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Article

The Concept of Moral Education in Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari

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A B S T R A C T

Moral education is an essential component of Islamic education because education is expected not only to develop students' intellectual abilities but also to shape their character and behavior. One of the classical Islamic educational works that emphasizes moral formation is Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari. This study aims to analyze the concept of moral education presented in the book, particularly the moral values related to students' relationships with Allah, the Prophet Muhammad, and other people. This study employed a qualitative approach with a library research design. The primary source was Washoya Al-Aba' Lil Abnaa', while secondary sources consisted of relevant scholarly publications concerning Islamic education and moral education. Data were collected through documentation and analyzed using qualitative content analysis. The findings indicate that the concept of moral education in *Washoya* consists of three interconnected dimensions. First, morality toward Allah includes piety, patience, gratitude, repentance, and reliance upon Allah. Second, morality toward the Prophet Muhammad involves love, respect, obedience, and following his example. Third, morality toward other people includes respect and obedience toward parents, proper conduct toward teachers, and mutual respect, assistance, and harmonious relationships among friends. These findings demonstrate that Muhammad Syakir's concept of moral education is comprehensive because it integrates spiritual awareness, personal discipline, and social responsibility. Thus, Washoya Al-Aba' Lil Abnaa' presents moral education as a process of forming a Muslim personality whose knowledge is accompanied by faith, responsibility, and the consistent practice of good conduct.

Keywords: *Islamic Education, Moral Education, Washoya Al-Aba' Lil Abnaa*

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INTRODUCTION

Education is not only oriented toward developing students' intellectual abilities but also has an important role in shaping their character and moral conduct. From the perspective of Islamic education, moral development is an essential component because educational success cannot be measured solely by students' mastery of knowledge, but also by their ability to apply Islamic values in their daily lives. Character education from an Islamic perspective is essentially directed toward developing individuals who are devoted to Allah and demonstrate good moral conduct. Therefore, education plays an important role in integrating knowledge, values, and students' behaviour (Cahyani & Bakar, 2022).

The importance of moral education has become increasingly apparent as educational processes continue to face various issues related to students' behaviour. Character education is not merely concerned with theoretically introducing moral values but also with how these values are practiced in everyday actions. Fauzi & Arifin (2022) explain that students' character development needs to be carried out through the cultivation of values such as manners, discipline, hard work, politeness, honesty, and responsibility within the educational environment. This indicates that moral education requires a continuous process so that the values taught can become an integral part of students' behaviour.

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In Islamic education, moral development is also closely related to both the relationship between human beings and Allah and the relationship among human beings. Character education based on Islamic values is not only intended to develop socially appropriate behaviour but also to strengthen students' spiritual awareness. Character education is an important component in developing noble character and should be implemented interactively through the family, school, and community environments. Therefore, moral education needs to be understood as a process of developing personality that encompasses both spiritual and social dimensions.

One source of Islamic educational thought that is relevant to the study of moral education is the book Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari. The book contains educational advice presented through the form of guidance from an educator to his students. Previous research has shown that *Washoya* contains various values related to students' moral development, particularly morality toward teachers, appropriate conduct in friendships, and manners in seeking knowledge (Sari et al., 2022). These findings indicate that *Washoya* can be regarded as one of the sources of Islamic educational thought that emphasizes students' relationships with their educational and social environments.

Studies on Shaykh Muhammad Syakir's educational thought in *Washoya* have also continued to develop. Marsuki (2021), for instance, examined the concept of moral education for children based on Muhammad Syakir's thought and its relevance to moral education in the modern era. Another study by Zainudin & Staniah (2024) found that the concept of moral education in *Washoya* emphasizes values such as honesty, simplicity, respect for parents, and social responsibility. These findings demonstrate that Muhammad Syakir's thought encompasses moral values that extend beyond students' relationships with teachers and include the development of appropriate behaviour in social life.

