

Character Education in the 21st Century: The Relevance of Abdul Wahhab Ash Syarani's and Thomas Lickona's Concepts

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Abstract

*This article addresses the development of education and technology in the 21st century society. In order for education to function efficiently, the need of moral/character education is a necessary step in preserving its survival. In this study, the researcher was interested in Ash Syarani's theory of moral education because of its relation to the findings of Thomas Lickona's theory (moral knowing, moral feeling, and moral action) in education in the twenty-first century. This study utilized a literature review approach. Ash Syarani's *Minabus Saniyah* and Lickona's *Teaching for Character: How Schools Can Teach Respect and Responsibility* are the key data sources. While content analysis from Elo and Marsh was employed for data analysis in this study. The notion Shaykh Abdul Wahhab Ash Syarani's is more applicable to Indonesian culture, particularly in studies that provide more real-world examples and are not confined to concepts (such as character education from Thomas Lickona's theory). The repercussions are fairly real that this analysis addresses the concept of moral education that is still relevant (in Thomas Lickona's theory; moral knowing, moral feeling, and moral action) for implementation in Indonesian education in the twenty-first century.*

Keywords: Character Education; 21st Century Challenge; Thought of Abdul Wahhab Ash Syarani; Thomas Lickona's Concept

Abstrak

Artikel ini membahas tentang perkembangan pendidikan dan teknologi dalam masyarakat abad ke-21. Agar pendidikan dapat berfungsi secara efisien, kebutuhan pendidikan moral/karakter merupakan langkah yang diperlukan untuk menjaga keberlangsungannya. Dalam penelitian ini, peneliti tertarik pada teori pendidikan moral Ash Sya'rani karena kaitannya dengan temuan teori Thomas Lickona (*moral knowing, moral feeling, dan moral action*) dalam pendidikan di abad ke-21. Penelitian ini menggunakan pendekatan tinjauan pustaka. Buku *Minabus Saniyah* karya Ash Sya'rani dan *Teaching for Character: How Schools Can Teach Respect and Responsibility*

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karya Lickona menjadi sumber data utama. Sementara analisis isi dari Elo dan Marsh digunakan untuk analisis data dalam penelitian ini. Gagasan Syaikh Abdul Wahhab Ash Syarani lebih dapat diterapkan pada budaya Indonesia, terutama dalam penelitian yang memberikan contoh dunia nyata dan tidak terbatas pada konsep-konsep (seperti pendidikan karakter dari teori Thomas Lickona). Dampaknya cukup nyata bahwa analisis ini membahas konsep pendidikan moral yang masih relevan (dalam teori Thomas Lickona; moral knowing, moral feeling, dan moral action) untuk diimplementasikan dalam pendidikan di Indonesia pada abad ke-21.

Kata Kunci: Pendidikan Moral; Tantangan Abad 21; Pemikiran Abdul Wahhab Asy-Sya'roni; Konsep Moral Thomas Lickona

Introduction

The fundamental purpose of Islamic education is to transform every individual into a kaffa person. This existence cannot be separated from the necessity for Islamic education to develop the body and soul, in order for the process of drawing closer to Allah to proceed in harmony.¹ And besides, as humans approach the 21st century, the field of Islamic education faces significant obstacles. As mentioned by Tholchah, Islamic ideals that have been consistently inculcated up to this point have eroded in the 21st century.² Some real challenges like; ethnicity and culture, morals,³ character and the lack of human resources that have a real contribution in developing the world of Islamic education.⁴ Dewia and Alam share the same view that the 21st century demands all elements of education to be serious in strengthening character education and digitalization,⁵ especially in Islamic education which has a dynamic character education culture in keeping up with the times.

The discussion of character education became an interesting study at the end of the 18th century,⁶ as Koesoema provides reinforcement that the presence of character education is a spearhead in forming a new history through the

¹ Dian Popi Oktari and Aceng Kosasih, "Pendidikan Karakter Religius dan Mandiri di Pesantren," *Jurnal Pendidikan Ilmu Sosial* 28, no. 1 (28 Juni 2019): 42, <https://doi.org/10.17509/jpis.v28i1.14985>.

² Moch Tolchah and Muhammad Arfan Mu'ammam, "Islamic Education in the Globalization Era," *Humanities & Social Sciences Reviews* 7, no. 4 (7 Oktober 2019): 1031–37.

³ Hasan Baharun, "Total Moral Quality: A New Approach for Character Education in Pesantren," *Ulumuna* 21, no. 1 (2017): 57–80.

⁴ Whasfi Velasufah and Adib Rifqi Setiawan, "Nilai Pesantren Sebagai Dasar Pendidikan Karakter," *Thesis Commons* 1, no. 1 (April 2020): 1–8, <https://doi.org/10.31237/osf.io/hq6kz>.

⁵ Erni Ratna Dewi and A. Aminullah Alam, "Transformation Model for Character Education of Students," *Cypriot Journal of Educational Sciences* 15, no. 5 (2020): 1228–37.

⁶ Doni Koesoema A, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global* (Jakarta: Grasindo, 2007).

integration between the ideals and spirituality of each individual.⁷ Hence, Koesoema's conception of education as an internalization of culture towards a civilized society is not an exaggeration.⁸ This was also given by Thomas Lickona in his book, which claims that character education is an effort based on awareness, understanding, and each individual's utmost attention in carrying out ethics/morals.⁹ Lickona stated in further detail that the development of character education will occur in three stages.¹⁰ First, moral knowing is an individual stage of knowing about good ethics. Second, moral feeling, the individual stages in feeling something that is known to be related to ethics. Third, the moral action stage combines knowledge and feelings so that it has an impact on appropriate actions according to ethics. In line with Sukatin and Soffa who stated that character education cannot be separated from morals, ethics and morals in Islam, so that character has a positive meaning.¹¹ So that it is not excessive when character education becomes a new basis for a nation in building religious, inventive, creative, and nationalistic groups of individuals in a country.

As a teacher in New York, Nancy Wahl demonstrated that character education is an essential subject that must be taught to students from an early age. As in the struggle for excellent character independence, the fundamental factor is the need to fight fear, laziness, and demand strength and perseverance.¹² Aynur Pala, meantime, stated that character education has become a new global movement, since 900 hours of teaching are conducted in the school setting each year. Good character is not acquired overnight. But, healthy character requires an ongoing process and culture of development.¹³ Characters based on proper ethics such as honesty, responsibility, fairness, compassion and care for others.¹⁴ In line with Sukardi said that character education is a need that must be fulfilled by every individual, as in Islam the best character is the character possessed by the Prophet

⁷ Mahjabeen Ahmad dan Shamsul Khan, "A model of spirituality for ageing Muslims," *Journal of Religion and Health* 55, no. 3 (2016): 830–43.

