

CHARACTER EDUCATION BASED ON MANHAJ OF THE SALAF AS SAALIH IN SALMAN AL-FARISI BOARDING SCHOOL KARANGANYAR IN 2016/2017

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Abstract-*Character education based on Manhaj of the Salaf As-Saalih is the inculcation of Islamic values to a person or a group of people by imitating the attitude and behavior of the Salaf. The process is the effort to create “perfect human” in the framework of self, family, community, and national development to provide contribution or positive influence on the world. This study is field research with a qualitative descriptive approach. It reveals that character education based on Manhaj of Salaf As-Saalih implemented in Salman Al-Farisi Boarding School is initiated since the acceptance of new students by identifying their ability and family background as the basis of the development strategy for the internalization of values incorporated in each program of school activities. The methods of targhib and tarhib as courtesy and morality control are the tool for students to motivate and practice their knowledge. Besides, the school stimulates and strengthens the characters through individual guidance by constructing good communication between teachers and students. The evaluation of learning output shows the achievement of cognitive or intellectual aspect in students, as well as effective aspect as indicated by several characters such as disciplined in attending the class and self-motivation to know and understand the conveyed material, which is closely related to the achievement of strengthening the student’s character. It can be concluded that character education based on Manhaj of the Salaf As-Saalih will contribute to realizing the goal of national education and in generating perfect humans who able to develop both themselves and the nation.*

Keywords: *Character education, Manhaj of the Salaf As-Saalih.*

Abstrak-*Pendidikan karakter bermanhaj salaf saleh merupakan proses penanaman nilai-nilai Islam pada seseorang atau kelompok dengan meneladani perilaku mereka. Hasil proses tersebut mampu membentuk*

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perilaku insan kamil dalam kerangka membangun diri, keluarga, masyarakat dan bangsa sehingga dapat memberikan kontribusi/pengaruh yang positif pada kehidupan dunia secara lebih baik. Melalui field research dengan pendekatan deskriptif-kualitatif, penelitian ini menemukan bahwa pendidikan karakter bermanhaj salaf saleh di Pondok Pesantren Salman Al-Farisi diawali sejak penerimaan siswa baru dengan mengidentifikasi kemampuan dan latar belakang keluarga siswa sebagai dasar pengembangan strategi internalisasi nilai-nilai yang dikembangkan pada setiap program kegiatan sekolah. Metode targhib dan tarhib sebagai kontrol adab dan akhlak santri, menjadi alat memotivasi dan mengamalkan ilmu yang dipelajari. Selain hal itu, sekolah juga melakukan strategi penguatan nilai-nilai karakter melalui sistem bimbingan individual melalui penguatan komunikasi asatidz kepada santri. Dari hasil evaluasi pembelajaran menunjukkan prestasi belajar aspek kognitif atau kecerdasan pada santri, ciri-ciri hasil belajar afektif juga terlihat dalam berbagai tingkah laku santri seperti kedisiplinan dalam mengikuti setiap pelajaran, motivasi diri yang tinggi untuk tahu dan memahami lebih banyak mengenai materi-materi yang disampaikan, berkait erat dengan capaian penguatan karakter pada siswa. Secara khusus bagi bangsa Indonesia, pendidikan karakter bermanhaj salaf saleh, akan turut merealisasikan tujuan pendidikan nasional dan melahirkan manusia seutuhnya yang siap membangun diri dan memakmurkan bangsa.

Kata Kunci: *pendidikan karakter, manhaj salaf saleh.*

A. Introduction

Character building¹ becomes a necessity amid the rampant corruption of thought and current moral degradation. Otherwise, they will ruin the future of the nation.² The educational realm, along with family and society, is perceived as a strategic medium to support

¹In the Great Dictionary of the Indonesian Language (KBBI), character is defined as good behaviour; disposition, moral habits or qualities that distinguish one individual from another (<https://kbbi.web.id/karakter>). The definition is similar to the concept of *akhlāq* in Arabic. *Akhlāq* is plural, the singular form is *khuluq*. It means temperament and disposition. (Manzhur, *lisān Al-'Arab*, Vol. 10, (Beirut: Dār shādir, 1414 H), 3rd Ed., p. 86).

