

The Policy of Moral Education on KH Imam Zarkasyi's Thought at Gontor Modern Islamic Boarding School

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Abstract

KH. Imam Zarkasyi is one of the founding fathers of Gontor Modern Islamic Boarding School and also a famous national figure. The writer proposes to study moral education especially in the perspectives of KH. Imam Zarkasyi. The writer describes KH. Imam Zarkasyi's definition of moral education, then the measurement of moral and method of teaching moral. The study is found that moral is action science, or knowledge about things that shows the good and bad elements in living in society, and moral education is action education or delivering the knowledge on the measurement of moral, that shows the bad and good things in living in society, and the measurement is the absolute one. Moral education can be categorized into two; physical and spiritual moral education. Here, the writer concludes that in inculcating moral, there is no difference between physical and spiritual, but the integrated system as one education method.

Keywords: *Moral Education, Imam Zarkasyi, Gontor*

Abstrak

KH. Imam Zarkasyi adalah salah satu pendiri Pondok Pesantren Modern Gontor dan sekaligus menjadi tokoh nasional. Penelitian mengkaji kebijakan pendidikan moral khususnya dalam perspektif KH Imam Zarkasyi. Penulis mendeskripsikan definisi pendidikan moral dalam perspektif KH. Imam Zarkasyi, kemudian

melakukan pengukuran mengenai metode pengajaran moral. Penelitian ini ditemukan bahwa moral ilmu tindakan, atau pengetahuan tentang hal-hal yang menunjukkan unsur-unsur yang baik dan buruk dalam kehidupan di masyarakat, dan pendidikan moral adalah pendidikan tindakan atau pemberian pengetahuan tentang pengukuran moral, yang menunjukkan baik dan buruk dalam kehidupan di masyarakat, dan pengukuran adalah mutlak adanya. Pendidikan moral dapat dikategorikan menjadi dua; pendidikan moral jasmani dan rohani. Di sini, penulis bersimpulan bahwa dalam menanamkan moral, tidak ada perbedaan antara fisik dan spiritual, tetapi sistem yang terintegrasi sebagai suatu metode pendidikan.

Kata Kunci: *Pendidikan Moral, Imam Zarkasyi, Gontor*

Introduction

In entering the third millennium, humans' life has become progressive and complex. Education therefore, acts as a process in preparing and improving the quality of human resource with *Akhlāq Karīmah*/good manners. The developments and progresses in all areas produce some big social changes in human's life. That Development makes life become very modern and progressive. However, social change causes retreatment in national morality, life's convulsion, morality and society's religions affairs, especially to the youth generation who generates the new community, such as *gangster*, drugs and free sex.

The circumstance above represents a very bleak picture of the future. The only hope for optimism is parents' desires to inculcate faith and moral values in their children based on religious teaching. To overcome the negative influences of the new century and its development, one would see religion as *an ace in the hole* and religious education represents the path that must be taken as one of the purposes of religion is *Akhlāq Karīmah* as Rasulullah is reported to have said, narrated by Baihaqi: *Indeed, I have been sent to complete the good manners.*¹ The Qur'an also says about *Akhlāq* of Prophet Muhammad "Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remembers Allah much." (al-Ah}za>b [22]: 21)

Nowadays, moral education is the only way to end this moral crisis. There are many concepts of moral education according to Muslim scholars. However, the writer attempts to discuss the concept of moral education of KH. Imam Zarkasyi which has been practised and proven successful in inculcating manners in students at Gontor Modern Islamic Boarding School. KH. Imam Zarkasyi is one

¹ الإمام جلال الدين عبد الرحمن بن أبي بكر السيوطي، الجامع الصغير في الأحاديث النبوية والتهذيب، الجزء الأول، (دار الفكر؛ بيروت، د.ت) الحديث رقم 2584. (للبهقي في شعب الإيمان)

of the founding fathers of Gontor Modern Islamic Boarding School and a famous national figure. Together with KH. Ahmad Sahal and KH. Zainuddin Fannanie they educating their students and taught moral as written in the Five Principles of Modern Islamic Boarding School and its mottos.²

In fact, Imam Zarkasyi emphasized more on moral element than the intellectual one, as demonstrated in his daily life and personality.³ This was shown in the boarding school mottos which represent the full reflection of the principle which he believed in and fought for; that he placed moral above other elements. The mottos are noble character, sound body, broad knowledge and freedom of thought.⁴

Imam Zarkasyi prioritized *Akhlaq Karimah* above other abilities. This proves that moral, according to him is an important element in education – particularly at Modern Islamic Boarding School – and even in society because it involves humans' ideology that teaches and prepares students in facing future challenges. Consequently, the graduates of Modern Islamic Boarding School are well-accepted by the national and international communities, and some of them have been entrusted with important posts in different institutions. Some of them have become prominent figures such as Muhammad Maftuh Basyuni (former Minister of Religious Affairs, Indonesia), KH. Hasyim Muzadi (former Chairman of *Nahdlat al-'Ulamā'*), KH. Din Syamsuddin (Chairman of *Muhammadiyah*), Hidayat Nurwahid (former Chairman of People's Consultative Assembly), Idham Khalid (former Chairman of *Nahdlat al-'Ulamā'*), Nurcholis Madjid (Muslim scholar) and others.