⁸ Doni Koesoema A, *Pendidikan karakter* (Jakarta: Grasindo, 2007).

⁹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Batam Books, 1991).

¹⁰ Thomas Lickona, "Eleven Principles of Effective Character Education," *Journal of Moral Education* 25, no. 1 (Maret 1996): 93–100, <https://doi.org/10.1080/0305724960250110>.

¹¹ Sukatin Sukatin and Shoffa Saifillah Al-Faruq, *Pendidikan Karakter* (Yogyakarta: Deepublish, 2021).

¹² Nancy Wahl, "The Importance of Character Education," 2018, <https://www.uft.org/news/teaching/teacher-teacher/importance-character-education>.

¹³ Aynur Pala, "The Need for Character Education," *International Journal of Social Sciences and Humanity Studies* 3, no. 2 (2011): 23–32.

¹⁴ Dudung Abdurahman, "Islam, Sufism, and Character Education in Indonesia History," *Tawarikh* 9, no. 2 (2018): 159–76.

(Al-Qur'an and Hadith).¹⁵ So that the process of realizing the best character requires collaboration from various sectors, starting from the education sector,¹⁶ family and community environment is a necessity. Singh also gave the view that character education in the world of education is not only theoretical (only knowledge). However, character education must be implemented in a real and sustainable way so that it can answer the challenges of civilization.¹⁷ Un San Diego in California, United States of America makes valid evidence of the importance of character education as an additional private course that can be taken by students who are guided directly by professional teachers.¹⁸

Paying attention to the importance of character education in the 21st century has spawned a number of good responses, such as the discovery of a number of character education-related research. According to Lopes, the existence of character education in Portuguese schools fosters the growth of a positive school culture.¹⁹ The above was reinforced by Rohana Muassomah in his research by examining in depth the process of forming character education in Indonesia,²⁰ (the noble values of Indonesian culture) which must be based on Islamic education without eliminating the three human intelligences (intellectual, emotional and spiritual).²¹ Strengthening the urgency of character Permana and Suhaili said that instilling character education is not only limited to examples/behavior. However, character education can be included in lesson plans, learning processes, including; interesting learning media, namely digital comics,²² as well as several other media. As well as measurable learning evaluations.²³ Indeed, Supeni stated that character

¹⁵ Ismail Sukardi, "Character Education Based on Religious Values: An Islamic Perspective," *Ta'dib* 21, no. 1 (25 September 2016): 41, <https://doi.org/10.19109/td.v21i1.744>.

¹⁶ Aningsih Aningsih et al., "How is the Education Character Implemented? The Case Study in Indonesian Elementary School," *Journal of Educational and Social Research* 12, no. 1 (2022): 371–371.

¹⁷ Balraj Singh, "Character Education in the 21st Century," *Journal of Social Studies (JSS)* 15, no. 1 (2019): 1–12.

¹⁸ UC San Diego Division of Extended Studies, "Character Education for the 21st Century (K-12)," 2022, <https://extendedstudies.ucsd.edu/courses-and-programs/character-education-for-the-21st-century-k-12>.

¹⁹ J. Lopes, "Character Education in Portugal," *Childhood Education* 89, no. 5 (2013): 286–89, <https://doi.org/10.1080/00094056.2013.830880>.

²⁰ Muassomah, "Believe in Literature: Character Education for Indonesia's Youth," *Universal Journal of Educational Research* 8, no. 6 (2020): 2223–31, <https://doi.org/10.13189/ujer.2020.080605>.

²¹ Etep Rohana, "Character education relation with spiritual intelligence in islamic education perspective," *International Journal of Nusantara Islam* 6, no. 2 (2018): 165–74.

²² N. Rina, "Character Education Based on Digital Comic Media," *International Journal of Interactive Mobile Technologies* 14, no. 3 (2020): 107–27, <https://doi.org/10.3991/ijim.v14i03.12111>; R. Winarni, "Development of Indonesian Literature Textbook with Character Education Through Information and Communication Technology (ict) Learning Based," *International Journal of Engineering and Technology(UAE)* 7, no. 2 (2018): 442–46, <https://doi.org/10.14419/ijet.v7i3.2.14568>.

²³ Rahayu Permana and Ahmad Suhaili, "A study of character education transformation in the history of al-khairiyah through expertise course (MKK)," *Humanities and Social Sciences Reviews* 7, no.

education is not restricted to the classroom alone. Given that the dakon game is a traditional Javanese game with character education component.²⁴

Some research that discusses character education from the perspective of a literature review provides scope for conducting analysis and strengthening notions from several perspectives. Kotsonis argues that Plato gives the finest character education with his notion of problem-solving compared to the development of an epistemic disposition among teachers and students.²⁵ In addition, Brian White stated that John Dewey's character education is necessary to combat the moral degeneration that happens in every individual.²⁶ Lapsley and Sanderse both stated that the ideal notion for character education is Aristotle's character education construction, which can operate optimally in the world of education.²⁷ Like Aristotle's theory states that friends are useful individuals who are able to comprehend our character, such as ourselves, and who know other people considerably better than themselves.²⁸ Lamb stated in his literature assessment that the Aristotelian notion of six principles of #iwill and challenge became a fresh and valuable offer in establishing social character as social character education was developed in 800 social organizations in England.²⁹

The existence of the significance of character education is also the primary focus of research conducted by Muslim scientists throughout the world. As Ibn Hajar al-Asqalany stated, the notion of character education must be founded on the adab concept he delivers, encompassing adab to God, oneself, and others.³⁰ Different existences were conveyed by al-Ghozali in the book *Ayyuhal Walan*

5 (2019): 564–70, <https://doi.org/10.18510/hssr.2019.7566>; A. Suherman, “Strengthening National Character Education Through Physical Education: An Action Research in Indonesia,” *International Journal of Learning, Teaching and Educational Research* 18, no. 11 (2019): 125–53, <https://doi.org/10.26803/ijlter.18.11.8>.