²As-siba'i claimed moral decline as a factor that ruins civilization, along with legal injustice, widespread evil, poverty and apathy, as well as the scarcity of charismatic and genuine leader (As-Siba'i, *Min Rawā'i Hadhāratinā*, (Beirut: Dār Al-Warrāq, 1999 M/1420 H), 1st Ed., p. 69).

character building, particularly for learners.

In this context, education is aspired to guide and foster learners to habitually performing good deeds and build noble characters (*al-akhlāq al-karīmah*). Eventually, they will possess the knowledge, awareness, and commitment to implement them in daily life.

Salman Al-Farisi Boarding School is one of the educational institutions that adopt character education, especially the Manhaj of the Salaf As-Saalih. Its vision and mission are to realize the Islamic generation who uphold the Qur'an and Sunnah, and promote it following the teaching of the Salaf us-Saalih.

This study describes the character education based on the Manhaj of the Salaf As-Saalih and its implementation in Salman Al-Farisi Boarding School, Karanganyar. Furthermore, this study seeks to determine the yield of character education based on the Manhaj of the Salaf As-Saalih for the future of the nation.

B. Theoretical Framework

Character education is the effort of character building by instilling certain character attributes that should be possessed or compelled in religion, accustoming the implementation and possession of certain character attributes in a child.³ Character building requires a prototype of one or several outstanding generations to gain inspiration from the secret behind the establishment of particular characters. This prototype must be the best generation in the history of human civilization. In addition, it must be a real one whose history can be traced back. Otherwise, it will be merely a fairy tale.

The best generation existed in the Islamic golden age, which is the first three generations of Muslims.⁴ At least, there are three considerations for this claim. *First*, the first generation of Muslims is the *Sahaba* or companions,⁵ who were educated directly by the most

³Muhammad Kadri & Ridwan Abdullah Sani. *Mengembangkan Karakter Anak yang Islami*, p. 22.

⁴The first three generations called the Salaf of Islam are the Sahaba/Companions, the Tabi'un, and the Tabi' al-Tabi'un. The first period is started when Muhammad became a prophet until 120 H. The second period is from 120 H to 180 H. The third period is from 180 H to 220 H (Al-Qari, *Mirqāt Al-Mafāṭīh Syarh Misykāt Al-Mshābīh*, Vol. 9 (Beirut: Dār Al-Fikr, 2002 M/1422H), 1st Ed., p. 3878; Al-Utsaimin, *Al-Qaul Al-Mufīd 'Alā Kitāb At-Tauhīd*, Vol. 2 (KSA: Dār Ibn Al-Jauzy, 1424 H), 2nd Ed., p. 464).

⁵The Sahaba or Companions of the Prophet Muhammad Saw are those who met and believed in him as well as died as Muslims (Al-'Asqalani, *Al-Ishābat Fi Tamyīz Al-Shahābat*, Vol. 1, (Beirut: Dār Al-Kutub Al-'Ilmiyyah, 1415 H), p. 9).

influential person in the history of civilization, Prophet Muhammad;⁶ the second generation is Tabi'un,⁷ who gained Muhammad's teachings from the *Sahaba*; and the third generation was the Tabi' al-Tabi'un as the generation after the Tabi'un. *Second*, these three generations are known as Salaf As-Saalih. The Prophet himself called them *khairul quroon*, the best generations.⁸ The pious predecessors, the first virtuous generation. *Third*, history is the best teacher. It divulges the lure of the past glory. Therefore, a nation seeks to rectify the glory of the past must learn from its predecessors on how they earned it.⁹

⁶The testimony that the Messenger of Allah is the one who has the most influence in the history of civilization of all time is not the one-sided claim of Muslims and their scholars. Several non-Muslims also sincerely recognize this fact. Michael H. Hart is one of them in which he put Muhammad in the first place in the 100: A Ranking of the Most Influential Persons in History (Hart, *100 Tokoh Paling Berpengaruh di Dunia*, trans. Ken Daru & M. Nurul Islam (Jakarta: Noura, 2017), 2nd Ed., p. 3-11).

