

Moral Education of KH. Abdullah Zain Salam

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Abstract

Pesantren and priest have formed lots of Islamic scholars with high wisdom and glorious moral. Thoughts and actions of priest are able to explain how moral education should be done for students. This research aims to explain the thoughts of KH. Abdullah Zain Salam (Mbah Dullah) children moral education, the charismatic priest from Kajen, Margoyoso, Pati. Through the research of literature and interviews, the results obtained that Mbah Dullah children moral education is seen on how the methods of education which applied against children and students. The method applied is based on the teachings of Islamic religion and works of muslim scholars such as Al-Ghazali. Children moral education is carried out by way of: giving charity intended for children, self-reliance, discipline, affection, love of Qur'an, pray together with children, and bind the child's inner with prayers.

Keywords: Moral Education, Children's Education, KH. Abdullah Zain Salam

Introduction

Children's education is the responsibility of the three main pillars of education, namely family, school, and community (Kurniawan, 2015). The rise of juvenile delinquency among students has reached the high level of delinquency such as fighting between students, drinking liquor, using sharp weapons, and abuse of illicit drugs (Hastasari et al., 2018). This case obviously raises a big question against the extent of moral education obtained by children in family, school, and community in preventing the juvenile delinquency.

According to data from National Commission for Child Protection (KPAI) (Ikhsanuddin university, 2020), in 2018 there are 504 cases of children's conflict with the law (ABH) in which most cases are children became the perpetrator of drug abuse, theft, up to immoral acts. The second position reached 325 cases in family or parenting alternatives for children whose parents are divorced, and the third position reached 255 cases in pornography and *cyber crime*. KPAI added, the occurrence of ABH cases due to lack of supervision from parents to their children so that fundamental and main education is family in crisis.

Children (Khusni, 2018) is an individual aged 0 to *puberty* (15 years) to be raised and educated in order to become members of the righteous and beneficial to the community. In case from a small child is used to do good, then he will grow up to be a good person and become happy in this world and the hereafter. Moral education is a basic requirement for the growth of religious way that is capable of creating civilization. Families, schools, and communities should work together in making effort to find ways and to form good even virtuous habits because all three have a big hand in shaping children's morals (Suparno, 2015).

According to Imam (al-Ghazali, n.d.) chastity is:

عِبَارَةٌ عَنْ هَيْئَةٍ فِي النَّفْسِ رَاسِخَةٌ عَنْهَا تَصْدُرُ الْأَفْعَالُ بِسُهُولَةٍ وَيُسْرٍ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرُؤْيَةٍ

"A state that is inherent in the soul and from it appeared the works easily without the need of thought and consideration."

Meanwhile, according to Imam (Al-Jawzjaani, 1988) chastity is a building of the soul that comes from its behavior both good and bad spontaneously without preceded by a thought. It can be drawn that character is all good or bad actions are driven by the soul without needed a thought or a consideration.

Moral education must be given to the children early so that it will form a glorious character when they are matured. One of Islamic educational institutions, which pay great attention to the child is Pesantren. Pesantren appears as an alternative education which has an orientation to achieve happiness in the world and hereafter (*sa'adah ad-darain*). Interestingly, moral education in Pesantrens is conformable with the local wisdom by staying based on the teachings of Islam (Alnashr, 2019). The purpose of school education (Zahidi, 2017) is taught about the science of religion, the practice of science in the community, instill a sense of decency, and human form that virtuous and glorious.

The figure that is most instrumental in the Pesantren is the priest that not only educate students but also provide the example and wisdom. Currently moral education in schools is very relevant to the strengthening of character education (Alnashr & Suroso, 2020). One of the charismatic figures of the Pesantrens that pay great attention to education, morals, and child is KH. Abdullah Zain Salam (Mbah Dullah) Kajen Margoyoso Pati, the son of KH. Abdussalam. His paternal up to Shaykh Ahmad Mutamakkin, namely KH. Abdullah son of Nyai Mutirah daughter of KH.

Bunyamin son of Nyai Thoyyibah daughter of Kiai Muhammad Endro Kusumo son of Sheikh Ahmad Mutamakkin (Ma'mur & et. al, 2012).