²⁴ S. Supeni, “Strengthening Character Education of Early Childhood Through Javanese Traditional Game Dakon,” *International Journal of Recent Technology and Engineering* 7, no. 6 (2019): 243–49.

²⁵ Alkis Kotsonis, “Social media as inadvertent educators,” *Journal of Moral Education*, no. Query date: 2022-05-10 05:15:43 (2020): 1–14, <https://doi.org/10.1080/03057240.2020.1838267>.

²⁶ B. White, “Scapegoat: John Dewey and the character education crisis,” *Journal of Moral Education* 44, no. 2 (2015): 127–44, <https://doi.org/10.1080/03057240.2015.1028911>.

²⁷ D. Lapsley, “On the Prospects for Aristotelian Character Education,” *Journal of Moral Education* 45, no. 4 (2016): 502–15, <https://doi.org/10.1080/03057240.2016.1236721>; W. Sanderse, “Does Neo-Aristotelian Character Education Maintain the Educational Status Quo? Lessons from the 19th-Century Bildung Tradition,” *Ethics and Education* 14, no. 4 (2019): 399–414, <https://doi.org/10.1080/17449642.2019.1660456>.

²⁸ Kristján Kristjánsson, “An introduction to the special issue on wisdom and moral education,” *Journal of Moral Education* 49, no. 1 (2020): 1–8, <https://doi.org/10.1080/03057240.2019.1705041>.

²⁹ M. Lamb, “Character Education for Social Action: A Conceptual Analysis of the #iwill Campaign,” *Journal of Social Science Education* 18, no. 1 (2019): 125–52, <https://doi.org/10.4119/jsse-918>.

³⁰ Indra Fajar Nurdin, “Perbandingan Konsep Adab Menurut Ibn Hajar Al-Asqalany dengan Konsep Pendidikan Karakter di Indonesia,” *Jurnal Pendidikan Islam* 4, no. 1 (2015): 159–87.

about the concept of character education that must be carried out by an educator,³¹ especially the need for character education is the main requirement.³² Some relevant methods according to al-Ghozali are exemplary, ibroh, stories and habituation (culture).³³ Wardani stated similarly that Ki Hajar Dewantara used the notion of character education utilizing the Among, Tutwuri Handayani, and Trianga systems.³⁴ On the foundation of the above research findings, there appears to be a consensus on the importance of character education that must be implemented in the world of education.³⁵ However, several studies of the best formulations and concepts have become a research study that continues to grow, starting from the concept of character education taken from Aristotle's thought,³⁶ Plato,³⁷ al-Ghozali,³⁸ Ibn Hajar al-Asyqalany,³⁹ Sayyid Idrus.⁴⁰ However, from some

³¹ Doly Hanani, "Pendidikan karakter anak menurut Imam Al-Gazali," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 1, no. 1 (2016): 46–53.

³² Aminuddin Aminuddin and Khaerul Wahidin, "Metode Pendidikan Karakter Al Gozali dalam Kitab Ayyuhal Walad," *EDUKATIF: JURNAL ILMU PENDIDIKAN* 4, no. 1 (2022): 195–200; B Prasetya dan HR Halili, "Peranan Guru Pendidikan Agama Islam Dalam Meningkatkan Akhlak Mulia Peserta Didik Madrasah Diniyah Nurul Ghozali Desa Sumberkare Kecamatan Wonomerto ...," *Jurnal ...*, no. Query date: 2022-08-18 21:10:24 (2022), <http://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/4020>; Velasufah and Setiawan, "Nilai Pesantren Sebagai Dasar Pendidikan Karakter."

³³ Aminuddin dan Wahidin, "Metode Pendidikan Karakter Al Gozali dalam Kitab Ayyuhal Walad"; Abi Iman Tohidi, "Konsep Pendidikan Karakter Menurut Al-Ghazali Dalam Kitab Ayyuha Al-Walad," *Jurnal Oasis* 2 (2017).

³⁴ Kristi Wardani, "Peran guru dalam pendidikan karakter menurut konsep pendidikan Ki Hadjar Dewantara," dalam *Proceeding of The 4th International Conference on Teacher Education; Join Conference UPI & UPSI*, 2010, 8–10.

³⁵ Alfitri Alfitri and Hambali Hambali, "Integration of National Character Education and Social Conflict Resolution through Traditional Culture: A Case Study in South Sumatra Indonesia," *Asian Social Science* 9, no. 12 (30 Agustus 2013): p125, <https://doi.org/10.5539/ass.v9n12p125>; H.Z. Ho, "Character Education in Taiwan: A Reflection of Historical Shifts in Sociocultural Contexts," *Childhood Education* 89, no. 6 (2013): 362–67, <https://doi.org/10.1080/00094056.2013.851590>;

³⁶ R. Curren, "Aristotelian versus virtue ethical character education," *Journal of Moral Education* 45, no. 4 (2016): 516–26, <https://doi.org/10.1080/03057240.2016.1238820>; Lapsley, "On the Prospects for Aristotelian Character Education"; Sanderse, "Does Neo-Aristotelian Character Education Maintain the Educational Status Quo? Lessons from the 19th-Century Bildung Tradition."

³⁷ Min-Soo Kim and Hye-Jin Jung, "The Purpose of Education in the Cave Analyses of Plato s," *The Korean Society for the Study of Moral Education* 32, no. 4 (2020): 71–88, <https://doi.org/10.17715/jme.2020.12.32.4.71>; A. Kotsonis, "What Can We Learn from Plato About Intellectual Character Education?," *Educational Philosophy and Theory* 52, no. 3 (2020): 251–60, <https://doi.org/10.1080/00131857.2019.1631157>.

³⁸ Mazhar Abbas et al., "Consumer innovativeness, innovation characteristics, and consumer resistance to innovation: A communication perspective from the public sector universities," *Journal of Public Affairs*, no. Query date: 2021-10-12 11:32:46 (2021), <https://doi.org/10.1002/pa.2668>; Abdul Madjid Ma'rufi, "Teacher' and Student's Ethical Concept in Al Ghazali's Prespective," *Journal of Islamic Education and Pesantren* 1, no. 1 (2021): 45–60, <https://doi.org/10.33752/jiep.v1i1.1751>; Tohidi, "Konsep Pendidikan Karakter Menurut Al-Ghazali Dalam Kitab Ayyuha Al-Walad."

of the research above, the researcher found a space for discussion from the point of view of other figures that no specific research has ever found⁴¹ about the relevance of Shaykh Abdul Wahhab Asy Sya'rani's moral education and Thomas Lickona's character education. As Shaykh Abdul Wahhab Ash Syarani, a Muslim Sufi expert who has expertise in moral education, especially in the book *Minahus Saniyah* and Thomas Lickona, a western psychologist from the State University of New York, United States of America with a focus on thoughts related to character education. So that in this research researchers will focus on how the concept of moral education is Shaykh Abdul Wahhab Ash Syarani and its relevance to Thomas Lickona's character education in the 21st century.