⁷Tabi'un is the adherents who received the Prophet Muhammad's teachings second hand. It is the second generation after the first generation or the Companions who lived in the era of the Prophet (<https://kbbi.web.id/tabiiin>). Terminology, it means follower or successor. Ibnu Hajar Al-'Asqalani explains that Tabi'un are those who at least knew *Sahaba* (Al-'Asqalani, *Nukhbat Al-Fikr Fī Mushatahalah Ahl Al-Atsar*, attached hereto *Subul As-Salām*, Vol. 4, (Kairo: Dār Al-Hadits, 1997 H/1418 H), 5th Ed., p. 724). This term is revealed in At-Tawba 9: 100, "And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment." The verse reaffirms the virtues of the Companions and their followers.

⁸There are several authentic hadiths about this which were narrated by Bukhari and Muslim. First, the Prophet said, "*The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation.*" Second, "*The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation).*" Third, "*The best of my followers are those living in my generation (i.e. my contemporaries) and then those who will follow the latter*". Fourth, "*The best people are those living in my generation, then those coming after them, and then those coming after (the second generation).*" Fifth, a person asked Allah's Apostle as to who amongst the people were the best. He said: "*Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation).*" Sixth, "*The best among people are of my generation, then those next to them.*" (Al-Bukhari, *Al-Jāmi' Al-Musnad Ash-Shahīh Al-Mukhtashar Min Umūr Rasūlillāh Shallallāhu 'alaihi Wasallam Wasunanih Waayāmihi*, taḥqīq Muhammad Zuhair bin Nashir An-Nashr, Vol. 3, (Dār Thauq An-Najāh, 1422 H), 1st Ed., p. 171; Vol. 5, p. 2-3; Vol. 8, p. 91, 134, 141. Muslim, *Al-Musnad Ash-Shahīh Al-Mukhtashar Binaql Al-'Adl 'An Al-'Adl Ilā Rasūlillāh Shallallāhu 'alaihi Wasallam*, taḥqīq Muhammad Fuad Abdul Baqi, Vol. 4, (Beirut: Dār Ihyā' At-Turāts Al-'Araby, nd), p. 163-164).

⁹History has inspired a lot. It shows glory and decline or success and failure.

The Salaf As-Saalih referred to in this study are *Khulafā'u ar-Rāshidūn* or the Rightly-Guided Caliph, namely Abu Bakr as-Siddiq, Umar Ibn Al-Khattaab, Uthman ibn Affan, and Ali bin Abi Talib.

Abu Bakr as-Siddiq is the first person whom Muhammad had testified was destined for Paradise. His real name is Abdullah bin Abi Quhafa. "As-Siddiq" or the Truthful was added as his last name due to his determination in endorsing Muhammad's teaching and his faith in the Prophet until his death. He was prominent for characters of a kind, brave, knowledgeable, tolerant, patient with determination, educated, sociable, utter fear of Allah, abstinence and doubtful to avoid punishment (*Shuba*), modest in worldly affairs, optimist, and tender and friendly,¹⁰ generous, insightful and excellent.¹¹

Umar Ibn Al-Khattab is known for his epithet of "Al-Faruq" or the one who distinguishes between right and wrong. His name is Umar Ibn Khattab Ibn Nufail, Abu Hafsh al-Qurasy al-'Adawi. He had a steadfast faith. He was very humble in life and food. He was known for his firmness in religious affairs, just and courageous. He always mended his clothes with animal skin, carried buckets over his shoulders, rode a saddleless donkey with his eminent authority, rarely laughed, and never made practical jokes.¹² He had utter fear of Allah, always humbled before God, modest, excellent, and creative.¹³

Uthman Ibn Affan *ibn 'Affan ibn Abi'l-'Aas ibn Umayyah ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy ibn Kilab was commonly called Abu Abdullah.* He earned the title *Dhun-Noorayn* (owner of the two lights) because he married two daughters of Prophet Muhammad, Ruqayyah and Umm Kulthum. He is one promised paradise whose noble characters should be emulated, such as good manner,¹⁴ tolerant and fair, bashful and honor, gentle,¹⁵ forgiving, patient and humble,¹⁶ generous,¹⁷ and modest.¹⁸

Imaam Maalik said, "And the last part of this Ummah cannot be rectified, except by that which rectified its first part." (*Iyadh, Asy-Syifā Bi Ta'rif Huqūq Al-Mushthafā*, Vol. 2, (Oman: Dār Al-Faiḥā, 1407 H), 2nd Ed., p. 204.)

