

The Concept of Islamic Education Kyai Sahal Mahfudh

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Abstract

Abstract: This study aims to describe the concept of Islamic Education Kyai Sahal Mahfudh. According to him, Islamic education is the process of interaction of educators, learners, and the environment that leads to the formation of Islamic character of learners who are able to drive their attitude and behavior with Islamic values. This research uses a qualitative approach. The method of this research is descriptive method, by collecting data that have relation with Kyai Sahal thinking. The Analytical technique is using qualitative data analysis in form of data description, then the researchers provide further interpretation to get the meaning contained in it. The results of the research include; a. Educators in the Islamic concept, not only have the potential to improve the quality of a person's physical life, but more than that, he is responsible for the behavior, including the obligation to instill religious beliefs that hold the key to the meaning of everyone's life. b. The existence of teachers, as an important component in escorting learners to develop science, character, and behavior. He must have several attributes, they are zuhud, sincere, forgiving, understanding the tabia'at of students, good personality, having attitude as father to his son, and mastering subjects that become his field. c. The purpose of Islamic education by Kyai Sahal is to prepare learners who salih and akram (noble). d. The preparation of Islamic educational materials in the curriculum always refers to the educational objectives which have central point to achieve the ultimate goal of Islamic education toward a balanced development between the inner-born, the world of the hereafter, sa'âdah ad-daraîn. The Islamic educational materials offered are aqidah, syari'ah, akhlak-tasawuf, fiqh, ushul fiqh, and also not deny two very significant materials that is nahwu and sharaf. According to Kyai Sahal, the main goal is to prepare students to be "khalifah Allah" which akram (more noble) which means more pious to Allah and righteousness in the sense of being able to manage, develop and preserve this nature. e. Methods and approaches education are found, among others; Doctrinal Approach, Authoritative Approach, Charismatic Approach, Approach to appreciation, Rational Approach.

Keywords : Islamic Education, Kyai Sahal Mahfudh

Background

Specifically, Kyai Sahal does not write things related to Islamic education. However, some researchers managed to explore Kyai Sahal's thoughts on Islamic education. Mohammad Khotibul Umam is one of the scholars who once wrote Kyai Sahal's thought in Islamic education. In his thesis, Khotibul Umam concluded that Islamic

education according to Kyai Sahal is a process of interaction of educators, learners, and the environment that leads to the formation of Islamic character of learners who are able to drive their attitude and behavior with Islamic values. According to Umam, the main purpose of Islamic education initiated by Kyai Sahal is to prepare learners who are salih and noble.

According to him, there are ten criteria for the learners to be a blessed and noble person, namely (1) al-Hirsh, curiosity towards knowledge; (2) al-amanah, honesty; (3) at-Tawdhu ', humble; (4) al-Istiqamah, discipline; (5) al-Uswah al-Hasanah, exemplary; (6) az-Zuhd, not oriented to the material; (7) al-Kifah al-Mudawamah, sacrifice and struggle; (8) al-I'timad 'ala an-Nafs, independence; (9) at-Tawasuth, moderate; and (10) al-Barakah, the blessing of life.¹

Education in the formulation of Kyai Sahal is a conscious effort that build the character and behavior systematically, planned and directed. This formula is certainly different from the guidelines of modern education that views education from the point of instrumental interest, it is simply answer of the free market demands (free market). In other words instrumental education is an education that prepares factory personnel, or education that prepares the capsule, is ready to use, there is a brand and wrapped neatly. He lived applying into a subsystem that is clearly managed. For Kyai Sahal, education does not just meet the needs of the free market, although meeting the pragmatic needs is also important. He often mentions that education should be nuanced to the creation of a righteous man and akram (Al-Qurtubi, 1999: 102).

Kyai Sahal's educational concept is actually based on the view that man is a whole, humanistic and comprehensive being. The human structure is composed of two distinct but interconnected components, it is non-physical, material-spiritual, body-spiritual, moral-minded and so on. This is what the whole person means. Humans covering the cognitive and psychomotor needs (Al-Qurtubi, 1999: 104). Because in essence the human position is as individual beings and social beings, biological creatures and psychological (spiritual) creatures. Man is a combination of material elements (bashari) and spiritual elements. In terms of its relation to God, man's position is as a slave (creature); and human position in the context of God's creature is the best being (Atang Abdul Hakim, 2010: 209).

As God's best creature (ahsani at-taqwim), man has the right to choose to be an extraordinary creature than any other creature. Humans who have various potentials that can be developed and able to develop in the formal process (education) and non formal (learn life independently).

