

The Relevance Between Values of Akhlak Education in Adnan and Syahid's Tafsir with Education Law in Indonesia

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Abstract

This research examines the relevance between the values of akhlak education In Adnan and Syahid's Tafsir with education law in Indonesia, the perspective of the surah Luqman. The research uses content analysis methods with hermeneutic approaches and comparative methods. The results show that the value of ethical education in interpreting the al-Qur'an Suci Basa Jawi and the Tafsir Al-Huda in principle is similar. Both broadly transmit Javanese noble values, which include: (1) Tawheed, (2) Filial piety to both parents, (3) Gratitude, (4) Patience, (5) Wisdom, (6) Simplicity, (7) Sincerity, and (8) the value of honesty. The relevance of the values of akhlak education above with the Indonesian education law emerges in attitudes and actions (1) Religion, (2) Discipline, (3) Independence and Responsibility, (4) Honesty, and (5) Concern for the social and natural environment. From an early age, make them habits when they are adults.

Keywords: *Moral Education, Tafsir Adnan, Tafsir Syahi, Education law.*

Abstrak

Riset ini mengkaji relevansi nilai pendidikan akhlak yang terdapat dalam Tafsir Adnan dan Tafsir Syahid dengan undang-undang pendidikan di Indonesia, perspektif surat Luqman. Riset ini menggunakan *content analysis* dan metode komparatif dengan hermeneutika sebagai pendekatan. Hasil riset mengkonfirmasi, bahwa nilai pendidikan akhlak dalam Tafsir Adnan Dan Tafsir Syahid secara prinsip tidaklah jauh berbeda. Dimana keduanya secara garis besar mentransmisikan nilai-nilai budi pekerti luhur Jawa, meliputi nilai: (1) Tauhid, (2) Berbakti ke kedua orang tua, (3) Syukur, (4) Sabar, (5) Kebijakan (*kawicaksanaan*), (6) Kesederhanaan (*prasaja*), (7) Keikhlasan (*narima ing pandum*), dan (8) Kejujuran. Adapun relevansi nilai-nilai pendidikan akhlak di atas dengan undang-undang pendidikan di Indonesia adalah, melahirkan sikap dan tindakan (1) Religius, (2) Kepatuhan, (3) Mandiri dan Tanggung Jawab, (4) Jujur dan (5) Perhatian terhadap lingkungan sosial dan alam. Nilai akhlak tersebut, perlu ditanamkan sejak dini sehingga menjadi kebiasaan ketika dewasa.

Kata kunci: *Pendidikan Akhlak, Tafsir Adnan, Tafsir Syahid, Undang-undang Pendidikan.*

A. Introduction

With various technological and communication advances, modern society has produced an acute (Mochammad 2016) materialistic civilization characterized by the abundant life of hedonism that threatens the existence of civilized human beings (Hamim 2017). Various cases of moral decadence continue to emerge (Cahyo 2017). It hurts the feelings of everyone with a moral sense and threatens national identity (Nurhisam 2017). Cases such as bullying (Sucipto 2012), hate speech, pornography acts, sexual harassment, spreading hoax news, drug cases, corruption, student brawl, cheating culture, and more (Mulia 2020) are busy adorning many media (Ambarwati 2019; Kuswandi 2018; Alvionita 2021).

On the other hand, the world of education, which should produce intellectuals and bring about positive change, often only makes scientists who do not care about ethical values. They only get a discourse of knowledge of reason (Syarif 2020), while their hearts are far from moral or *akhlak* education values (Hanum and Annas 2019). Many educational institutions have so many qualified academics, but they refuse to stem the swift moral decay. Teachers cannot be good student role models (Sitelpang 2020). As a result, educators need to improve as conductors with students in shaping their characters. (Rahman 2014)

National education aims to produce and build students to become people of faith, be physically and mentally healthy, have character, and be intelligent, creative, independent, committed, tolerant, and democratic (JDIH 2003). The problems above prove that education implementation still needs to reach its goal. Thus, it is necessary to have an appropriate formulation to maintain the spirit of education to continue running according to the corridor. So that educational institutions can produce intellectuals who believe, have noble character, and contribute to developing human trust as caliphs on earth (Napitupulu 2017) for the sake of peace and the glory of the hereafter (Nata 2018).