¹⁰Ibnu Katsir. *Al-Bidayah wa An-nihayah*, p. 164.

¹¹Imam As-Suyuthi. *Tharikh Al-Khulafa*. Darul Khathab Al-Ilmiyah, p. 44.

¹²Ibnu Katsir. *Al-Bidayah wa An-nihayah*, p. 192.

¹³Imam As-Suyuthi. *Tharikh Al-Khulafa*. Darul Khathab Al-Ilmiyah, p. 136.

¹⁴Dr. Qadiri, Abdullah. *Al-Kafa'ah Al-Idariyah fi As-Siyash Asy-Syar'iyah*, p. 65.

¹⁵Ash-Shalabi, Ali. M. 2009. *Shiroh 'Amirul Mukminin Utsman bin Affan*, p.122.

¹⁶At-Tharikh Al-Islami, p. 17-18.

¹⁷Ibnu Katsir. *Al-Bidayah wa An-nihayah*. (7/227).

¹⁸Iman Ahmad. *Az-Zuhd*, p.127.

Ali Ibn Abi Taalib was one of those who entered Islam from the group of children and belonged to one of the ten promised paradises. Among his characteristics are: always fear of God and brave,¹⁹ willing to sacrifice, faithful, extensive knowledgeable,²⁰ modest and humble, just and generous.²¹

Furthermore, there are two basic factors in the implementation of character education, namely internal factors, and external factors. Internal factors include physical state, psychological state, interests, and talents, as well as attitudes and self-motivation.²² Meanwhile, a child's surrounding environment, i.e., family, school environment, and community.²³

As a system, education encompasses several components such as *input*, *process*, and *output*.²⁴ *Input* is raw materials entered into a processing device. In the context of education, new students who newly enter a school are the input. However, there are three types of input, namely raw input; instrumental input (teaching and non-teaching staff, curriculum, budget, and administration); and environmental input (culture and local economy).²⁵ *The process* is the activity of transformation or change of input into a valuable and useful output. Several components serve as determinant factors in the education or transformation process, i.e., learners, teaching and non-teaching staff, curriculum, and strategies or methods.²⁶ *The output* is the yield of the process or those generated by the output from the transformation.²⁷

C. Research Method

In this study, the type of research used is field research using a descriptive approach. It means this study describes facts that occur in the field systematically in which the procedure will produce data in the form of words both written or spoken based on the information

¹⁹Ash-Shalabi, Ali. M. 2009. *Shiroh 'Amirul Mukminin Utsman bin Affan*, p. 202.

²⁰Ibnu Katsir. *Al-Bidayah wa An-nihayah*, p. 205.

²¹Al-Husaini, Al-Hamid. 2000. *Imamul Muhtadin Sayidina Ali bin Abi Thalib R.a.* Yayasan Al-Hamidi.

²²Reni Akbar & Hawadi. 2003. *Psikologi Perkembangan Anak, Mengenai sifat, Bakat Dan kemampuan Anak* (Jakarta, Geraiindo.), p. 53.

²³*Ibid.*

²⁴Umar Tirtarahardja & La Sulo. *Pengantar Pendidikan*. (Jakarta: PT Rineka Cipta), p. 59.

²⁵Suharsimi Arikunto. 2009. *Dasar-Dasar Evaluasi Pendidikan*. (Jakarta: Bumi Aksara), p. 21.

²⁶*Ibid.*

²⁷*Ibid.*, p. 22.

provided by the observed individuals and perpetrators.²⁸

The method of data analysis is deductive method, which is the withdrawal of data from general to specific, by organizing the collected data obtained from the field and then elaborating the data in a logical and understandable language.

