practicing Knowledge</b> Every teacher and student should try to practice their knowledge so that they always get mercy and help from Allah.</p> <p><b>2) Sincerity in learning and teaching</b> Teachers and students must have sincere goals in learning and teaching. Not because they expect rewards or rewards from anyone, but if teachers and students are sincere in learning and teaching, they will be rewarded for their sincerity by both God and creatures.</p> <p><b>3) Responsible</b> Let every subject of education know the consequences of his actions. Because everything we do will be rewarded, everything we love will be left behind, and everything we do while living on this earth will be held accountable.</p> <p><b>4) Careful preparation</b> Teachers and students must always be ready to gain knowledge and always be ready to practice it, such as one's willing to wait for death so as not to regret it in the future.</p> <p><b>5) Should wake up at night (Tahajud)</b> An educator or student should always wake up at night to pray tahajud, recite istighfar, etc. Because suhoor time is a mustajab time to pray. So that teachers always pray for their students, so that students always pray for their teachers and get useful information.</p> <p><b>6) Riyadhoh dan Mujahadah</b> One of the goals of Mujahadah and Riyadhoh is to refresh the heart. The purpose of education should be more focused on reviving the heart because when the heart is alive, it is very easy</p>	<p>a) Teachers and Students have noble morals</p> <p><b>1) Humble (<i>tawadlu</i>) and painstaking (<i>Istiqomah</i>)</b> Paku Buwono IV explained some of the qualities that a teacher and student must have. Teachers and students should have a humble nature (<i>tawadhu</i>), feel unworthy and unable to write, but still, write to benefit others by the grace of Allah. A teacher and student must be <i>restiqomah</i> and careful because patience will achieve the desired results.</p> <p><b>b) Eat less, sleep, and have fun</b> A teacher or student should try to eat less, sleep, and have less fun. Because too much eating, sleeping, and having fun will forget God and will make a person foolish. Make this practice a daily practice, namely holding back and reducing eating and sleeping, because eating a lot and sleeping is a sign of weak will and desire. People who can withstand hunger are people whose self-control is complete. A lot of sleep can be a sign of weak determination, a little sleep makes the body weak, lackluster, and lack the enthusiasm to work.</p> <p><b>3) Get along with good people</b> Young people still have not found their identity, sometimes they still like to follow <i>gubyuk</i>, going here and there all following is included in bad things, therefore if their soul is still in an unstable state close to good people then they will be affected by good. This is why we should not associate with thieves, because even if we do not participate in stealing if every day we see their friends stealing, we will know how to steal, what tools to use, and how to do it.</p> <p><b>4) Prohibition of denouncing</b> Finding a sinner, bringing guilt to yourself, not needing to be told to others. If it can be advised, if it can't, then there is no need to gossip to open the disgrace of fellow humans. That should be the morals taken by virtuous people, reminding each other of kindness.</p> <p><b>5) Don't be grumpy</b> Lucky or wretched, noble or despicable, there is certainly a letter to ourselves that does not depend on the mercy of others. So never get angry or swear by God because we are only fulfilling God's commandments and purposes. Never blame God, so as not to multiply your mistakes before God, because we only fulfill the destiny written in the Sharia law. Forbidden direction because anger adds to guilt, man must only obey his God. An angry person cannot change destiny because destiny is written in <i>Rahul Mahfouz</i></p> <p><b>6) Have a fair nature</b> Let everyone be just, that is, not to be one-sided between brothers, because justice is more harmonious and peaceful, but if one-sided it will cause endless trouble. If you are in the position of a parent, do not be partial, you are expected to be patient and know how to treat siblings wisely and fairly.</p> <p><b>7) Have a self-knowing nature</b> As a subject of education should receive the nature that has been ordained by the Lord. Know yourself, if you are destined to be younger, it will always be considered wrong, then don't be spoiled. Do not rebel against the destiny that has been ordained by God. Although young people can indeed be wrong if they obey their thoughts, not based on the principles of law and local wisdom. Paku Buwono IV sees the importance of having a self-knowing nature so as not to be arrogant and to be able to put yourself in the right place and time.</p> <p><b>8) Have the nature of knowing the origin and surrender</b> Let us know where we come from and all this is a gift from God so that there is no sense of arrogance. By knowing our origin, we will avoid being arrogant, because humans were created from a drop of despicable water, how can we feel arrogant and big if we always</p>

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to improve morals.