Indeed to stop and protect the younger generations from the negative influences of globalization, moral education has become an essential path that one has to take. As mentioned above, Imam Zarkasyi established a concept to mould students' characters and manners. He successfully applied this concept at his institution and the concept is still being used by current leaders to inculcate in students good character and good manners. Therefore, the basic thing to be expressed in this paper is the definition of moral education according to Imam Zarkasyi, kind and measurement of moral and the methods on inculcating moral.

The purposes of this study are as follows: (1) to discover KH. Imam Zarkasyi's point of view on the definition of moral education, (2) to explain the kinds and measurements of moral according to KH. Imam Zarkasyi, and (3) to identify the

² Dawam Raharjo, *Karakter al-Ustadz Imam Zarkasyi dan Kebebasan Pondok Modern Gontor (sebuah Refleksi)*, Biografi KH. Imam Zarkasyi di mata ummat, (Gontor: Gontor Press, 1996), p. 858.

³ *Ibid.*, p. 858.

⁴ Imam Zarkasyi, *Sambutan pimpinan dalam acara resepsi kesyukuran setengah abad dan peresmian masjid jami' Pondok Modern Gontor*, Kenang-kenangan 1926; Peringatan Delapan Windu, 1990, (Gontor: 1990) p. 43-44.

ideal method of inculcating moral according to KH. Imam Zarkasyi's point of view. This is biography research which looks at the educational background, character, environmental influences as well as ideas and thoughts of a person. This approach observes the biography of Imam Zarkasyi, his works, conditions in which possibly influenced his characteristics. This approach is a method of collecting data, making interpretation and conclusion on the historical background based on documents as its sources.

This method is used as a systematical description on facts and characteristic of a certain population or in an actual and accurate sector.⁵ The writer employed this method to describe the thoughts of Moral Education experts, particularly in the thinking of KH. Imam Zarkasyi. This is a method of collecting data and facts, which are to be discussed and illustrated systematically, factually, and validly based on the data. The writer used the library research technique to study Imam Zarkasyi's works, in order to select data on his thoughts and to obtain the complete description of his ideas on moral education. After finding the data, the writer categorized them qualitatively with the appropriate procedure and technique.

The data was analysed used, (1) Inductive. This is a method to conclude a specific statement.⁶ This method was employed to draw general conclusions from the thoughts of Imam Zarkasyi on Moral Education. (2) Analytic-critical. In this method, all collected facts and arguments were discussed and analyzed critically and then compared between one another.

Definition of Moral Education

Moral means standard of behaviour. Based on this universal meaning, Imam Zarkasyi also defined moral as universal; hence the lessons on moral are varied and connected to each other. Simply put, the meaning of moral includes the meaning of kindness, manners, healthy, ethics and spiritual kindness. Thus, the meaning of moral is related to personal development.⁷ The discussion on the Moral Education of Imam Zarkasyi is divided to two aspects, that are the position of moral and classification of moral.

1. The Position of Moral

Imam Zarkasyi noticed that the highest degree of a human being is determined by the values that appear in his characters. According to Islamic teachings,

⁵ Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p. 22.

⁶ *Ibid.*, p. 22.

⁷ Imam Zarkasyi, *Jagalalah Ijazah Akhlak*, (Majalah Gontor; Edisi 06 tahun II, Sya'ban 1425/Oktober 2004), p. 36-37.

moral is placed at a special and important place. In this matter, it is reported that Rasulullah was asked by one of his companions: *O Rasulullah, what is din (religion), then Rasulullah replied: (Religion is) the good moral.*⁸

The definition of religion as moral is proportional with the definition of *Hājj* is *wuqūf* at *'arafah*. This means someone's *Hājj* is not accepted without *hwuqūf* at *'arafah*.⁹ Similarly, religion is incomplete without good morals. Imam Zarkasyi taught his students to have four characters in order to rise in the morality level. The four characters are noble character (good behaviour), sound body, broad knowledge and freedom of thought.¹⁰ The four characters are known as the mottoes of the Islamic Boarding School.¹¹ He placed noble character as the first character; this proves that moral is the highest level of human character. All humans from all walks of life have to stand upon good moral/noble character.