Three methods were employed in this research, namely observation, in-depth, and documentation. The data from these methods were collected and analyzed. Data analysis method was interactive analysis in which after all data were collected, three analysis steps were carried out, i.e., data collection and data reduction, presentation of result, and conclusion.

D. Discussion

1. Input of Salman Al-Farisi Boarding School

In the system of education, input is divided into: 1) raw input, which includes teaching and non-teaching staffs, curriculum and budget; 2) instrumental input; and 3) environmental input, which includes culture, local economy, family background, parenting style, parents' authority, parents' religious understanding, as well as learners' willingness, motivation and ability that will affect their personalities. In addition, the competence of teaching and non-teaching staffs and curriculum also significantly influence the implementation of character education. Moreover, the neighbourhood, family economic status and integrity also contribute to the development and transformation of learners' characters.

Salman Al-Farisi Boarding School conducts a series of tests for learner candidates in selection process. It consists of academic and psychological test, the Qur'an attentive reading and memorising, and interview for both candidates and parents. Some are carried out at school with the aim to determine learner's basic skills, willingness and interests, as well as learner's family background, i.e., religious habits, economic status, and neighbourhood. In addition to the selection process, teaching and non-teaching staffs are also selected through administrative tests, and interview to determine individual's characteristics.

²⁸Lexy Maleong, 2007. *Metodologi Penelitian Kualitatif edis revisi*. (Bandung: PT. Remaja Rosdakarya.), p. 3.

2. Implementation of Character Education in Salman Al-Farisi Boarding School

The process of transformation is to change the input into useful and valuable output. Several components function as the determinant factors in the process are the students, teaching and non-teaching staffs, curriculum, and instructional strategies or methods.

a. Learning Materials and Curriculum

The implementation of education in Salman Al-Farisi Boarding School is devised based on a system called *marhalah* that consists of three stages. Furthermore, it applies the concept of *mulazamah*, which is to strengthen the basic of science prior to the discussion of its branches, discuss a science in accordance with the levels by composing the tiered curriculum according to the recommendation of the scholars of Salaf as-Saalih, focus on the study of the Scripture based on respective level, transfer of knowledge directly through conventional method, prioritize good manners before science, and maintain the equilibrium between science and charity. It is realized by merely emphasizing the material of good manners and the study of Qur'an for new students, in the first three months. The material is divided into two: 1) *Dars aam*, a class attended by all students with material of character building; 2) *Dars khoos*, students are grouped into several classes based on respective level and intended to improve students' scientific competence.

Mulazamah is a genuine learning system implemented by scholars from generation to generation (Salaf as-Saalih). The efficiency of this method in sharia studies is demonstrated by high number of proficient scholars.²⁹

It can be concluded from previous description that there is conformity between learning method and the vision mission of Salman Al-Farisi Boarding School to achieve and realize the generation of Islam who upholds the Qur'an and Sunnah, promote it in accordance with the Manhaj of Salaf as-Saalih and teach the basic Islamic teachings based on the turats (of Classical Islam).

b. The values of character education based on the Manhaj of the Salaf As-Saalih in Salman Al-Farisi Boarding School.

Sayyid in his book entitled "*Mari Mengenal Khulafaur rasyidin*" explicates some characters of the *Sahaba* of Prophet Muhammad in which Muslims should make these characters as example.³⁰

²⁹<https://darulwahyain.wordpress.com/metode/mulazamah/>, accessed on 01 June 2017.

³⁰Sayyid, M. F. *Mari Mengenal Khulafaur Rasyidin*. Depok: Gema Insani, p.