Starting from the alarm above, this study further discusses the value of ethical education, which is the foundation for forming civilized and quality human beings physically and mentally (Rifa'i 2016). Proper moral education can be one of the solutions and references for educational problems, especially moral or morality problems described previously. With moral teaching, it is hoped that humans, as caliphs (al-Baqarah: 30), can create a civilization that humanizes humans. Humans are also present as individuals and social communities with noble character as a form of responsibility for the duties of their Creator (Rosif 2016).

This study examines and describes the value of ethical education in the interpretation of Muhammad Adnan in his interpretation of the Holy Qur'an, Basa Jawi, and Bakri Syahid in his interpretation of Al-Huda, the perspective of Surah Luqman. Their interpretation is the result of direct interaction with the social environment in Indonesia, as the two authors are Indonesian. It is an exciting point for researchers to provide discourse and solutions related to the problems of morality in Indonesia's education world today.

Muhammad Adnan and Bakri Syahid live in Java, with a strong culture of good manners, humility, and character. Both are also figures who have a royal life background. On the other hand, the two figures have different scientific histories and religious organizations. Muhammad Adnan is from Nahdhatul Ulama (NU), while Bakri Syahid is

from Muhammadiyah. Muhammad Adnan tends to be *fihiyyah*, while Bakri Sahid is more political because of his background as a military and bureaucrat in the New Order era.

Research on the value of moral education in interpreting the Qur'an has been introduced previously. Several previous studies have been conducted, including Firman Sidik's thesis, "Education of Morals (Study of Hamka's thoughts in Tafsir Al-Azhar and Bisri Mustofa in Tafsir Al-Ibris)." The study results confirm five crucial moral values: to have a character to the Khaliq, to parents, to us, and fellow human beings (Sidik 2018). Then Sri Waluyo's article, "The Values of Moral Education in the Al-Qur'an," published in the journal *al-Raiwayah*, showed five critical moral values in the Qur'an. They are moral values in asking questions, interacting with parents, an educator's patience, and a teacher's honesty (Waluyo 2018).

The following article, Sehat Sultoni Dalimunthe's "Al-Quran Perspective on Moral Education," concludes the Quran's three primary purposes of ethical education. They are the realization of mutual love between humans, happiness, and gratefulness for all the blessings (Dalimunthe 2015). Then, Imam Muhsin's thesis entitled "Al-Quran and Javanese Culture in Tafsir al-Huda by Bakri Syahid" confirmed the Javanese cultural values in Bakri Syahid's interpretation are closely related to the existence of humans as servants of Allah, themselves, and part of the community (Muhsin 2013, 237).

Based on the explanation above, the position of this research is different from the previous study. This research answers the *akhlak* values in the interpretations of Muhammad Adnan and Tafsir Bakri Syahid from the perspective of Luqman and how it is relevant to education in Indonesia. This goal is different from previous research, although there are common points with several existing studies.

Values of *Akhlak* education

In Efendi (2015, p. 41), Gordon Alport explains that values encourage someone to do activities according to their wishes (Efendi 2015, 41). This value is a trait that promotes humans in their activities (Thoha 1996, 109). A value is good if it benefits human life (Poerwadarminta 2011).

There are two primary sources of values (Muhaimin, Mujib, and Sugiarti 1993). First, divine values, such as faith, purity, and justice, come from God and His messengers. Second, human values result from the agreement of the value of human civilization. These values become a tradition passed down and followed by its supporters.

Education is the formation of the behavior of a person or group to maturity through various kinds of training and teaching (Poerwadarminta 2011). Everyone gets a stimulant to develop his abilities, skills, interests, and talents (Saifullah 1983, 136).

Meanwhile, the word *akhlak* in Arabic *akhlaq* is the plural of "*khuluq*," which means temperament or character (Munawir 1997, 367). Terminologically, there are several opinions. Ibn Maskawaih defines in (Rosif 2016) *akhlak* as an action that comes from a state of the soul not accompanied by previous ideas or plans. So, *akhlak* is a condition that gives birth to an act quickly without consideration because it has been used to it. Therefore, *akhlak* is divided into two: good *akhlak* (*mahmudah*) if the act does not conflict with reason and the Shari'a provisions and despicable *akhlak* (*mazmumah*) if the behavior is contrary to reason and the Shari'a.

Akhlak is also known as morals and ethics. In substance, they have in common. Both are also used in discussing human behavior (Ubaidillah 2018). Moral in language means custom and comes from the Latin word "mores." (Asmaran AS 1992, 8). Morality functions as a value limit for attitudes, behavior, and actions to be judged as good or bad, right or wrong. Therefore, a person can have good morals if they behave well (Nata 2008, 90).