Truly, noble character is better than science or any other wealth, because there is no honour for scientists or rich men without having good manners/ moral.¹² Imam Zarkasyi said: "Knowledge is goods which cannot be bought, it is costly. But there are goods that are costlier than knowledge. It is self-regard or someone's moral, and both cannot be bought with anything."

Based on this statement, it is true that the first character of humans is noble character, and it is the foundation of other characters. This statement is appropriate with what Prophet Muhammad had said, narrated by Bukhari: "*The best amongst you are those who are best in morals.*"¹³

The next position is sound body/healthy. Imam Zarkasyi did not restrict good health only to the body, but to a wider meaning, that is personal health.¹⁴ The second point means that someone has to keep his health in order to perform his duty as *khali>fah* and to worship Allah as well as possible.¹⁵ After having both kinds of health, spiritual and physical, one has to have

⁸ Yunahar Ilyas, *Kuliah Akhlaq*, (Yogyakarta, Pustaka Pelajar, 1999), p. 6.

⁹ *Ibid.* p. 6-7.

¹⁰ Imam Zarkasyi, *Anakku Jadilah Pemuda Pejuang*, (IKPM bulletin, no. 27th, 1996), p. 43-48.

¹¹ The author of the mottoes is still debated, between Imam Zarkasyi or his brother Ahmad Sahal, but the writer here goes with Dawam Raharjo who declares that the author of the mottoes is Imam Zarkasyi.

¹² Imam Zarkasyi, *Jagalalah Ijasah...*, p.36-37.

¹³ صحيح البخاري، كتاب الأدب، موسوعة الحديث الشريف، الإصدار الأول 1.2، (شركة صخر، 1991-1996)، رقم الحديث 5575.

¹⁴ Imam Zarkasyi, *Diktat Pekan Perkenalan*, (Gontor; Darussalam Press, tt.), p. 19.

¹⁵ Imam Zarkasyi, *Jagalalah Ijasah...*, p. 43.

broad knowledge. Vast knowledge can be obtained by a healthy body and mind. It is mentioned in Arabic Philosophy: "*Healthy mind is in healthy body.*"

Besides having broad knowledge, someone should have good manners. In other words, the knowledge has to be based on good manners, so he knows what he has learnt.¹⁶ Therefore, moral is the main character in order to raise one to the highest level of human beings. Lastly, Imam Zarkasyi placed freedom of thought which means that one is free to choose the best way to live. This freedom has to be based on past characters that include good manners, broad knowledge and personal health. Therefore, freedom is not far from Islamic principles.

From the above explanation, it is clearly seen that moral or good character is the first position in human life; not only the highest, but has become the foundation for other characters. As mentioned earlier, Rasulullah asserted that someone's religion is incomplete without good morals. Finally, to conclude, noble character or good moral is the highest-obligatory character of human beings.

2. The Classification of Moral

After placing moral on the first level, Imam Zarkasyi divided moral into two categories, physical morality and spiritual morality. Physical morality includes gesture, behaviour, clothes, etc. Meanwhile, spiritual morality includes several elements related to moral, soul, praised character and others. Muslims have to emphasize on both moral education. Spiritual morality is the vertical relation with God (Allah), and physical morality is the horizontal relation with other humans. Spiritual morality can be based on the fact that Allah does not see humans only in their physic, but also the *qalb*. Rasulullah is reported to have said, narrated by Muslim: *Indeed Allah did not see to someone's physic or to his gesture but Allah sees to someone's soul/qalb.*¹⁷ As for human beings, they can only rely on their eyes to see; it means that humans only see somebody's behaviour. Arabic Philosophy expresses: "*Someone's behaviour shows his secrets. (Arabic Wise Words).*"¹⁸

Therefore, the physical morality as well as the spiritual morality have to be emphasized. Imam Zarkasyi's ideas created related elements and the discussion

¹⁶ Imam Zarkasyi, *Anakku Jadilah...*, p. 44.

¹⁷ صحيح مسلم، كتاب الايمان، موسوعة... المرجع السابق، رقم الحديث 2887

¹⁸ Zainuddin Fananni dan Imam Zarkasyi, *Sendjata Pengandjoer dan pemimpin Islam*, (Gontor: Trimurti, t.t.) p. 39.

on moral becomes difficult especially when moral relates to religion. In this case Imam Zarkasyi claimed that moral based on religion has three elements, namely; belief element (*i'tiqād*), behaviour element (*suluk*), and sentiment element (*ātifah*).¹⁹

The three elements become the foundation of human morality, where moral relates to religion. The explanation of the three elements is as follows:

a. Faith (*i'tiqād*)

Faith is to believe in something. In this paper, faith is someone's belief rather than religion itself. Humans who live in this world always want to know and have to know, want to believe and have to believe, and the rituals that have to be done. Therefore, he/she has to believe in something or a religion.

