

A Pedagogical Study of Akhlak in Habib Uthman bin Yahya's Adab al-Insan

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Abstract. *This study on the akhlak education construct of Habib 'Uthmān bin Yahyā aims to analyse Habib 'Uthmān bin Yahyā's thoughts on akhlak education for the Arab community in Betawi. This study explores the life journey, works, and thoughts of Habib 'Uthmān bin Yahyā as recorded in archives or books, journals, and newspapers related to Habib 'Uthmān bin Yahyā in the context of his life history, including teaching akhlak education to the Arab community in Betawi. This research found that Habib 'Uthmān bin Yahyā taught akhlak education to the Arab community to preserve the Hadrami community and reject akhlak values that conflicted with Hadrami customs and traditions. This qualitative research uses data sources such as books, journals, documents, and various other literature related to Habib 'Uthmān bin Yahyā's akhlak education philosophy. The research employs hermeneutics in analysing data by interpreting texts or transforming ignorance into knowledge. This study on Habib 'Uthmān bin Yahyā's akhlak education concludes that akhlak education is an active process. Students must possess cognitive abilities and affective and psychomotor skills, with akhlak attitudes and character ingrained within them.*

Keyword: Akhlak Education, Habib Uthman bin Yahya, Arab Community

INTRODUCTION

Habib 'Uthmān bin Yahyā al-'Alawi (1822-1914) was an Arab figure from the 'Alawiyyîn group who became a scholar, mufti, and advisor to the Arab community of the Dutch East Indies colonial government (adviseur voor Arabische zaken) in Betawi (Algadri, 1998; Swaving, 1890). Azyumardi Azra stated that Habib 'Uthmān bin Yahyā was a Hadrami scholar and pioneer of the concept of the purity of Sayyid bloodlines (Azra, 1995). This is reinforced by Ahmad Fanani, who describes Habib 'Uthmān bin Yahyā as a unique figure because of his fatwas relating to the superiority of his Arab-Alawi lineage (Fanani, 2011). Similarly, Mansur stated that Habib 'Uthmān bin Yahyā was a Muslim figure descended from the Prophet Muhammad who came from Hadramaut and lived in Betawi until his death, namely from the end of the 19th century to the beginning of the 20th century, during the era when Indonesia was under Dutch rule (Mansur, 2005).

Habib 'Uthmān bin Yahyā appeared as a “caller and reminder” to the community not to be affected by ghurûr, which causes them to have bad akhlaks (Yahyā, 1891). Habib 'Uthmān bin Yahyā encourages the community to continue learning about religion (Yahyā, n.d.-c), because the danger of ghurûr can be ingrained in the attitudes and minds of society due to their superficial knowledge of religion caused by their laziness in studying religion. Habib 'Uthmān bin Yahyā also believes that the cause of ghurûr in society is also because the process of learning religious values or religious socialisation in individuals and society does not occur properly (Yahyā, 1891). Therefore, given the situation and conditions of society at that time, Habib 'Uthmān bin Yahyā always tried to contribute his thoughts for the benefit of Islamic education in society (Letter of 'Uthmān Bin Yahyā to Snouck Hurgronje, Cod. Or. 8952. A. 1024, 4 November 1912, UB Leiden University, n.d.). Although Habib 'Uthmān bin Yahyā's statement was not made at the end of the 19th century, it shows that Habib 'Uthmān bin Yahyā's efforts since his return from Hadramaut

were part of his role in dealing with the changes that occurred as a result of social changes at the end of the 19th century.

The education provided by Habib 'Uthmân bin Yaḥyâ aims not only to shape society to be intelligent and good comprehensively, but also to shape them into good actors for change in their own lives, which will contribute to change in a more just and better social order (Jakaria, 2012). The education of Habib 'Uthmân bin Yaḥyâ is an education that provides knowledge and shapes the attitudes, personalities, and skills of the community in practising their religious teachings (Chapter I Article 1 General Provisions in Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Instruction). Thus, this education is related to akhlak education. Because being akhlak means thinking, willing, and behaving in accordance with the teachings of one's religion (Zulkapadri, 2014). The thoughts of Habib 'Uthmân bin Yaḥyâ need to be studied so that they remain relevant to life today. Therefore, Habib 'Uthmân bin Yaḥyâ's thoughts on akhlak education are the starting point for this research.

