



## Manufacturing Education of Adolescent Children According to the Views of Syekh Mushtofa Al-Ghulayaini: Analysis of the Book '*Idhot An-Na>Syi'i>n*

Muhammad Amril Khamdani<sup>1</sup>, Hanifudin Mahadun<sup>2</sup>, Hadi Ismail<sup>3</sup>

<sup>1,2</sup> Program Magister Pendidikan Agama Islam, Universitas Hasyim Asy'ari Tebuireng Jombang.

<sup>3</sup> IAI Uluwiyah Mojokerto

\*E-mail: [muhammadkhamdani.mk@gmail.com](mailto:muhammadkhamdani.mk@gmail.com), [elhadmail@googlemail.com](mailto:elhadmail@googlemail.com)

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### ABSTRACT

This research includes qualitative research, while the type in this study uses library research. In discussing this study, researchers used a philosophical approach to obtain clarity on the problem. Meanwhile, the data to look for is etiquette education for adolescents according to the views of Syekh Musthafa al-Ghulayaini in the book '*Idhot An-Na>syi'i>n*' as the primary data source and several books related to discussion. Data analysis technique used by researchers using descriptive analysis method. Manners education has become an important concern for all elements of society, and has even become part of the goals of education throughout the country, especially Indonesia. The progress of a country is supported by human resources in the country. The higher the moral values applied in various activities and lines of work, the country will experience civilizational and moral progress. Youth as the next generation of the nation should have high manners in society and as a state.

**Keywords:** Education, Manners, '*Idhot An-Na>syi'i>n*', Teenager, Syekh Musthafa al-Ghulayaini.

### INTRODUCTION

The problem of manners or moral education has become an urgent problem and is of concern to all countries. Both by countries that have advanced civilizations, as well as countries that are still underdeveloped. Because, by breaking someone's manners, it will disrupt the comfort and stability of good customs among local residents. What's more, the damage to etiquette spreads from one individual to another, so that a new order is formed that destroys the state of society.

Among the younger generation, moral education tends to be neglected, and is often not even a top priority in any educational agenda in school institutions. This problem arises due to the lack of serious attention from educational staff who develop critical reasoning development rather than spiritual development, so the implication is shallowness in understanding religious teachings holistically. As a result, all actions taken by students will deviate from religious norms which are the fundamental basis for living life. Moral education should be a top priority in every learning process at school, especially regarding developing students' behavior and personality every day (Ilahi, 2012, p. 19)

The lack of serious attention from educators or schools to the development of virtue and morals is closely related to the emergence of the Industrial Revolution which began in England in the 18th century and then spread to countries in mainland Europe, America, Japan and the rest of the world. Where the Industrial Revolution changed the way of thinking in managing educational institutions, that is, schools were seen as machines or factories, the result of which was a school model that was separate from life which was managed in an authoritarian way, so that the main orientation was to produce standard products, namely the influx of labor for industry at that time. (Bangsa, 2011, p. 11) If we look at the condition of teenagers in today's modern era, where most teenagers are more comfortable holding smartphones for playing purposes than studying, as well as the weak ability to think critically, creatively, communicatively and collaboratively in teenagers today This. Unconsciously, the influence of modernity has a negative impact on teenagers if they are not equipped with education on manners, spiritual and mental maturity within themselves. (Ismail, 2023, p. xii)

Apart from the Industrial Revolution, the influence of globalization has also undermined the manners and character of students, which have undergone drastic changes, resulting in a generation that is unable to face the global cultural clash that is facing us. It is not surprising that the influence of globalization on the younger generation has many hopes and worries that give psychological pressure, because it necessitates a decision to choose a way of life in accordance with the norms that apply in society. The progress of science and technology, which is reflected in the influence of globalization, will at least undermine the moral values of students who are not equipped with strong religious teachings, which can have fatal consequences for their mental and mental maturity in making big decisions in the future. (Bangsa, 2011, p. 11) Because, globalization indirectly presents very intense and sustainable symptoms of the nation's culture and civilization, which in turn has an impact on their overall lifestyle (Bangsa, 2011, pp. 21-22) Globalization

has the nature of internationalization, namely international relations between countries in establishing cooperation, then mutual dependence on each other. By opening a country to other countries, it will be easy to influence each other not only regarding goods and services, but also education, culture, lifestyle and consumption patterns. The next characteristic is westernization which is marked by the increasing spread of Western thought and culture throughout the world, so that quite a few people in the world use it as their life orientation (Syarif, 2020, p. 2) In essence, globalization will give birth to global cultural phenomena that cover the international level so that it will There was a clash of civilizations which resulted in a shift in good manners and norms in society. Without realizing it, globalization does not only have a positive impact, but actually shifts the cultural values and manners of a region which has an impact on the erosion of norms and morals. Apart from that, globalization also erodes a country's nationalism by decreasing the sense of patriotism and self-confidence in the nation, state and homeland.