That belief has to be correct and strong; faith can push the body and soul to perform the compulsory rituals, and can prevent him/her from all forbidden and harmful deeds.²⁰ The strong belief is called *Imān* faith. This faith must be based on evidence/*dalīl* that is accepted by humans' mind at every level. Allah says in Surah al-Hajj [17]: 46: "*Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not the eyes that are blind, but the hearts, which are in their breasts.*"

Rasulullah made good or bad of someone's moral as the measurement of the quality of faith, that is shown in the following hadith, narrated by Tirmidzi: "*The most completed faith among Muslim's is the best moral.*"²¹ Thus, people with moral based on religion or none have to possess belief in good and bad deeds. Then the faith guides them to the deeds to be done, good or bad, according to the quality of their faith.

b. Behaviour (*suluk*)

The second element is behaviour. Imam Zarkasyi mentioned that moral also includes behavior. This element is easier to understand than faith element because it is related to the tangible things in daily life. Behaviour is the result of someone's faith. Similarly, Bawaris Umary

¹⁹ see Imam Zarkasyi, *Akhlak (Etika) on Islamic Teachers Training*. Tp.

²⁰ Imam Zarkasyi, *Ushūluddīn, (Aqā'id) 'ala madzhab Abli Sunnah wa-l-jamā'ah*, (Gontor: Trimurti, tt) p. 13.

²¹ سنن الترمذي، كتاب الإيمان، موسوعة... المرجع السابق، رقم الحديث 2537.

expresses that human deed is categorized as moral deed which is based on three elements; awareness, deliberateness, and freedom.²² Awareness means that all deeds shall be done consciously or intentionally; this element has six phases: *khayal* (imagination), *'azam* (desire to do something), *ira>dah* (wish), *niyyah* (intention), *'amal* (the deed that can be implemented and seen physically and spiritually) and *fi'ul* (the deed that is implemented physically and is observable). Second phase is deliberateness which means that all deeds must be done deliberately, and the third is freedom where the deed is done freely, not by force.

c. Sentiment (Ātifah)

Sentiment is general feeling. The Dictionary of Education mentions that sentiment is an affective and therefore, non-cognitive and response, more permanent but weaker than emotion, usually associated with rationally known, motive or value.²³ Sentiment is a natural human sense. This third element is used to differentiate it from other elements of moral. Therefore, someone can choose the best deed to do.

Based on the above explanation, Imam Zarkasyi attempted to give a comprehensive definition of moral education, that of integrating spiritual morality and physical morality. Moral is meant as a science to act, or knowledge about things that show the good and bad ways of living in society. Thus, moral education according to him is an educational action where knowledge on the measurement of moral is conveyed, showing the bad and good deeds for living in society.

Types of Moral Education

Moral arises and grows from and within the soul, then it spreads out to all parts of the body, inducing generosity, producing the nature and principle of kindness and avoiding all culpability and ugliness.²⁴

To develop it further, humanity and *īmān* are needed. Humanity means humanism and *īmān* means faith, which both significantly influence more the quality of deed. If Aristoteles expresses that moral is humanity and *al-Akhāq al-dīniyyah* represents moral as divinity, hence Imam Zarkasyi balances both thought.

²² Barmawie Umary, *Materia Akhlak*, (Solo: CV. Ramadhani, 1991), p. 29-30.

²³ Carter V. Good, *Dictionary of Education*, (New York: Mc. Graw Hill Book Company. Inc, 1959), p.496.

²⁴ Barmawie Umary, *Materi Akhlak...*,p. 6.

Therefore, he divides moral into two categories, spiritual and physical morality. In educating both physical and spiritual moral, Imam Zarkasyi provides the guidance on how to instil and develop them.

1. Spiritual Moral Education

Spiritual moral education is about the relationship that connects human soul, morality and noble character. This kind of moral is difficult to be defined because it is an abstract element. Imam Zarkasyi also emphasized that internal moral is the relationship between humans with their Creator (Allah).

To establish good relations with Allah, humans have to believe that He exists, powerful, not like others/creatures, everlasting, stands by Himself, is of Oneness, Omniscient and other absolute characters.²⁵ After believing in God and divinity, the second matter in developing relations with God is *hidāyah* (God's guidance). Humans will always need *hidāyah*. Imam Zarkasyi explained two reasons why humans need *hidāyah*. The first reason is the nature of humans. Without being taught or asked by others, humans can feel thirsty or hungry; this comes from God's inspiration. This nature leads humans to gain perfection and take religion. The second reason is the condition of humans. Human are endowed by God with four kinds of guidance. The guidance is to keep and to complete humans' life in gaining perfection. Those four guidances are instinct, *al-gauās al-khamsu* (the five senses), mind and religion.²⁶