METHOD

This research is qualitative research using data sources such as books, journals, documents, and various other literature related to the research object, in discussing the main issues and sub-issues that have been formulated (Hasan, 2002). The qualitative research referred to in this study is descriptive analysis, which is research that describes a group of people, a condition, an object, a system of thought, or an event (Zed, 2004).

The primary source in this study is the work of Habib 'Uthmân bin Yaḥyâ, namely: *Adâb al-Insân* (1305/1885), which consists of 31 pages and was published by Menara Kudus. This work by Habib 'Uthmân bin Yaḥyâ is written in Betawi Pegon script, as Habib 'Uthmân bin Yaḥyâ wanted to make it easier for the community to study it. Habib 'Uthmân bin Yaḥyâ's work was printed in medium size (half folio).

This study uses hermeneutic techniques in analysing data by interpreting texts or the process of transforming ignorance into knowledge (Ricoeur, 1974). It seems that this theory is Aksin Wijaya's preferred choice. He explains that hermeneutics is a science that attempts to describe how a word or event in a past time and culture can be understood and become existentially meaningful in the present situation (Wijaya, 2009). Hermeneutics is an art used to understand the language or expressions of others correctly (Gallagher, 1992; Schleirmacher, 1988). Nasarudin Umar states that hermeneutics can be considered one of the methods used to understand texts. Hermeneutics makes a text from the past relevant to human life (Umar, 2013). Quraish Shihab expressed a similar view, saying that hermeneutics makes spoken or written words communicative with social reality (Shihab, 2011). Komaruddin Hidayat even said that hermeneutics actually brings together texts that exist in society so that they can be understood, interpreted, translated, and discussed in order to interpret social reality (Hidayat, 2000).

FINDINGS

The Concept of Akhlak Education by Habib 'Uthmân bin Yaḥyâ

The term of education in the perspective of Islamic education generally refers to three terms in Arabic (Nizar, 2002, p. 25): *ta'lîm*, *tarbiyah*, and *ta'dîb*. Maksud Mukhtar stated that the above terms from the time of the Prophet to the modern period were still important discussions among education experts to provide the proper formula in a pluralist society (Mukhtar, 2001). Each term has a different meaning, due to differences in text and sentence context. In describing the terminology of Islamic education, Suwito tried to elaborate comprehensively on the terms of education. He added that educational terms are not only concerned with a student's self-intelligence, but the techniques and patterns carried out in the process must align with educational

goals. The terms of education that he displays include the words al-tarbiyah, al-tahzīb, al-ta'lim, al-siyâsah, mawâiz / ta'awwud, and tadrīb (Suwito, 2004), even though in certain cases those terms have the same meaning (Mujib, 2003).

The word ta'lim means more specifically the meaning of teaching, which aims to achieve the target of knowledge in students. The word tarbiyah is more specific to the meaning of care, guidance, and training, which is for humans and animals. While the word ta'dīb means the formation of akhlak personality involving physical aspects (body) and aspects of the soul (spiritual) (Shidiq, 2017). The concept of education is the cultivation of akhlak in a person (Suyuthi, 2011), which has a harmony with ta'dīb, which is a concept of Islamic education oriented to the formation of students who have akhlak without ignoring the intellectual abilities and skills of students (Hasib, 2017).

Because ta'dīb refers to the Qurân, which has been sociologically formed in the concepts of Islamic education since the period of the Prophet Muhammad to the modern century, for example, 'Ali al-Jumbulâti and Abû al-Futûh al-Tuwânisi in the context of Sufism, popularised the word ma'rifah as a process of children's education through Sufism. Education with the Sufism approach can be carried out through mujahadah and riyâḍah. This term is one of the processes of internalising values and knowledge in students through the path of Sufism. The word mujâhadah and riyâḍah is one form of Al-Quran texts, which are used as a basis in formulating terms in Islamic education (Al-Jumbulâti & Al-Tuwanisi).

Basically, ta'dīb is the idea of Naquib al-Attas's1 (Al-Attas, 1980). He considers the term ta'dīb to be the most appropriate interpretation of Islamic education. There are at least 18 entries about ta'dīb, addaba, and adâb (Rahman, 1997), While al-Khalîl ibn Aḥmad stated that the word adab is a commendable attitude of individual behaviour that attaches to someone who makes him wise and can influence others (Aḥmad, n.d). Ibn Manzûr views the words ta'dīb, addaba, and adâb from two aspects. First, the aspect of fiqh is applicable in the chapter of the past, which explains that the word ta'dīb is one of the activities in the tayamum process. Second, the aspect of witnessing in chapter Shahida by explaining that the word is a character in honest testimony, and far from being treacherous (Manzûr, 1995).