Ethics in language means custom or moral character and comes from the Greek word *ethos* (Habibah 2015). Meanwhile, many experts interpret ethics differently according to their respective views. According to KI Hajar Dewantara in Abudin Nata's book, ethics is a science that examines the good and the bad related to human life. Ethics includes all movements of thought, feeling, and human actions (Nata 2008, 88).

There are three meeting points between ethics, morals, and *akhlak*. First, ethics, morals, and *akhlak* are based on the face related to good character, temperament, and behavior. Second, ethics, morals, and *akhlak* aim to assess the position and degree of humanity. Third, ethics, morals, and *akhlak* are positive forces in all humans and are not fixed, static and constant.

The point of difference between ethics, morals, and *akhlak* is in the reference standard to judge the good and bad of an attitude and behavior. In moral standards, the provisions of the Shari'a. The ethic of reference is the reason. Meanwhile, morals are based on shared rules and conditions that apply to society (Anwar 2010, 19–20).

Based on this explanation, *akhlak* education is a person's conscious effort to form a noble character on an ongoing basis to grow all spiritual and physical abilities. This education is to get used to behaving according to the guidance of the Qur'an and Sunnah. So, a pious and noble personality is formed.

The value of moral education combines the three terms previously mentioned—namely, values, education, and morals. Thus, the value of moral education in this research is the standard that determines the quality of an object, especially behavioral traits that are beneficial to human life. This research explores the value of moral education in Tafsir Muhammad Adnan and Tafsir Bakri Syahid from the perspective of Q.S. Luqman. Then, the data and its relevance to education in Indonesia are reviewed and analyzed.

B. Research Method

This research uses a qualitative descriptive research method using content analysis and Gadamer's hermeneutic approach (Prihananto 2014) to analyze the interpretation of Surah Luqman by Muhammad Adnan and Bakri Syahid. Meanwhile, the comparative method is used to find common ground and differences in the interpretations of the two figures in their work (Mustaqim 2017, 135).

C. Findings Research

Surah Luqman and Its Content

Surah Luqman includes Makkiyah's surah. The number of verses is 34 verses. He was revealed after Surah as-Shoffat. The story of Luqman bin Ba'ura lies behind the naming of Surah Luqman. He is one of the descendants of the Prophet Ayyub. He is from the Naubah tribe and belongs to the Ailah community near the Qulzum sea. Luqman was nicknamed al-Hakim (a wise man) and lived during the time of the Prophet David (Nurwadjah 2007, 154).

Another view explains that Luqman al-Hakim is black and lives in Southern Egypt. Some explain that Lukman is a native Hebrew. Luqman's profession is also a matter of debate among historians. One opinion says that he is a tailor, another opinion says that he is a carpenter or wood seeker or even an argument that he is a shepherd (Shihab 2003, 125–26).

The central theme of Surah Luqman is Luqman al-Hakim's eternal will to his son. In addition, the surah also contains an invitation to believe in the Quran as a miracle of the Prophet Muhammad. The will is a valuable lesson and guidance for all humankind. It includes orders to stay away from shirk, behave well to parents, *tawadhu* ', not arrogant, be polite, wise, carry out religious orders, stay away from prohibitions, and believe in the resurrection of the Last Day (Al-Zuhaily 1418, 126). This excellent teaching can lead to a belief that Muhammad SAW does not make the Koran but the word of God, which is full of guidance for pious people (Shihab 2003, 108).

Tafsir of Muhammad Adnan

Another name for Tafsir Muhammad Adnan is the interpretation of the Holy Qur'an in Jawi Basa. It is one of Muhammad Adnan's phenomenal manuscripts. Adnan was born in the Pengulon complex, Kauman, Surakarta, Central Java, on May 16, 1889, AD/1306 H (A. B. Adnan 2003, 30). His father was Kanjeng Raden Penghulu Tafsir Anom V (1854-1933 AD). He is a charismatic cleric and descendant of a courtier of the Surakarta court (Gusmian 2018). He married Siti Maimunah bint Haji Shofawi. Muhammad Adnan had 15 sons from his marriage (A. B. Adnan 2003, 15). He died on June 24, 1964, AD, in Yogyakarta at 80 years.