Method

The research method used is literature review⁴² with in-depth analysis. Shaykh Abdul Wahhab Ash Syarani's concept of thought and Shaykh Abdul Wahhab Ash Syarani's concept's relevance to Thomas Lickona's character education are the subjects of this research. This study's key data sources include the book *Minahus Saniyah* and several books by Shaykh Abdul Wahhab Ash Syarani, and the book *Educating for Character: How Schools Can Teach Respect and Responsibility* Thomas Lickona. Books by Indonesian researchers and a number of research results (articles, proceedings, and conference results) on character education are examples of secondary data sources. The research step taken was to carry out a suitability analysis between the thought of the book by Shaykh Abdul Wahhab Ash Syarani and character education in the book *Educating for Character: How Schools Can Teach Respect and Responsibility* by Thomas Lickona. In addition, researchers were assisted by using data analysis in the form of content analysis from elo and marsh, which described in full the thoughts of Shaykh Abdul Wahhab Ash Syarani and the relevance of Thomas Lickona's character education.⁴³

Result and Discussion

The Concept of Moral Education Shaykh Abdul Wahhab Ash Syarani

³⁹ Nurdin, "Perbandingan Konsep Adab Menurut Ibn Hajar Al-'Asqalany dengan Konsep Pendidikan Karakter di Indonesia."

⁴⁰ Shofia Nurun Alanur and Iim Siti Masyitoh, "Development of Nationalist-Religious Characters Value of Sayyid Idrus Bin Salim Al Jufri Teachings in Civics Education," dalam *2nd Annual Civic Education Conference (ACEC 2019)* (Atlantis Press, 2020), 458–61.

⁴¹ Zaki Oftavian Cahyo, "Konsep pendidikan akhlak perspektif Abdu Al-Wahab Al-Sya'rani: studi tentang kajian pendidikan akhlak dalam kitab Al-Minah Al-Saniyah karya Abdu Al-Wahab Al-Sya'rani" (PhD Thesis, UIN Sunan Ampel Surabaya, 2018); Arif Muzayin Shofwan, "Pesan Al-Matubuli dalam Kitab *Minahus Saniyah* Karya Syaikh Abdul Wahab As-Sya'rani," *Spiritual Healing: Jurnal Tasawuf dan Psikoterapi* 3, no. 1 (2022): 72–81.

⁴² Winarni, "Development of Indonesian Literature Textbook with Character Education Through Information and Communication Technology (ict) Learning Based."

⁴³ Satu Elo et al., "Qualitative Content Analysis: A Focus on Trustworthiness," *SAGE Open* 4, no. 1 (1 Januari 2014): 215824401452263, <https://doi.org/10.1177/2158244014522633>.

Shaykh Abdul Wahab Ash Syarani's concept of moral education is a full concept that can be utilized as a guide to increase the existence of character education in the educational field.⁴⁴ As Al-Ghazali in several of his books revealed the importance of character education as a beacon of education. In addition, Ahmed revealed that Al-Ghazali implemented character-based education in the Sufi school he founded⁴⁵ with the method of story and exemplary.⁴⁶ In contrast to the Aristotelian understanding which reveals the concept of the six principles of *#iwill* qualities in implementing character education habits.⁴⁷ Shaykh Abdul Wahab Ash Syarani includes a typical concept in his work, *Minahus Tsaniyah*, in response to this situation. Although in some views Shaykh Abdul Wahhab Ash Syarani is referred to be a misguided Sufi, he is renowned as *kutbul ilmi* on the account of his 46 books.⁴⁸

Shaykh Abdul Wahhab Ash Syarani in his book *Minahus Tsaniyah*, explains in detail the standard strata used in strengthening character education.⁴⁹ As the results of the analysis of researchers include: Morals to Allah, Humans, and to the Self. Shaykh Abdul Wahhab Ash Syarani emphasizes in his work the significance of setting the problem of repentance as the primary basis of humanity. Shaykh Abdul Wahhab Ash Syarani took Al-Matbuli's thoughts about the concept of a magnificent house built on active soil, without a strong foundation (repentance). So, the house will easily collapse / be destroyed.⁵⁰ Ibn Qayyim had a similar view that the purpose of human being is to accelerate repentance. Repentance is a stage in cleaning oneself from Allah's prohibitions, so that the phases of repentance become a means to draw closer to God Almighty (Allah).⁵¹ In addition, repentance plays a role in strengthening one's religious soul as Muslih and Subhi state that repentance is a process of turning one's self from bad to good (perspective of

⁴⁴ UC San Diego Division of Extended Studies, "Character Education for the 21st Century (K-12)."

⁴⁵ Sahar Mahdi Ahmed, "Al-Ghazali, His Educational and Moral Opinion Through His Sufi School(450-505 Ah /1058-1111 Ad)," *International Journal of Humanities and Educational Research* 3, no. 3 (2021): 215–25, <https://doi.org/10.47832/2757-5403.3-3.21>.

⁴⁶ Benny Prasetya, "The Critical Analysis Of Moral Education In The Perspective Of Al-Ghazali, Kohlberg And Thomas Lichona," *Zaniyah: Jurnal Pemikiran Islam* 6, no. 1 (2020): 138–57.

⁴⁷ Lamb, "Character Education for Social Action: A Conceptual Analysis of the #iwill Campaign."

⁴⁸ Yayasan Dia, "Syaiikh Abdul Wahhab Asy-Sya'rani, Ulama Quthbul Ilmi," <http://purl.org/dc/dcmitype/Text>, Syaikh Abdul Wahhab asy-Sya'rani, Ulama Quthbul Ilmi (laduniid, 13 September 2019), <https://www.laduni.id/post/read/65106/syaikh-abdul-wahhab-asy-syarani-ulama-quthbul-ilmi.html>.