The concept of ta'dīb is in accordance with the concept of Habib 'Uthmân bin Yaḥyâ, even written in a book entitled 'Adâb al-Insân' (Yaḥyâ, n.d.-a). The word "adab" has the legitimacy of meaning in various dimensions that are not small. This understanding can see the word "Adab" as influential with all the semantic and sociological consequences. The forms of Arabic word derivation have implications for changes in the meaning produced. It is Ibn Jinni, with the real name Abû al-Fah 'Uthmân Ibn Jinni, who is an expert in literature, naḥwu, and ṣarf between the third and fourth centuries, who gained the authority of his teacher Abû 'Ali al-Firîi for about 40 years to teach the knowledge he had gained, and among his famous works are al-Khaṣṣiṣ, al-Muṣannif, and al-Murifrifrif fi Sharh Taṣrîf al-Mâzini. He divided the forms of word derivation into two forms: ishtiqâq aṣghar and ishtiqâq akbar (Jinni, 1956).

At the same time, another word used by Habib 'Uthmân bin Yaḥyâ is "al-Insân", which means human (material) and, in its use, means a progressive process in a better direction (Langgulung, 1987). Humans have certain qualities that are naturally different from animals. They have potential (internal potential or internal tendencies) that can be developed through life experiences or through formal learning, such as schools and other educational institutions (Khasinah, 2013). Islamic education is not only about acquiring intellectual knowledge, but rather about the formation of individual characters, so that humans can behave as kahlîfah fî al-arḍ (God's caliph on earth) (Yasin & Jani, 2010). Education is an effort to build human beings (Nawi et al., 2013). Moreover, Islamic education supports the human reality (Sanusy, 2013).

Learning the Reality of Akhlak Education from Habib 'Uthmân bin Yaḥyâ

Habib 'Uthmân bin Yaḥyâ distinguishes humans from one another. He stated that the identity of the Arabs as the context of "Arab nation" had special virtues, that is, in terms of nasab (genealogy). According to him, the nasab of the Arabic people is more noble than others. They are chosen from the prophethood and devotion. Therefore, Habib 'Uthmân bin Yaḥyâ said that the granting of the title Habib as the identity of the 'Alawiyyîn community had taken place since the days of the previous Salaf when the companions of the Prophet Muhammad also received the title radiya allâhu 'anhu (Yaḥyâ, n.d).

Habib 'Uthmân bin Yaḥyâ also stated that the virtue of nasab from ahl al-bait, as well as 'Alawiyyîn, as the descendants of the Prophet, has been recognised and agreed upon by the Muslims for centuries (Yaḥyâ, 1900, 1905, 1911). The virtues of the 'Alawiyyîn are: first, the 'Alawiyyîn community is the successor to the struggle of the prophets. Second, the 'Alawiyyîn community belongs to the Sunni (ahl al-sunnah wa al-jamâ'ah) who survived. Third, it is a leading community that follows the Prophet. And fourth, the community that is obliged to be respected and loved (Yaḥyâ, 1911). In terms of the level (maqâm) of the glory of the religion, Habib 'Uthmân bin Yaḥyâ mentions that the 'Alawiyyîn are the rulers of the three maqâm (levels) of Islamic knowledge, such as outer and inner knowledge, shari'ah knowledge, and core knowledge (Yaḥyâ, n.d).

With the various virtues mentioned above, Habib 'Uthmân bin Yaḥyâ emphasised that the habibs and sharîfah in the 'Alawiyyîn community should be proud of their socio-religious identity. For this pride in the virtue of their Nasab, He requested that the 'Alawiyyîn community should always maintain their glory by remaining consistent in upholding the lessons of previous Salaf from the ancestors of Bani 'Alawi (Yaḥyâ, n.d).

According to Habib 'Uthmân bin Yaḥyâ, the superiority of the non-'Alawiyyîn community is that they are known as a community of experts in deepening (faqîh) on the issue of Islamic matters. In addition, the non-'Alawiyyîn community is also known to be very careful in living their lives because of their validity in Islamic law (Yaḥyâ, n.d).