In order to develop the potential that exists in every human being, education is needed as a supporting tool. Because the target of education is human, education aims to develop human potential to become mature, civilized, and normal. With provisions given by God, humans have the senses and minds that can maximize achievement in the learning process which includes three aspects namely, cognitive, affective and psychomotor aspects. This aspect will only be achieved ideally if there is an active role of the learners,

¹ <http://www.datdut.com/santri-harus-meneladani-5-pemikiran-k-h-sahal-mahfudz-ini//diakses> pada tanggal 12 Mei 2016.

because the learning focuses on the involvement of learners, not on the teacher's dominance in the delivery of the subject matter (teacher center). So learning will be more meaningful when learners are given the opportunity to participate in activities of learning activities, while the teacher acts as facilitator and mediator so that learners can participate and actively participate in actualizing abilities in and out of class (Rusman, 2011: 323).

Islamic education is the process of preparing the young generation to fill its role, transferring knowledge and Islamic values that are harmonized with the human function to face life in the world and the hereafter (Langgulung, 2000). Thus, the goal of Islamic education is to prepare learners or individuals to cultivate all their potential, both physical and spiritual, with continuous growth in order to live perfectly, so that he can become a useful member of society for himself and society.

According to Kyai Sahal, Islamic education is essentially a process of Islamic attitudes building, attitudes and behavior, including IMAN ('aqidah), slam (Shari'ah) and IHSAN (Akhlak, Ethics, and Sufism). The ultimate goal is to prepare learners to be able to become "khalifah of Allah" which is akram (more noble) which means more pious to Allah and righteousness in the sense of being able to manage, develop and preserve this nature (Mahfudh 1993: 1). From here then the authors are interested to examine in depth related to the nuances of Islamic education Kyai Sahal

Research Method

This research uses qualitative approach, it means this research designed generally, and change and develop based on the situation. According to Sugiyono that this method also called the interpretive method because the data of research results more related to the interpretation of the data found in the field (Sugiyono, 2011: 11). In this study is using descriptive method, by collecting data that is related to Kyai Sahal thinking. Analytical technique is using qualitative data analysis which the data is formed of description, then the researchers provide further interpretation to get the meaning contained in it.

The Objective of Islamic Education

According to Kyai Sahal, education in the concept of Islam, the potential is not only to improve the quality of a person's physical life, but more than that, he is responsible for the behavior, including the obligation to instill religious beliefs that hold the key of everyone's life meaning. Furthermore, education is also responsible for instilling manners to fulfill spiritual obligations (Umam, 2015: 4-5). Or in other words, as Hossein Nasr's idea implies, Islamic education does not only imply teaching or delivering (ta'lim), but also self-discipline (tarbiyah). The teacher is not just a muallim "conveyor of knowledge" but also a murabbi "soul and personality coach". He wants, the education creates people with intellectual qualities and spiritual qualities. So that the development of the faculty of thought and the faculty of dhikr can work in harmony and balance (Iqbal, 2015: 353).

This opinion directly denies an educational model which sees only from the point of view of answering free market demands, or merely fulfills pragmatic needs, although Kyai Sahal himself realizes that pragmatic education is equally important and not at all wrong. According to him, as important as education is held so that human can maintain its

survival, it is only one side of human dimension, that is biological side which may be equal to thousands and even millions of other creatures. Giving a balanced portion is a necessity (Umam, 2015: 19-20).

Islam is basically a religion that does not limit itself to the spaces of life. Islam presents itself to guide mankind to the well-being of the inner-born, the world-the hereafter, *sa'adah ad-dara'în*. For that purpose, Islam comes through three aspects: *aqidah*, *syari'ah*, and morals.

Aqidah is the main foundation of Islamic teachings, because by relying on it, a person normatively can be considered to meet the initial requirements of Islam. *Aqidah* brings the strict limits of faith that become the basic framework for all one's religious activities. But someone can not necessarily be a good Muslim only with a perfect understanding of *aqidah*. To carry out the role and function of the Muslims, someone needs the operational tools of *shari'ah* which serve as a practical guide to live according to the guidance of Islam. Due to its practical nature, *shari'ah* tends to be formalistic and legalistic. Everything is assumed to be true if it meets the rules, and is lame if it violates the default rules. Although it seems naïve, with that character the limits of the law can be enforced. Then, all the behavior and actions of a Muslim, besides being guided by *shari'ah*, must be maintained with norms and ethics (*akhlak* or *tasawuf*), to always remind that everything is not only calculated based on rules and legal guidance, but also the value of reality behind all formal wrap (Mahfudh, 1999).

According to the author, the statement above is in line with the ideas of experts, one of them is:

'Athiyah al-Abrasyi, that the ultimate goal of Islamic education is the building of morals and manners capable of producing moral people, men and women, having a holy soul, a strong will, true ideals and high morals, knowing the meaning of duty and its execution, respecting human rights, knowing the difference between bad and well, choosing one *fadhilah*, avoiding a disgraceful act, and remembering God in every work they do (Iqbal, 2015: 579).

Naquib al-Attas states that the most important educational goals must be taken from a philosophy of life. If the point of life is Islam so the goal is to form the perfect human (*insan kamil*) according to Islam (Roqib, 2009: 27).