Education for the younger generation is the only way to achieve success and progress in managing a more brilliant civilization. (Ilahi, 2012, p. 16). A Greek philosopher and statesman stated that "the welfare of a nation is determined by the character of its citizens". On the other hand, Toynbee, an English historian, stated that nineteen of the twenty-one great civilizations on earth were destroyed not because of conquest from outside but because of moral decay from within. (Bangsa, 2011, p. 25).

So until now, education is still believed to be very important for everything in life. Education is a very important need in human life, both for the needs of oneself, family, community, nation and state. Humans are also referred to with the terminology "Homo Sapiens", which means that humans are creatures who have the ability to gain knowledge. One of human instincts is that they always tend to want to know everything that is around them. Starting from curiosity, science emerged. Humans are also formed by the need to achieve something and partly by social responsibility in society.

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## METHOD

This type of research is library research. In discussing this research, the researcher used a philosophical approach to obtain clarity on the problem. The data to be sought in this research is a discussion of manners education for teenage children according to the views of Sheikh Musthafa al-Ghulayaini in the book *Idhot An-Na>shi'i>n*.

In this research, the main reference uses the book or work of Sheikh Musthafa al-Ghulayaini. This primary data source refers to the book *'Idhatu an-Nasyi'in* which is relevant to discussions about the concept of adolescent manners education. Secondary data obtained, namely other works that support and complement this research.

Data collection in this research uses the method or strategy used in data collection, namely using the documentation method. Meanwhile, the data analysis technique used by researchers uses descriptive analysis methods

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## RESULTS AND DISCUSSION

### 1. Manners Education

Education is a planned effort in the guidance process for individuals to grow and develop into independent, responsible, creative, knowledgeable, healthy and noble people (UU No. 20 of 2003). The National Education System (Sisdiknas) emphasizes ability and forms a dignified national character and civilization in order to make the nation's life more intelligent, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (UU No. 20 of 2003 article 3) (Suyadi, 2018, p. 20)

The general understanding of education refers to two sources of Islamic education, namely the Qur'an and al-Hadith which contain the words *rabba* from the verb *tarbiyah*, *'alama* from the verb *ta'li>m*, and *addaba* from the verb *ta'di>b* ( Ilahi, 2012, p. 25). These three terms contain very deep meaning because education is an action carried out consciously with the aim of maintaining and developing human nature and potential (resources) towards the formation of a complete human being (*insa>n ka>mil*). Meanwhile, etiquette has synonyms or similar words, including; manners, morals, manners, ethics, decency, morals, manners, propriety and decency (22no)

In everyday life, manners are often referred to as ethics. Ethics has the same meaning as manners. Ethics means norms, moral values, rules and standards for good human behavior. Ethics are rules of behavior, human habits in relationships between people. Social ethics and manners must be adhered to firmly so that the interests of every member of society are not disturbed. Disruption of community interests will trigger conflict and even division (Sumiyati, 2015, p. 180)

Manners are also called *adab*. According to Dedeng Rosidin, *al-Adab* during the heyday of Islam was used in a very general meaning, namely for all knowledge produced by reason, whether directly related to Islam or indirectly. Then the meaning developed into good character, commendable behavior and good manners. In the end, the meaning of *al-Adab* shows the meaning: 1) teaching so that people who learn have good character, 2) educating the soul and morals, 3) training discipline (Rosidin, 2003, p. 169)

The concept of *ta'dib* initiated by al-Attas is an Islamic education concept which aims to create civilized humans in a comprehensive sense. The understanding of this concept is built from the meaning of the basic word *addaba* and the meaning of the word. The meaning of *addaba* and its derivative words, if their meanings are linked to each other, will show an integrative sense of education (al-attas, 2009, p. 90). Among these meanings are politeness,

friendliness and refinement of character. This meaning is identical to morals. And this meaning is almost the same as the definition given by al-Jurjani, namely *ta'dib* is the process of acquiring knowledge (*ma'rifah*) which is learned to prevent students from making mistakes (Badaruddin, 2009, p. 59)

The content of education in the *ta'dib* concept focuses more on changing the behavior of students, which in Islam is known as "morals". So, the concept of *ta'dib* in this educational concept implies the formation of discipline as the first step in developing students.

Research on adolescent manners education according to Sheikh Musthafa al-Ghulayaini begins with the word concept. Because the word concept is very necessary to explain a basic idea packaged in one main idea. Concepts are usually used by humans to think in understanding something, so concepts are needed in the application of knowledge.