Habib 'Uthmân bin Yaḥyâ also stated that generally the 'Alawiyyîn community in Betawi were seen by the natives as more important than themselves, especially in terms of security and wealth (Betawi News Report, n.d.). For this reason, Habib 'Uthmân bin Yaḥyâ always gives lessons to the 'Alawiyyîn community due to his belief that they ideally should continue to maintain Islamic justice. He stated that Islamic justice can only be enforced if the 'Alawiyyîn community does not pride themselves by measuring that a high or low "nation" must be based on their nasab and wealth, but rather on the quality of their faith and devotion to their religion (Yaḥyâ, 1911b). S. Zahra Aljunied also expressed in his research that genealogy (nasab) is an important aspect of the individual life of the 'Alawiyyîn community. Thus, they can trace their ancestors to the Prophet Muhammad and then to Prophet Adam (Aljunied, 2014).

Habib 'Uthmân bin Yaḥyâ emphasised the various virtues that are owned by the community of 'Alawiyyîn and non-'Alawiyyîn, which can result in consistency in what they do. It means that if the people from 'Alawiyyîn and non-'Alawiyyîn do immorality or violate the culture and rules of Islam, the consequence is that their sin becomes heavier than if it were done by the 'ajam (non-Arabs). So, because of his opinion, Habib 'Uthmân bin Yaḥyâ invited both the community of 'Alawiyyîn and non-'Alawiyyîn to try hard (mujâhadah) in rejecting the very detrimental immorality (Yaḥyâ, 1913).

According to Habib 'Uthmân bin Yaḥyâ, culture and religion are very closely related, where religious leaders and Imams of non-'Alawiyyîn people love the descendants of the Prophet (ahl al-bait) from the 'Alawiyyîn. Therefore, the non-Hadrami and non-'Alawiyyîn communities in Betawi should also love the community of 'Alawiyyîn in their position as ahl al-bait in order to please the Prophet (Yaḥyâ, n.d.-a).

He then strengthened his opinion above with the view that Islam, with the basis of the Qurân and al-Ḥadîth and the statements of the four Imams (from four sects), is obliged to respect and

love ahl al-bait. Thus, he expressed his opinion about the importance of loving ahl al-Bait (Yaḥyā, 1906).

With the above statement, Habib 'Uthmān bin Yaḥyā also said that the non-'Alawiyyīn and non-Hadrami communities should not participate in hurting and denouncing ahl al-bait, nor do they ever make false nasab by claiming to be a habib. Instead, they should provide space for the community of 'Alawiyyīn to become rulers, so those who give this power will be saved on the judgment day. Habib 'Uthmān bin Yaḥyā further said that the success of the Arabs to be a noble human being depends on their efforts in loving and respecting ahl al-bait from the community of 'Alawiyyīn (Yaḥyā, 1905).

In his research, Meike stated that Habib 'Uthmān bin Yaḥyā made religion a part of social identity to strengthen existing identities (Watzlawik, 2012). Johan also stated in his research that persistence in holding a culture is still maintained today, and remains an inherent identity (Meuleman, 2011).

The 'Alawiyyīn community, which has been loved and respected, strives to maintain its existence as an example when it refused to become unskilled labourers. Many members of the 'Alawiyyīn community still survive with their profession, which is considered halal, rather than doing a job full of disobedience, which results in a decrease in their love and honor. Like in Betawi, the community of 'Alawiyyīn became an important religious symbol, which caused them to unite to maintain their social identity (Alatas, 2011; Aziz, 2002; Berg, 1989).

The basic principles formed from the above elements succeeded in making the social identity of the community of 'Alawiyyīn the highest and exclusive in religion. Hamid al-Gadri cited the opinion of Tome Pires, who stated that Arabs were more profound in their understanding of religion than the natives (Al-Gadri, 1984). Because of their dominant identity, conservative and exclusive social and religious values are then integrated with the order and system of society in Betawi. Thus, Betawi's various social and religious identities generally vanish due to merging into the identity of 'Alawiyyīn.'

Because of that reality, the religious social identity in Betawi is bound to the culture of the 'Alawiyyīn community, who are familiar with Hadrami, because they have known it primordially. So that the 'Alawiyyīn community remains at the highest level as it applies in Hadramaut. While for non-Hadramis, they still need to carry out the learning process of new socio-religious values in Betawi. As a result of this social reality, the social religious interactions within the community are structured according to the culture of 'Alawiyyīn. It was seen as respect for them, like calling them the title Habib, and kissing their hands (taqbīl). A Habib of 'Alawiyyīn will be called with the title sayyid, ḥabīb, sharīf, sidi, and with certain respect, such as kissing hands (taqbīl). Sharīfah women are forbidden to marry non-Habib men (kafā'ah) and have privileges such as the placement of a Habib as a religious leader and welcoming with a standing attitude if a Habib is present at a religious meeting (Federspiel, 1996).