Abd. Ar-Rahman Saleh Abdullah states that the ultimate goals of Islamic education include physical goals, spiritual goals and mental goals. He classifies into three areas: physical-material, spiritual-spiritual, mental-emotional, all three must remain in one integrative unity (Roqib, 2009: 28).

Abd. Ar-Rahman an-Nahlawi argues that the goal of Islamic education is to develop the human mind and regulate their behavior and feelings based on Islam which is in the process ultimately aims to realize obedience and servitude to God in human life, both individuals and society. All of these understandings can be predetally developed and applied in an institution that is able to integrate, and develop all within an educational institution. The indicators made are only to facilitate the achievement of educational objectives, and not to divide and separate the one destination to another (Roqib, 2009: 29).

As mentioned before, Islamic education according to Kyai Sahal is basically the process of building Islamic character, attitudes and behavior, including Faith (*'aqidah*),

Islam (Shari'ah) and Ihsan (Akhlak, Ethics, and Tasawuf). The main goal is to prepare learners to be able to become "khalifah Allah" which akrom (more noble) which means more pious to Allah and shalih in the sense of being able to manage, develop and preserve this nature.

Kyai Sahal emphasized that the purpose of religious education is to cultivate and improve the quality of faith and devotion of students to Allah who loves his religion and practice the teachings of religion and internalize these religious values so that his personality will be attached throughout his life (Mahfudh 1997).

The other interpretations, that the purpose of religious education (Islam) is: first, prepare someone from the religious dimension by strengthening the faith and taqwa, as other potentials. Second, to prepare someone from the religious dimension of mastery over Islamic law. Third, preparing someone from the religious dimension to have high morals. Fourth, preparing someone from the religious dimension to practice the teachings of religion (Islam). Fifth, prepare a person in terms of social relationships well. Sixth, prepare someone in terms of vocational or work. Seventh, prepare someone in terms of thought, because a person thought can hold a variety of specific jobs or skills. Eighth, preparing someone in terms of preserving nature. Ninth, preparing someone from a religious dimension to have a religious personality.

Faith education and devotion to God should be a central point in the development of other values of education, because the further values of life from the central point (the value of faith) will actually destroy the quality of life. For example, first, science education sourced from the faith will be able to instill an attitude of appreciating the truth and upholding the truth, and developing for the welfare of human beings, not to control one another, and damage the earth. Secondly, political education derived from the value of the faith will build the human attitude to be a responsible leader of society and accountable to his leadership before God so that his political power is not for his enjoyment but to realize rahmatan lil'lamin (Mahfudh, 1997).

Islamic education should be able to develop Islamic values. In other words, Islamic education should be able to develop the religious quality of Islam whether it is affective, cognitive, or psychomotor. In turn, Islamic education is a product of the development of Muslim Indonesian personality that is facing various transformations. Muslim personality of Islam is a Muslim who puts the value of faith and devotion above all and the various communities that are wrestled. Muslims who are able to live in a society of industrial society dominated by a technocratic consciousness which views science and technology as a savior, but still believes in the existence of transsensual forces that can overcome other forces (Mahfudh 1992).

If we understand education as a the conscious action to build the character and behavior systematically, planned, directed, the Islamic religious education should be a process of interaction of educators, educated and environment that leads to the building of Islamic learner characters who are able to drive attitudes and behaviors laden with values-Islamic values (Mahfudh, 1993).

According to Kyai Sahal education should be nuanced to the creation of human being who is pious and akram (Mahfudh, 1994: 295). Shaleh means human beings who are potentially able to play an active, skilled and useful in the life of fellow beings. While

akram, is the achievement of the advantages in relevance with the creature against al-khâliq (God of the Universe). More than that the word akram also includes the ethics of association with the community in all aspects of life (Mahfudh, 1994: 2286). This statement is based on a saheeh hadith narrated by Imam Baihaqi and Imam at-Thabrani, which means: "Every child born in a holy state "(Mahfudh, 1995: 1). From this hadith Kyai Sahal argues that education, not just improve the quality of one's physical life-as modern educational philosophy but, more than that , education is a medium for the formation of human nature and behavior (Al-Qurtuby, 1999: 103). Shaleh and akrom is then expected to be the basis of every human action.

Teachers in Islamic Education

the education in schools is a continuation of home educations. Schools in charge of strengthening the positive values that have been obtained by children from the family environment. In this new era, the child still needs a model figure as a substitute for the role of his parents at home. Teacher is a professional educator, because implicitly he has volunteered to accept and bear some of the responsibilities burdened on the shoulders of parents (Iqbal, 2015: 204).