The conclusion of the researcher is that the essence of education is to instill noble morals in the child's soul as he grows up and water him with the water of guidance and advice, so that those morals become one of the abilities that penetrates his soul and then the fruit takes the form of virtue, kindness and love of working for the benefit of the nation.

## 2. Aspects of Etiquette Education

By nature, a child needs education or guidance from adults. This natural basis can be understood from the basic needs that every child living in the world has. Rasulullah Muhammad said:

الْبَهِيمَةُ بَهِيمَةٌ جَمْعَاءَ هَلْ تَحْسُونُ فِيهَا مِنْ جُدْعَاءَ . " ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ - " مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجْسِنَانِهِ، كَمَا تُنْتَجُ رَضِيَ اللَّهُ عَنْهُ - (فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا...) " (رواه مسلم

Meaning: "No baby is born unless it is born according to its nature. It was his parents who made him Jewish, Christian or Magian. Just like livestock animals are born, they are born healthy, have you seen that the animal's ears have been cut off? Then Abu Hurairah read the verse from the Koran "Remain in the nature of Allah, the nature that Allah has created humans in that nature." (H.R. Muslim) (al-hujjaj, 1991, p. 2047).

From the hadith above it can be concluded that determining human status as it should be is through education. In this case, the necessity of obtaining education, if observed further, actually contains important aspects which, among others, can be stated as follows: (Ilahi, 2012, pp. 31-34)

### a. Cognitive Aspect

The cognitive aspect functions to develop students' intellectual discourse which is based on the proportional formation of intelligence through reading, listening, writing and speaking. In realizing quality education, the cognitive aspect is very necessary as an effort to develop insight into thinking in the learning process.

### b. Psychomotor Aspects

Psychomotor aspect means students' ability to develop their creative potential and skills as an exercise in honing their real creative abilities. The ability to be creative is closely related to the consistency and commitment of students to continue to strive to develop their external potential so that they develop optimally.

### c. Affective Aspect

Affective aspects are one component in the world of education that is very determinant in shaping students' personalities and behavior. The function of education with an affective perspective aims to change the mindset of students who are too focused on cognitive improvement alone. As is known, religion is only at the level of memorization and skill, while religious attitudes and values do not grow in the students' personalities. These three components are educational functions that have a significant correlation with critical-transformative based education so that in turn students are able to combine intellectual intelligence, emotional intelligence and spiritual intelligence.

### d. Anthropological and Sociological Aspects

Among the educational functions which include anthropological and sociological studies, are;

- 1) Develop students insight into themselves and the natural world around them so that with their minds the ability to read (analysis) emerges and develop creativity and productivity. Developing this insight can in turn create productive creative ideas, thereby producing students who can be proud of developing idealistic and dialectical insight.
- 2) Preserving human values that will guide one's way of life so that one's existence, both individually and socially, is more meaningful. These human values are reflected in a person's personality which is a guide in living life. Preserving these human values can ultimately make a person a humane and civilized person who fosters feelings of compassion, love, tolerance and mutual respect between fellow humans.
- 3) Opening the door to knowledge and skills that are very beneficial for individual and social survival. This function is an effort to raise awareness of the importance of knowledge and skills in everyday life.

In this way, humans can have and develop science and technology without causing damage to the lives of other humans. Education has a huge influence on the development of the lives of each individual and society through increasing intellectual abilities, emotional abilities in dealing with various things, as well as motor skills in activating and coordinating individual movements (Rahmat, 2010, p. 8)

### 3. Goals of Manners Education

Education brings changes in the people who pursue it, such as increased knowledge, abilities, skills as well as changes in attitudes and behavior, so that there is a clear difference between the abilities of uneducated people and educated people. Education as a philosophy of life as follows: (rahmat, 2010, p. 10)

- a. Education is tasked with formulating regulations regarding the behavior of creatures called humans in their lives and livelihoods.
- b. Education instills systems of behavioral norms based on the philosophical foundations upheld by educational institutions and educators in a society.
- c. The moral content of education or intermediate goals is to contain the formulation of ethical spiritual norms or values that will be used as an educational value system and/or constitute the basic conception of educational moral values that apply to all types and levels of education.

The aim of education is set out in Law number 20 of 2003 article 3 that education is carried out to produce a generation of the nation with strong, superior and stable character. All students' human potential (intellectual, emotional and spiritual) is perfectly accommodated and integrated in the entire educational process. The Unitary State of the Republic of Indonesia will be inherited by the best sons and daughters of the nation who have perfect intelligence intellectually, emotionally and spiritually. (Aziz, 2018, p. 74)

Therefore, education focuses on building a civilized nation in managing the potential of the younger generation. The aim of education focuses more on the development and formation of character and character in making the nation's life intelligent, which aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have good morals, are knowledgeable, capable, creative, independent and responsible. And education must always actualize itself within the framework of solving the national problems currently being faced, especially forming a generation of noble personalities in accordance with applicable norms. Personality formation is a very vital effort in producing a potential generation because personality is directly related to the behavior and attitudes of the younger generation in their lives.

