

THE THOUGHTS OF K.H. BISRI MUSTOFA'S MORAL EDUCATION AND ITS RELEVANCE WITH DEVELOPMENT OF CHARACTER BUILDING: Content analysis on the books of *Mitro Sejati* and *Ngudi Susilo*

M. Sofyan Alnashr
Institut Pesantren Mathali'ul Falah Pati
Email: sofyan@ipmafa.ac.id

Amin Suroso
UIN Walisongo Semarang
Email: suroso2003@gmail.com

Abstract

This study aims to describe the thoughts of K.H. Bisri Mustofa's moral education in the books of Mitro Sejati and Ngudi Susilo and its relevance with the development of character building in Indonesia. To describe the concept of moral education in the aforementioned books, content analysis was used to grasp the main messages of the books. The finding showed that the thoughts of K.H. Bisri Mustofa's moral education were relevant to the development of character building proclaimed by the government. The relevance could be found in the foundational thinking about moral education contended by K.H. Bisri Mustofa and character education in Indonesia, encompassing the importance of humanism in social interaction, moral degradation among adolescents, and the erosion of Eastern culture by Western culture. Relevance was also found in the five main character values that were prioritized in the implementation of the development of character building in which each value is relevant to K.H. Bisri Mustofa. These values include religious, integrity, nationalist, independent, and mutual cooperation.

Keyword: *KH. Bisri Mustofa; Mitro Sejati; Ngudi Susilo; Character Building*

Introduction

Naturally, humans tend to do mistakes and negligences. Moreover, nowadays, society encounters the disruption of the globalization era and industry revolution 4.0. To avoid being trapped in this flow, which are very fast and complicated (Kasali, 2017), identifying the details of every problem and challenge is necessary. The substance of globalization constitutes the ideology explicating the process of interaction in many fields, such as economy, politics, social, technology, and culture.

The new era of sophisticated technology indicates the cultural change in society. The hedonistic lifestyle among adolescents and the inability to put away

their gadgets is one of the examples (Adiansah, Setiawan, Kodaruddin, & Wibowo, 2019). The accessibility of internet and communication technology triggers society to access social media frequently. Ironically, the discussion on social media is dominated by the talk about issues related to race, ethnic group, religion, and interest group (Kompas, 11/02/2019). The interactions in social media platforms, such as *Twitter* and *Facebook* (Evelina, 2015) were mainly brought from personal issues that develop into issues related to race, ethnic group, religion, and interest group.

From the perspectives of morality, the aforementioned issues are a serious threat to the character-building of the Indonesian people. Nowadays, in society, there are many cases that hurt humanity, such as conflicts related to race, ethnic group, religion, and interest group, corruption, juvenile delinquency, drug abuse, free sex, and so forth. Those are evidence that humans are vulnerable to be mistaken.

To overcome the social problems related to character and morality, it needs to use a comprehensive approach by utilizing education as the tip of the spear. Through education, in the forms of guidance, role model, and teaching, mistakes, and negligence embedded in every human could be minimized. In essence, education is undertaken to develop learners' potential and build good character for children.

As an effort to strengthen character through education, Indonesian government launched President Decree No. 87, 2017 about Development of Character Building asserting that character building is the responsibility of schools to strengthen students' character through harmonizing heart, feeling, thinking and physical exercises by involving many stakeholders: schools, parents, and society as part of National Mental Revolution Movement. Character education is an effort to return humans to their natural dispositions as human beings who have experienced the humanitarian process, by offering several pillars which include heart, mind, exercise, taste, and bodies (Munif, 2018).

There are five main characters derived from Pancasila, including religious, nationalism, integrity, independence, and cooperation. The five characters are not separated, yet they are integrated and strengthen each other, creating individual

intact. In the life of nation-states, the five characters are important, as Indonesia is a multicultural country, which is vulnerable to conflicts. The five characters proposed by the Development of Character Building (PPK) are the solution to the problems mentioned above.

Character education according to (Jamaluddin, 2013) “...is how one can behave, understand, comprehend and act in accordance with ethical values”. In Islamic education, these traits are called *akhlak*. Some scholars claim that *akhlak* is similar to character. Even though, truly *akhlak* is different from character, it has the same estuary on the good values (Pratama, 2019). Education about *akhlak* (morals) and character education are appropriate as the solutions for the moral degradations amid Indonesia society lately.