Table 1. The Rightly-guided Caliph and their Characters

| No. | Name | Characters |
|-----|--------------------|---|
| 1. | Abu Bakr As-Siddiq | <ol style="list-style-type: none"> 1. Utter fear of Allah and confidence in His Word 2. Modest (<i>zuhud</i>) and abstinence (<i>wara'</i>) 3. Brave and struggler 4. Tender and friendly 5. Faithful 6. Knowledgeable and intelligent 7. Generous 8. Trustworthy |
| 2. | Umar Ibn Khattab | <ol style="list-style-type: none"> 1. Utter fear of Allah 2. Humility before God 3. <i>Zuhud</i> 4. Just 5. Brave 6. Steadfast 7. Knowledgeable and creative 8. Not humorous |
| 3. | Uthman Ibn Affan | <ol style="list-style-type: none"> 1. Utter fear of Allah 2. Polite and merciful 3. Generous 4. Humility before God 5. Bashful 6. Patient 7. Just 8. Tender and gentle 9. <i>Zuhud</i> |
| 4. | Ali Ibn Abi Taalib | <ol style="list-style-type: none"> 1. Utter fear of Allah 2. Brave 3. Willing to sacrifice 4. Faithful 5. Knowledgeable 6. Intelligent 7. <i>Zuhud</i> |

Based in the field study, it can be claimed that all attributes of the Companions' character are fostered and instilled on students of Salman Al-Farisi Boarding School. Specific description of the noble characters is presented in Table 2.

Table 2. Characters based on Manhaj Salaf as-Saalih developed in Salman Al-Farisi Boarding School

| No | Characters developed in Salman Al-Farisi | Characters of the Sahaba |
|----|---|---|
| 1. | <p>M a i n characters</p> <ol style="list-style-type: none"> 1. Honest 2. Patient 3. Just 4. Sincere 5. Trustworthy and reliable 6. Responsible | <ol style="list-style-type: none"> 1. Fear of Allah 2. Confident of God's Word 3. Humility before God 4. Modest/<i>zuhud</i> and abstinence/<i>wara'</i> 5. Brave and struggler 6. Firm believer 7. Trustworthy 8. Just 9. Patient 10. Steadfast 11. <i>Tawadhu'</i> |
| 2. | <p>Characters in the interaction with others</p> <ol style="list-style-type: none"> 1. Controlling words 2. Having self-control 3. Preventing prejudice and gossip 4. Gentle 5. Doing goods to others 6. Being kind to other Muslims 7. Joining ties of kinship 8. Shame to do evil | <ol style="list-style-type: none"> 1. Utter fear of Allah 2. Humility before God 3. Generous 4. Tender and gentle 5. Bashful 6. Patient 7. Polite and merciful 8. Friendly 9. Faithful |
| 3. | <p>Characters to attain success</p> <ol style="list-style-type: none"> 1. Thrifty 2. Modest 3. Generous 4. Not arrogant 5. Persistent 6. Grateful | <ol style="list-style-type: none"> 1. Humility before God 2. Willing to sacrifice 3. Modest or <i>zuhud</i> 4. Generous 5. Intelligent 6. <i>Tawadhu'</i> 7. Knowledgeable 8. Insightful and creative |

The explanation affirms the conformity between the values of characters owned by Salaf as-Saalih and the values of characters fostered and instilled in the students of Salman Al-Farisi Boarding School.

c. Strategy of Character Education Based on Manhaj of Salaf as-Saalih

The integration of character values of Salaf as-Saalih into daily life, both inside and outside the class, is conducted by teaching staffs of Salman Al-Farisi Boarding School. It is done with strategies of *targhib* and *tarhib* as the control of good manners and moral characters, the motivation to implement knowledge, and the guidance and

communication system between teachers (*asatidz*) and students (*santri*).

Tarhib is a sort of motivation for *santri* to practice knowledge gained from the material of good manners and moral characters which have been conveyed to all students, support to conduct *yaumiyah charity* or activities of the Prophet in daily life both mandatory and sunnah as well as general and personal, and to maximize role of teacher as role model (*uswah hasanah*) for *santri*.

Tarhib is the prevention from doing evil or destructive actions against moral and dignity of *santri* as the prosecutor of science through the material about bad deeds that should be shunned, and the provision of rules and sanctions. The enforcement of rules or discipline in boarding school includes several steps, namely giving general and special counselling, and giving sanctions according to the level of violation.

d. Output of Character Education in Salman Al-Farisi Boarding School

Output is the result of the process or the yield generated from the transformation. In general, teachers merely assess the student's achievement based on cognitive or intelligence aspects. Meanwhile, psychomotor and affective aspects are overlooked. As a consequence, the graduates emphasize the mastery of theory instead of its practice in reality.