4. Adolescents
  - a. Transition Period

According to Harold Albery in the educational psychology book written by Abin Syamsudin Makmun, the period of adolescence can be defined generally as a period of development experienced by a person that stretches from the end of childhood to the beginning of adulthood. Tentatively, experts generally agree that the period of adolescence lasts around 11-13 years to 18-20 years according to a person's birth calendar. (Makmun, 2004, p. 130)

According to Hurlock, as quoted by Rita Eka Izzaty et al., states that the beginning of adolescence lasts approximately from thirteen years to sixteen years, and the end of adolescence starts from the age of 16 or 17 years to eighteen years, which is the legal eye age. Thus the end of adolescence is a very short period. The periodization of adolescence is relative because each expert and country uses a different approach. (et al, 2008, pp. 123-124)

It can be concluded that adolescence is a transition period from childhood to adulthood which experiences development in all aspects towards adulthood. Meanwhile, the characteristics of adolescence are as follows:

- 1) Adolescence is an important period, because of its direct impact on attitudes, behavior and long-term consequences. Apart from that, it can also have physical and psychological consequences.
  - 2) Adolescence as a transition period. Adolescence is a transition from childhood to adulthood, so they must leave behind everything that is childish and learn new patterns of behavior and attitudes to replace the behavior and attitudes that have been abandoned.
  - 3) Adolescence is a period of change, during adolescence there are very rapid physical changes, as well as rapid changes in behavior and attitudes.
  - 4) Adolescence is a time of searching for identity. At this time they begin to crave self-identity and are no longer satisfied with being the same as their friends in everything, as in the previous period.
  - 5) Problematic age, because during adolescence problem solving is no longer like in the previous period, where parents and teachers helped them.
  - 6) Adolescence is an age that causes fear or difficulty.
  - 7) Adolescence is an unrealistic period.
  - 8) Adolescence is the threshold of adulthood, before entering adulthood, they feel anxious about leaving their past behind.
- b. Teenage Problems

Adolescence is a transitional age from childhood to adulthood, which is the final development period for personality development or a preparation period for entering adulthood. The problems are not small. The following are teenage problems according to Zakiah Daradjat:

- 1) Problems for the future

Every teenager thinks about his future, he wants to be certain of what he will become after graduating. Thoughts about the future are increasingly increasing and are felt by those at university or those on campus. It is not uncommon for us to hear sentences that reflect anxiety about the future, for example: "the future is bleak", "why study, after all those with a diploma and those without a diploma cannot work" and so on.

## 2) Relationship problems with parents

Relationships with parents are a problem faced by teenagers from the past until now. There are often conflicting opinions between parents and their teenage or adult children. Sometimes bad relationships arise because teenagers follow current trends and fashions. Such as long hair, impolite clothing and disrespect for his parents.

## 3) Moral and religious issues

It seems that, this problem is increasing, especially in big cities. Perhaps the influence of contact with foreign culture is increasing through films, reading, pictures and direct contact with foreigners (tourists) who come with various attitudes and behavior. Usually moral decline is accompanied by an attitude away from religion. Moral values that are not based on religion will continue to change according to circumstances, time and place. This changing state of values also causes unrest, because it causes people to live without a definite guide. Values that remain constant and do not change are religious values, because religious values are absolute and valid throughout time, not influenced by time, place and circumstances. Therefore, people whose religion is strong are able to maintain absolute religious values in their daily lives and will not be affected by the current of moral decline occurring in society and can maintain peace of mind. (Darajat, 1996, pp. 125-127)

### c. The Book of 'Idhot An-Na>shi'i>n

The name of the author of this book is Musthafa bin Muhammad Salim al-Ghulayaini. In the book *Mu'jam al-Muallafi>n Tarajum Mushannafi al-Kutub al-'Arabiyah* written by Umar Ridha Kahalah, that Musthafa al-Ghulaya was born in 1303 Hijriyah or coincided with 1808 AD. However, with the age of around 59 years, it turns out that he has many predicates or titles, including being known as a scholar with modern views and international caliber, he is a writer, writer, poet, orator, linguist, politician, columnist and journalist. (Kahalah, 1993, p. 881)

Al-Ghulayaini was born in the city of Beirut al-Utsmania, the capital of Lebanon. At that time (18th - 19th century) there were many scientific movements taking place in the form of Islamic boarding schools, schools, universities, whether studying general science, society, literature or journalism, as well as many scientific essays in various branches of science. At that time there was also a political awakening aimed at correcting the chaos caused by the Ottoman government. Al-Ghulayaini was one of hundreds of scholars in Lebanon whose thoughts were not influenced by the conditions at that time.