Kyai Sahal said that teachers or educators have different connotations, but each has a function that should not be separated from the teacher. As the Prophet said. that "Verily I am sent as a teacher", in another hadith the Messenger of Allah. also said "Whoever educates a child so that he is able to pronounce the phrase" lâ ilâha illallah ", then Allah will not menghisabnya later". then Allah will not count later". Affirmed the word of God in the letter al-Jum'ah: 2; which means: "He sent the illiterate Apostles among those who recited his verses to them, sanctified them, taught them the Book and the Wisdom. And indeed they were before the true error "(Mahfudh 1993).

Furthermore, Kyai Sahal mentioned that the series of two hadiths and verses of the Qur'an above, essentially indicate the existence of teachers, as an important component in guarding learners to develop science, character, and behavior. Here, many scholars who formulate the teacher criteria, both from the nature, attitude and personality and character. In general, at least one teacher must have several characteristics, namely: zuhud, sincere, forgiving, understanding tabia'at pupil, clean personality, behave as father to his son, and master the subjects that become his field (Mahfudh, 1993).

The relationship with the qualities that must be possessed by teachers, such as teachers must have the nature of zuhud, then this can be interpreted by not to prioritize the material, and teach for seeking solemn pleasure of God only. However, according to Abdullah Nashih Ulwan, this does not mean that a teacher should live in poverty and that does not mean that teachers should not receive wages. A teacher may have wealth as anyone else (Iqbal, 2015: 231). Teachers must have sincere patterns, can be interpreted sincerity of a teacher in his work is the best way to reach the success in the task and success of his students. The pattern of sincerity of the teacher according to Abuddin Nata implies that the interaction is aimed for the students to master the science that is taught without expecting the material rewards of the interaction, and considers the interaction to take place in accordance with the call of the soul to devote himself to God and bear the

mandate. Sincerity that there is also raises a great sense of responsibility in the teacher to perform the task well (Nata, 2013: 150).

Teachers must be forgiving, it means he is able to hold back, resist anger, airy heart, a lot of patience and not angry because of small causes. The teacher must understand the nature of the disciple, it can mean he must know the nature, nature, customs, feelings and thoughts of his students so that he is not mistaken in educating his students. Teacher must have a good personality, can mean he must be good from the side of his body, avoided from sin, especially big sin, avoided from the nature of *riya* ', envy, enmity, strife, and others that is disgraceful nature. Teachers must master the subjects, can be interpreted by mastering the materials taught, and deepen his knowledge, so that subjects are not superficial (Uhbiyati, 2013: 127).

Many Muslim authors talk about the qualities of teachers or educators, one of them is al-Abrashi, as quoted by Ahmad Tafsir that teachers in Islam should have the following characteristics: *zuhud* (not emphasizing matter) Teaching is done by seeking Allah's approval), having health body (so, pleasant appearance), holy his soul (no big sin), no *riya* ('*riya*' will eliminate sincerity), not harboring envy and jealousy, dislike hostility, sincere in performing tasks, deeds with words, not ashamed to admit ignorance, wise, firm in words and deeds, but not harsh, humble (not arrogant), gentle, forgiving, patient (not angry for small things), personality, not feeling inferior , fatherly (able to love pupils like loving their own children), knowing the character of the disciple (including innate, habits, feelings, and gifts mind) (Tafsir, 2013: 131).

As western theory, educators in Islam are the ones who are responsible for the development of learners with the effort to develop all potential learners, whether the potential affective (taste), cognitive (creative), and psychomotor (*karsa*) (Iqbal, 2015: 205).

In the reference of Islamic Education, the person who carries out the task of providing this education is known by several terms, namely: *murabbi*, *mu'allim*, *mudarris*, *mua'addib*, *ustadz*, and *shaykh*. education and teaching of the child through the concept and practice of character and associated with the birth of goodness and moral quality. According to him, children have a clear and soft heart like gems and candles that one day can be formed and developed. If he is given a good example of manners and it is accustomed to doing it, undoubtedly he will develop slowly and surely lead to goodness (Nata, 2013: 150).

Teachers are a very important and decisive component of education in the educational process. Therefore, to get a good teacher needs to be prepared in advance both scientific preparation and more mental preparation. Teachers are people who are involved and participate in the educational process by providing education in the form of teaching, training, guidance and so forth to the students. More simply educators are people who educate (Poerwadarmita, 1991: 250).

According to Danah Zohar said that: most of us need some kind of "religious" framework as a guide our lives: the minds of the great professors, the actions of the saints, the clues of an ethical rule behavior. Most of us are thriving when we share a very basic inner belief. Most of us will get lost without it all (Danah Zohar and Marshal, 2000).