Akhlak lessons in Islam can be the spirit of character building initiated by the government. . (Al-Ghazali, tt) define it is a trait that is inherent in the soul and from which actions arise easily without the need for thought and consideration. Discussing the idea of moral education, in the archipelago, there are many ulama's thoughts about morals in accordance with the characteristics of the archipelago. Many Islamic thinkers in the archipelago were born and developed from the womb of a pesantren. Pesantren as a traditional institution (Ma'arif, 2018), often shows a positive attitude, flexible, and accommodative to any changes.

Pesantren teach their students to truly respect the traditions that have developed in the community with the foundation of Islamic teachings (Alnashr, 2019). The existence of pesantren (Syafe'i, 2017) is an ideal partner for government institutions to jointly improve the quality of education and the foundation of the nation's character. Pesantren as the research conducted by (Muhtifah, 2016) has strengthened the enforcement of pesantren as harmonization agent of religious life.

Moral education in Pesantren, not only seen in process of teaching and learning, but also the materials or curriculum they teach (Ni'am, 2015). Socio-economically and politically, the implementation of Islamic education, including pesantren in Indonesia, is regulated by the government. However, each Islamic educational institution has its own way to improve Islamic education (Salleh,

2013). That particular way is what keeps pesantren alive today, by preserving traditional culture in the education system so that it creates many scholars.

One of them is KH. Bisri Mustofa, ulama from Rembang, Central Java province. As one of Indonesia's major scholars who is very concerned with education, KH. Bisri Mustofa gave birth to several works on moral education that made it easier for students to learn about morals. The work is in the form of books about moral education, including *Mitro Sejati*, *Ngudi Susilo*, and *Wasoya al-Aba Lil Abna*.

The books are written in Javanese using Arabic *pegon*. These books were born driven by the need for learning materials in Islamic boarding schools and to assist students in understanding the original texts of the yellow book (classic books). In addition, this book can also be easily understood by ordinary Islamic communities as guidance in building character according to Islam.

The Thought of Moral Education K.H. Bisri Mustofa's in the Books of Mitro Sejati and Ngudi Susilo

K.H. Bisri Mustofa was born in Kampung Sawahan, Gg. Palembang, Rembang, in 1915 with the original name Mashadi. He is the first of four children born to a married couple H. Zainal Mustofa and Chodijah who have four children, namely Mashadi, Salamah, Misbach, and Ma'sum. Kiai Bisri was married to Nyai Ma'rufah - Kiai Cholil Kasingan's child - and was blessed with eight children, namely Cholil (born 1941), Mustofa (1943), Adieb (1950), Faridah (1952), Najichah (1955), Labib (1956), Nihayah (1958), and Atikah (1964).

During his life, K.H. Bisri Mustofa only went to one pesantren, namely Kasingan pesantren which was taken care of by a teacher (his father-in-laws), KH. Cholil. In addition, he also increased his religious knowledge by taking part in reciting the Hadratussyaikh K.H. Hasyim Ash'ari during Ramadan. He also studied Islam in Mecca for one year. It can be said that he is truly a pure pesantren alumni, a traditional educational institution. Besides, K.H. Bisri Mustofa is also a figure from a traditional religious organization (Nahdlatul Ulama/NU) and devotes himself fully to developing the teachings of *Ahlus sunnah wal jama'ah*.

Despite their traditional educational background, the style of thinking and views of K.H. Bisri Mustofa toward social problems are very contextual according

to the background of events and conditions in his day. According to him, the law does not apply absolutely and rigidly but depends on the *illat* (background) that surrounds it. In taking a legal decision on a problem, in addition to using the *fiqh* approach, he also uses the *ushul fiqh* approach as is usually done by *ushul fiqh* experts and a great figure of NU, K.H. Wahab Chasbullah. Therefore, every decision taken is always adapted to the context and conditions that lie behind it and consider the principle of benefit and harm to the people in general (Huda, 2011). K.H. Bisri Mustofa is a combination of text, rationale, and reality.