⁴⁹ Shofwan, "Pesan Al-Matubuli dalam Kitab Minahus Saniyah Karya Syaikh Abdul Wahab As-Sya'rani"; Aminanur Rohman, "Nilai-Nilai Pendidikan Sosial Dalam Kitab Al-Minahus Saniyyah Karya Syaikh Abdul Wahab Asy-Sya'rany" (PhD Thesis, Salatiga, IAIN Salatiga, 2021).

⁵⁰ Abdul Wahhab As-Sya'rani, *Minahus Saniyah* (Surabaya: Dar al-Kutub, 973).

⁵¹ Muhammad ibn Abi Bakr al-Jawziyyah Ibn Qayyim, *Madarij al-Salikin fi Sharh Manazil al-Sairin* (Kaherah: Al-Maktabah al-'Asriyyah, 2015).

Allah's law) accompanied by seriousness,⁵² so that all his behavior benefits himself and those around him, this is reinforced by the basic nature of repentance as the beginning of finding happiness in the world and the hereafter.⁵³

In addition to repentance, Shaykh Abdul Wahhab Ash Syarani emphasized the need of continuing congregational prayers as a means of strengthening individual values toward God (Allah).⁵⁴ In line with Sarbini who revealed that personality development in individuals must be instilled through religion-based education (religious) starting from maintaining prayers that are directly related to Allah⁵⁵ to other human beings. As Metcalfe mentioned, religious education that functions ideally may significantly contribute to the moral development of those around it.⁵⁶ So that religious education-based internalization can become habit and culture in daily life.⁵⁷ In addition to congregational prayers, Shaykh Abdul Wahhab Ash Syarani also emphasized the importance of sunnah (night) prayers, increasing dhikr (remembrance of Allah) as a must for his students.⁵⁸ Fuad and Subandi scientifically stated that dhikr relaxation is a necessity (makes you happy) and has a positive influence in achieving peace in humans.⁵⁹

According to Shaykh Abdul Wahhab Ash Syarani, the necessary moral education is not to harm other people. Shaykh Abdul Wahhab Ash Syarani spoke on two approaches about "not hurting others" First, refrain from externally inflicting pain, such as beating, wounding, or killing. Second, harming is spiritual, has a poor conception of insulting or intimidating others, etc.⁶⁰ In Lickona's view, to others is the result of implementing the knowledge he gets from the moral of

⁵² Moh Muslih dan Muhamad Rifa'i Subhi, "Taxonomy Of Spiritual Quotient Learning Outcomes: an Insight From Tasawwuf Perspective," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 03 (2022): 643–60.

⁵³ Heri Suprpto, Titi Susanti, dan Zulfadhly Mukhtar, "Taubat Menurut Imam Ahmad Ibnu Qudamah al Maqdisi," *Al-Fikra: Jurnal Ilmiah Keislaman* 20, no. 2 (Desember 2021): 151–62.

⁵⁴ Ibrahim Bafadhol, "Pendidikan Akhlak Dalam Perspektif Islam," *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 02 (2017): 19.

⁵⁵ A. Sarbini, "A Religious based Education Concept for Good Personality Development in a Crisis: The Case of Improving Indonesian Students Morals and Character," *Review of International Geographical Education Online* 11, no. 5 (2021): 2685–93, <https://doi.org/10.48047/rigeo.11.05.165>.

⁵⁶ J. Metcalfe, "Religious education teachers' perspectives on character education," *British Journal of Religious Education* 43, no. 3 (2021): 349–60, <https://doi.org/10.1080/01416200.2020.1713049>.

⁵⁷ Edi Mulyadi, "Strategi Pengembangan Budaya Religius di Madrasah," *Jurnal Kependidikan* 6, no. 1 (25 Mei 2018): 1–14, <https://doi.org/10.24090/jk.v6i1.1688>.

⁵⁸ As-Sya'rani, *Minabus Saniyah*.

⁵⁹ Fuad Hamsyah dan Subandi, "Dzikir and happiness: A mental health study on an Indonesian Muslim Sufi group," *Journal of Spirituality in Mental Health* 19, no. 1 (2017): 80–94; Arif Zamhari, "Socio-structural Innovations in Indonesia's Urban Sufism: the Case Study of the Majelis Dzikir and Shalawat Nurul Mustafa," *Journal of Indonesian Islam* 7, no. 1 (2013): 119–44.

⁶⁰ As-Sya'rani, *Minabus Saniyah*.

knowing⁶¹ to make the moral of action.⁶² In this way, students gain a comprehensive grasp of how to appreciate others and avoid their negative traits.⁶³

According to Sutomo, the presence of moral education is consistent with character education, which serves as a means of peace for the global society.⁶⁴ In addition, the view on the importance of moral habit through three dimensions (self, social and metaphysical), then strengthening the social dimension in associating with friends, society is the main goal in Takhlīyat An-Nafs or the process of emptying oneself from despicable actions in life.⁶⁵ Shaykh Abdul Wahhab Ash Syarani reaffirmed that being unjust to others will be an obstacle in repenting to Allah.⁶⁶ The moral compass theory provides a fairly strong conclusion about how individuals who are used to doing bad things to others are immoral acts, whereas an immoral act will undermine the individual's good morals.⁶⁷

Moral to oneself according to Shaykh Abdul Wahhab Ash Syarani is a need that must be possessed by individuals,⁶⁸ this is explained in detail in several sub-discussions, such as the necessity of individuals to avoid acts of arrogance, arrogance, *riya'*, all of which are diseases from the heart of every individual.⁶⁹ Brosi et al said that excessive pride (Hubristic) will lead to arrogance in oneself and will have a negative effect. While authentic pride can help individual self-confidence in a positive direction,⁷⁰ as an example of pride in wearing batik with the character of

⁶¹ Lickona, "Eleven Principles of Effective Character Education."

⁶² David A. Kenny dan Bella M. DePaulo, "Do people know how others view them? An empirical and theoretical account," *Psychological Bulletin* 114 (1993): 145–61, <https://doi.org/10.1037/0033-2909.114.1.145>.

⁶³ L. Jerome, "Lessons in character education: incorporating neoliberal learning in classroom resources," *Critical Studies in Education* 63, no. 2 (2022): 245–60, <https://doi.org/10.1080/17508487.2020.1733037>.

⁶⁴ Imam Sutomo, "Modification of character education into akhlaq education for the global community life," *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (2014): 291–316.