He completed his education at several schools in Java, such as Madrasah Manba'ul Ulum (A. B. Adnan 2003, 6) and several Islamic boarding schools. These include the Mojosari Nganjuk Islamic boarding school under Kiai Zaenuddin, the Termas Pacitan boarding school under the tutelage of Kiai Dimiyati Abdulah, and the Jamsaren Islamic boarding school Kiai Idris (Gusmian 2018). At 17, Muhammad Adnan continued his education in Mecca for eight years. Moreover, in 1914, when the Cold War broke out, his father asked Muhammad Adnan to return to Surakarta to practice his knowledge.

In addition to the holy Al-Quran Jawi Basa, Muhammad Adnan also wrote several books, such as a moral book entitled *Hidayatul Islam*, which uses the Javanese language Pegon accompanied by references to the Qur'an and the Sunnah of the Prophet; this book was published in 1941. Then, the book *Syarah 'Aqidah al-Awam* discusses issues related to *aqidah* or faith; this work is written in Arabic and Javanese. It was first printed in 1923 in Singapore. The next book contains a summary of lectures on Islam at UGM Yogyakarta in 1962, published by the publisher Djajapurin in 1963 with the title *Tuntunan Iman dan Islam* (Guidance for Faith and Islam) (Gusmian 2018).

The work of Tafsir Muhammad Adnan in 1924 was published for the first time using the Arabic Pegon script. Then, in the 1970s, his son, Abdul Basit Adnan, republished it in the same Javanese language but with Latin letters and no longer used the Pegon script without reducing the sentence (A. B. Adnan 2003, 7). This interpretation is compiled in its entirety 30 juz. Surah Al-Fatiha is the first chapter in chapter 1, and Surah An-Nas is the last chapter in chapter 30. In each surah, Muhammad Adnan includes the meaning of the surah

title and where it came down, then mentions the number of verses and the order in which the letter was descended. As in the following example;

SURAT AN-NISAA (Para wong wadon) Kawahyokake ana ing Madinah, cacahé ayat: 176. Tumurun sawise surat AL-MUMTAHINNAH (M. Adnan 1987, 113).

Means:

SURAH AN-NISSA' (The women) Revealed in Madinah, The number of verses: 176. Revealed after surah AL MUMTAHANAH

In his commentary, Muhammad Adnan still includes the essential verses in Arabic so that the readers can more easily understand them. In addition, there are explanations of interpretation in the form of footnotes. There is a small numbering beside the meaning of difficult words to explain the difficult words (M. Adnan 1987, 11).

The language in this interpretation uses Javanese by adjusting the context of its use. Even though all use Java, language styles and editorials are very varied. So, it gives a different impression. There are three different styles of language in this interpretation. First, when it comes to verses containing prayers or orders for someone honorable, such as the messengers of Allah, the angels, and the prophet's companions, the language style used is Javanese *krama alus*. Second, the verse that contains God's commands to His creatures can use the *ngoko* language. The third verse includes orders or prohibitions for disobedient and immoral people. The language style used is rough/*kasar* Javanese.

The interpretation of Moh Adnan uses several references. Among them, Tafsir Jamāl (M. Adnan 1987, 33), *Iā'natul ālibīn* (M. Adnan 1987, 59), *Wasīlatul alāb* book (M. Adnan 1987, 81), *Makhālib* book (M. Adnan 1987, 122), *Taqrīb* book, *Khāzin-Jamāl* book *Fathul Bayān*, and *Al Itqān fi' ulūm al-Qur'ān* as contained in the opening commentary (M. Adnan 1987, 8). All Arabic references are due to Muhammad Adnan's boarding school background, which studies Arabic literature daily.

Tafsir of Bakri Syahid

Tafsir of Bakri Syahid is also known as al-Huda Tafsir Quran Basa Jawi. Bakri Syahid is a former soldier and former rector of IAIN Sunan Kalijaga. He was born in Suronatan, Ngampilan District, Yogyakarta Municipality, on December 16, 1918, AD (Syahid 1983, 9). He has a father named Muhammad Syahid, from Kotagede Yogyakarta. His mother, Dzakirah, descended from the village of Suronatan Yogyakarta.

Since he was a child, Bakri Syahid received essential education guidance from his parents. He graduated from the Muhammadiyah Islamic kweekschool (now Madrasah Muallimin) in 1935. He was also listed as a guerrilla member when Bakri was still studying at Madrasah Mu'allimin. His activity has led him to become a member of ABRI (Indonesian National Armed Forces) (Muhsin 2013, 33).