The various attributes of the teacher, as explained above, Kyai Sahal by citing the thought of al-Ghazali developed the formula as follows: First, because the work of teaching, guiding and educating is the task of a teacher, the main character that must be possessed is affection and gentleness. That is, the association of students with will have self-confidence for a student and have a sense of peace with his teacher. This greatly helps the acquisition of knowledge as much as possible. Teachers should be a father for their students, and even the teacher's right to his students is greater than the father's right to his son. As Ibn Qayyim thought that the affections and tenderness of a murabbi to his students, however, does not impede him to punish them if the punishment is necessary, but on condition that the punishment must be in accordance with the error and condition of the child and do not exceed the limits of fairness (Iqbal , 2015: 482). A teacher must love his students as he loves his own children. So the teacher is a loving father, help and sympathize for what his students' secret (Iqbal, 2015: 65). Secondly, the teacher is a human being who can not economically have to earn a living for his life, it is a separate thought which can not be ignored related to bisyarah or honorarium (Mahfudh, 1993). According to Abdullah Nashih Ulwan that a teacher may seek wages from his toil, but he must be able to position it well. Wages are not a primary goal in educational activities. The main thing is to practice the knowledge it possesses by hoping for the pleasure of Allah (Iqbal, 2015: 231). Third, teachers should be able to be an honest and trusted guide for their students. With the word, the teacher becomes a good role model for students. Because education is not simply a transfer of knowledge, but more than that is also associated with iradat factors, namely the application of such knowledge in real life. So automatically an educator will be the main reference for students. This is the important thing of an educator or teacher to stand on the basis of Islamic values (Iqbal, 2015: 62). Fourth, teachers should always instill confidence in the hearts of students that science is just to get closer to God, not pride, looking for treasure and position, exhibiting science, fighting tongues, arguing and arguing. Fifth, teachers are unfit to spread the shortcomings and errors of students, because it will stimulate the emergence of student protests in a demonstrative manner. Fifth, teachers are unfit to spread the shortcomings and errors of students, because it will stimulate the emergence of student protests in a demonstrative manner. They will be haunted by guilt which makes them protest as a way of self-defense. The direction, reproaches, and also the guidance of the teacher can be conveyed affectionately, without emotion. Sixteenth, the teacher must possess nobility and tolerance, for the example is followed by his disciple. Consequently, a teacher must respect other sciences beyond his specialty. Nor he should be fanatical about his own discipline of knowledge.

In other words, according to Abdullah Nashih Ulwan the teacher must be polite, because the polite nature is a trait that must be possessed by the teacher, so that children interested in education or teaching. With the modesty of teachers, the cdecorated with children will be commendable morals, and far from despicable character. Therefore, Islam pays great attention to the polite nature, suggesting to get that trait in the verses so that people, especially educators or teachers and missionaries know that politeness is the greatest spiritual and moral virtue that causes humans to be at the height of morals (Iqbal , 2015: 208). Teachers should be role models (uswah hasanah) for students. Being honest in word, deed and remain polite in manners and uphold Islamic values, leaving immoral acts,

uphold the truth and away from tyranny (Iqbal, 2015: 64). Seventh, teachers should adjust students' intellectual abilities in conveying instruction. Prophet Isa As. once said: "Do not tie a pearl necklace to a pig". As Az-Zarnuzi reveals that obtaining knowledge requires the direction of the teacher. Because teachers are considered to have known the talents possessed by students, so that teachers are responsible for the success of his students (Nata, 2013: 150). We recommend that teacher should be adjusted to give information on the teaching materials in the class based on the thinking level of students, do not even make confused for the students. Eighth, teachers should explore the psychological factors of the pupil. Nor is it appropriate for the teacher to convey contradictory and confusing thoughts to the pupil, besides being a'lim, the teacher must also amil. That is, the teacher must have the seriousness to realize what he taught, not just able to talk alone (Mahfudh, 1993). In line with the thought of Ibn Qayyim that educators or teachers should always practice his knowledge. Associated with a teacher's understanding of the psychological factors of his students, can mean teachers must know the nature, innate, habits, and intelligence of students (Iqbal, 2015: 482).

According to al-Ghazali, The teacher position is as noble as his expression: Whoever knows, practices and teaches, he is called a great man in the kingdom of heaven. He is like the sun that illuminates to others and he illuminates to himself. And he is like the oil of the other mischievous mischief while he himself is fragrant (al-Gazâlî, tt.,: 55).

On the other hand, this important position of educators or teachers reflects the nobility of the profession in the Islamic view, in which they attain the degree of nobility as the jihad. But on the other hand this position indicates a demand of professionalism that must be owned by them. He is required to have a broad view of the content and teaching methodology that will be a bridge for the achievement of educational goals (Iqbal, 2015: 62).

Educators or teachers bring the divine mandate to educate the lives of mankind including students and direct them to always obey the worship of Allah and morality. Therefore, the responsibility is high, that is why educators are required to have certain requirements, whether related to professional competence, pedagogic, social, and personality (Roqib, 2009: 43).

From a pedagogical point of view, the ideal teacher has a dual function, a shared (educated) object and as a subject (educator). Therefore, teachers in any position and function are required to be creative, productive, and innovative. In every condition and situation must always be in a dynamic process, not monotonous. The monotonous nature can foster a static situation (Al-Qurtuby, 1999: 342-343).