The learning process for the non-Hadrami community, as expressed by Ambarin in his research, aims to enable them to actualise themselves optimally in people's lives (Owodally, 2011). Because, according to Joseph, education through the learning process affects various changes in humans (Liow, 2011). Thus, Leema in his research revealed that one of the steps taken was to create something in learning (Berland et al., 2014), such as something related to religious values that developed at that time.

On the basic principle of the "Habib class", many of the 'Alawiyyīn community strive to maintain prestige. It was shown when they refused to labour as labourers or enslaved people. Therefore, many of the 'Alawiyyīn individuals remained in their profession as traders, shipping businessmen, and other types of businesses in the late 18th and early 19th centuries in Betawi. As in Betawi, the habibs became an important religious symbol, which caused them to unite to maintain their social identity. (Aziz, 2002; Berg, 1989).

Identity politics carried out by Habib 'Uthmān bin Yaḥyā, as mentioned by Fahrudin Faiz, stemmed from the ideologies that I or we understood better, more correctly, to know what God

meant (Faiz, 2005). So that it is consciously driven to direct other people and communities to follow their beliefs. The problem, according to Musdah Mulia, is the tendency to confirm their identity by denying it to others. One community is favoured, relied on, while the others are demeaned, marginalised, and ignored (Mulia, 2010).

Based on the idea of Habib 'Uthmân bin Yaḥyâ, akhlak education does not merely stop at the aspect of intellectual, but also other aspects to see human potential as a whole, such as personality, akhlak, and spiritual (Susari, 2012). This confirms that the akhlak education system must reflect a perfect human being (Husen, 2009), which aims to maintain a balance between human physical and mental development (Badhshah & Syed Naeem Badhshah, 2011), and also to maintain and develop human nature (Kurniawan, 2016).

Good and Bad Akhlak

Good akhlaks in the thought of Habib 'Uthmân bin Yaḥyâ can be conducted by carrying out religious orders such as praying, fasting, Hajj, worshipping parents, studying religion, seeking halal income, cooperating in kindness, and maintaining a friendly relationship. In addition to carrying out religious obligations, good things must be conducted by continuing to study religion to raise the community level of 'Alawiyyîn. The learning process results in them knowing how to improve their behaviour for their safety, the world, and the hereafter. Habib 'Uthmân bin Yaḥyâ stated that if the community of 'Alawiyyîn can do good deeds and leave the bad, then there will be righteous religious practices, and they will succeed in achieving goals (Yaḥyâ, n.d.-d, 1897).

According to Habib 'Uthmân bin Yaḥyâ, bad akhlaks were interpreted as something he saw violating Hadrami's cultural and religious values. Thus, it must be avoided by the community of 'Alawiyyîn to clean up forbidden things (*bâtîl*) in accordance with the *naṣ* (rules) of Islam in order to avoid several things, such as low dignity, loss of authority, bad assumptions, frailty, and insults of Arabs. He then gives examples of bad things that must be avoided at that time such as; doing bad things to themselves and others (*zâlim*), killing people, robbing, stealing, usury, witnessing disgraceful acts, preaching with no basis, betraying, being false witnesses, false oaths, creating imitation, drinking alcohol and entering prostitution, hurting neighbors, raising their voices when singing, taking shelter in mosques and polluting them, sitting on the streets (on sidewalks and bridges), urinating on the street corners, taking shelter on the crowded streets where people pass by and blocking their paths and walking in the crowd with no use of Islamic clothing or turban and eat on the market (Yaḥyâ, 1897).

After explaining the good and bad akhlaks, Habib 'Uthmân bin Yaḥyâ coined the term "the lucky and the loser" in the social life of the 'Alawiyyîn community. He said that those who were lucky in this country were those who were patient with their poverty, those who were sweating with their halal jobs, those who prayed five times a day, and those who kept away from sinful things. He also gave an overview of halal work for the 'Alawiyyîn community, such as trading, eating from salaries (employees), gardening, and craftsmanship (Yaḥyâ, 1897) writing, weaving, and sewing (Yaḥyâ, 1880). Habib 'Uthmân bin Yaḥyâ also gave an "ideal nickname" to the 'Alawiyyîn community who lived the above five professions as a group of people who were good, honourable, and safe (Yaḥyâ, 1897). In 1886, he stated that the obligation to perform Hajj was for those who belonged to the upper middle class. The groups he meant were those who earned income from gardening, craftsmanship, and a salary (employees) (Yaḥyâ, 1886).