Mbah Dullah (Zaenurrosyid, 2017) known as the figure who prefers the *uswatun khasanah* (a good example) compared with *mauidzah khasanah* (advice). This can be seen from methods used in the lead of Islamic University of mathali'ul Falah (PIM) as well as participated in controlling teachers and students discipline. Another interesting fact from Mbah Dullah that he never felt he had built a Pesantren of mathali'ul Huda Kajen, he considered that the Pesantren is owned by community.

Various examples that have been taught by Mbah Dullah, draw the attention to be studied deeply. Mainly about how Mbah Dullah apply moral education for the child, both the child based on his blood relations or children who are learning from him, the students. To examine this thing, this research used the study of KH. Abdullah Zain Salam, whether his thoughts, deeds, and various policies that has been carried out. Data collection was conducted through in-depth interviews to his child, students, and close relatives. Documentation studies done to the works about Mbah Dullah and observation relics in the form of Pesantrens, homes, and so on. The Data collected then analyzed with interactive analysis (Miles et al., 2014).

Results and Discussion

1. Biographical sketches of KH. Abdullah Zain Salam

Abdullah Zain was born in the village of Kajen, Margoyoso, Pati, Central Java by the name of Abdullah. While he was young his name was added "Zain" to distinguish with other children of the same age who accidentally have the same name. Not known for sure about the date, month, and year of birth. According to some sources (ma'mur & Et al, 2012), which one of his son-in-law namely KH. Ma'mun Muzayyinal based on information from his father KH. Muzayyin, Mbah Dullah was born in 1917, but once Mbah Dullah has ever said directly that he was born in 1920.

Mbah Dullah is son of respected Islamic scholars in Kajen named KH. Abdussalam. His lineage is connected directly with *Syekh* Ahmad Mutamakkin, where Mbah Dullah is the seventh descendant. If the lineage is drawn further (Al-Anwariyah, 2021), his faith has a blood line that connected to the Prophet

Muhammad peace be upon Him, which his chain coherently to the *Bani Hasyim* precisely the 35th descent.

Since he was little Mbah Dullah already accustomed to living independently and separately from his family. His independence is a form of *tirakat* (penance) of a student who has a goal to *ngalap berkah* (begging for blessing) from teacher or seeking blessings of science. Not even a seven-year-old he had followed his uncle (maternal) to recite al-qur'an *bin Nadhor* (read al-qur'an by looking at the text) to Kyai Sholihin in Jepat. At the age of seven years old he has been memorizing the Qur'an under the guidance of Kyai Mohammad Sa'id in As-Sa'idiyah Pesantren, Sampang, Madura, which was escorted by his brother, KH. Mahfudz Salam.

After studied in As-Sa'idiyah Sampang Pesantren, Mbah Dullah back to Kajen and continued his education at the Islamic University of mathali'ul Falah (PIM) under the guidance of his father KH. Abdussalam. The young Dullah personally learn to his brother KH. Mahfudz Salam more often who is applied high discipline in teaching.

After finished studying in PIM, Mbah Dullah continued his education at Pesantren Tebuireng, Jombang under the guidance of KH. Hasyim Asy'ari. During his study in Pesantren along with the friends from Kajen such as KH. Thorn Nawawi, KH. Ni'am Tamyiz, and KH. Abdul Hadi. When he is still a student in Tebuireng, Mbah Dullah is requested to go back home by his father and married with Hj. Aisyah. Before settling in Kajen, Mbah Dullah also recite *Qiro'ah' Sab'ah* to KH. M. Arwani Amin, Kudus but it is not certain enough whether it is done before or after getting married (Figur, 2005).

Although his formal education is over, Mbah Dullah stays active in learning so many knowledge informally. One of them study to KH. Abdul Hamid Pasuruan and most occupied is to learn Al-qur'an. His love to Qur'an makes him accustomed to inculcate the habit of reciting the Qur'an on his students and he gives so many attention on small children.

The process of education that has been passed by Mbah Dullah shows how high his love of science. He is not only known as *hafidzul qur'an* (Qur'an memorizer), but also *hamilul qur'an* (Qur'an bearer) that is always trying to understand and practice the content of Qur'an. Mbah Dulah is also a figure of

mufasir (interpreter) because of his ability to explain the content of Qur'an as well and *faqih* (jurist) where he is able to understand fiqh as well as to practice it in everyday life. More than that, Mbah Dullah is a *sufi* (sufism expert) who is adhering to assess, understand, and practice the teachings of *sunni* sufism. Mbah Dullah ever taught the students and the community regarding the book of *Hikam*, *Irsyadul Ibad*, and *Tafsir Jalalain* so that it indirectly shows a depth of knowledge to the field of sufism, fiqh, and tafseer (Asmani, 2018).