⁶⁵ Nur Hamim, "Pendidikan akhlak: komparasi konsep pendidikan ibnu Miskawaih dan al-Ghazali," *Ulumuna* 18, no. 1 (2014): 21–40; Baqiyatus Sholehah and Chusnul Muali, "Pendidikan Akhlak Perspektif Al-Ghazali," *At-Tajdid: Jurnal Ilmu Tarbiyah* 7, no. 2 (2018): 190–205; Yoke Suryadarma dan Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015); Nadri Taja et al., "Prophetic Character Education Based on Al-Ghazali's Akhlaqi Sufism," dalam *International Conference of Learning on Advance Education (ICOLAE 2021)* (Atlantis Press, 2022), 903–11.

⁶⁶ As-Sya'rani, *Minabus Saniyah*.

⁶⁷ Celia Moore dan Francesca Gino, "Ethically Adrift: How Others Pull Our Moral Compass from True North, and How We Can Fix It," *Research in Organizational Behavior* 33 (1 Januari 2013): 53–77, <https://doi.org/10.1016/j.riob.2013.08.001>.

⁶⁸ Shofwan, "Pesan Al-Matubuli dalam Kitab Minabus Saniyah Karya Syaikh Abdul Wahab As-Sya'rani."

⁶⁹ As-Sya'rani, *Minabus Saniyah*.

⁷⁰ Prisca Brosi et al., "Two facets of pride and helping," *Journal of Managerial Psychology* 31, no. 5 (1 Januari 2016): 976–88, <https://doi.org/10.1108/JMP-05-2015-0186>.

the Indonesian state. True pride will be an individual manifestation in gathering self-confidence.⁷¹

The discussion of pride cannot be separated⁷² with shame. Shaykh Abdul Wahhab Ash Syarani expressed the importance of keeping shame in accordance with his portion, one example of the importance of eliminating shame is participating in congregational prayers with ordinary people because he feels he is a big person.⁷³ In proportion to the intuitiveness of social contact, as Goffman stated, excessive shyness must be instilled.⁷⁴ In addition, Shaykh Abdul Wahhab Ash Syarani conveyed the need for each individual to reduce speech that is not useful.⁷⁵ Ibn Hajar Al-'Asqalani also said that a lot of talking can create an opportunity to feel the greatest, the spirit of pride in the individual becomes an alarm of the danger of destroying the sanctity of the soul.⁷⁶

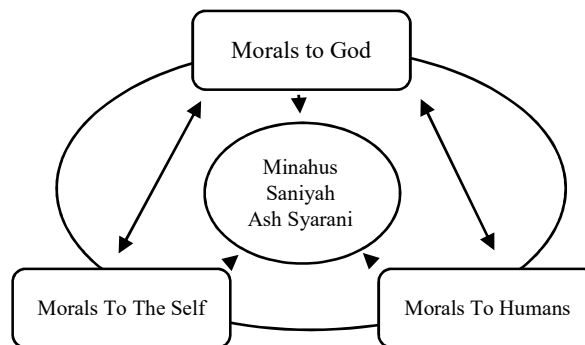


Figure 1.
Ash Syarani's Concept of Moral Education

⁷¹ Gabriele Taylor, "Pride," dalam *International Encyclopedia of Ethics* (John Wiley & Sons, Ltd, 2013), <https://doi.org/10.1002/9781444367072.wbiee253>.

⁷² Daniela Raccanello, Margherita Brondino, dan Margherita Pasini, "Two neglected moral emotions in university settings: some data on pride and shame," *Journal of Beliefs & Values* 36, no. 2 (4 Mei 2015): 231–38, <https://doi.org/10.1080/13617672.2015.1031535>.

⁷³ As-Sya'rani, *Minabus Saniyah*.

⁷⁴ Thomas Scheff, "Goffman on Emotions: The Pride-Shame System," *Symbolic Interaction* 37, no. 1 (2014): 108–21, <https://doi.org/10.1002/symb.86>.

⁷⁵ As-Sya'rani, *Minabus Saniyah*.

⁷⁶ Nurdin, "Perbandingan Konsep Adab Menurut Ibn Hajar Al-'Asqalani dengan Konsep Pendidikan Karakter di Indonesia."

The Relevance of Moral Education and Character in the 21st Century

Discussion of character education in the 21st century⁷⁷ become a trending scientific study of researchers, without exception in the country of Indonesia,⁷⁸ some references to thoughts about character education, such as: Thomas Lickona,⁷⁹ Aristotle, Plato and several western scientists remain the main foundation. Meanwhile, in the world of Islamic education, it provides a view that one science that must be studied is moral education, some views of figures such as: Al-Ghazali,⁸⁰ Az-Zarnuji,⁸¹ As-Suhrawardy,⁸² Hasyim Asy'ari,⁸³ Syed Naquib Al-Attas⁸⁴ and Shaykh Abdul Wahhab Ash Syarani who also has a concern in writing moral education in the view of the Sufis.

Basically moral and character education has a balanced point of view. As Thomas Lickona's view with three stages in his theory.⁸⁵ Starting from moral knowing, a process of increasing knowledge in terms of goodness.⁸⁶ Lickona

⁷⁷ Mega Iswari, Nurhastuti Nurhastuti, and Zulmiyetri Zulmiyetri, "Character education for the 21st century in developing the careers of children special needs in vocational inclusive school," dalam *5th International Conference on Education and Technology (ICET 2019)* (Atlantis Press, 2019), 687–93.

⁷⁸ Metcalfe, "Religious education teachers' perspectives on character education"; Subaidi Subaidi, "Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila," *Journal of Social Studies Education Research* 11, no. 2 (2020): 120–32.

⁷⁹ Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*; Lickona, "Eleven Principles of Effective Character Education."

⁸⁰ Ahmed, "Al-Ghazali, His Educational and Moral Opinion Through His Sufi School(450-505 Ah /1058-1111 Ad)"; Sholehah dan Muali, "Pendidikan Akhlak Perspektif Al-Ghazali."

⁸¹ Gunawan Gunawan et al., "Etika Menuntut Ilmu (studi Komparasi Pemikiran Al-Ghazali Dan Zarnuji)," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (2020): 63–63, <https://doi.org/10.32678/geneologipai.v7i1.2647>; Muhammad Tang S et al., "Student Attitudes: A Comparative Analysis of Burhanuddin Al-Zarnuji's Thought and the Islamic Education Perspectives," *At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (2021): 1–13.