Sheikh Mustofa Al-Ghulayaini's work in book form is in accordance with Umar Ridla Kahalah's observations included in his work entitled "*Mu'jam al-Muallafi>n Tarajum Mushannafi al-Kutub al-'Arabiyah*", including:

- 1) *'Idhot An-Na>shi'i>n*
- 2) *Al-Isla>m Ruh} al-Madi>nah aw al-Di>n al-Isla>mi>*
- 3) *Jami' al-Duru>s al-'Arabiyah*
- 4) *Nadzratu fi Kita>b al-Sufur wa al-Hija>b al-Mansu>b li Nadzari Zain al-Din*
- 5) *Nadzaratu fi al-Lughah wa al-adab*
- 6) *Diwan Al Ghalayini fi Syi'r al Fakhr wa Al hikmat wa Al Wathaniyyah.* (Kahalah, 1993, p. 881)

On the other hand, Sheikh Musthofa al-Ghulaya was influenced by al-Ghazali. This can be proven that in the book *'Idhot An-Na>syi'i>n* there is a quote from al-Ghazali's thoughts in his explanation regarding students. (al-Ghulayaini, 1953, p. 181)

The most prominent characteristic in the book *'Idhot An-Na>syi'i>n* is that it is prepared in the form of advice with various points which are the main theme and is also equipped with solutions and better steps forward.

Based on the description given by the author, the explanation above can be a separate benchmark for tracing as far as possible the thinking paradigm of Sheikh Musthafa al-Ghulayaini regarding the concept of manners education as outlined in writing the book *Idhot An-Na>shi'i>n*.

### d. Concept of Manners Education for Adolescent Children According to Sheikh Musthafa al-Ghulayaini.

In the book *Idhot An-Na>syi'i>n* there are 43 discussions that bind each other and complement each other. The core discussion in the book *Idhot An-Na>syi'i>n* is grouped into 6 manners:

#### 1) Religious Manners and Spirituality

In the book *'Idhot An-Na>syi'i>n* there is a lot of discussion about religious etiquette or spirituality. In summary, the discussion within the scope of religious etiquette consists of praiseworthy and despicable qualities.

In this case, Sheikh Musthafa al-Ghulayaini advised: "There is nothing that can make people happy except religion, and there is nothing that can harm them except ignoring religion or holding on to the outside of religion and abandoning the core of its teachings."

## 2) Educational Manners, Character Building, and Human Resources Development

In this case, Sheikh Musthafa al-Ghulayaini gave advice to young people:

“O young people, roll up your sleeves to help and assist the people. With you, the people will free themselves from the waste of humility and humiliation. O young men, accustom yourselves to pious morals and learn useful knowledge. Indeed, your land of charity is already spread out in front of you. Get ready to dive into the thick of it. What are you preparing, young man, for your future? What are you doing today so that your people can enjoy peace in the future? "Prepare strong determination, diligence and dexterity, knowledge and morals, fanaticism and steadfastness, and love of your homeland." (al-Ghulayaini, 1953, p. 305)

Education lasts a lifetime and is very important to prioritize when you are still young. There are two main reasons; First, the absorption of knowledge and character development occurs very rapidly in early life until adolescence. Second, knowledge and character are needed for the continuity of life. The earlier you absorb and possess knowledge, the more useful it will be for your future life. Whatever activity is carried out without being based on knowledge, it will give rise to problems in the future.

As said by Sheikh Musthafa al-Ghulayaini: "Every child will definitely become an adult in the future. If they have been trained to practice noble morals that can raise their dignity and gain various knowledge that is beneficial to their homeland, they will be a strong pillar for the revival of the people. These two cases are core matters and their existence is not debated. On the other hand, if they habitually have low morals and abandon knowledge, then this will be a disaster for the people. A major disaster is threatening the country they live in." (al-Ghulayaini, 1953, pp. 299-300)

## 3) Family Manners

In family etiquette education, Sheikh Musthafa al-Ghulayaini wrote advice for young people including: Carrying out Obligations, Mutual Help, Regeneration, and Women.