KH. Abdullah Zain Salam was the leader of the PIM after replacing KH. Mahfudh Salam were captured in the Netherlands. Leadership of Mbah Dullah is synonymous with discipline and wisdom so that PIM developed better and succeed in shaping a powerful cadre (ma'mur & Et al, 2012). In addition, he also became a caregiver of South Mathali'ul Huda Polgarut (PMH Center) Pesantren. The school originated from the students who intend to study with Mbah Dullah to stay. Increasingly more and more students so he built the booth independently. Until finally PMH Center is built-depart from the love of Mbah dullah students - and is constantly creating Islamic scholars.

In addition to having a major contribution in PIM and PMH Center, Mbah Dullah is also a priest that has a high concern for the Nahdlatul Ulama (NU). Mbah Dullah holds a position as advisor and main consultant of Syuriyah and Tahfidziyah executive branch of Nahdlatul Uama (PCNU) Pati. In some occasions, Mbah Dullah attended and participated at the agenda of *bahtsul masail* (Islamic deliberations) held by the MWC as well as administrator of PCNU. Active participation in following the deliberation as *bahtsul masail* is as good examples to become a motivation for students and scholars to serve on NU. Mbah Dullah has very high love for NU and closeness with the community so that his life is dedicated to the mankind needs.

On Sunday November 4th, 2001, Mbah Dullah's health decreased. But on November 5th, 2001 he still took a pilgrimage to the tomb of Syekh Ahmad Mutamakkin in a very weak condition. Not as usual, Mbah Dullah just pray for a minute and then go back home and said to his grandson, KH. Muhammad Ainun Naim: "*cepat, rikat, gampang*" (quick, shortly, easily), the intention is clear, the time will run out and he wants the process is coming quickly, immediately, and facilitated.

Mbah Dullah was treated in Sunan Kudus Islamic Hospital. However, he wanted to go home eventhough it was being banned by a doctor. On Saturday, November 10th, eventually his desire to go home and rest in his own room already can not be prevented again. In that room that is on Sunday, November 11, 2001 at 14.33 Pm Mbah Dullah breathed his last breath (Figures, 2005).

2. The concept of Children Moral Education of KH. Abdullah Zain Salam

The thought of KH. Abdullah Zain Salam about children moral education is not separated from the values that exist in schools. These values are none other than the religious values which based on Quran and Sunnah. According to his son, KH. Ahmad Zacky Fuad Abdillah, since he was kid Mbah Dullah has already applied to his son and daughter about the fundamental things that need to be considered in the religious, so that eventually is able to make them have a strong foundation in life later. In which to build faith or belief, *syari'ah*, morals, until the achievement of *haqiqat*. How to educate his father, more or less refers to the system of child education according to Imam al-Ghazali and fiqh (Abdillah, 2019).

Faith, *syari'ah*, and morals is like a tree where faith is the root sticking out of the ground, *syari'ah* is the trunk, and morals is the nature of foliage and fruit. So without faith, then *syari'ah* and morals will be easy to fallen buffeted by small wind though. Strengthen tauhid is the same case with the equip themselves to form a strong faith as the key of high religious. As he apply at his son and daughter, namely by introducing how the life journey of the Messenger of Allah peace be upon Him and liabilities in prayer as obedient servants of God.

In educating children, Mbah Dullah has an *assalaffus salih* vision which means that the child can be said to be successful if they are able to be as predecessor-the predecessor. In other words, indirectly Mbah Dullah educate his son and daughter to be able to continue the task of his ancestors which is to be religious leaders who are beneficial to the community. As parents, of course, he has a duty to educate his children to be able to become members of a righteous and beneficial for religion and society.

At a time when there is a son who has not been able to memorize Qur'an so that he was *duko* (angry) and was disappointed, but because he get advice from KH. Muhammadun Abdul Hadi, *wong yo ora ngunu kabeh, sopo ngerti anakmu*

apike ogak ning kunu (Not all people like that, who knows if your son's superiority is not there) so no more disappointment (Nafi', 2020). But Mbah Dullah keep trying to build the feeling of love of Qur'an.