Nevertheless, previous studies demonstrate differences in their respective focuses when examining the concept of moral education in *Washoya*. Sari et al. (2022) primarily focused on students' morality toward teachers, their conduct in friendships, and manners in seeking knowledge, whereas Zainudin & Staniah (2024) highlighted honesty, simplicity, respect for parents, and social responsibility. Meanwhile, Marsuki (2021) examined the concept of moral education for children in Muhammad Syakir's thought and its relevance to moral education in the modern era. These differences in focus indicate that the concept of moral education in *Washoya* can still be examined more comprehensively based on the various moral relationships presented in the book.

Based on this consideration, the present study focuses on the concept of moral education in Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari in a more comprehensive manner. The analysis is directed toward moral values concerning the relationship between human beings and Allah, the relationship with the Prophet Muhammad, and relationships with other people. This focus is important because the concept of morality presented in *Washoya* is not limited to students' behavior within educational settings but also encompasses the spiritual and social foundations that shape the personality of a Muslim.

This study aims to analyze the concept of moral education presented in Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari. More specifically, it identifies the moral values related to the relationship with Allah, the Prophet Muhammad, and other people, and explains how these values constitute the concept of moral education proposed by Muhammad Syakir.

METHOD

This study employed a qualitative approach using library research to examine the concept of moral education presented in Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari. A library research approach was selected because the study focused on interpreting written sources rather than collecting data directly from participants or conducting field observations. Qualitative research is appropriate for exploring meanings, concepts, and interpretations within a particular context (Creswell & Poth, 2018). Library

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research involves the systematic examination of relevant literature to develop an understanding of the research topic (Abdurrahman, 2024). The research was conducted by examining the primary text and relevant secondary sources related to Islamic moral education and Muhammad Syakir's educational thought. Document analysis provides a systematic procedure for evaluating and interpreting written materials as qualitative data (Bowen, 2009; O'Leary, 2014).

The primary source of data was Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari. This book served as the main object of analysis because it contains educational advice concerning students' moral development. Secondary sources included books, journal articles, and previous studies relevant to moral education, Islamic education, and the discussion of Washoya Al-Aba' Lil Abnaa'. These sources supported the interpretation of the primary data and provided a broader academic context. The collected materials were examined through content analysis to identify, categorize, and interpret concepts related to moral education systematically (Krippendorff, 2018).

Data were collected through documentation. The researcher carefully read and examined the contents of Washoya Al-Aba' Lil Abnaa' and identified passages containing moral and educational values. Relevant data were recorded and classified according to the moral relationships discussed in the text. The classification focused on three main categories: morality toward Allah, morality toward the Prophet Muhammad, and morality toward other people. The documentation method is appropriate for library-based research because the data are obtained from existing documents and textual sources that are systematically examined by the researcher (Hidayat et al., 2022).

The collected data were analyzed using content analysis. The analysis was conducted by identifying relevant passages, categorizing the identified moral values, interpreting their meanings within the context of the book, and relating the findings to the concept of Islamic moral education. The analysis was descriptive in nature, as the study sought to describe and interpret the moral education concepts contained in Washoya Al-Aba' Lil Abnaa' rather than measure them quantitatively. The combination of library research, documentation, and content analysis has also been applied in recent Islamic education research to systematically examine values and meanings contained in textual sources.

Through these procedures, the study sought to obtain a systematic understanding of Muhammad Syakir Al-Iskandari's concept of moral education and the values underlying his educational advice. The analysis ultimately focused on how the moral values presented in the book construct a comprehensive concept of moral education encompassing spiritual and social dimensions.

FINDINGS AND DISCUSSION

The Concept of Moral Education in Washoya Al-Aba' Lil Abnaa'

The analysis of Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari shows that moral education is constructed as an integrated process involving spiritual, personal, and social dimensions. The advice in the book does not treat morality merely as a set of rules but connects moral conduct with faith, self-discipline, respect for others, and responsibility. This finding is in line with Muhlishotin & Muhid (2022), who identified piety toward Allah, responsibilities toward Allah and His Messenger, responsibilities toward parents and friends, manners in seeking knowledge, honesty, trustworthiness, and 'iffah as major moral education values in Washoya.

Based on the textual analysis, the concept can be organized into three principal dimensions: morality toward Allah, morality toward the Prophet Muhammad, and morality toward other people. The third dimension includes relationships with parents, teachers, and friends. This organization provides a broader framework than studies that primarily emphasize students' conduct toward teachers, friends, and manners in seeking knowledge (Sari et al., 2022).