**7) Criteria for a student**

A salik or student who wants to succeed in seeking knowledge should have 4 criteria, namely a) having the right creed, b) repenting, c) having a willing heart so that he has no enemies, and d) prioritizing sharia knowledge.

**8) Criteria for Guru or Murshid**

1) An alim person. 2) People who turn away from the love of the world and position. 3) People who have the sharpness of the eyes of the heart. 4) People who always improve themselves by reducing eating, talking, and sleeping, increasing prayer, alms, and fasting. A disciple should glorify the teacher both mentally and mentally.

The way to glorify the guru righteously is:

- 1) It is not allowed to argue with the teacher.
- 2) No argument should be allowed if you know the teacher's mistakes.
- 3) It is not permissible to place the teacher's prayer mat in front of him except at prayer time, if he finishes praying immediately lift it.
- 4) Do not multiply the Sunnah prayers in front of him.
- 5) Carry out the tasks assigned by the teacher swiftly and as much as possible

The way to glorify the teacher inwardly is:

- 1) Whatever is righteously received from the teacher should not be challenged mentally, neither in speech nor indeed is called a hypocrite.
- 2) Guard against the association of people who behave badly and evilly, to narrow the territory of Satan. Students prefer poor to rich (it is feared that they are not strong enough to carry out the mandate in the form of many treasures).

remember the origin of our events? Don't forget the origin, someone who is already successful or rich should not forget the origin. Don't forget that they are all mercy and grace from God.

**9) Have a succumbing nature**

Let us relent, if we relent then others will become advanced and prosperous, if others progress and prosper then we will also feel that progress.

**10) A disciple must have a teacher (murshid)**

So that students do not get lost or fall into misguided or misguided understanding and knowledge, then they must have a teacher who will guide and accompany them both while studying and after learning.

**11) Criteria for a teacher (murshid)**

A student must have a teacher or murshid, of course finding a teacher is very difficult, especially in an age when many people are smart and feel most right. However, Paku Buwono IV provides several criteria for teachers who can be used as teachers: 1) People with good morals, if people have been judged good, they are worthy of being teachers. 2) Understand the law, the law here is religious law, because the context of seeking knowledge is a matter of understanding religion. 3) Diligent in worship, teachers should observe the Shari'a well and practice to reduce lust. 4) Simple. 5) Good at being grateful. 6) The knowledge is high. 7) Do not think about gifts from others, and do not expect gifts from others, because teachers do not get a certain position.

Ulama is the right person to be used as a place to ask, while the criteria for scholars are: 1) Knowing the secrets of our contents. 2) Know manners. 3) Know the science of Sharia. 4) Know the customs of life every day.

If you don't know something, you should go to someone who knows more about it. It is the scholars who know more about the contents of the scriptures. And don't be bored asking people who have perfect knowledge, both about divinity, and social science.

**12) Students come to the teacher**

The student should go to the teacher, not the teacher who comes to the student, because it is the student who needs knowledge, so he is the one who goes to the scholar. People come to a well to get water, not water that comes to people. What is prevalent now is precisely the teachers who are looking for students.

**13) Avoiding bad qualities**

A teacher and student should avoid bad qualities such as: spiteful, treasonous, lying, envy, spite, hot-heartedness, pride, ignorance, the ugliness of others spread, the goodness of others covered, self-kindness exaggerated made up in a banquet, not feel one's ugliness very much, never feels satisfied in his heart, in every behavior if speaking or sitting not to be outdone is his character and does not want anyone to surpass. Against others, it is thought that only he has nothing to match feeling himself the noblest. As a subject of education should avoid some of the following qualities: 1) Do not condemn. 2) Don't swear. 3) Don't like mad. 4) Don't like to gamble. 5) Do not be discouraged. 6) Do not be a wicked merchant. 7) Prohibition has *adigang, adigung, adiguna* properties. 8) Don't calculate with math.

In educating morals, you should be sincere because of God, do not use the calculation of trade, namely profit, and loss. People who have the nature of traders will think about how to return capital and even how to get profit. If in educating morals using trade calculations then everything he spends must be paid and does not want to accept losses. Do not act as a general person today if you have obtained a position then it is like a trader. Just consider the gains and losses in every deed, not realizing that he got all this because of the grace of God.