The firmness and discipline are two of the most dominant that Mbah Dullah applied in educating his son and daughter. Those character are obtained directly from his father, KH. Abdussalam at the way educate him also promoted high discipline. In one story, KH. Abdussalam still showed the decisiveness to KH. Mahfudz, his own elder brother of Mbah Dullah. Although KH. Mahfouz has a family, KH. Abdussalam not hesitate reminded him that his action in accordance with the standard of morals.

Mbah Dullah has been educated his son and daughter and the students as well as flowing water. There is a story of KH. Abdul Rozaq when he was studying in Pesantren, where he was going home and going back to the Pesantren. Previously, he was given pocket money by his parents about 12 thousand whereas it takes about 36 thousand. Of course it made him feel annoyed, because the money given is not enough to pay for his needs.

Arriving at the boarding, he did *sowan* (visit) to his residence Mbah Dullah (already become a habit for students to go home, before entering the boarding they should go to meet his scholars first). When shaking hands, he was asked by Mbah Dullah, *how much you were given the pocket money?* He replied to 12 thousand. Then Mbah Dullah reached in his pocket and gave the money 20 thousand to him while advised *if you are given money by your parents, accept what it is and do not feel annoyed because it is your share (your sustenance)* (Rozaq, 2020).

In educating children, Mbah Dullah knows no age, whenever he would remain educate them until the end. Similarly to the students are also educated in the discipline, righteousness, prayer five times a day, but the firmness of Mbah Dullah is certainly not as strongly as with his son and daughter. It is humane, if how to educate the parents to their biological children more stringent and disciplined, as well as parents should not be inferior to the son. Because it has been a not uncommon children treated spoiled by his parents. So that makes the child will lose the commendable qualities like talking to polite and dutiful to your parents.

In daily life, Mbah Dullah is implemented on a rule of *lisanul hal afsahu min lisanil maqal* which means that by doing the act or acts it is much better than just with advice or just a greeting. So almost at every opportunity, he was rarely explain something in detail. Often only give a parable (*sanepo*) or answers that do not lead directly on the actual answer. According to (Abdillah, 2019) Mbah Dullah not provide a space for his son and daughter to ask. Everything that has been Mbah Dullah command, then the child should obey him up a while by itself the child is able to understand what the intent of the command. Even for a continuing education course, Mbah Dullah does not require his children to continue in a particular institution. It is intended that the sons and daughters are able to think independently and have a good awareness.

Here the wisdom of Mbah Dullah that maybe not everyone is able to understand the meaning implied from any words or gestures is shown. These things told and asked anyone to use his wits to think, instead of looking for an answer easily just like that. With a thought, then will train a person to seek to understand the intent and not just knowing.

Mbah Dullah always give a message to the priest or whoever guests who felt that his son was not successful in terms of education and morals. There are the messages itself, *if you want to have a son or daughter who has good manner, then every parent should give charity in any form, so that the intended charity for children*. This message is one of messages often delivered by Mbah Dullah and become an endeavor for parents to the children personality. While other message, Mbah Dullah signaled to prevent yourself and your family from consuming foods and drinks that is *doubtful* even haram (Wage, 2020).

Kajen's scholars including Mbah Dullah, Mbah Sahal ever said about the Qur'an, *kuwe kok gelem ngrumat barang sen kramat, uripmu mesti bakal kramut. Lha ono barang kramat kok ora mbuk krumat, uripmu yo bakal kremet*. (If you want to be able to take care of things which are sacred value, your life must be guarded. There is a precious thing but you waste it, your life will be perished). *Barang kramat* (sacred value) is the Qur'an. The point should be maintained, so that life becomes *guarded* such as the barren land, and then tilled, fertilized, and more fertile, so his life will be *blessed*. On the contrary, if we don't keep Qur'an then it will be *perished* or his life will be a mess even lost.