At the end of 1945 and early 1946, K.H. Bisri Mustofa established the Raudhatut Talibin Islamic boarding school (formerly known as the Rembang Islamic Boarding School) as a continuation of the Kasingan boarding school which had already been disbanded. Now the *pesantren* is looked after by his son, KH. Mustofa Bisri, well known as Gus Mus. K.H. Bisri Mustofa is not only a religious figure, but he is also a fighter, organizational, and accomplished orator. His knowledge is so broad, in addition to religious knowledge many other disciplines are mastered such as social science, politics, diplomacy, business, and others. He became a role model for his family and the surrounding community.

The big idea of K.H. Bisri Mustofa is applying the concept of *Ahlus Sunnah wal Jama'ah* in every aspect of Muslim life according to its context. He has written a book about *Ahlus Sunnah wal Jama'ah (Aswaja)* which was revised three times in order to adjust the concept of *Aswaja* contextually (Huda, 2011). In the field of education, he strongly emphasizes attention so that children as early as possible must be educated with courtesy and obedience.

Moral education is a serious concern for the birth of a generation of morality. Because of that, he wrote the works of *Washoya Abaa li al-Abna*, *Ngudi Susilo* and *Mitro Sejati* as moral education materials in the *pesantren* as well as for the general public. In the book, he reminded the importance of mental education (morals) in daily interactions, both morals to God, to parents, fellow humans, to nature and the environment. The chapter on humanity, nationality, association between men and women, ethics in seeking knowledge, mental education, and other chapters are the subject of these works.

The writing of these books in terms of learning methods is very interesting. *Wasoya al-Aba lil Abna* is described using the story method. In the presentation of the story, K.H. Bisri Mustofa invites the readers as if they are telling the story. The readers are the subject of the story. For example like in the following story:

Ibuku, biyen kang ambabarake aku, kang nyusoni lan kang ngrumati aku. Aku tansah di rekso, luwih-luwih yen aku nuju loro. Aku utang kabecikan kang akeh banget marang ibuku. Mulo awit saiki aku wajib ngabekti lan miturut opo kang dadi perintahe ibuku, lan aku wajib mbales kabecikan marang ibuku, aku kudu tansah ambungahake marang ibuku. (Bisri Mustofa, tt.,: 1).

(My mother used to give birth to me, breastfeed and care for me. I was always well cared for, especially when I was sick. I owe my mother a lot of kindness. So from now on, I am obliged to serve and obey what my mother ordered, and I must repay kindness to my mother, I must always please my mother)

Whereas in the other two books, namely the book of Mitro Sejati and Ngudi Susilo, K.H. Bisri Mustofa elaborates on the teachings of manners or morals by *syi'iran* method. This method trains the reader or students to get to know moral values easily, namely by singing. Indirectly, the *syi'iran* method allows students to memorize more quickly and the moral values taught in the long run can be embedded in the souls of students. For example like *nadom syi'iran* in the book Ngudi Susilo as follows:

*Anak Islam iki mongso kudu awas
Ojo Nganti Leno mengko mundak tiwas
luru ilmu iku perlu nanging budi
Adab Islam kudu tansah diperdi ... (dst) (Mustofa, Ngudi Susilo, 1954) p. 9.*
(Islamic children today must be vigilant, do not be lulled later you regret. Searching for knowledge must be accompanied by character; Islamic manners must continue to be preserved)

In the books about morals, K.H. Bisri Mustofa strongly emphasizes the science of humanity (humanities). Humans living on earth do not live alone as individual creatures but they live on earth alongside many other human beings who are complementary and needy. In other words, besides as an individual, a human being is a social creature. Accordingly, every human being must have a sense of humanity. Islamic teachings are able to provide guidance on character education that is universal because the provisions also apply to every place and time (Aziz, 2019).

From his teachings about human sciences, K.H. Bisri Mustofa then explained about the moral values, namely the character of oneself, the character of parents (family), the character of the teacher (when at school), the character of friends and choosing friends, the character as a citizen and so forth.