⁸² Muhamad Arif and Mohd Kasturi Nor bin Abd Aziz, "The Relevance of Islamic Educational Characteristics In The 21st-Century:(a Study on Al-Suhrawardi's Thoughts in Adabul Muridin Book)," *Syaikhuna: Jurnal Pendidikan dan Pranata Islam* 13, no. 02 (2022): 175–96.

⁸³ Tasurun Amma, M. Saiful Bahri, and Ahmad Munawir, "The Competence of Islamic Religious Education Teachers Perspective K.H. Hasyim Asy'ari," *International Journal of Contemporary Islamic Education* 3, no. 1 (20 Juni 2021): 1–18, <https://doi.org/10.24239/ijcied.Vol3.Iss1.28>; Siswoyo Aris Munandar and Rinda Khoirunnisfa, "KH Hasyim Asy'ari and the Teacher Code of Ethics: Thought Study KH. Hasyim Asy'ari on Ethics Education and Its Relevance to Modern Education in Indonesia," *Journal Evaluasi* 4, no. 1 (7 Maret 2020): 114–42, <https://doi.org/10.32478/evaluasi.v4i1.359>.

⁸⁴ Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam, a Frame work for an philosophy of education* (Kuala Lumpur: ISTAC, 1995); Muhammad Arsyad, "Konsep Manusia dan Pendidikan dalam Pandangan Syed Muhammad Naquib Al-Attas: Catatan Awal," *SIASAT* 3, no. 2 (2019): 51–59, <https://doi.org/10.33258/siasat.v1i1.29>.

⁸⁵ Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*; Thomas Lickona, "Reflections on Murray, Lapsley, and educating for character in the 21st century," *Journal of Character Education* 10, no. 1 (2014): 23.

⁸⁶ Kotsonis, "What Can We Learn from Plato About Intellectual Character Education?"

states that knowledge (moral knowing) is the main foundation of the individual in applying character,⁸⁷ because good character will not run optimally without knowledge. Basically, in the perspective of moral education, it also provides a similar view. Shaykh Abdul Wahhab Ash Syarani in his book *Minahus Saniyah* provides knowledge in the concept of moral education to Allah, starting from the understanding of repentance according to the scholars, the procedures for repentance and examples of the correct repentance process.⁸⁸ In addition, in the application of morals to fellow human beings, Ash Syarani provides prior knowledge as well as committing fraud to other individuals, which is despicable morality and was not exemplified by the Prophet.⁸⁹ Even the Messenger of Allah cursed by not assuming that humans who commit fraud are not included in my class (Rasulullah).⁹⁰ Apart from cheating, Ash Syarani also emphasized the importance of individuals not to hurt others starting from the knowledge (knowing) that hurting others is a form of heart-deadly poison so that on the Day of Resurrection it will be hindered by its consultation with Allah.⁹¹ So, the concept developed in implementing moral education according to Ash Syarani is in line with the first concept in implementing character education from Thomas Lickona's concept⁹² so that the two concepts can go hand in hand in strengthening individual knowledge of educational challenges in the 21st century.⁹³

In the second stage of character education, Thomas Lickona's perspective reveals the importance of instilling moral feelings based on self-confidence, humility and love for truth,⁹⁴ In the second phase of the study of the *Minahus*

⁸⁷ Lickona, "Eleven Principles of Effective Character Education."

⁸⁸ As-Sya'rani, *Minahus Saniyah*; Shofwan, "Pesan Al-Matubuli dalam Kitab *Minahus Saniyah* Karya Syaikh Abdul Wahab As-Sya'rani."

⁸⁹ Shofwan, "Pesan Al-Matubuli dalam Kitab *Minahus Saniyah* Karya Syaikh Abdul Wahab As-Sya'rani."

⁹⁰ Mudzakiron Mudzakiron and Arif Chasanul Muna, "Pola Redaksi Matan Hadis dalam Kitab *Majmū'ah al-Syarī'ah* Karya K.H. Saleh Darat," *Religia* 18, no. 2 (Oktober 2015): 227–43, <https://doi.org/10.28918/religia.v18i2.629>; Layyinatuz Sifa, "Ghibah Dalam Entertainment Perspektif Hadis (aplikasi Teori Double Movement Fazlur Rahman)," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 7, no. 2 (30 Desember 2019): 282–98, <https://doi.org/10.21274/kontem.2019.7.2.282-298>.

⁹¹ As-Sya'rani, *Minahus Saniyah*.

⁹² Mark A. Pike et al., "Character development through the curriculum: teaching and assessing the understanding and practice of virtue," *Journal of Curriculum Studies* 53, no. 4 (2021): 449–66; Sarmini, "Analysis of teaching materials of civic education is characterized by the value of character in building an anti-corruption culture," *Journal of Physics: Conference Series* 953, no. 1 (2018), <https://doi.org/10.1088/1742-6596/953/1/012156>.

⁹³ Abbas et al., "Consumer innovativeness, innovation characteristics, and consumer resistance to innovation: A communication perspective from the public sector universities"; Lickona, "Reflections on Murray, Lapsley, and educating for character in the 21st century."

⁹⁴ Lickona, "Reflections on Murray, Lapsley, and educating for character in the 21st century."

Saniyah book, Ash Syarani gave a similar view in detail as in the third testament explaining the importance of maintaining humility so that it does not cause *riya*⁹⁵ which can produce a self-poisoning trait. Robinson also gives encouragement that humility is not a condition of humiliating others.⁹⁶ But nonetheless, humility is more about preserving the hubris inherent in human nature. Seeing the above factual conditions reinforces the idea that the process of forming moral feelings is an individual duty based on the prevalent culture.⁹⁷ Therefore, Ash Syarani in his work makes the process of cultivating moral felling explained with various examples that have been experienced by scientists,⁹⁸ so that under certain conditions (taste selection).⁹⁹ Each individual may be appraised based on the information (moral knowing) contained inside them.

As with the two studies above (the relevance of moral education, moral knowing and moral feeling), the key to character education in Thomas Lickona's view lies in the final stage which is called moral action.¹⁰⁰ A condition of decision making based on the knowledge and feelings that exist in the individual.¹⁰¹ This condition was expressed by As-Sya'rani in Minahus Saniyah that practicing morals in everyday life is an obligation. As As-Sya'rani took the word morality from the plural word *khuluk* which has a basic meaning of good and bad character (human nature).¹⁰² This condition was expressed by As-Sya'rani in Minahus Saniyah: "Practicing morals in everyday life is an obligation." As-Sya'rani took the word morality from the plural word *khuluk*, which has the basic meaning of good and bad character (human nature).