**14) Don't be arrogant, mean, and nosy**

Do not let a teacher or student have an arrogant nature that feels superior to others, do not like to do evil to others because what we do will return to ourselves, always be friendly to others, do not *brangasan*

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which is easily provoked by emotions.

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The above description that Teacher and Student in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Paku Buwono IV, have similarities and differences: (1) The similarity is that teachers and students must have noble morals, avoid despicable morals and a student must have a teacher (Murshid). (2) The difference is that in Wulangreh Fiber it is explained that students should go to the teacher, there is a prohibition to have the nature of calculating profit and loss in learning.

**Table 5**  
**Similarities and Differences in Moral Education Methods**

Moral Education Methods in <i>Ayyuhal Walad</i>	Moral Education Method in <i>Wulangreh Fiber</i>
<p><b>a) Pilot Method (<i>Tamsil</i>)</b> An example of Tamil is one of the methods of moral education chosen by Imam Ghazali as stated in the Book of Ayyuhal Walad. Because moral education by Using examples will be easier for someone to understand and remember. It is said that a man who has many weapons and he is also good at fighting but when is attacked by the enemy does not use his sword and war skills, then what he has both weapons and fighting skills are useless.</p> <p><b>b) <i>Muhasabah</i> Method (Self-Evaluation)</b> Self-evaluation (<i>Muhasabah</i>), is one of the most appropriate methods of moral cultivation, because self-evaluation will avoid being arrogant in him, and always remember that in him there must be shortcomings and mistakes.</p> <p><b>c) Practice Method</b> Practice is a method of cultivating morals that is very easy for children to remember because it is immediately practiced. Never expect useful knowledge if you never practice it, nor do you expect rewards if you don't work or try.</p> <p><b>d) Exemplary Method</b> Exemplary in the educational process is one method that is considered effective in the process of educating children, because providing a good example</p>	<p><b>a) Practice Method</b> Practice is the easiest method of moral education to instill behavior in teachers and students, a charity will feel heavy if it has not been done, but will feel light and enjoyable if it has been done or practiced. Good deeds will be easy if they have been done, and difficulties that were imagined before will disappear from memory, turning into a sense of relief and wonderfulness, this is the opposite of bad deeds, it seems pleasant at first but finally full of regret.</p> <p><b>b) Story or fairy tale method</b> Fairy tales are one way of moral education because fairy tales can be learned from our previous people. If there is good advice contained in fairy tales, it should be imitated, but if there is something bad, do not imitate it. This habit and method of telling stories are often done by parents, especially grandparents to their grandchildren as part of parenting patterns and moral education. So speaking is a very important activity for Javanese people in the past.</p> <p><b>c) Listening method</b> Listening is one way of educating morals, if what is listened to is good things they do and do it but if what is listened to is bad things then keep it and don't do it, young people should listen a lot to advise and advice and stories from older people because they are more experienced in life.</p> <p><b>d) Pilot Method</b> An example is one of the educational methods that are very easy to understand and memorable. For example, the fruit when it is young gathers and merges is called a shoot, but when it is an adult, it separates separately. An example is a way of moral education that is easy to understand. At the end of Dan Wulangreh Paku Buwana IV signaled that his age was not far away, likening it to the sun approaching sunset.</p> <p><b>e) <i>Mujadah</i> and <i>Riyadhoh</i></b> Train yourself by eating and sleeping less or (<i>riyadhoh/mujahadeen</i>). The method of moral education by reducing eating and sleeping aims to prevent flared passions and calm one's inner self. The method of reducing eating and sleeping has been practiced by our ancestors for a long time. The goal is that a greedy appetite can be controlled through a minimal diet while preventing sleep is aimed at eliminating laziness.</p> <p><b>f) Reward and Punishment</b> <i>Reward and punishment</i>, reward and punishment is one method of moral education. This method of reward and punishment is done to foster and educate so that children have noble and commendable morals, this method is used to spur others to improve themselves.</p> <p><b>g) Advice Methods</b> Advice is one of the methods in moral education, in advising should use kind and gentle words so that advice can be received and enter the heart of the person being advised. Older brothers should counsel the younger, and the young respect the elder.</p> <p><b>h) Reading method (state)</b> Reading is one method of moral education, everyone should like to read all writing but not just see the beauty of the writing. But understand the good and bad</p>

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will make a role model for them. Exemplary is also one of the important factors in determining whether a child will be good or bad.