The Relevance of the Thought Foundation of K.H. Bisri Mustofa's Moral Education with Character Education Development

1. The importance of humanity

In the book of *Mitro Sejati* by K.H. Bisri Mustofa, the chapter of humanity is made as an introduction. This shows that the concept of moral education by Bisri Mustofa is referred to as manners governing the importance of human relations. The position of humans as social beings reinforces the importance of good relations between humans to achieve a happy life. The poems about humanity are:

*Saben wong urib mesti butuh liyan
Sebab lamun ijen temtu ora mangan
Badhe dahar butuh wongkang adang sekol
Wong kang nutu lan kang nandur lan kang macol
Nganggo klambi butuh wongkang motongi
Wongkang jahit nenun nganti rinowengi
Mulo kudhu duwe roso kemanungsan*

Ojo arep urip dewe kumpul macan (Mustofa, *Mitro Sejati*, tt) p. 2

(Everyone lives; they definitely need someone else, because if you are alone you won't eat. You want to eat, you need someone who cooks rice, people who grind rice, plant rice, and hoe fields. Wearing clothes requires people who cut, people who sew, and weave until day and night, then humans must have a sense of humanity, don't want to live alone with tigers)

Bisri Mustofa's thoughts about character education departing from the importance of humanity above are very relevant to the background of the application of character education in Indonesia. The application of character education in Indonesia is partly due to horizontal and vertical conflicts marked by violence and riots appearing everywhere, accompanied by the thickening of regionalism, and primordialism that can threaten national unity. The practices of corruption, collusion and nepotism are increasingly developing as well as the coveted full ethics of democracy has turned into an overstated democracy and

leads to anarchism. Social cohesion is fading at various levels of community, nation, and state life.

Character education is implemented at all levels of education to remind the importance of humanity in the life of society, nation, and state in order to create a harmonious, peaceful, and understanding life. The background of moral education thinking of K.H. Bisri Mustofa about humanity is very relevant to the background of the implementation of character education in Indonesia. Kiai Bisri's attention to human relations has long been explained in his work, and this thought is still relevant to the current situation.

2. Moral degradation of the young generation

Moral problems that are increasingly damaged have been reminded by Kiai Bisri for a long time. The phenomenon of association among youths that leads to negative conduct is a concern for Kiai Bisri. At that time many young people were no longer concerned with norms, customs, and religious teachings. They were not even ashamed anymore when alone and flirting in public places. It is so ironic. Because of that, Kiai Bisri showed concern and warning in his poem:

Cilik-cilik pada ngerti bisik-bisik

Lanang wadon yen dilarang do mendelik

Lanang wadon ora mahrom do goncengan

Liwat ratan ora malu ora sungkan (Mustofa, Mitro Sejati, tt) p. 7

(Children already know the whispers, men and women if they were prohibited, instead they glares, men and women who are not *muhrim* riding together, not feeling ashamed of passing through the public places)

The promotion of character education at all levels of education is also inseparable from the phenomenon of moral degradation that is rife among teenagers. Behavior crashing ethics, morals, and law from mild to severe is still often shown by school students and/or university students. In some big cities, student brawls become a tradition and form a fixed pattern, so that between them form a mortal enemy. Other forms of delinquency undertaken by students are college drinking, promiscuity, and drug abuse which can lead to depression and even HIV/AIDS. Another phenomenon that is driving the image of students and educational institutions is the rise of student gangs and motorcycle gangs.

Their behavior even often leads to acts of violence (bullying) that are disturbing the community and even criminal acts such as lighting, persecution, and even murder.

Kiai Bisri in his poetry has reminded of the danger of the phenomenon of moral degradation among youth. One example is free sex among adolescents who crash into religious norms and social ethics. Not only is that, but adolescents also increasingly brave to their parents and teachers. It is said that if teenagers are advised, they will not listen; instead, they challenge the advisers. What has reminded by Kiai Bisri is currently happening in almost all regions in Indonesia so that it is necessary to implement character education.

3. The erosion of eastern culture by western culture

It cannot be denied that the swift current of globalization has struck eastern cultures and customs in terms of the relationships that have been carried out by the people of Indonesia. Eastern cultural associations - including Indonesia - highly uphold ethics and manners and high shame among teenagers. The current of globalization has resulted in a culture of western association that is free to enter Indonesia. Ironically, there are many teenagers who start to follow Western relations together with men and women who are not *mahram*. For this reason, the intensification of character education is an effort to fortify young people from the dangers of western-style promiscuity.