Furthermore, besides believing in Allah, humans also must obey Him in order to seek for His satisfaction and so that humans might get His guidance. After believing in Allah and worshipping Him, humans must also thank Him for every grace and pleasure given. *“And remember! Your Lord caused to be declared (publicly): ‘If ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly My punishment is terrible indeed. (Ibrāhīm: [13]: 7)*

Besides the relation with his Creature (Allah), this moral also includes personal moral and moral to the Messenger of Allah.²⁷ Personal moral means that someone has to respect himself, because he is valuable. Imam Zarkasyi emphasized that through his advice: *“Verily, you are valuable, so appreciate yourself but do not ask to be appreciated.”*²⁸

²⁵ Imam Zarkasyi, *Ushluddin, (Aqā'id)*,...p. 23.

²⁶ *Ibid.*, p. 53-58.

²⁷ This classification is taken from book “Kuliah Akhlaq” by Yunahar Ilyas.

²⁸ Imam Zarkasyi and Ahmad Sahal, *Wasiat, pesan, nasehat & harapan*, (Gontor; Darussalam Press, tt.), p. 6.

Respecting oneself means placing oneself in respectable places, maintaining that position and avoiding defiling of self from placing it in dirty and lowly places and positions. In this case, someone has to be careful and be smart in assessing something.

2. Physical Moral Education

The subject of physical moral is the human's gesture. Thus, the content of physical moral education covers external courtesy that includes gesture, behaviour, clothes, etc. Naturally, physical moral is easier than spiritual moral as physical is tangible. According to Imam Zarkasyi, in educating this kind of moral, there is no distinct difference between Western or Eastern method of teaching. The common teaching of physical moral as Imam Zarkasyi did is through clothes, sounds and interactions. The detailed explanations are as follows:

a. Clothes

There are many clothes and it has its place and time. Humans have to dress in the best clothes as Allah says in al-Qur'an: "*O Children of Adam! Wear your beautiful apparel at every time and place of prayer.*" (al-A'raf: [8]: 31)

The best clothes do not mean expensive clothes, but suitable ones. Humans have to stay away from dressing arrogantly as Rasulullah is reported to have said, narrated by Bukhari: "*Allah will not look upon him who trails his garment out of pride.*"²⁹

The main thing about dressing or physical appearance is showing the noble character and knowing the right situation and place and with whom someone interacts without denying the teaching of religion. Furthermore, Imam Zarkasyi explained that in dressing its combination, situation, place and cleanliness must always be considered.³⁰ Each attire has its suitable place and situation: school attire, clothes to pray in, sports wear, and so on.

b. Sounds

Included under this physical moral is "voice" (conversation). When someone makes conversation, he is free to speak out but he is restricted

²⁹ صحيح البخاري، كتار اللباس، موسوعة... المرجع السابق، رقم الحديث 5337

³⁰ Imam Zarkasyi, *Cara mengisi kekosongan dan Etiquette adat sopan santun*, (Gontor; Darussalam Press, tt.) p. 15.

by his entire respect, thus *free but respectfully*. It means also speaking by knowing the place, situation and condition.

c. Interaction method

In humans' relation, there should be a '*tenggang rasa*' (*tolerance*) for each other. Therefore, humans have to interact with each other with the best interaction. Besides tolerance, there should be the spirit of helping each other, knowing each other and always respecting each other. In relating to many people Imam Zarkasyi advises, "*Do not to be reckless or promiscuous*". Regarding the method of interaction, he advised his pupils: "Take care of yourselves, and remember the good manner and etiquette (made in) Boarding School. And living with all stratum and society level, RESPECTING THE ELDERS AND LOVING THE YOUNGSTERS"³¹

Thus, interaction method according to Imam Zarkasyi means *respecting the elders and loving the youngsters*. In fact, all of physical moral come from spiritual moral because the physical life can only be completed with spiritual life. Physical development of humans without spiritual development will make one's life one-sided and loses its balance.³² Thus, these two types of moral education must be balanced in seeking for His obedience. Lastly, this kind of moral can be categorized into moral for the Family, Society and Country.³³

Moral to country is also known as *nationalism*. However, some educationists said that nation does not mean *country*. They said that the nation means *language* and religion while humans believing in one religion also said they are in one *nation*. But in 1882, Ernest Renan, a Frenchman, concluded that nation did not mean country, language as well as religion but it is coexisting or living together with others. Also included in this definition of nation are groups of people in society who want to live together in sufficient wealth and complete life, physically and spiritually. According to Imam Zarkasyi, moral to the country is the feeling to live in peace and wealth, by its requirements. The requirements can be language, or place, or customs, etc. However, the essential problems here is willingness to coexist.