He had been a preacher for Muhammadiyah throughout Sidoarjo, East Java, and a teacher at H.I.S. Muhammad. Until 1942, Bakri served in Sekayu Bengkulu. After completing his assignment, Bakri Syahid was appointed to the Indonesian Army's Central Command Center, which was based in Jakarta. From 1957 to 1963, Bakri studied at the Syari'ah Faculty of IAIN Sunan Kalijaga Yogyakarta. Then General A. Yani assigned Bakri to increase his military knowledge at Fort Hamilton, New York, in 1964 (Syahid 1983, 9).

Bakri Syahid has been writing commentaries on Al Huda since 1970. He was still an ABRI (Indonesian National Armed Forces) employee in a particular field as the State Secretary of the Republic of Indonesia. Writing this commentary continued when he served as the number one at IAIN Sunan Kalijaga Yogyakarta in 1972. In 1976, he completed his tafsir (Syahid 1983, 8). Tafsir of Bakri Syahid covers all verses of the Qur'an and is presented sequentially according to the starting of the Qur'anic manuscripts (Syahid 1983, 15). The discussion of each surah begins by explaining the profile of the letter. It consists of the name of the surah, the verse number, the surah number, Makki or Madani, and the order in which the surah was descended. As in the following example:

ALI 'IMRAN (KULAWARGA 'IMRAN) Surat kaping 3 : 200 ayat Tumuruning wahyu ana ing Madinah tumurun sawuse surat Al-Anfal (Syahid 1983, 90)

Means:

“ALI 'IMRAN (IMRAN FAMILY)” Surah No. 3: 200 verses
Revealed after surah al-Anfal.

The following presentation includes four things:

1. The original Arabic text of the Quran is on the right side of the page.
2. How to read the Quran using Latin script is written under the text of the Koran.
3. On the left page is the translation of the meaning of the Qur'an in Javanese.
4. The footnote at the bottom contains an explanation in Javanese about the meaning of every verse.

In the study end, there are main points in surah contents and correlation between before and after surah. By using the terms "intercorrelation," "comparative study of the Qur'an," "gegayutaning katangan," "comparative study," and "intisarinng sesambetan." They all mean correlation or connection between the discussed letters (Syahid 1983, 50).

Bakri's interpretation of the text of the Qur'an is, of course, based on his scientific insights and references (Syahid 1983, 8). The references are Tafsir Ibn Kasthīr, Tafsir al-Marāghī, Tafsir al-Manār, al-Muṣḥaf al-Muyassar, Tafsir Sayyid Qutb, Al-Qur'an al-hakim, Tafsir Ashshiddiqy, Tafsir al-Qur'an, by Mukhtar Yahya, the book of Wisdom Qoeraniyah by Ki Bagoes H. Hadikoesoemo, and The Holy Qur'an by A. Yusuf Ali (Syahid 1983, 15).

The relevance between Values of *Akhlaq Education* in Adnan and Syahid's Tafsir with Education Law in Indonesia

Based on research on the interpretation of Adnan and Syahid in their interpretation of the QS. Luqman found several values of moral education, as described in the following table:

Table 1. The Values of Akhlak Education in Adnan and Syahid's Tafsir

No	Ayat	Adnan's Tafsir Text	Shahid's Tafsir Text	Values of Akhlak Education
a.	QS. Luqman; 12	<i>sira syukura ing Allah, marga anggonira diparingi kawicaksanaan (M. Adnan 1987, 607)</i>	<i>Sira mujia syukur marang Allah, jalaran sapa kang syukur, sanyata ganjaran anggone syukur iku tumrap awake dhewe (Syahid 1983, 797)</i>	Syukur (Gratitude)
a.	QS. Luqman; 13	<i>kowe aja pisan-pisan mangro tinggal anggonmu Mangeran ing Allah awit mangro tingal iku duraka gedhe (M. Adnan 1987, 607)</i>	<i>Sira aja nyakuthokake marang Allah, jalaran syirik iku temene aniaya kang gedhe (Syahid 1983, 797).</i>	Tauhid (Tawheed)
a.	QS. Luqman; 14	<i>Pada ngabektia marang wong tuwane loro. Awit nalika ana sajeronne wetenge biyunge nandhang reribed saya tuwa wetenge awake sangsaya abot. Sawise lahir jabang bayi anggone nusoni nganti lawas(M. Adnan 1987, 607)</i>	<i>Ingsun wasiat marang manungsa, supaya gawe becik marang wong tuwane loro, Biyunge wus ngandhut dheweke kalawan lemes tambah-tambah lemes, lan di sapih sawuse rong tahun(Syahid 1983, 797)</i>	Birul Walidain (berbakti kepada kedua orang tua/ devoted to both parents)
a.	QS. Luqman; 15	<i>Menawa wong tuwanira loro mahu akon mangro tingal marang sira, nyembah marang barang kang sira ora weruh katerangan yen iku Pangeran, sira aja manut. Sira dadiya kancane kalawan becik(M. Adnan 1987, 607)</i>	<i>Lan manawa wong tuwanira loro iku printah supaya nyakuthokake Ingsun, kang sira ora anduweni ilmu ana ing ab iku, poma dipoma sira aja manut marang sakarone. Lan sira ngerewangana wong tuwanira loro iku ana ing Donya kalawan becik-becik(Syahid 1983, 797)</i>	Kebijaksanaan (Wisdom)
a.		<i>panggawe hala iku, sanadyan mung sabobot wiji sawi siji, sarta panggone ana sajeronne watu, utawa ana langit utawa bumi, mesti</i>	<i>Sanajan 'amal iku mung saboboting wiji sawi, sarta samono cilike, banjur kaurug ana sajroning Langit-langit utawa Bumi,</i>	Kejujuran (Honesty)

No	Ayat	Adnan's Tafsir Text	Shahid's Tafsir Text	Values of Akhlak Education
	QS. Luqman; 16	<i>ditekakake dening Allah sarta banjur ditimbang. Satemene Allah iku Alus tur Waspada</i> (M. Adnan 1987, 608)	<i>temen Allah bakal nekakake 'amal mau. Sanyata Allah iku kang Maha Alus, Maha Waspada</i> (Syahid 1983, 797)	
a.	QS. Luqman; 17	<i>nglakonono sholat lan hajak-ajak ngelakoni kabecikan lan menginga nglakoni panggawe hala, lan sabara atimu ketaman pihal kang tumanduk ing koe. Awit kang mangkono iku perkara kang di wajibake Allah ing kowe</i> (M. Adnan 1987, 608)	<i>nindakna shalat, lan printaha kabecikan, lan nyegaha laku ala, lan disabar marang cecoba kang ngenani sira. Sanyata kang mangkono iku kalebu golongan luwih teteping perkara kang diwajibake dining Allah</i> (Syahid 1983, 798)	Sabar (Patient)
a.	QS. Luqman; 18-19	<i>Anggonmu mlaku kang sedhengan, lan yen suwara kang alon lan aris. Awit suwara kasar iku kaya suwarane khimar (elek banget)</i> (M. Adnan 1987, 608)	<i>Lan sira padha diprasaja ana ing lumaku lan sapolah-bawanira, lan nglirihna suwaranira. Satemene ala-alaning suwara iku suearaning kuldi.</i> (Syahid 1983, 798)	Kesederhanaan (Simplicity)
a.	QS. Luqman; 22	<i>Sapa ngadhepake awake ngadhepi Allah, sarta nglakoni panggawe becik. Iku wis cekelan tali kukuh lan mitayani. Samu barang prakara iku karampungane ana ngastane Allah</i> (M. Adnan 1987, 609)	<i>sapa kang pasrah jiwa-raga marang Allah, lan dheweke nindakake laku becik, temene dheweke wus nyekeli tali kang wuled. Lan mung marang ngarsa dalem Allah piyambak pungkasan kabeh perkara</i> (Syahid 1983, 799)	Keikhlasan (Sincerity)

In principle, the value of akhlak education is the same in Muhammad Adnan's and Bakri Syahid's interpretation. Both view moral education values as the transmission of the values of noble Javanese character. These values include monotheism, *birul walidain* (doing good to parents), wisdom (*kawicaksanaan*), patience, gratitude, simplicity (*prasaja*), sincerity (*narima ing pandum*), and the value of honesty.