This consideration is very relevant to the background of K.H. Bisri Mustofa's thoughts about moral education, which began to erode eastern culture and customs by the western culture, especially in terms of association. The culture of eastern relations still upholds ethics and politeness and does not like promiscuity that is morally damaging. While western relations tend to be free without rules and even seem to have no shame. Not surprisingly, western people make out with their partners in public places. Regarding this matter, Kiai Bisri wrote:

*Rino wengi da boncengan do gandengan
Lanang wadon dudu mahram liwat ratan
Ora malu pada lali budi timur
Pada ketularan barat kelantur-lantur*

(day and night always ride together and join hands, men and women who are not *mahram* without being ashamed to do it on the highway. Not ashamed to forget the eastern wisdom, all following the misleading western culture)

The erosion of the eastern culture by western culture has been reminded by Bisri for a long time. The phenomenon of adolescents who are riding together and joining men and women who are not *muhrim* in public places is Bisri's concern. Adolescent associations that began to be free and uncontrollable shameless very were disturbing society at that time where eastern culture was still strongly held. Free association is called Bisri as a relationship that mimics western culture, without manners and misleading.

Relevance in Character Education Values

1. Religious

Religious characters are shown by obedient attitudes and behavior in carrying out the teachings of the religion it adheres to, being tolerant of the implementation of other religious worship, and living in harmony with followers of other religions. It can be said that a religious attitude that is making the teachings of his religion as a basis in attitude and behavior by not degrading other religions. This religious behavior is also taught by Bisri in his poetry:

*kenthong subuh inggal tangi nuli adus
wudlu nuli sholat khusuk ingkang bagus*
(Mustofa, Ngudi Susilo, 1954) p. 4

(When dawn immediately wake up from sleep and take a shower, immediately take ablution then pray solemnly and well)

Kiai Bisri's thoughts about behavior when performing the dawn prayer immediately carried out accompanied by the solemnity showed good religious teachings. This is in line with the character values that are expected to grow and develop in learners through character education, namely religiosity. With fervent and good in worship, it will give birth to good morals in daily behavior.

Religious character is not just making someone diligent in worship, but also able to make students more disciplined. Discipline is an action that shows orderly and compliant behavior with various rules and regulations. The

character of discipline is one of the values that must be owned by students as a student, both when studying at school and/or when interacting with the community.

Discipline in studying and complying with regulations will make students as future leaders of the nation who are wise and do not violate rules, such as corruption, collusion, and nepotism. Discipline in society will make someone as an individual that is respected and respected. If since childhood, trained and accustomed to discipline, then the character of discipline will always be embedded in every behavior of students to adulthood. Cultivating the value of the character of discipline about manners in studying and teaching discipline to students with habits and practice was written in *syiir*:

bubar saking pamulangan inggal mulih

oyo mampir-mampir dolan selak ngelih

tekan omah nuli salin sandangane

kudu pernah rajin rapi aturane (Mustofa, Mitro Sejati, tt)

(After finishing school, go home immediately, don't stop by and play because it's time to eat. Get home immediately change clothes, must be diligent and neat according to the rules)

To get used to being disciplined in everything, it is necessary to be trained and accustomed to self-discipline from simple things first. Bisri gave an example; a simple discipline is reflected in the habit of returning home immediately after finishing school, then immediately changing into uniforms with ordinary clothes for playing, as well as obeying any existing rules. Such habits, if carried out continuously and mindfully, will foster a child's disciplined character.

2. Integrity

Values that can be grouped in the integrity category include honesty and responsibility. Honest character values show behavior that is based on efforts to make oneself a person who can always be trusted in words, actions, and work. Honesty is a very important character in social life where interaction between humans is inevitable. Honest attitude will make a Muslim trusted by others, and that trust is the main capital in association and social life. This honest attitude and behavior is also mentioned in Bisri's work as follows:

*Wahid Hasyim santri pondok gak sekolah
dadi mentri karo liyan ora kalah
kabeh mau gumantung ing sejo luhur
kanthi ngudi ilmu sarto laku jujur*

(Wahid Hasyim is a boarding school student who is not a formal school, but is able to become a minister and not lose to other people with high school. It all depends on the noble desire with knowledge and honest behavior as capital)

Honest behavior as described by Bisri through his syiir is capital in order to be successful. Bisri mentioned that Wahid Hasyim, son of K.H. Hasyim Asyari (founder of NU), the Minister of Religion of the Republic of Indonesia is first upheld honest behavior in his daily life. It was this attitude that made Wahid Hasyim, a santri graduate from a boarding school, become a minister and no less competitive with others. He always upholds honest behavior and is based on noble science and ideals.