The output of character education based on Manhaj Salaf as-Saalih instilled in students in Salman Al-Farisi Boarding School is intended that all students can have these characters. In fact, not all characters are owned by students. Hence, evaluation of factors that might influence character education so as the students can have characters of Salaf as-Saalih is required.

From the cognitive aspect, the achievement can be seen from the graduation in April 2017 in which 12 students graduated in 3-5 years. It indicates the attainment of cognitive aspects or intelligence in student. Furthermore, the characteristics of affective aspect also appear in various attitude and behaviours, such as discipline in attending class and self-motivation to comprehend the materials as indicated by the less time required by the students to complete their study.

3. Character Education Based on Manhaj of Salaf as-Saalih in Indonesia

Character education based on Manhaj Salaf as-Saalih will have a great contribution to the nation in realizing the national education goals,

in particular, to develop the potential of learners to be an individual who believes and cautious to God Almighty, and noble morals.³¹ Character education of Salaf as-Saalih is built from the internalization process of values within oneself. These values are the values of faith³² embraced and worshiped³³ by an individual. Internalization is the appreciation of a teaching, doctrine, or value so that it becomes a belief and awareness of the truth or value embodied in attitudes and behaviour.³⁴ When these values are embedded within a person, they will give an intuitive sense and intention, and frame external attitudes and behaviours.

The five pillars of Islam consist of two sentences of creed, prayer, alms, fasting, and hajj as the basic foundation for character building.³⁵

³¹The national education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed to develop learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible (Chapter II Article 3 of Law No. 20/2003 on the National Education System).

³²Aqidah is faith without cons. It is an absolute faith without any space for doubt, conjecture, and *wahm* (Al-Buraikan, *Al-Madkhal Lidirāsāt Al-'Aqīdat Al-Islāīyyah 'Alā Madzhab Ahl Sunnah Wal-Jamā'ah*, (Riyadh: Dār Ibn Alqayyim, 2003 M/1423 H), 1st Ed., p. 13).

³³Worship encompasses all the words and all the explicit and implicit actions that Allah loves. It has two meanings, namely special meaning and general meaning. Based on these meanings, worship covers praying, alms-giving, fasting, Hajj, honest words, fulfilling trusts, being dutiful to parents, joining ties of kinship, fulfilling covenants, promoting virtue, preventing vice, struggling against the infidels and hypocrites, being charitable to the neighbors, the needy or any owned animals, making invocations and remembrance, and reciting the Qur'an. In addition, loving Allah, loving His Prophets, fearing Allah, turning to Allah, being sincere in His worship, being patient on His commandments, being thankful for His blessings, accepting His decree, depending on Him, aspiring for His mercy and fearing His punishment are also forms of worship (Taimiyah, *Al-'Ubūdiyyah*, tahqīq Muhammad Zuhair Asy-Syaways, (Beirut: Al-Maktab Al-Islāmy, 2005 M/1426 H), 7th Ed., p. 44).

³⁴<https://kbbi.web.id/internalisasi>.

³⁵Some sharia texts imply this view. Regarding with faith, the Prophet said, "*The most complete of the believers in faith, is the one with the best character among them.*" (Dawud, Sunan Abi Dawud, tahqīq Muhammad Muhyiddin Abdul Hamid, Vol. 4, (Beirut: Al-Maktabah Al-'Ashriyyah, n.d), p. 220). The command for prayer is revealed in Al-Ankabūt 29: 45, "*Indeed, prayer prohibits immortality and wrongdoing.*" Furthermore, alm is revealed in At-Tawba 9: 103, "*Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.*" And about fasting, "*O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.*" (Al-Baqarah 2: 183). The command for hajj is revealed in Al-Baqara 2: 197, "*Hajj*

Syaikhun in *Al-'Ibādāt Waatsaruhā Fī Ishlāh Al-Mujtama'* explicated that all kinds of worship required by Allah have a positive influence in enriching the mind and edifying the soul. He also asserted *tawhid* as the basis of all worship.³⁶

Character education based on Manhaj of Salaf as-Saalih is expected to generate perfect Indonesian people who are responsible for the prosperity of the nation. It is not solely aspired to produce humans who have personal advantage,³⁷ but also social advantage³⁸ at the same time. The perfect human has not only internal piety, but also external piety (related to others).³⁹ The spirit of self-development is a sort of personal piety, while the spirit of national building is a sort of social piety.