Sheikh Musthafa al-Ghulayaini said: "If you think of it as a farmer, it is the men who plow the land, plant the plants and sow the seeds. Meanwhile, women are tasked with caring for the seeds and plants by watering them and removing anything that disturbs or damages those around the seeds and plants. A garden is like a house inhabited by one family. It is men's job to try to work to meet the needs of the family, so that they can live happily. The task of women is to manage the household, educate children, instill good morals in their souls and get rid of bad habits from their hearts, so that in the future they will create educated sons and daughters, become a good society, and a society capable of awakening the people and upholding and defend the country.”

## 4) National and State Manners

National experts state that national life requires a "will to unite". In other words, national life occurs because each citizen feels that he or she is an inseparable unit, whether due to the unity of geography, fate or purpose. Therefore, the first thing to do is to first formulate national etiquette, whatever is agreed upon and considered urgent enough to be understood in depth and proportionately. What generally concerns, among others; protection, brotherhood, and loyalty.

Among Sheikh Musthafa al-Ghulayaini's advice in discussing national and state etiquette includes: "True nationalism is love for the good of the country and trying as hard as possible for the interests of the country. Meanwhile, a true nationalist is someone who is willing to die for the sake of the country and is willing to suffer pain for the good of his people."

## 5) Political Manners

One of the popular expressions regarding humans is that "humans are political creatures". This expression is often interpreted to mean that human life cannot be separated from political issues. Important points regarding political etiquette in the book 'Idhot An-Na>syi'i>n by Sheikh Musthafa al-Ghulayaini include several discussions, one of which is: "If the spirit functions as the upright body, then the leaders of every nation is the spirit of their unity in social and state life. If the leaders are corrupt, then the people or nation will be damaged, and if they are good, then the people or nation will be good too. Because the people will stand tall, strong and prosperous when the leaders of the people are able to become role models for their people."

## 6) Economic Manners

Sheikh Musthafa al-Ghulayaini's views on work and economic activities can be described in six ways, including: Moving Forward, Will, Inheriting the Earth, The Time Will Come, Accuracy, and Independence.

Sheikh Musthafa al-Ghulayaini said in his book: "Allah swt. created humans so that they would work to obtain something that supports their lives so that they strive in all corners of the earth to look for the results of the earth's wealth whose benefits return to themselves and to all people. All of this will not be achieved, except with courage and sacrifice.”

In general, manners education for teenage children according to Sheikh Musthafa al-Ghulayaini includes manners towards oneself, as social creatures, and manners towards Allah. The details are as depicted in the table below:

Types of Manners	Chapter
Religious and Spiritual Manners	Patience, Hypocrisy, Sincerity, Despair, Hope, Cowardice, Recklessness, Courage, Nobility, Deception, Consumerism, Religion, Generosity, Happiness, Trust, Envy, Praise and Criticism, Fanaticism, First Events, Endeavor and Trust.
Educational Manners, Character Building, and Human Resources Development	Education
Family Manners	Carrying out Obligations, Mutual Help, Regeneration, and Women.
National and State Manners	Public Benefit, People and Government, Civilization, Nationalism, Negligence and Consciousness, and Moral Revolution.
Political Manners	Independence, Variety of Independence, Leadership, Madness for Position, and Moderate Attitude.
Economic Manners	Moving Forward, Willingness, Inheriting the Earth, The Time Will Come, Accuracy, and Independence.

e. Essential Material for Adolescent Manners Education According to Sheikh Musthafa al-Ghulayaini

The values of manners education are the main concern of Sheikh Musthafa al-Ghulayaini and are a prerequisite for preparing a person to become a human being who is civilized, ethical, moral, responsible and loves the country. The essential material for manners education for teenagers in the book 'Idhot An-Na>syi'i>n is as follows:

1) Patience

Patience is a source of inner strength to face all kinds of difficulties, and to be able to face these difficulties or challenges with a steadfast and firm heart. Patience is a sign of a person who has perfect reason. So that whatever happens in life, teenagers are not easily confused when facing difficulties and are always restless. (Ismail, 2023, p. 63). In the soul of an intelligent person there is always a calm and patient nature or disposition. On the other hand, in the souls of stupid people, they will always be confused every time they face difficulties, even if the problem is relatively small or trivial. Because, deep within himself, he believed that he was unable to face it and unable to reject it. He felt he could not free himself from the problems he faced. In this way, he will be able to get out of the circle of living like an animal, into an ethical living environment. Allah SWT. will reward those who are patient in educating their souls and will raise their level to the same level as those who receive guidance and save them from an unclear position. As Sheikh Musthafa al-Ghulayaini explains in his book:

"O young generation, be smart and patient. This can be achieved by getting used to doing good things and avoiding bad things, adorning oneself with perfect human qualities and being calm. This will be easy for people who have been guided by Allah to delight in glory. So that he takes off all the clothes and attributes of humiliation, does not obey the desires of his stupid soul and will withdraw the ideals of his noble soul." (al-Ghulayaini, 1953, pp. 6-7)