Learners in Islamic Education

Education law no. 20 year 2003, the term learners is not students, pupils, or collegians. In this study, however, using the terms offered by Mahmud Yunus, which is at least in Arabic, three terms are often used to show students. The three terms, (1) murid, literally means the person who wants and needs something, (2), tilmîz, means the disciple and (3) ṭālib al-ilm, means the person who is studying, the student or collegians. All three terms refer entirely to a person who was studying. The difference is in its use, and is usually tailored to the institution where education activities are going (Yunus 1990: 72). A

disciple is anyone who spends his or her time studying with an educator. Learners are people who are in a phase of growth and development (Nizar, 2011: 136).

As Law no. 20 Year 2003 that learners are members of the community who seek to develop their own potential through the learning process available on the path, ladder, and certain types of education (Chapter 1, Article 1, paragraph (4) In the view of Islam, who are called learners ?. As Law no. 20 Year 2003 that learners are members of the community who seek to develop their own potential through the learning process available on the path, ladder, and certain types of education (Chapter 1, Article 1, paragraph (4) In the view of Islam, who are called learners ?. Referring to the hadith of the Prophet: "Insist upon the knowledge of the cradle to the grave." It is a description that the concept of Islam in education is long life education, so learners in the view of Islam are all human beings who still continue to be educated without knowing the age limit. From the point of view of Islamic education goal is to form a perfect human (*insan kamil*), then certainly no human will achieve it in the real sense, maybe there is a approach. As humans are always required to reach the level of perfection, then humans travel from one station to other stations or from one halt eke stop to the other, to get the goal. Every stop that has been skipped is a picture of where he is in order to reach the point of perfection of life. If so the picture, then there is no human in the view of Islam that is not educated. That is, humans never finish and end up to get education. Completed from one stop to another. If this is the case then the initial question can be answered that the learner in Islamic view is the whole Muslim man (Daulay, 2014: 115-116).

As quoted from Mohammad Khotibul Umam that the main goal of Islamic education by Kyai Sahal is to prepare learners who *salih* and *akram* (noble). According to him, there are 10 criteria for students to be a *s'lih* and *akram* (noble), namely: 1). *Al-Hirsh*, curiosity towards knowledge. According to Abdul Ghaffar Rozin, *Al-Hirsh* interpreted as a love and curiosity to the knowledge and high knowledge so that the learning motivation is not eroded time and age. In the study *az-Zarnuji* means high curiosity. This can be interpreted as a strong willingness to be able to know a science that has not been known (controlled), so that with the will will make a person become motivated to master the science and will make himself become enterprising, persistent and tenacious in facing the problems that are the same as the learning process. High curiosity will give rise in self element called will. Will is also called strength, will, can be interpreted as a power to choose and realize goals, and to realize a goal requires a force called will (Iqbal, 2015: 382).

Basically a high curiosity has two elements, the inner element and the outer element. a). This inner element is a change that occurs within a person, a state of dissatisfaction or psychological tension. This dissatisfaction can arise because of the desire to gain recognition, recognition and various other needs. b). The outer component of motivation is the goal one wants to achieve. The goal is outside of a person, but it directs the person's behavior to achieve it. A person who is assumed to have the need for appreciation and recognition, then arises the purpose to meet those needs (Iqbal, 2015: 383). 2). *Al-Amânah*, honesty. According to Abdul Ghaffar Rozin, this is the nature that every individual must have. Honesty here is also interpreted as a sporty nature as well as efforts to avoid a mutually destructive rivalry. Honesty is the match between thought,

word, and deed. In this context, human is the learner who has correlation between idea, conceptualization, and implementation. Everyone (learners) are required to be true to themselves, to others, and to God (Abdul Aziz, 2015: 180). One of the morality of a disciple according to Ibn al-Qayyim, among others: let them always adorn themselves with scientific honesty and trust and know self-ability and not pride themselves in front of others which it does not have (Iqbal, 2015: 483).

Al-Amânah is in line with the principles of Sunni Islam teachings contain the notion of trustworthiness, faithfulness, and fulfillment of commitment. So learners are required to strive to be a person who can be trusted by keeping all the commitments he has made, both related to religion and social. Learners are also required to be a faithful and obedient person to God and the ruler. That is, someone must make a favor to Allah, the Messenger of Allah who is good and wisdom. Trust requires consistency and responsibility (Abdul Aziz, 2015: 181).

At-Tawadlu ', humble. According to Abdul Ghaffar Rozin, at-Tawadlu '(humbleness), it is a simple and humble nature in the context of social relations embodied in the form of politeness and simplicity in speaking and acting. It is the nature of al-Tawadldlu 'that also underlies one's respect for the teacher and the elder without reducing the dynamic academic dialectics. Meanwhile, according to Imam Ghazali the qualities that must be owned by students there are ten. These qualities must be possessed by the disciple so that he or she will truly gain useful knowledge and achieve the desired goals. One of these qualities is tawadlu 'and humble, following the advice and guidance of the teacher (Iqbal, 2015: 66).