The difference between the two is the editorial selection and different language styles, even though they both speak Javanese. As previously explained, Muhammad Adnan uses three different language styles in his commentary. First, in Javanese manners, plus when the verse contains a prayer or orders to noble people such as the messengers of God, angels, and the prophet's companions. Second, use the *ngoko* language when the verse contains God's commands to His creatures. Third, use harsh Javanese verse if the verse contains orders or prohibitions for immoral experts. Meanwhile, Al-Huda's interpretation only uses one language style, Javanese manners, typical of the Special Region of Yogyakarta language.

The values of moral education above, if they are relevant to the implementation of education in Indonesia, are based on the SPN Act no. 20, Th. 2003 article 3 will be reflected in the following attitudes and actions.

Religious

A religious attitude is a trait of a believer who is always obedient and committed to spiritual teachings. That includes tolerance for different beliefs and socializing appropriately and wisely with people of different religions without mocking or insulting each other. It also includes believing and being grateful for the differences and diversity of life as the will of the Creator (Hasan 2018). So, it is crucial to teach religious tolerance in Islamic Religious Education (PAI) material with the hope of growing in a society with conditions of spiritual life that respect and tolerate each other (Said and Tengah 2017).

One example of a religious attitude in education is that educators and students pray according to their beliefs every time they start or end lessons. Educational institutions provide rights and facilities fairly and proportionally for each student to worship according to their beliefs. Educators also interact respectfully with students of different religions. However, it should be noted that religious tolerance does not mean mixing beliefs and worship rituals (Ismail, Barnansyah, and Mardhiah, 2023). Tolerance is mutual respect and giving breadth and freedom to worship according to each other's beliefs without coercion (Hasan 2013).

Obedience

Obedience is the attitude and action of obedience, obedience, and loyalty to the applicable provisions and regulations (Wahyuni, Wati, and Ely, 2016). It is an attitude born of patience to submit and obey the rules (Amrin et al., 2023). This attitude will produce individuals with character, oriented to achieve goals according to the specified target and time (Ahmad Basuki, Syamsu Nahar 2019).

Obedience in education is a critical attitude to be upheld and accustomed by both educators and students. This attitude will result in various positive attitudes in life (Indarmawan, Abdussalam, and Wibisana 2014). Obedience can be seen in the punctuality of teaching, completing the tasks given by the teacher, and obeying school rules. This disciplinary value will be well enforced if it is accompanied by a moral nature, punishment, firmness, clear goals, and the ability to implement them (Suardi 2019). The most important thing is sincerity because sincerity can deliver patience and commitment in making decisions.

Independence and responsibility

Independence and responsibility are the ability to do or decide something without someone's help (Sa'diyah 2017). That includes managing oneself regarding what one has following one's desires (Gusnita, Melisa, and Delyana 2021) or the values one believes in (Rianawati 2014). This ability must be cultivated, trained, and accustomed to early. So, that ability becomes part of a person's character when they grow up (Nurhabibah 2018).

One factor that influences the formation of a person's independence is the education system (Astuti and Sukardi 2013). With patience and wisdom, an educator trains his students to be responsible for every attitude carried out (Zein et al. 2020). They also explain continuously what is good and evil and explain the consequences. So that students can decide their attitudes and behavior independently and responsibly.

Islam has limited a person's independence since they are an adult. Since then, they have been responsible for their behavior in front of the law (Ahmad 2011). With this awareness, students can be careful in their attitudes and actions.

Honesty

Everyone should have honesty. We can see a person's honesty from the harmony between speech and behavior. Every educator must have the honesty to become *uswah Hashanah* for their students. If an educator cannot be trusted by his students, it will be fatal and harmful. In addition, educators must also convince their students that honesty brings success and peace of mind. Honesty must always be instilled in them that whatever is done, wherever it is, Allah sees it and watches over it (Pratiwi 2021).

In the implementation, educators can integrate honesty education in every subject (Fadillah 2012). One of the successes is when students are always honest when answering exam questions and in their daily lives. If honesty lessons are only material with actual implementation, it is easier for students to practice them.

Concern for the Social and Natural Environment

The concern reflects self-sincerity to serve others. Humans must always avoid environmental damage and maintain sustainability (Tamara 2016). One effective way to instill the character of ecological concern is through environmental education in schools (Desfandi 2015).

Students need to get used to living clean by keeping the environment clean and maintaining the school environment's sustainability and living environment. In addition, a caring attitude also includes helping friends who are in trouble, creating and maintaining a harmonious atmosphere, and respecting each other, especially elders such as parents and teachers. Students must also get used to a simple life, not extravagant and excessive.