While the character of responsibility is reflected in the attitude and behavior of a person to carry out the duties and obligations he is supposed to do, both towards oneself, society, environment (natural, social and cultural), country, and God Almighty. The responsibility of students, of course, is to study diligently and be able to divide time well, when to study and when to play. If the responsibility for oneself can be carried out properly, then the responsibility for others will certainly not be forgotten.

Regarding this responsibility, Kiai Bisri gave an example of the responsibility of a child, namely the responsibility in dividing time for himself. Being a child must be able to divide time well, not only to play but also to learn and carry out obligations towards God:

*Dadi bocah kudu ajar bagi zaman
Aja pijer dolan ngasi lali mangan
Yen wayahe sholat aja tunggu prentah
Enggal tandang cekat ceket aja wegah*

(Mustofa, Ngudi Susilo, 1954), p. 3

(So children must learn to divide their time, don't play until they forget to eat. When praying time don't wait to be given an order, hurry up and don't be lazy)

An overview of responsibilities that is so simple but very easy to understand. The exemplary responsibility is towards oneself, which is related

to the problem of eating, playing, studying, and worshiping. These are not the responsibility of others but the responsibility of the child himself. Bisri teaches the character of responsibility by training and accustoming children to be responsible for their own needs if they are familiar with these responsibilities, the character of responsibility will always be inherent in a child until adulthood.

3. Independence

The independent character indicates that attitudes and behaviors that are not easily dependent on others in completing tasks. It is unfortunate if there is a child who is doing the task just imitating the work of his friend or even asking parents to do it. Children's independence is the main capital to face harsh competition in the real world in social life. If since childhood he has been independent, the child will grow into a strong person and never give up.

Independence will bring children to the attitude and behavior of hard work that shows earnest effort in overcoming various learning barriers and tasks, and completing tasks properly. The value of the character of hard work should be owned by a student so that he has a high work ethic and is not easily discouraged in facing obstacles to learning. If the work ethic is low and the result is hopeless, then it is very likely that a student will take a shortcut, for example by cheating on an assignment, or looking for leaked questions when facing a national exam. Students who do negative things are because they are not confident and have a low work ethic and do not want to work hard by studying harder. Regarding the hard work behavior of a student, Kiai Bisri teaches:

*Iki zaman lanang wadon kudu mejeng
Sumowono ing bab ngaji kudu mepeng
Do sekolah iku panci wus zamane
Sopo keset bakal getun ing mburine*

(Today, both men and women must be diligent, earnest in studying and studying diligently. School is already an obligation, who is lazy will regret later on)

The poem above invites all men and women to be diligent and serious in learning and reciting the Koran. The ideals that you want to dream of will not

be achieved if they are not accompanied by diligent study. Studying in school is a child's obligation to be able to get an education that is useful for the future, of course by not forgetting to teach it. Anyone who is not serious and works hard, in the future will leave only a sense of regret that is futile.

Independence also greatly influences curiosity and reading fondness. Curiosity is an attitude and action that always seeks to find out more deeply and extensively from something that is learned, seen, and heard. In learning, every child has the right to ask deeper questions about the material taught by the teacher. There should be no restrictions because the more the child wants to know the greater the motivation to learn and increase knowledge so that it will broaden a child's insight. This is relevant to Kiai Bisri's moral education thinking for a child who is learning, namely:

*Wayah ngaji wayah sekolah sinahu
Kabeh mau gatekake klawan tuhu*

*ono pamulangan kudu tansah gati
nompo piwulangan ngilmu kang wigati*
(Mustofa, Ngudi Susilo, 1954)

(when Koran and school time [students] must study, all lessons must be considered properly. In learning [student] must always pay attention so that they can receive lessons and useful knowledge)