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Morality Toward Allah

The first dimension is morality toward Allah. The analysis identifies taqwa (piety), sabr (patience), syukur (gratitude), taubah (repentance), and tawakkal (reliance upon Allah) as important values in the book. These values establish the spiritual foundation of moral education because students are encouraged to recognize Allah's authority and to regulate their behavior according to religious consciousness.

Taqwa is particularly important because it functions as an internal basis for moral conduct. Students are encouraged to remain conscious of Allah not only when they are in public but also when they are alone. In this context, moral behavior is connected with self-control: a student should avoid wrongdoing not merely because of external supervision but because of an awareness of accountability before Allah.

The values of patience and gratitude complement this spiritual foundation. Patience encourages students to remain steadfast when facing difficulties, including challenges in learning and personal development. Gratitude, meanwhile, develops awareness of the blessings received from Allah and encourages students to use those blessings appropriately. Repentance provides a mechanism for moral correction, allowing students to recognize mistakes and make efforts to improve their conduct.

Tawakkal completes this group of values by teaching students to combine effort with dependence upon Allah. It should not be understood as abandoning effort, but as entrusting the outcome to Allah after making an appropriate effort. The emphasis on piety, self-control, and habituation in Washoya is also reflected in a recent study by Ulum et al. (2025), which identifies piety, manners, self-control, and habituation of values as important foundations for students' character development.

Thus, morality toward Allah in Washoya represents more than ritual obedience. It establishes an internal moral orientation through which students learn to control themselves, respond appropriately to difficulties, appreciate blessings, correct mistakes, and maintain trust in Allah.

Morality Toward the Prophet Muhammad

The second dimension concerns morality toward the Prophet Muhammad. The text emphasizes love, respect, obedience, and adherence to the Prophet's teachings and example. The Prophet is positioned as a moral model whose conduct should be followed by students. The importance of this relationship is connected to the broader structure of Islamic moral education. Moral development in Washoya does not originate exclusively from abstract moral principles; it is also communicated through exemplary conduct. Students are encouraged to develop respect for the Prophet and to express that respect by following his teachings and moral example.

This finding strengthens the understanding that the book links religious commitment with practical behavior. The moral values associated with the Prophet therefore function as a bridge between faith and conduct. Students are not only expected to know religious teachings but also to embody the ethical principles represented by the Prophet in their daily lives.

Morality Toward Other People

The third dimension concerns relationships with other people. The analysis identifies three principal groups: parents, teachers, and friends. This dimension demonstrates that the moral education offered in Washoya extends beyond individual spirituality and includes responsibilities within family, educational, and peer environments.

Morality Toward Parents

The book emphasizes respect, obedience, gratitude, and kindness toward parents. Students are encouraged to recognize their parents' sacrifices and respond through respectful speech and behavior. The relationship with parents is therefore presented as an important expression of gratitude and responsibility. This emphasis is supported by Zainudin & Staniah (2024), whose analysis of Washoya identifies respect for parents and social responsibility

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among the central moral values promoted by Muhammad Syakir. Their study also highlights the importance of example and actual practice in cultivating moral values, indicating that respect should be manifested through concrete behavior rather than remaining a theoretical principle.

Morality Toward Teachers

Teachers occupy an important position in the educational framework of Washoya. Students are advised to respect their teachers, listen attentively to their explanations, avoid inappropriate behavior, and accept their guidance. Respect for teachers is closely connected with the pursuit of knowledge because the acquisition of knowledge is understood as a process that requires proper manners. Sari et al. (2022) similarly found that Washoya places considerable emphasis on morality toward teachers, friendship, and manners in seeking knowledge. Their findings demonstrate that the student–teacher relationship in the book is not merely instructional but also ethical.

The importance of this educational relationship can also be seen in Fitri & Latifah (2024), who examined the use of Washoya in forming students' morals and found that the book is employed as a source for moral formation within the learning process. Their study indicates that the moral teachings of Washoya can be translated into educational practices rather than remaining solely textual teachings.