³¹ Imam Zarkasyi and Ahmad Sahal, *Wasiat, Pesan,...*, p. 14.

³² Harun Nasution, *Islam ditinjau dari berbagai aspeknya jilid I*, (Jakarta: UI Press, 1985), p. 36.

³³ See Yunahar Ilyas, *Kuliah Akhlak...* p. 1.

The Measurement of Moral

In this important aspect of moral education, Imam Zarkasyi did not give the measurement itself but he gave some keys to understand that measurement. Those keys are elaborated as follow:

1. Ideal

In ethic or moral, ideal means the measurement of value on something. The word "ethic" is used by normative science which means the standard of perfection. Indeed, moral based on religion is very simple and is the effective one (value) in society. Imam Zarkasyi shared three bases on the ideal measurement of moral which are self-consciousness, simplicity and sincerity.³⁴

- a. Self-consciousness is called in Arabic as *dlamīr*. *Dlamīr* will always tell us which deed is good or bad.³⁵ Basically, *dlamīr* will never lead men to errant ways; only some of them are dishonest on their own accord and are not conscious of their own actions.³⁶
- b. Simplicity or modestly. Simplicity means a positive conduct towards every situation of life, and never giving-up upon the problems of life. The precise meaning of it is to procure individual values that will prepare them to face the trials and tribulations. It is to have strength, courage, determination and self-control.³⁷ Moreover, behind these lie nobility, bravery and zeal to never surrender as well as the development of strong mentality and character that are imperative and necessary in preparing people to face the hardship in life. More than that, the strong character grows which is the condition of every success in life.³⁸ Regarding this Imam Zarkasyi advised: "Be accustomed to the simple life, undoubtedly we will life happily, and can face the future with straighten head, without worry or fear."³⁹ The modesty according to Imam Zarkasyi includes simplicity on partaking food, dresses, soul, character, personality and mentality.⁴⁰

³⁴ Imam Zarkasyi, *Cara mengisi...*, p. 15.

³⁵ Imam Zarkasyi, *Serba Serbi Serba Singkat tentang Pondok Modern Darussalam Gontor*, (Gontor; Darussalam Press, tt.) p. 15.

³⁶ *Ibid.* p. 15-16.

³⁷ Imam Zarkasyi, *Diktat Pekan...*, p. 17.

³⁸ Imam Zarkasyi, *Serba-serbi...*, p. 4.

³⁹ Imam Zarkasyi, *Diktat Pekan...*, p. 17.

⁴⁰ *Ibid.* p. 17-20

- c. Sincerity. It means the quality of being sincere which means that every individual must try to be sincere in all acts of devotion for the sake of Allah swt/ *'ibādah* and not for reaping any profit from it. In this regard, Imam Zarkasyi attempted to connect moral measurement and obedience in worship. Being of noble character with pure intention is also considered as a form of worship/ *'iba>dah*. Rasullullah is reported to have said, narrated by Bukhari:

(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (may peace be upon him) is for the sake of Allah and His Messenger (may peace be upon him); and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.⁴¹

2. The Way of Thinking

It means doing something with full consideration and knowing its reasons and benefits as well. The peaceful mind consist of some requirement. According to Imam Zarkasyi, there are three requirements as described in the following ideas: (1) Careful. It means that someone has to be very careful in everything and has a strong confidence. A peaceful mind will not be easily influenced by outside factors without understanding the core problems. Being careful means that someone has to accept some problems by prejudice/the first impressions, (2) Positive. We have to be positive in every condition: do not believe easily with what people say or perceive, and (3) Critical. The human mind also has to be critical. Being critical means always be curious and investigate things by knowing the problem and what is related to that problem, may be there are some parts that are unclear.

To conclude, there are two keys of moral measurements: religious and non-religious measurements. Religious measurements are Al-Qur'an and al-Hadis, which can be enhanced by *ijtihad*, *al-maslahah al-mursalah*, *istihsan*, *qiyas*, etc. while, non-religious measurements are categorized into instinct and experience.

Method of Moral Education

In teaching and instilling moral to the children, appropriate methods and ways are urgently needed. Imam Zarkasyi, in this regard, gave his valuable ideas

⁴¹ صحيح البخاري، كتاب بدء الوحي، موسوعة... المرجع السابق، رقم الحديث 1

in moral education that are shown in his method of educating the students at Gontor Modern Islamic Boarding School. Furthermore, he argued that moral can be instilled/transformed into the students through good examples, establishing moral environment, providing habitation, giving advice, creating interest, and giving punishment.