History bears witness that the education practiced by the Prophet on the generation of Salaf as-Saalih had produced noble *Sahaba* with extraordinary characters. The virtue of their characters gained the appreciation and legality of Allah.⁴⁰ They were called the *Rabbany*⁴¹ or those who have knowledge and profound understanding of religion, *is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no obedience and no disputing during Hajj. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.*" The texts provide a whole description about the influence of the five pillars of Islam toward a one's character building. Aqeedah and worship are not merely relation between a servant and the Lord, but also the social relationship between a servant neighbors.

³⁶Syaikhun, *Al-'Ibādāt Waatsaruhā Fī Ishlāh Al-Mujtama'*, (Al-Jāmi'at Al-Islāmiyyat, 1977 M/ 1397 H), p. 89.

³⁷In Al-Farisi Boarding School, the main character is realized in the character of honest, patient, fair, sincere, trustworthy, reliable, and responsible.

³⁸In Al-Farisi Boarding School, it is linked to the interaction with others, which includes controlling words, having self-control, preventing prejudice and gossip, gentle, doing good to others, being kind to other Muslims, joining ties of kinship, and shame to do evil.

³⁹To realize the Islamic generation who uphold the Qur'an and Sunna, and promote it in accordance with the teaching of the pious salaf.†

⁴⁰The virtue of the Sahaba is revealed in At-Tawba 9: 100, "*And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*"

⁴¹Allah says, "*It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied"* (Al-i-Imran 3: 79).†

political literacy, understand management, know how to manage people and what deliver the good of the world and their religion.⁴² In the era of the Prophet, great companions were present, including Abu Bakr as-Siddiq, Umar ibn Khattab, Uthman ibn Affan, and Ali ibn Abi Talib. They were scholars, jurists, fighters in the battle, and also leaders in government institutions.

E. Conclusion

The implementation of character education based on Manhaj Salaf as-Saalih in Salman Al-Farisi Boarding School is started from the selection of students (input process) in which the candidates must attend several tests, i.e., academic and psychology test, reading and memorising the Qur'an, interview for both candidates and parents.

Character education involves several components. Strategies employed in the implementation are *targhib* and *tarhib* as the control of good manners and moral characters, the motivation to implement knowledge, and the guidance and communication system between teachers and students. Curriculum is devised based on a system called *marhalah* that consists of three stages, with the concept of *mulazamah*. Characters developed and promoted in students cover all forms of Islamic characters in accordance with the character of the Salaf as-Saalih, particularly good manners and moral characters as the main assets of a learner, namely honesty, sincerity, earnestness, fear and absolute faith in Allah.

However, output of character education carried out in Salman Al-Farisi can be claimed less optimal. Meanwhile, the output of the cognitive or intelligence aspects of the students and the characteristics of affective learning results are also indicated in students' attitudes and behaviours, such as discipline in attending the class and high self-motivation to comprehend the material. As a result, students can complete the whole materials taught in the school in a short time or less than the established schedule.

In Indonesia, character education based on Manhaj of Salaf as-Saalih will significantly contributes in the effort of realizing the national aim in developing the potential of learners as humans who are faithful and pious to one and only God as well as possess morals and

⁴²It is explained by the imam of the mufassir, Ath-Thabari. The majority of mufassir simply define rabbani as pious and educated. According to Ahmad Muhammad Shakir, rabbani is conveyed from the understanding of language and profound knowledge of the Qur'an (Ath-Thabari, *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*, taḥqīq Ahmad Muhammad Syakir, Vol. 6 (Muassat Risālat, 1420 H/2000 M) 1st Ed., p. 544).

noble character. At the same time, it is expected character education will produce a perfect human who is prepared for self-development and national prosperity.

The character of learners requires time instead of an instant process. Based on this study, the Head of Salman Al-Farisi Boarding School is recommended to develop evaluation related to attitudes and behaviours of students and involve all stakeholders in the implementation of character education.

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