One time, students are still in school given the message, “*kuwe nek pengen uripmu kepenak, ndereso Qur'an sedino sewengi sak juz*”. (If you want your life to be easier, read Qur'an although only 1 juz a day). Recite the Qur'an day and night only one juz was fairly mild, there may not be half an hour it will be finished. It is what makes the blessing of living like windfall, a *sakinah, mawaddah, warahmah* family will be achieved or *maisyah* (needs) paid back by God, if you are willing to practice it. For men can be done for 1 month fully or 30 days then it will be *finished*, while for women for 40 days because the truncated with the period of *haidh* (menstruation). Sometimes people who are married it is not conscious when faced with a problem, they could have just forgotten to recite the Qur'an.

Those messages were not just a suggestion, but also a routine or daily which has been Mbah Dullah has done during his life. Mbah Dullah educate anyone with a *da'wah bil hal* where the most effective way of educating morals course is giving example. This is in line with the methods of moral education according to Imam al-Ghazali that one of them is by setting a good example. Anyone would be more interested to follow something if it is exemplified directly, not just with words. Exemplary and habituation day-to-day that Mbah Dullah has applied, making anyone will naturally follow, both children and adults.

In the context of education, a good teacher should be able to become an example or a good example for their students. Good behavior is certainly not easy to do and need to practice the presence of habituation. Not just once or twice, but carried out continuously or *istiqamah*. As Mbah Dullah did whether in the time when he was still active in the PIM or in Pesantrens. For example, when Mbah Dullah signaled the students to recite Al-qur'an minimal 1 juz per day, then Mbah Dullah was doing *nderes* (reciting Qur'an) in a single sitting be able to complete 5 juz.

It can be drawn that the conclusion of the way to teach morals by Mbah Dullah can not be separated from the elements of *bathiniah* (the inner) in which although physically his sons and daughters released, but the inner bound up with how the parents pray, give charity intended to children, sending surah al-fatihah, and so forth. For books that has been used are not far from the book of salaf such as book of *ta'lim Muta'alim* and books in *thariqah* which *Tarbiyatul muridin*

litabyidzissalikin that describes the manners of yourself, manners toward others (people of *suluk* towards God narrators).

Mbah Dullah educate his children morals by providing exemplary capable of emulated by anyone whereas for his sons and daughters and the students. Not only that, he also educates with high discipline to the child and the students. Although with a different emphasis, for educating the children of the bladder is a responsibility of its own.

In educating his sons and daughters and of course his students in order to have a glorious character, Mbah Dullah always apply some of the things that can be used as a *muhasabah* (reflection) , and endeavor for all parents and even educators, including:

a. Diligent in Giving Charity Intended for Children

One message that is always given by Mbah Dullah to parents and anyone who wants their children to have glorious morals is to be diligent in giving charity. The charity should be intended to reward bestowed on children. Even his son, KH. Nafi' Abdillah not infrequently said that his father once told him that if we want our child to be the good person and successful, then it is recommended to give charity intended for children.

KH. Nafi' Abdillah said, what if a father give the charity, his reward becomes 4 in 1, where one reward was given to the father who did a charity, two rewards for both parents of fathers, and the last for his child. If a mother give a charity, the reward becomes 7 in 1, in which the reward for mother who give in charity, her husband who earns money to give charity, both parents the mothers, both parents of her husband, and her children (Salam, 2020).

From the message, of course there is an effort which is very important for parents so their children can grow up and become person who has a glorious attitude *fiiddunya wal akhirah* (in the world and hereafter). Indirectly, Mbah Dullah also taught anyone to be a person that is generous or not stingy with worldly wealth. Generous nature is one of the praiseworthy qualities, where the charity is able to escape from the wrath of God as well as a disaster, as a cure of the disease, the keeper of the treasure, strengthen the brotherhood, soften the heart, and add to the blessings of life.

The idiosyncrasy of charity have no doubt for the good of children to the grandchildren. Even when the sons and daughters of Mbah Dullah grade in PIM, he often makes a promise to celebrate his children achievements in the form of eating together at KH. Ahmad Mutamakkin's tomb. Not only that, every week in several times he held recitals to the community and served the community with lot of foods and beverages. It is none other than an effort from parents to children even grandchildren to grow up with God's good pleasure.

b. Educate Children with Independence and Awareness

Mbah Dullah never demanded his sons and daughters to continue their education in a specific place. So they will be fully awareness as well as independently choose which interesting places for themselves. Indeed because of the supportive environment, they chose not far from the education-based Pesantren. But, when they had to choose it means they must be responsible in learning the science.