1. Good Examples

In education, providing good examples is an effective method in preparing and forming the children's moral, spiritual and social values. Therefore, the educators are the best examples for the children. The teachers' characteristics and methodology of teaching influence the development of students' behaviour and attitudes. At this stage of development, students will follow and imitate their teachers' deeds, movements, even speech. Students will be more influenced by their teacher than any other, especially if they spend more time with their teachers in the school.⁴² Our Prophet Muhammad as the Messenger of Allah became a good example for the *ummah* as explained in Al-Qur'an in al-Aḥzāb [21]: 21: "*Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remembers Allah much.*"

Imam Zarkasyi believed that teaching of a lesson to the students is not enough only by words or advice but also by giving them good examples. Imam Zarkasyi said: "Boarding school/*pesantren* education is not only to teach students by lips (speech or advice) but *by doing* (the good example).⁴³

For instance, if the educator is honest, believable, has good moral, brave and far from acting controversially toward religion, the children will grow to be in the same manner; be honest, form good moral, be brave and stay away from controversial deeds toward religion.

This method is shown in the condition of education at Gontor. The Kiai as the spiritual central figure tries to impart upon the students the whole principles of school life. He personally acts in front of every individual how to be a perfect and sincere guardian. He himself shows in front of the students how to be disciplined and finally gives example on how to be generous and to donate all his personal possession for the development of the school. Everyone can imitate clearly. The spirit of sincerity must be practised by all

⁴² Abdullah Nasih Ulwan, *Pedoman Pendidikan Anak dalam Islam, Jilid II*, (Semarang: As-Syifa', 1993) p. 2.

⁴³ Imam Zarkasyi, *Serba-serbi...*, p. 25.

individuals at the school including the administrators, managers, students as well as the parents of the students.⁴⁴

2. Establishing Moral Environment

Besides using good examples, Imam Zarkasyi used other method of teaching moral which is by establishing the conducive milieu. Imam Zarkasyi stated: "Performing moral and mental education is not enough/only by words, but it has to be by giving good examples, and creating moral environment and whatever the students sees and hears from the movements or sounds in this school becomes a factor of moral and mental education."⁴⁵

Generally, the educational environment (milieu) can be classified into three main domains: family, school and society. The family is the first milieu for moral education that is known by everyone. Students begin to gain much knowledge and get more experience through their parents' attitude in the daily practices and discipline. The school as the milieu of education has to organize systematic and efficient activities. Lastly, in society, people interact with each other and create many activities that involves images, examples and customs which in the end influence individual personality and character.

Imam Zarkasyi tried to unite all three in one integrated education system that is the boarding system/*pesantren*. He united family education, school education and society education in the same place and time. He established the hostel system to take the place of family education; he replaced school education with *Kulliyah al-Mu'allimīn al-Islāmiyah* which is more integrated and advanced from school education. Finally, he created a relationship between the community members within boarding school as society education, as it is the aim of education and instruction in Gontor; *citizenship*.⁴⁶

Truly, the condition of milieu as described above is really intentionally created to establish an educational milieu that is INTACT, COMPREHENSIVE, and TOTAL.⁴⁷ Furthermore, the excellence of educational environment according to Imam Zarkasyi is that the *masjid* becomes the center of school activities, the leader of *pesantren* as the role model for the students and

⁴⁴ Imam Zarkasyi, *Diklat Pekan...*, p. 2.

⁴⁵ كياهي الحاج إمام زركشي، التوجيهات والإرشادات، لمراقبي الامتحان التحريري بكلية المعلمين الإسلامية، (كونتور: مطبعة درالسلام، د.ت.) ص. 3

⁴⁶ Imam Zarkasyi sees that citizenship as the main milieu of education. As he and his brothers (Trimurti) place the education of society or citizenship on the first education and instructional of Boarding School.

⁴⁷ Imam Zarkasyi, *Diklat Pekan...*, p. 25.

the five spirit of the boarding school become the spirit of this educational environment.

3. Educating by being accustomed and training (habitation)

Teaching through custom (habitation) is a strong pillar for educating and is an effective method in forming children's faith and correcting their moral, because this problem is based on attention and participation, introduction to love and hate (*al-targīb wa al-tarhīb*) and comes from guidance and counseling. To moulding the noble character, Imam Zarkasyi also placed training besides accustomed. Imam Zarkasyi said: "All of activities in this boarding school concern education, training and discipline for living in society in the future."⁴⁸ Beyond any doubt, educating by accustoming the children/students has to be completed by training which is actually the basis of habit/custom.