A disciple should be tawadlu ', self-preservation, and away from mubadzir and too miserly, for arrogant, stingy, cowardly, and exaggerated is haram, and it is impossible to distance him except by studying it and knowing the opposite science (Nata, 2005 : 138-139).

If a person has a humble attitude (tawadlu ') then he will be elevated by AllahSWT. as the saying of the Prophet Muhammad Saw. : *ما تواضع احد لله الا رفعه الله* , meaning: that person does not comply to Allah, unless Allah lifts it.

If the humility is owned by students to face the learning process so tawadlu' and good attitude will be embedded in the heart of a soul to lead students to have humility towards the elderly, especially against both parents. And the circumstances will be manifested in patterns of everyday behavior. This is in line with the QS. al-Isra ': 24;

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّي ارْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا (24)

And humble yourselves to them both affectionately and say: "O my Lord, love them both, as they both have taught me as a child".

al-Istiqâmah, discipline. By Abdul Ghaffar Rozin, this value is done both formed of compliance with rules, commitments and consensus as well as other forms such as respect for time and obedience to fulfill responsibilities. As al-Abrasy Athiyah opinion states that a student should be diligent to learn, get up in the night. He is expected to study diligently, repeating the lessons in the evening and at dawn. The time between isya 'and sahur is a time of blessing (Nata, 2005: 136). According to Shaykh Az-Zarnuji in Nur Uhbiyati explained that the claimant of science or learners need to have traits include: steady and tenacious in studying and repeating the lesson (Uhbiyati, 2013: 110).

al-Uswah al-Hasanah (exemplary). As Abdul Ghaffar Rozin values this as a key principle in leadership, this trait is developed into an open, democratic form of communication, a role model for others, ready to lead and willing to be led. Meanwhile, according to Shaykh Ibn Uthaymeen said, "If your teacher has very good morals, make it *qudwah* or an example for you in morals. But if the opposite is true, then do not be a bad morality as an example for you, because a teacher made an example in good morals, not bad morals, because the goal of a claimant knowledge or learners that sit in the assembly of a teacher to take his knowledge and then morals.

Az-Zuhd (not oriented in the material). According to Abdul Ghaffar Rozin life orientation is difficult but very important in the context of one's relationship and things that are material and occupation. This nature is not interpreted as an attempt to stay away from material and position, on the contrary in order to utilize these two things as a pure for higher achievement, that is Allah's blessing.

Asma Hasan Fahmi as in Abuddin Nata mentions that there are four morals that must be owned by students, one of them is a learner must have the goal of studying in order to decorate the soul with the virtue, to draw closer to God, and not to seek grandeur and position (Nata, 2005: 134-135).

al-Kifah al-Mudawamah (sacrifice and struggle). According to Abdul Ghaffar Rozin al-Kifah al-Mudawamah (*kejuangan*), is defined as the courage to start something new for the progress of people, nations and religions without self-interest at the same time bear the risks that may be faced.

al-I'timad 'ala an-Nafs (independence). Abdul Ghaffar Rozin states that this nature is interpreted as an effort to avoid dependence on other parties so that potentially disrupt the independence of attitudes, principles and worldviews that ultimately reduce the other values above.

at-Tawasuth (moderate). Abdul Ghaffar Rozin states that this value can be translated as an effort to find the intersection of various opinion differences as well as not acting extreme in addressing everything.

al-Barakah (blessings of life). According to Abdul Ghaffar Rozin this value is 'invisible' but feels the presence and is reached after the previous value of plenary. To strengthen the good relationship between learners and teachers according to KH. Hashim Asy'ari (tt. : 30-73) says that there is an intense relationship of inner birth between students and teachers. In the context of students' behavior to the teacher, among others, he says the following: (a) the students must pray for teacher, whether the teacher is alive or dead, (b) maintaining kinship with teachers and their descendants, (c) students must believe the quality of teachers' science and it is forbidden to underestimate them (d) see the teacher as a qualified and professional person; (e) the disciple should not call the teacher "mu" or "by you" (*bi aẓ-ẓamīr mukhatab*) or by calling the name directly (f) the student shall not enter the teacher's office without his consent.

The Curriculum in Islamic Education

One of the operational components of Islamic education system is material. The material of Islamic education is all the lesson material presented to the learners in an educational instructional system. This educational material is better known as the

curriculum. While the curriculum refers to materials that have previously been arranged systematically in order to achieve the goals set (Uhbiyati, 2013: 133). The curriculum is important in the education process, because it will provide guidance and benchmark what skills should be possessed by students (Iqbal, 2015: 354).