2) Sincerity

Humans consist of body and spirit. Deeds are like the body, while the spirit is sincere. When a body is left with its soul, the body becomes dead, unable to move and no benefit can be expected from it. Likewise, deeds that have been abandoned by his soul are sincerity. Every struggle, action, practice requires sincerity. In fact, people who fight with a sincere and pure heart for the interests of their nation and country, people will definitely be attracted to and sympathize with them. They provide encouragement, praise and help. So, with this support he became more enthusiastic and active in his struggle and increased his seriousness and patience in his struggle. In the book by Sheikh Musthafa al-Ghulayaini, he gives advice to the younger generation, namely: "O young generation, be sincere in your struggle, then you will definitely be able to reach the peak of your dreams. Be careful, don't sell or exchange your efforts for gold. Because, this is the nature of hypocrites who usually exchange religion for worldly luxury and exchange truth for falsehood." (al-Ghulayaini, 1953, p. 15)

3) Make effort and trust

The most important thing for the younger generation to keep in mind in life is to know that truly Allah SWT. will provide a test in matters that occur in the future from his age, from the character within him that has not yet changed, the world with all its ornaments and deceit and things that he does not like that have not changed. This young generation will not be able to exercise the rights of Allah SWT. along with the causes that like to cause derailment and slander unless you are aware of negligence, remember from forgetfulness, and indeed all of this will not be achieved except with attention and caution. Pay attention to realizing determination and enthusiasm, and be careful of things that weaken enthusiasm and determination. Moreover, if attention and caution for worldly affairs can keep their minds awake, and can warn them after they neglect to fall asleep in their laziness and their minds disappear into the subconscious, then both of them will be better able to keep them awake for the affairs of the afterlife.

Sheikh Musthafa al-Ghulayaini illustrates the advice in this material with the incident of a man who let his camel go untied while he was about to pray. However, the Prophet Muhammad saw. ordered him to tie it first, then put his trust in it. (al-Ghulayaini, 1953, p. 286). Someone who pays attention and is careful, of course he is awake; if awake, of course he remembers; if you remember, of course he stayed; if he has settled, of course he is looking; if he

had searched, he would have thought; if he had thought with knowledge, he would have seen; and if he has seen, of course he can differentiate (al-muhasibi, 2002, p. 93)

In the book *'Idhot An-Na>shi'i>n*, Sheikh Musthafa al-Ghulayaini quotes an Arabic proverb which says, "Buy for yourself and for people in the market." The meaning of this proverb is that a person should always be careful about taking care of himself before doing any work, and should always ask for advice from people who are believed to be able to point out something that will bring goodness. (al-Ghulayaini, p. 287)

#### 4) People and Government

There are 3 types of independence or freedom, including: individual freedom, organizational freedom, and political freedom. (Ghulayaini, p. 133) Individual freedom is also called personal freedom. With individual independence, organizational independence will be created, because organizations consist of many individuals. Therefore, organizational independence will not be realized unless there is independence for the individuals in the organization. Therefore, people or nations who want to be independent must strive hard to educate each individual with independent education in order to form an independent, self-sufficient, independent group consisting of individuals who are strong materially, knowledgeable and mentally. (Ghulayaini, p. 133).

Meanwhile, freedom of organization means that every group has the right to hold meetings or conferences anywhere and at any time, unless they are armed, which must be prohibited. Because the actions of groups or organizations that hold meetings carrying weapons can lead to actions that violate the true meaning of freedom. In addition, each group has the right to establish various organizations with different visions, both organizations operating in the scientific, literary, religious, industrial, social and political fields, provided that the regulations and laws are in accordance with the rules and laws. which has been outlined by the People's Consultative Assembly. (Ghulayaini, p. 135). Therefore, the people who sit in the assembly must consist of people who are known to be independent, knowledgeable, honest, have good opinions, and are of sound mind and sense. So that they do not enact laws that shackle the people's freedom or independence and conflict with their interests.

The third independence is political independence. The meaning of political independence is that every nation is free to determine all its own issues without any ties or pressure from other nations. This means that it is the people who say that they fully establish regulations and laws in accordance with them, are free to make any agreement with any nation, set taxes or excise on goods from foreign countries entering and are free to expand and increase production in the agricultural and economic sectors. , national industry and others, which are needed as a sovereign nation. (al-Ghulayaini, 1953, p. 138). Once all of this independence is fulfilled, the country that is formed will be an independent and strong country without any pressure from other countries. To become a nation that is advanced, has a noble culture, and does not experience inequality.