4. Educating by Advice and Guidance

Another method of educating in developing the faith, moral, spiritual and social elements of the students is by giving advice. The advice will direct their sight to the existence of things, support them to the true condition, form the noble character and provide the Islamic principles. This method is found in al-Qur'an, which talks to the soul and repeats it continuously in many verses.⁴⁹ This method is thus appropriate with the Qur'an, Allah says in al-Thalaq [28]: 2: "*Such is admonition given to him who believes in Allah and the last Day. And for those who fear Allah, He (ever) prepares a way out.*"

Besides delivering the knowledge of moral and science of faith, Imam Zarkasyi also pointed out that advice and guidance play important roles in shaping moral and good manners in the students. He said: "It is necessary for the teacher to instill in student's personality the faith, love of religion and sincerity in work, and also necessary to the teachers to inculcate good manners in students' personality when the time is viable...."⁵⁰

5. Educating by Interest

The meaning of education by interest is to dedicate attention to the childrens' development in developing faith and moral, and providing the spiritual and social needs, besides taking care of their physical development. It is no doubt

⁴⁸ Abdullah Nasih Ulwan, *Pedoman Pendidikan...*, p. 64.

⁴⁹ Abdullah Nasih Ulwan, *Pedoman Pendidikan Anak dalam Islam 2*, translated by: Saifullah Kamalie and Hery Noer Ali, (Semarang: Asy-Syifa), p 64-65.

⁵⁰ Imam Zarkasyi, *Untuk Stabilitas Pendidikan dan Pengajaran di Pondok Modern Gontor*, (Gontor: Sekretariat KMI, tt.) p.25.

that this method is considered as the strongest foundation in establishing a well-balanced mankind who performs the duty and upholds the truth in life. Educating by interest is also offered by Islam as Allah says in al-Tahrīm [28]: 6, “*O yea who believe! Save your selves and your families from a Fire whose fuel is men and stone, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands they receive from Allah, but do (precisely) what they are commanded.*”

The attention is a very important aspect in education, especially in moral education. For that reason, the students feel supervised by their teacher so that they will carefully perform everything. In teaching moral, Imam Zarkasyi reminded that an educator has to give his full attention to the students when teaching as this can attract their attention.

6. Educating by Punishment

Punishment is an important and effective method in education to make children become aware of the bad and harmful deeds. Punishment is carried differently by educators at home and at school according to the number of students and structure which are different to the punishment given to command people.

Punishment is an unpleasant treatment, which is given or purposely set-up by the educator for an offence, misbehaviour or a mistake done by the students. The punishment is commonly aimed to correct the offenders, take care of regulation and as a warning.⁵¹ This method is based on the idea of giving punishment to infuse the habit upon children, and stop them from doing bad deeds, with the result that the child will have a sensitive feeling preventing his natural appetite, or doing something forbidden.⁵²

According to Islamic Law, punishment is proposed to take care of human right; so Imam Zarkasyi also put the discipline in order to organize education in the conditioned environment for that purpose and in this case, Imam Zarkasyi allowed for the punishment to be carried out on the student who does not obey the rules. Imam Zarkasyi said: “Who does not obey the discipline, of course he should receive the result (punishment).⁵³

⁵¹ محمود يونس و محمد قاسم بك، التربية والتعليم الجزء الثاني، (كوتنور: دار السلام للطباعة والنشر، ت.ت.ص. 51.

⁵² Abdullah Nasih Ulwan, *Pedoman Pendidikan ...*, p. 174.

⁵³ Imam Zarkasyi, *Diktat Pekan...*, p. 33.

Conclusion

Based on the simple study above, the writer tries to make several important conclusions related directly to Imam Zarkasyi's Concept on Moral Education. These conclusions are elaborated as follows:

Firstly, according to Imam Zarkasyi's point of view, moral is action science, or knowledge about good and bad things for living in society. He placed moral or good manners in the first level of the highest-obligated character of human. Furthermore, he categorized moral into two categories without differing each other; spiritual moral and physical moral and based these two on three element, they are belief (*i'tiqād*), behavior (*akhlāq*) and sentiment (*ātifah*). Then he concluded that moral education is an action of educating or delivering the knowledge on the measurement of moral, and showing the bad and good ways of living in society, and the absolute measurements.

Secondly, Imam Zarkasyi categorized moral into two on which moral education stands from: spiritual moral education and physical moral education. Furthermore, he did not believe in dualism hence he did not differentiate these two types of moral education because the physical life must be completed by the spiritual life. Physical development of humans must be accompanied by spiritual development; missing one will make their life one-sided and loses its balance. He asserted that the two types of moral education must balance each other for humans to live in this world. Imam Zarkasyi gave the key to understand that measurement, ideal ways and the way of thinking. Then he concluded the measurement of moral in religious and non-religious measurements. Religious measurements (according to Islam) are al-Qur'an and al-Hadis, which can be enhanced by *ijtihād*, *al-maslahah al-mursalah*, *istihsān*, *qiyās* etc. whereas, non-religious measurements are instinct and experience.

Thirdly, in educating moral, Imam Zarkasyi used six efficient methods: giving good examples, establishing conducive moral environment, educating by customs, educating by advice, educating by interest and educating by punishment.

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