**e) Story or story method**

Imam Ghazali uses this method in educating children by telling events from a character to be able to learn a lesson and lessons from the story that has been told. The story method can facilitate the process of delivering material to students and can make it easier for students to understand the material taught.

**f) Habituation Method**

For students to have good ethics, Imam Ghazali uses habituation methods in moral formation. By applying the habituation method, it is expected that students will be able to get used to noble behavior and leave negative habits in their lives.

**g) Advice Methods**

Advice is one method in education that is considered good for cultivating faith in children and preparing their behavior, soul, and social.

content of the writing. When reading you should understand and discern what is good and what is bad, something good should be emulated and something bad should be abandoned.

**i) Asking method**

Asking questions is a very important educational method for people who do not know, while the person who deserves to be a place to ask questions is a scholar, if you do not understand the content of a story or story should ask the elders, by asking will increase knowledge and knowledge.

**j) Supervision Method**

Supervision, is very important, because with supervision if you find something lost can be advised so that he is far from being lost. That if he commits an offense can be punished, even though he is his relative. In moral education, it must still be supervised and always controlled if the guilty should be given punishment or guidance so that they are not always wrong and do not have various assumptions about students.

**k) Prayer Method**

Prayer is a very good method to make children's morals better, as for the content of the prayer to be given salvation and happiness in the hereafter, kept away from illness and trials, long life, harmonious life, rich in wealth and many children, do not be cut off from love.

**L) Incognito Method (covering the original form)**

Incognito is one of the heavy methods of moral education because it must restrain passions that are not following what is desired, but with disguise, humans will avoid being showy, arrogant, and spoiled. This method is very appropriate for people who are rich or have a position because this method is one way to hide all efforts to glory, to avoid being arrogant and arrogant.

**m) Song or song method**

Songs or songs are one of the methods of moral education that are easy to memorize so that they are easy to practice, and Wulangreh Fiber is made to sing so that it is easier to remember and memorize and not boring. Paku Buwono IV wrote these exhortations in the form of songs so that all children and grandchildren like to read them. Not bored and bored, easy to memorize because of the beautiful arrangement of words. If it is sung it will sink into the heart, imprinted in the heartstrings, all this is intended to get the attention of all children and grandchildren.

**n) Mulazamah Method (sitting with scholars)**

Sitting with scholars and people who have perfect religious understanding is one way of moral education, because people who are close to the ulama will get blessings, and can take knowledge from the scholars. If there is a problem, he can directly ask scholars who are experts in religious science. Sitting together with scholars or scientists is like sitting with a perfume seller, even though we don't buy we can smell the fragrance that is around us.

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The description above explains that the method of moral education in the Book of Ayyuhal Walad by Imam Ghazali and Serat Wulangreh by Paku Buwono IV, have similarities and differences: (1) Similarities, both use practical methods, advice methods, stories, or fairy tale methods, habituation and example. (2) Differences, in Wulangreh Fiber, moral education methods are more varied, namely prayer methods, pilot methods, and disguise methods.

## CONCLUSION

The conclusion of this study is the evolution of the concept of moral education of Imam Ghazali in the Book of Ayyuhal Walad and Paku Buwono IV in Wulangreh Fiber, as well as the new findings of the author are as follows: a) The source of moral education based on Sharia and customs or culture that does not contradict the Shari'a. This is still very relevant to the proliferation of Islamic schools and the establishment of

Islamic boarding schools and faith-based schools. b) The material presented includes good behavior and disposition, both outwardly and mentally, and doing good to God and others. This is still very relevant with changes in the National Education Curriculum that lead to moral improvement. c) The goal to be achieved is to become a person of good character, practice knowledge, and achieve happiness in the world and hereafter. This is also very relevant because the purpose of parents is to put their children in school so that they have good morals or dispositions that can achieve happiness and success both in the world and in the hereafter. d) educational subjects who teach morals and morals must have special expertise in their fields, and have good character and character as well. This is also relevant to today's education with the demands of professional teachers, but the criteria for the subject of education according to Imam Ghazali and Paku Buwono IV are more detailed and more standardized. e) Moral and moral education methods that aim to facilitate the cultivation of morals and morals are still very relevant to be applied, such as giving advice, habituation, practice, and so on. However, some methods are often abandoned today, namely the method of prayer (the teacher prays for the student and the student prays for the teacher) and sitting with the ulama.

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