Based on the study of As-Sya'rani and Lickona's thoughts about the relevance of moral and character education, it seems so relevant.¹⁰³ On the concept built by As-Sya'rani by focusing on strengthening morals through three stages, namely, morals toward God, morals toward humans, and morals

⁹⁵ As-Sya'rani, *Minabus Saniyah*; Rohman, "Nilai-Nilai Pendidikan Sosial Dalam Kitab Al-Minahus Saniyyah Karya Syaikh Abdul Wahab Asy-Sya'rany."

⁹⁶ Brian Robinson, "I am so humble!": On the paradoxes of humility," dalam *The Routledge Handbook of Philosophy of Humility* (Routledge, 2020), 26–35.

⁹⁷ Katherine Gasdaglis, "Moral regret and moral feeling(s)," *Inquiry* 64, no. 4 (21 April 2021): 424–52, <https://doi.org/10.1080/0020174X.2019.1592701>.

⁹⁸ As-Sya'rani, *Minabus Saniyah*.

⁹⁹ Marvin W. Berkowitz et al., "The eleven principles of effective character education: A Brief History," *Journal of Character Education* 16, no. 2 (2020): 1–10.

¹⁰⁰ Lickona, "Reflections on Murray, Lapsley, and educating for character in the 21st century."

¹⁰¹ Wahl, "The Importance of Character Education."

¹⁰² As-Sya'rani, *Minabus Saniyah*.

¹⁰³ Jerome, "Lessons in character education: incorporating neoliberal learning in classroom resources."

toward oneself.¹⁰⁴ At these three stages, Minahus Saniyah's book explicitly provides content about the importance of building three stages in strengthening individual character, starting from moral knowing, moral filling, and moral action.¹⁰⁵ These conditions are in accordance with the image below:

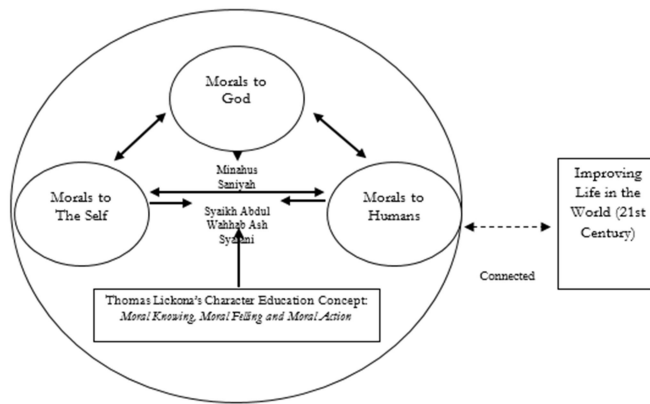


Figure 2.

Relevance of the Concepts of Moral Education with Thomas Lickona's Concept and the Goal of Improving Life in the World

The condition of the world of education in the 21st century requires maximum strengthening in character education (Islamic moral education),¹⁰⁶ as explained above that the 21st century is filled with two big challenges, firstly digitalization and secondly the existence of strengthening character education (akhlak).¹⁰⁷ A similar opinion was reinforced by Tohri et al that strengthening character education is very important to be applied since elementary school, one way is to maximize local wisdom that develops in an area,¹⁰⁸ in other conditions Mahfud et al also provide views on the importance of religious character education (morals) in the 21st century in fact it must start from early childhood before basic education.¹⁰⁹ Considering these conditions, the concept developed in the book Minahus Saniyah by Shaykh Abdul Wahhab Ash Syarani is more applicable to Indonesian society, particularly in the study which provides more real-world

¹⁰⁴ As-Sya'rani, *Minabus Saniyah*.

¹⁰⁵ Berkowitz et al., "The eleven principles of effective character education"; Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

¹⁰⁶ Djaswidi Al Hamdani, "The character education in Islamic education viewpoint," *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 1, no. 1 (2016): 98–109.

¹⁰⁷ Lickona, "Reflections on Murray, Lapsley, and educating for character in the 21st century"; UC San Diego Division of Extended Studies, "Character Education for the 21st Century (K-12)."

¹⁰⁸ Ahmad Tohri et al., "The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia," *International Journal of Evaluation and Research in Education* 11, no. 1 (2022): 333–44.

¹⁰⁹ Choirul Mahfud et al., "The Urgency of Civic Education and Religious Character Education for Early Childhood in Indonesia," *Elementary: Jurnal Ilmiah Pendidikan Dasar* 5, no. 1 (2019): 97–106.

examples and is not limited to concepts (as in character education from Thomas Lickona's perspective).¹¹⁰ Yet, in terms of global conditions, the above-mentioned concepts are excellently applied in the world of education in the twenty-first century, one of the primary reasons being that the primary objective of the two concepts is to better world living.

Conclusion

Based on an in-depth analysis of Shaykh Abdul Wahhab Ash Syarani's concept of moral education concerning three fundamental concepts in building moral education in the 21st century, beginning with the first, namely morality to Allah in which the urgency of repentance and religious strengthening in individuals (performing congregational prayers and praying sunnah night) serve as the initial foundation. Second, Shaykh Abdul Wahhab Ash Syarani emphasizes in his work the significance of applying morals to fellow humans, such as refraining from hurting others and being unfair. Shaykh Abdul Wahhab Ash Syarani's third notion refers to the individual, such as the responsibility to avoid being haughty, arrogant, and embarrassed in terms of virtue. In the quest for the relevance of Thomas Lickona's character education in the twenty-first century, it appears that the same objective is discovered, namely to better the world. Even though the researcher in this position agrees more with the concepts presented in Shaykh Abdullah Ash Syarani's book *Minahus Saniyah*, it is more realistic to apply these concepts in Indonesian society, especially given the study's greater emphasis on real-world examples (as character education from Thomas' perspective). Lickona. The most obvious result of this study is the presence of a notion of moral education that is still applicable (in Thomas Lickona's perspective; moral knowledge, moral emotion, and moral action) for implementation in 21st-century Indonesian education.

¹¹⁰ Al Hamdani, "The character education in Islamic education viewpoint."

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