Another character is the reading fondness which is a revelation as well as the first commandment from Allah to the Prophet Muhammad through the Koran. The first verse of surah al-laAlaq is iqro 'which means to read, both reading text and context. Therefore the character likes to read is very important especially for a student in adding knowledge and insight. The character of fond of reading is the habit of providing time to read various readings that provide virtue for him. The more reading the more knowledge there is, the more important it is for the child to get used to reading various kinds of reading books every time:

*lamun ora iyo moco-moco quran
najan namung sithik dadiyo wiridan*

(if not (clean up after dawn prayer) yes it is used to read the Koran, even though only a little but it becomes a habit)

The purpose of the syiir above is that after the dawn prayer is recommended to clean the house, if not cleaning the house it would be better to use it to read the Koran. The suggestion to read the Koran must be accustomed, although only a few verses but if done continuously will form a character who likes to read. Bisri teaches reading the Koran because it has many benefits for humans and can get rewards. What needs to be read by a student is not just the Koran but every reading that produces benefits of goodness and knowledge for him.

4. Nationalist

Nationalism or often referred to as the love of the motherland is a way of thinking, behaving, and doing that shows loyalty, care, and high respect for language, physical environment, social, cultural, economic, and political nation. Students who love their homeland will behave well in maintaining all the wealth contained in this country, not only material wealth but also all cultural, social, and sublime inheritance of their beloved homeland. The love of the motherland must be fostered from childhood to be embedded in one's soul and personality and formed a strong character to adulthood.

The spirit of nationality becomes part of nationalism which is an attitude and way of thinking, acting, and having insight by placing the interests of the nation and the state above the self and group interests. As a good citizen, the priority is the interests of the nation and the state and then the interests of individuals and groups. This attitude will give birth to behaviors that promote unity rather than the ego itself. Not only that, the spirit of nationalism means doing various things for the progress and welfare of all elements of the nation. Kiai Bisri explained in this matter:

*cukup ngilmu ngumume lan agamane
cukup dunyo kanthi bekti pengerane
biso mimpin sak dulture lan bangsane
tumuju ring raharjo lan kemulyane*

(enough general knowledge and religious knowledge, enough world life with filial piety to the Almighty. Can lead brothers and nation to prosperity and glory)

The national spirit character values taught by Kiai Bisri are not merely prioritizing the interests of the nation above personal and group interests. More than that, Kiai Bisri explained that the spirit of nationalism must be followed by preparing themselves to be ready to become leaders of the nation and state in the future. The nation's leader will later bring the nation to prosperity with the provision of general knowledge and religious knowledge and be obedient to worship God Almighty. Not only relevant to character education today, but Bisri's thinking also goes beyond even the character set by the government.

KH. Bisri Mustofa is one of the kyai with nationalism which cannot be doubted. He joined in the struggle to achieve and maintain Indonesia's independence, and to devote his strength in the world of national politics by becoming the people's representative. In addition to real activities, Bisri also teaches nationalism through works as in poetry:

*sawang iku pangeran diponegoro
imam bonjol tengku umar kang kuncoro
kabeh podho belo bongso lan negoro*

(Look at Prince Diponegoro, Imam Bonjol, and the good Teuku Umar, all defending their nation and country)

The love of the motherland that Bisri teaches in his work is by giving examples of Muslim heroes who are willing to sacrifice for the nation and state. Exemplifying the attitude and behavior of Imam Bonjol, Teuku Umar, or Pangeran Diponegoro in their struggle will further enhance the nationalism of the current generation. Thus, the Kyais who struggled through NU recognized the ideology of Pancasila as the sole basis (Sirri, 2010). The Muslim fighters in the struggle are not to establish an Islamic state, but for the independence of a multicultural nation and state.