#### 5) Exemplary Leader

The Indonesian nation is destined to be a nation with a pluralistic society. The plurality of Indonesian society is characterized by horizontal and vertical characteristics. Horizontal characteristics can be seen in the fact that there are social units based on ethnic, religious, customary and regional differences. This pluralism is caused by several factors, such as geographical conditions, where Indonesia's territory is divided into 13,767 islands, which is a factor that has a huge influence on the creation of a pluralistic ethnic group in Indonesia. (Ismail, 2004, p. 105).

The second factor is Indonesia's location between two continents and flanked by the Indonesian Ocean and the Pacific Ocean. Of course this has a big influence on the creation of Indonesian geopolitics and geo-culture. The third factor is the natural conditions and land structures that vary between various island areas, thus creating different patterns and ways of life and traditions. (Ismail, 2004, p. 105).

Vertical characteristics are another description of the structure of Indonesian society which takes the form of differences in social layers between the upper and lower layers. This subtle social stratification can be seen in a number of people based on abilities and mastery of economic, political, scientific and so on. Some people, in this case, are in a weak position or are at the bottom, while a small number of others, namely the rich, the "powerful", and the educated are at the top. (Ismail, 2004, p. 105)

Looking at the structure of Indonesian society like that, it is clearly a picture of pluralism that shows differences and social levels, so it has the potential to be a source of conflict. Even more complicated, if this plurality of social layers clashes with the horizontal grouping of society, then excessive conflict is often inevitable. This conflict greatly hampers efforts to build a prosperous society, and can even threaten the nation's national integrity. (Ismail, 2004, p. 105).

Sheikh Musthofa al-Ghulayaini said in his book that every group that does not have a leader to whom they can complain about their difficulties is like riding a wild, naughty horse, on a pitch black night, that is, they will experience panic and confusion. in overcoming the difficulties faced. (al-Ghulayaini, 1953, p. 155). If leaders are still shackled by an obsession with power alone and lack focus on achieving national ideals, then this nation will find it difficult to rise to become a strong nation, and will always be unable to compete in global competition. (al-Ghulayaini, 1953, p. 156). Only with exemplary leadership will the chain of decline be broken and this nation can emerge from a multi-dimensional crisis and at the same time move towards more glorious progress in the future.



## 6) Economic Independence

Freedom in the economic field is the prosperity of people's lives in the material field. If the people are not given freedom in the fields of trade, agriculture, setting up factories, industry and mining exploration to utilize the economic resources contained in the earth, then the lives of these people are the same as those who are held captive and whose necks are tied with a rope, with both ends of the rope held by two strong, burly men who always scared him, they would pull the two ends of the rope until they strangled him and the two men also threatened him with death. Thus becoming a prisoner, you can only wait for death at any moment. (al-Ghulayaini, 1953, p. 136).

According to Imam al-Ghazali, all economic activities are carried out to provide three basic human needs; food, clothing, and shelter. (Ismail, 2023, p. 172). However, the meaning of basic needs is very flexible and may be more inclusive, depending on the general conditions in a society. However, according to Imam al-Ghazali, there are still other human needs that are not physical, such as social status. This is a significant human need. (al-Ghazali, p. 230)

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## CONCLUSIONS AND SUGGESTIONS

### Conclusion

Based on the results of research and discussions carried out by researchers. then the conclusion is as follows:

1. The concept of manners education according to Sheikh Mustafa al-Ghulayaini in his book *'Idhot An-Na>shi'i>n* is to instill commendable morals in the younger generation. "The morals that have been embedded are continuously watered with guidance and advice, so that they become character or characteristics that are inherent in the soul. After that, the fruit of the moral plant will appear in the form of noble and good deeds and a passion for working for the good of the country. Good advice includes tools that can connect a person's soul quickly, because the human soul can be influenced by what is conveyed to him in the form of words, which are decorated with beauty, softness, affection and are easy to understand, clearly this can shake his heart.
2. In the book *Idhot An-Na>shi'i>n* there are 43 discussions that are mutually binding and complementary. The core discussion in the book *Idhot An-Na>shi'i>n* is: First, Patience. Second, Sincerity. Third, make efforts and trust. Fourth, the People and the Government. Fifth, Exemplary Leader. Sixth, Economic Independence.

### Suggestion

Based on the results of the analysis and discussion above, the researcher provides several suggestions and includes the following:

1. For educators

Able to be a good role model for students who will one day become the nation's successors. "Through education, good manners and good moral habits that are useful for the nation and state."

2. For parents

Parents should instill good manners from an early age in their family environment through love and character education, one of which is through advice that will be useful in later life.

3. For the community

Able to create a culture of good manners in both speech and behavior through the habit of etiquette

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