Morality Toward Friends

The book also provides guidance regarding relationships among students. Students are advised not to hurt or disturb their friends, to respect their space, to help those who experience difficulties, and to maintain harmonious relationships. These recommendations show that peer relationships are treated as an important arena for moral practice. The emphasis on friendship is consistent with the findings of Sari et al. (2022), who identified manners in making friends as one of the principal components of students' moral education in Washoya. However, the present analysis places this value within a broader structure in which peer morality is connected to the student's responsibilities toward Allah, the Prophet, family, and teachers.

The practical significance of these values is further supported by Anggriawan et al. (2024), whose study examined the relationship between students' understanding of Washoya and their moral development. Although their quantitative findings did not demonstrate a statistically significant effect at the specified level, the study nevertheless confirms that Washoya is directly situated within contemporary discussions of students' moral development.

The Integrated Character of Moral Education in Washoya

The findings demonstrate that moral education in Washoya Al-Aba' Lil Abnaa' has an integrated structure. The relationship with Allah establishes the spiritual foundation, the relationship with the Prophet provides a model of exemplary conduct, and relationships with parents, teachers, and friends provide contexts in which moral values are practiced. This integrated structure is important because it shows that moral education in Washoya is not limited to the formation of outward behavior. Moral conduct is connected to faith, self-control, responsibility, and social relationships. Recent research on the book likewise describes Washoya as a source of values that can contribute to students' character formation through piety, manners, self-control, and habituation (Ulum et al., 2025).

The present findings also extend previous research by bringing together several aspects that have often been discussed separately. Muhlishotin & Muhid (2022) identified a broad range of values, including piety, responsibilities toward Allah and His Messenger, parents and friends, learning manners, honesty, trustworthiness, and 'iffah. Meanwhile, Zainudin & Staniah (2024) emphasized honesty, simplicity, respect for parents, and social responsibility. The current analysis organizes these values relationally, showing that the moral education

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framework in Washoya moves from spiritual responsibility toward interpersonal responsibility.

Therefore, Washoya Al-Aba' Lil Abnaa' presents moral education as a process of developing the learner as a whole person. Its moral framework connects religious consciousness with practical conduct, placing spiritual values, prophetic example, family relationships, teacher–student ethics, and peer relationships within one educational framework. The book consequently offers a model of Islamic moral education in which knowledge is expected to be accompanied by adab, responsibility, and the consistent practice of good character.

CONCLUSION

The study concludes that moral education in Washoya Al-Aba' Lil Abnaa' by Shaykh Muhammad Syakir Al-Iskandari encompasses three interconnected dimensions: morality toward Allah, the Prophet Muhammad, and other people. Morality toward Allah includes piety, patience, gratitude, repentance, and reliance upon Him as foundations of students' spiritual character. Morality toward the Prophet involves love, respect, obedience, and commitment to following his teachings and example. Meanwhile, morality toward others emphasizes respect and obedience toward parents, proper manners toward teachers, and mutual respect, assistance, and harmonious relationships among friends. These dimensions demonstrate that moral education extends beyond understanding right and wrong to developing an integrated personality that connects religious awareness with personal conduct and social responsibility. By integrating spiritual development, exemplary behavior, and interpersonal relationships, Washoya presents a comprehensive framework for Islamic moral education. The book remains relevant because it emphasizes the inseparable relationship between knowledge, faith, adab, and practice. Thus, educational success should be reflected in students' conduct toward Allah, the Prophet, and others.

DECLARATION

Author Contributions: Nur Aisyah Siregar developed the central research idea and examined the primary text. Saidatun Nisa Nasution explored supporting literature, Rahmayani Siregar organized and interpreted the findings, and Lufita Sari Sitorus contributed to the discussion and final manuscript review. All authors shared responsibility for the completed work.

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Ethical Approval: As the investigation focused on a published Islamic educational text and related academic literature, it did not require ethical approval involving human participants.

Informed Consent: This requirement does not apply to the study because no individuals were recruited as research participants.

Use of Generative AI: The interpretation of Muhammad Syakir's work and the formulation of the research findings were carried out by the authors. Any AI assistance, if used, was restricted to supporting the presentation and language of the manuscript.

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