The 'Alawiyyîn community, who lost money at that time, according to Habib 'Uthmân bin Yaḥyâ, are those who destroy themselves and embarrass the community for doing things such as leaving prayers, gambling, drinking wine, committing adultery, killing people, and pursuing professions such as making fake goods, deceiving, stealing, and robbing (Yaḥyâ, n.d.).

Lucky and Unlucky

The Arabs who have lost are explained by Habib 'Uthmân bin Yaḥyâ as lazy people who are unable to learn and make friends with ignorant and evil people. Therefore, they are lazy to work and easily think evil, like they desire to cheat and say things that are not useful. Because of this, they cannot send their children to a smart generation. Thus, their children follow their parents to befriend ignorant and evil people. The types of people above, according to Habib 'Uthmân bin Yaḥyâ, are referred to as people who cannot maintain their families from humiliation, so they get great shame and stop their lives because there is no more trust for them (Yaḥyâ, 1897).

Habib 'Uthmân bin Yaḥyâ said that those who are lucky are good people and have good luck, while those who are losers are bad people and suffer losses (Yaḥyâ, 1899). Thus, he designated those lucky with the term "smart people in choosing the right, good, and safe jobs. They are included in groups that deserve the pleasure of living in the world, such as pleasure, trust from others, good and honourable names, happy children, wife and family, safe from state punishment, and die in a state of faith (Yaḥyâ, 1897). He called the losers "the black face" because they get a bad name in the eyes of the public. The group has also done several things, such as humiliating their ancestors, wasting their parents' sacrifices, harming themselves, troubling their families (children and their wives), and revoking their own positions. (Yaḥyâ, 1899).

DISCUSSION

Akhlak in etymology comes from Arabic, deriving from the root "khalaqa - yakhluqu - khuluqan". The plural of the third word is akhlak, which means ṭabī'ah (behaviour, basic character), 'ādat (habit), murū'ah (good civilisation), and dīn (religion) (Ma'luf, n.d; Soliba, 1978). In the Indonesian dictionary, the word akhlak is defined as character or behaviour (Poerbakawatja, 1999). The words akhlak and khuluq are found in the Qur'an, for example, in QS al-Shu'arā [26]: 137 and QS. al-Qalam [68]: 4, and also in the Ḥadīth (Al-Bukhārī, 1987; Al-Naisabūri, n.d.).

Meanwhile, there are several definitions of akhlak in terms of terminology. According to Ibn Miskawaih (d. 421 H/1030 H), akhlak is a condition of the soul that results in behaviour or action without thought or deep consideration (Miskawaih, 1934). Meanwhile, according to al-Ghazālī (1059-1111 AD), in the book Iḥyâ 'Ulūm al-Dīn, akhlak is defined as an attitude rooted in the soul, from which various actions arise easily, without the need for thought (Al-Ghazālī, n.d.). This opinion is in line with Zaidan (1917-2014 AD), who states that akhlak is a value and trait embedded in the soul, which, by its sources and measures, a person can judge his actions good and bad and then choose to continue or leave them (Zaidan, n.d.).

According to the three definitions above, there is a similarity that akhlak is a state of nature embedded in the soul, manifesting actions without thinking and consideration. Thus, actions based on a certain motive do not result from akhlak. For example, if someone donates money, it is not necessarily because of akhlak, but perhaps because they want to be seen or seen as good by others. Akhlak is malakah (Bandura, 2002) In the soul. Through this malakah, actions are easily actualised without the need for consideration and thought (Kermani, 2014).

In line with the opinion above, that akhlak is the state of the soul and inner nature that encourages the emergence of behaviour (Rahim, 2013). From here, akhlak is not about good or bad actions or power over both; rather, akhlak is a state by which the soul prepares to bring about behaviour. According to Elizabeth B. Hurlock, akhlak is a behaviour that is carried out voluntarily. The behaviour occurs through the transition of the forces that exist outside (self) and into (self), and there is determination in doing (acting) things that are regulated in the individual (Hurlock, 1978). Meanwhile, al-Qurṭubī in his tafsir explains that akhlak is an action that comes from humans that are always done, where these actions come from their occurrence (Al-Qurtubi, 1913, pp. 6706, Vol. 08). Ahmad Amin explains that akhlak is a will that is habituated. This means that when the will habituates something, the habit is called akhlak (Amin, 1931).