Almost the same with Abah Nafi', he also did not direct his son and daughter to continue their study in a certain place but because of the environment and awareness that leads them not far from the Pesantren. Even as the sons and daughters of Abah Nafi' will go to Pesantren by themselves without any help from him, Abah Nafi' do not go hand it over to the lodge they wanted to go because he was worried about damaging the intention if it is known that they are his daughters so they will be treated differently.

From this case it can be seen, that Mbah Dullah really keep something associated with *dzurriyyah* or offspring, not to be shown due solely to keep the heart in order not to appear *ujb* (vanity). That is the way-how Mbah Dullah educate anyone in which this is such things rarely owned or made by others at this time. So the child will be more independent and resolute in learning without the absence of differentiation.

c. Physically Released, Inner Bounded

Though outwardly, his daughters is released (to be independent), but in Mbah Dullah's inner is always watch and spy them with a variety of practice or *riyadhah bathiniyah* like always pray for the goodness upon them, sending surah al-fatiha, fasting, recitation of the Qur'an, doing *tawasul*, and giving

charity that are intended for children and grandchildren. He even did that for his students, so many of them become religious figures such as Islamic scholars in each area even outside the region. In between his students such as Kyai Muharror Ali Blora, a scholar of Khozinatul Ulum Pesantren, Kyai Syafi'uddin Kajen, a scholar of Dhiya'ul Qur'an Pesantren, and Kyai Samhadi Sirahan Cluwak.

d. High Discipline

The struggle of Mbah Dullah's intellectual up to the end of his life leads to two things, namely Al-Quran (tafsir) because he is the *people of Qur'an* and the second is *tasawwuf* because he is a *mursyid thoriqoh naqsyabandiyyah kholidiyyah mujadadiyyah* of KH. Arwani, Kudus. In educating children, Mbah Dullah surely blends those two things. Through the approach of sufism (tasawwuf) and fiqh in which he apply discipline to their children, for example children should be beaten (without making the injury) if it does not do prayers at the age of 10 years and does not want to recite Quran.

e. Pray With Kids

Mbah Dullah not infrequently ask for prayers to small children, because they are creatures that are still pure from sin. So their prayers which have been prayed can be a benediction to consider by God. Mbah Dullah also often invites children to pray together, where Mbah Dullah is the one who pray and children is another one who believe it (Asmani, 2018).

f. Encourage Children to Love and Keep the Qur'an

Qur'an is a field that is very interested by Mbah Dullah, so it can not be wrong if he became a commentator. His big love to Qur'an, made him push his children to focus on learning Qur'an very hard. It is not only for his son and daughter, but the students are also encouraged to be diligent in studying as well as reciting Qur'an. In the context of learning, this method is very necessary to do. Where a child should be steeped in a particular field, so that they were be able to master the disciplines and experts in the field.

g. Affection and Attention

Mbah Dullah's affection that he had shown to children doesn't mean that the child should be treated like a king. However, he treats them the same for all of his students. When his sons and daughters have graduated from

school, they made their own rooms at the front of the house. So they can make friend with other students and there is no distinction between the two. In fact, he never called his son and daughter with a special call such as *gus* or *ning*, but instantly their official names. It is intended that there is no overbearing flavor that plagued their hearts.

Behind that attitude, actually saved a sense of compassion that is so profound on his children. Evidence of affection and attention should not be shown to provide any desired by the child, which can ultimately cause them to be neglected and rebellious. He certainly did not want it to happen to his son and daughter, because eventually they will continue his struggle and his ancestors.

Not only for the family, his attention also be given to students. As has been submitted by Gus Rozaq earlier, while knowing there are students who are troubled. He was very open to help and give a reprimand or admonition that is memorable in his student's heart.

Conclusion

Based on the research above, it can be concluded that the education of KH. Abdullah Zain Salam children moral education based on teachings Islamic religion and work of Islamic scholars such as Al-Ghazali. Since early stage, children should be introduced and educated about beliefs and morals, and *syari'ah* so it will become the foundation for children in the future. Mbah Dullah children moral education done by giving charity which intended for children, self-reliance, discipline, affection, love of Qur'an, praying together with children, and bind the child's inner in prayers.

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