The *akhlak* values above need to be instilled in children from childhood to get them used to caring and paying attention when they grow up (Isom, Sopandi, and Siswanto 2021). Parents are responsible for their families' education (Zaini and Ramlan 2019). The role of a mother is to be the first educator for her children. If they have gone to school, the mother, father, and teachers teach about these values. When a child is at a higher level of education, this education can be the foundation for carrying out their life. In this case, Bakri Syahid stated in his commentary.

“... *Anggulawentah putra wiwit alit saking guwagarba ibu saged dhidhikan prasaja punika dipun wiwiti dening ibunipun langkung-langkung. Benjing manawi sampun dungkap badhe misah amor kanca-kancanipun ing taman kanak-kanak; Ibu, Bapa lan Guru kedah sesarengan ngrembakaken dhidhikan prasaja (bares, beres lan jujur) punika. Supados benjing manawi sampun dewasa wonten Pawiyatan Luhur (Universitas utawi Institut) sampun santosa fondasi watakipu, inggih mekaten punika salah satunggaling metode lan dedaktik dhidhikan Islam. Kados dene nasehatipun Luqman Al Hakiim.*” (Syahid 1983, 798)

Still, according to Bakri Syahid, humans must always have four things to have commendable morals (Syahid 1983, 303): (1) Wisdom, meaning that through the root of the ratio, humans can find something they want. With wisdom, human behavior that is right, smart, and likes to think critically will be born. (2) *Iffah* is the ability to guard oneself against harmful lusts and desires, with control from reason based on religious teachings. *Iffah* that grows in a person will be able to give birth to an attitude of chivalry, courage, honesty, enthusiasm, discipline, caution, simplicity, commitment, moderation, empathy with others, and always devotion to God. (3) *Syaja'ah* is the self's ability to always subdue and manage lust to the mind that religious instructions have enlightened. With *syaja'ah* will be born courage, seriousness, firmness, toughness, wise, thoroughness, and authority. (4) *A'dalah* is the ability to straighten and straighten crooked desires and desires. *A'dalah* can help humans be upright, moderate, impartial (Narulita, Hyangsewu, and Diens 2022), and obedient to the provisions of the Shari'a. The behavior of tolerance, empathy, sympathy, wisdom, not rashness, measuredness, not blind fanaticism, mutual understanding and love, and compassion towards God's fellow creatures are born from *Adalah*.

In addition, moral education embodies the three powers (*tridaya*) every human should have. Humans can carry out all activities with complete faith in Allah. *Tridaya*, or the three energy sources, are creativity, taste, and intention, which merge into one human strength to carry out daily activities with total balance and harmony (Syahid 1983, 245).

According to the structure of Javanese philosophy, creativity is the intelligence of reason in determining what is right and what is vanity. The feeling is a person's ability to get various aesthetic and artistic values. Meanwhile, the intention is to get multiple kinds of good values in the form of norms. Creation-feeling-intention, faith-ratio-norms, and beauty-goodness and truth are a solid integration so that humans can live in a balanced, harmonious, reasonable, and wise manner (Endraswara 2006, 136).

The three strengths above are critical in determining the growth and development of student behavior and attitudes. Education needs to instill these strengths in the family and educational institutions early. In addition, with a harmonious and balanced *tridaya* within a person, attitudes and behaviors of commitment, responsibility, and avoiding all forms of bad behavior will be born.

D. Conclusion

The value of moral education in the interpretation of Muhammad Adnan and the interpretation of Bakri Syahid principally have no difference. These values are the transmission of noble Javanese moral values. This conclusion is based on the socio-historical basis of each Javanese knight character. The values of moral education include the value of

monotheism, the value of bold *walidain*, the value of gratitude, the value of patience, the value of wisdom (*kawicaksanaan*), the value of simplicity (*prasaja*), the value of sincerity (*narima ing pandum*), and the value of honesty.

The relevance of the values of moral education above with education in Indonesia is that it can give birth to attitudes and actions: religion, obedience, independence, responsibility, honesty, and care about the social environment and the natural environment. In shaping the personality of students, these attitudes.

These moral values must be sown from childhood and continue to become adult habits. *Akhlak* education embodies the tridaya power that exists in every human being. The Tridaya includes creativity, taste, and intention. When these three things unite, that power will become a driving force to make every wish and dream come true. So that in 2045, Indonesia can realize the ideals of a golden Indonesian society that is dignified, competitive, and independent.

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