The reality of the diverse and multicultural face of the Indonesian people really requires an attitude of tolerance between individuals and groups in order to form harmonious and peaceful relations. The value of tolerance character in learning is expected to be embedded in students in the form of attitudes and actions that respect differences in religion, ethnicity, ethnicity,

opinions, attitudes, and actions of others who are different from him. Tolerance in socializing is also written by Bisri, namely:

*Karo kanca kita kudu tepo seliro
Lamon kumpul kudu due kiro-kiro
Adab tata serta budi kang prayoga
Ditetepi aja ora due duga* (Mustofa, Mitro Sejati, tt)

(In associating with friends must have a sense of *tepo seliro*. When gathering with friends must have an estimate. Manners and good manners along with good mind must be maintained, do not be careless)

In his syiir, Kiai Bisri teaches *tepo seliro*, tolerant, mutual understanding, and mutual respect in hanging out with friends. In addition, as individuals are also required to maintain etiquette and manners in social life, they must not be careless in acting. This is a teaching of tolerance from Bisri to his students and the community, namely to uphold *tepo seliro* without differentiating the origin and background of friends.

Nationalism also means that peace-loving means that students have attitudes, words, and actions that cause others to feel happy and secure in their presence. Children who are sociable, his presence will always be expected by other friends. While children who want to win themselves in the mix, then his presence will only make friends become less happy. Especially if someone likes to make trouble, obviously other people will feel insecure associating with that person. For this reason, the character of peace-loving must be possessed by a child in everyday relationships.

*karo dulur konco ingkang rukun bagus
ojo koyo kucing belang rebut tikus
dadi tuwo kudu weruh ing sepuhe
dadi anom kudu rumongso bocahe*

(associating with relatives and friends must be harmonious and kind, don't be like a striped cat fighting over a mouse. The old one understands his position as an adult, the young must understand his position as a younger child)

Kiai Bisri teaches friends and relatives how to have a good relationship. Relationships with friends or relatives must be maintained so that they always live in harmony and peace. *Rukun* means mutual respect and respect, tolerance, *tepo seliro*, caring for one another, and living side by side in harmony. When

there is no harmony in society, Kiai Bisri likens it to a catfighting over a mouse. There is no peace anymore, only fighting and competition in the association for personal pleasure.

5. Mutual cooperation

Humans have nature as a social creature that can not live alone. One of the behaviors needed in social interaction is social care, namely attitudes and actions that always want to provide assistance to others and communities in need. The teachings of religion also require every Muslim to know each other and please help in kindness. When you see a friend or relative in trouble, it is the duty of a Muslim to help him. One time when we are experiencing difficulties or difficulties, then friends or relatives will be happy to help. The attitude of social care and mutual assistance in goodness is relevant to what Kiai Bisri teaches, namely:

*Yen dulurmu nuju loro tilikono
ono erem-erem sakit opo takonono*

*Lamun konco tonggo ono kang kepaten
tekanono erem-erem kang telaten*

(If any of your brothers are sick then visit, what is the pain, ask and pray. If there is a friend or neighbor who has a disaster, then go, takziyah and pray diligently)

Kiai Bisri teaches to care about the condition of relatives who are sick or dead. If someone is sick, it is the duty of fellow Muslims to visit and pray for a speedy recovery. Meanwhile, if there are neighbors who experience the accident of death, it is obligatory for us takziyah and joins in praying for the body to be forgiven of all sins and received good deeds. Takziyah and praying for the body will help reduce the sadness of the family left behind. Basically, Islam invited in each an individual had charge of another individual with solidarity who is build up in an organic manner (Dimyati, 2017).

In addition to others, caring for the environment is also very important. Attitude to care for the environment is an act that always seeks to prevent damage to the surrounding natural environment, and develops efforts to repair the damage to nature that has already occurred.

Omah kamar kudu bersih lan teratur

*kabehan ngakal melu padang ora bawur
Dalan howo kudu cukup kabehan badan
tetep sehat fikir lampit ora sungkan*

(The house and room must be clean and neat in order for the mind to be comfortable and not clogged. Road arrangements in the house must fit for the whole body to stay healthy in thinking and not in doubt)

Conclusion

The thoughts of K.H. Bisri Mustofa about moral education are very relevant to the development of character education launched by the government. The relevance can be found in the foundation of K.H. Bisri Mustofa's moral education. Bisri Mustofa and character education in Indonesia which covers the issue of the importance of a sense of humanity in social interaction, moral degradation among adolescents, and the erosion of eastern culture by western culture as a result of globalization. Relevance is also found in the five main character values that are prioritized in the implementation of character education development in Indonesia where each value is relevant to K.H. Bisri Mustofa. These values are religious, integrity, nationalist, independent, and mutual cooperation.

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