Muḥammad Ibn 'Iḥlān al-Ṣādiqī says that akhlak is an innate trait that drives one to do good easily (Al-Ṣādiqī, 1971, pp. 76, Vol 03). Abū Bakr Jābir al-Jazīrī says that akhlak is a form of psychology embedded in humans that can lead to good and bad, praiseworthy and reprehensible actions (Al-Jazīrī, 1976). Some experts state that akhlak are character traits inherent in a person that can lead to an action without considering the mind first. The behaviour is repeated; it is not enough to do the action once or only occasionally. So, a person can be said to have akhlak if an action arises by itself, driven by motivation from within and done without much consideration of thought, let alone consideration that is often repeated, so that it seems like a compulsion to do. If the action is done by force, it is not a reflection of akhlak (Al-Jurjānī, 1988; Tim, 2011).

Meanwhile, moral education is education about the basics of morals and virtues, character traits that must be possessed and made a habit by children from childhood until they become mukallaf, someone who is ready to navigate the sea of life (Zainudin, 2013). Changing or shaping character requires effort and practice. At the same time, education is a conscious and planned effort to create a learning environment and learning process that enables students to actively develop their potential for religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state.

Furthermore, Abuddin Nata explains that moral education is the process of internalising moral values into a child's being, so that these values are deeply ingrained in their mindset, speech, and actions, as well as their social strata, functions, roles, and the natural environment of the universe (Nata, 2012). Fadhil emphasised that moral education is essentially an educational process to help every Muslim individual actualise their potential, both physically and spiritually, so that they can establish good relationships with Allah SWT, themselves, fellow human beings, and the universe (Lubis, 2014). Furthermore, Uus Ruswandi mentioned that moral education is a conscious, planned, and systematic process that is carried out not only to humanise humans, but also to make humans aware of their position as Allah's caliphs on earth (Khalid, 2002; Shahâtaḥ, 1968), which in turn will further improve themselves to become pious, faithful, knowledgeable individuals, manifested in good behaviour and carried out in their daily lives (Ruswandi, 2010).

Suprayetno defines moral education as encompassing all aspects of human life and personality, which is achieved through spiritual, cognitive, affective, and psychomotor modelling in formal, informal, and non-formal education sectors (Suprayetno, 2008). Hasan explained that moral education is the internalisation of values into children, forming a stable awareness of good and bad. At the same time, moral education must also ensure that these values find their operational manifestation so that they naturally and spontaneously become part of the child's behaviour in life (Asari, n.d).

Based on the definitions provided by several experts, it can be concluded that moral education is a conscious and deliberate activity aimed at providing guidance, both physical and spiritual, through the instillation of Islamic values, moral and physical training, and fostering positive changes that can be actualized in life, through habits of behavior, thinking, and noble character, leading to the formation of a person of noble character. In other words, moral education helps individuals fulfil their desires and subdue the material aspects of life, which they then utilise in worldly affairs and employ to derive benefits from the hereafter.

CONCLUSION

Habib 'Uthmān bin Yaḥyâ's idea of akhlak education in the work *Adāb al-Insān* emphasises practical ('amaliyah) akhlaks over contemplative (nazariyah) ones and is minimally affected by mystical beliefs. The discourse on ethics in Habib 'Uthmān bin Yaḥyâ's philosophy is inextricably linked to diverse religious duties and prohibitions. The akhlak ideals articulated by Habib 'Uthmān bin Yaḥyâ are pragmatic, emphasising human conduct, and the discourse revolves around the requisite behaviours for individuals to cultivate goodness as persons, family members, and societal constituents. According to the explanation, Habib 'Uthmān bin Yaḥyâ's notion of akhalk education

is an active endeavour. When students comprehend a theory or concept and subsequently practice and apply it, they will achieve a deeper understanding, integrate it with prior knowledge, and retain it for an extended duration. Students must possess cognitive talents and affective and psychomotor skills, thereby cultivating attitudes and personalities of noble character. Students must possess adequate academic and intellectual capabilities and sufficient skills.

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