The researcher gives an explanation of Kyai Sahal's scholarly work on education, as if he offers the idea that in the course of Islamic education material always refers to the educational goal whose central point is to achieve the ultimate goal of Islamic education towards a balanced development between the inner, the world-the hereafter, *sa'âdah ad-darâîn*. The Islamic educational materials offered are *aqidah*, *syari'ah*, *akhlak-tasawuf*, *fiqh*, *ushul fiqh*, and also do not deny two very significant material that is *nahwu* and *sharaf*. According to Kyai Sahal, the main goal is to prepare students to be "khalifah of Allah" which is *akram* (more noble) which means more devoted to Allah and righteousness in the sense of being able to manage, develop and preserve this nature (Mahfudh 1993: 1).

The importance of interconnection between *aqliyah* and *qalbiyah* education, that one's understanding and thinking is not done through the way of the mind (*al-'aql*), but is done through the heart (*al-qalb*) centered on the chest. Reason in this sense is called the term emotional intelligence, which is a self-managing ability, and selectively apply the power and emotional sensitivity as a source of energy. In this context, an understanding of the thinking potential (*quwwah an-naclariyah*) that reason possesses is closely related to education. The relationship is seen in the formulation of goal-oriented education in three domains, namely cognitive, affective, and psychomotor (Umam, 2015: 14).

According to at-Taumi, as quoted by Nur Uhbiyati states there are some basic principles that must be held at the time of formulating the curriculum, one of which is a relative balance between the objectives and the content of the curriculum. If he gives great attention to the development of spiritual and *shari'ah* aspects, it does not permit the spiritual aspect to transcend another important aspect of life, nor to the knowledge of *shari'ah* beyond the sciences, the arts, and other activities that can not necessarily be held for the individual and society. Because the religion of Islam which is the source of the curriculum's inspiration in creation and purpose, emphasizes the world-ending world interest and recognizes the importance of the body of mind and soul and the needs of each of these facets, therefore it asks Muslims to choose the middle way, balance and simplicity in all things (Uhbiyati, 2013: 134).

Balanced development is the interpretation the need for mastery of science (especially religious discipline) to be absolute, because with the knowledge of human religion can be protected from activities that are not in accordance with the *Shari'ah*. In addition, by mastering the religious literature in depth, will not stutter to catch the message of the age that is always fluctuating. Hence, Islam will not lose its vital elan, and remain reasonable and applicable. While on the other hand, the need to uphold social and *memeperjuangkan* living standards of society to achieve the degree of benefit is also a matter that can not be underestimated. Because, *memeperjuangkan kemaslahatan* an integral part of Islam, in terms of Islam, such activities are called *dakwah bilhal* (Al-Qurtuby, 1999: 80).

Education must consider human beings who are targeted as creatures of reason with varied functions. Starting from the above considerations, the subject matter contained in

the curriculum should also contain materials that can stimulate the growth of the function of reason, both on the aspect of thinking (tafakur) and remember (tadzakur), so from the Islamic education will be able to lead participants educated to become a Muslim person who is pious and pious. Good learners refer to the personality that is relevant to the context of shari'a, common sense and norms of good society ('urf), or have the integrity of Muslim personality such as obeying God's instructions and perform deeds that can bring goodness to self, family and society as a reflection of his faith and piety to the Divine (Umam, 2015: 15).

In order to fulfill the curriculum of Islamic education, so the preparation to always consider the following matters: a) The curriculum system and development should be in harmony with the human nature so as to have the opportunity to purify it, keep from deviation and save it. b) The intended curriculum should be directed towards achieving the end of Islamic education. c) The stages and the specialization of the curriculum should pay attention to the growth period of the learners. d) The curriculum should keep all the real needs of community life, while still relying on the soul and ideals of Islam, such as self-respect of thanking as Muslims and still support and enforce it. e) Overall the structure and organization of the curriculum should not be contradictory and not inconsistent, on the contrary, directed to the Islamic lifestyle. f) The curriculum should be realistic. g) The method of education in the curriculum should be flexible, so that it can be adapted to various local conditions and situations, keeping in mind the differences in individual differences regarding the talents, interests and abilities of students to capture, digest and process the relevant subject matter (Sudiyono, 2009 : 254-256).

The Methods in Islamic Education

Linguistically, the method is derived from two words, namely *metadan hodos*. *Meta* means through, and *hodos* means the way or way, then the method can be interpreted the way or path that must be passed to achieve a goal (Arifin, 1991: 61). In this case, the efforts to achieve educational objectives, the method element has a very important position, because with the right method and interesting, learning objectives will be easy to achieve. It is the way a teacher uses to connect with students during learning (Sujana, 2004: 76).

In Arabic the method is called *at-Ṭarīq*, meaning path. The road is something to pass to get to the destination. Teaching the subject matter to be acceptable to learners, to use the right path, or in more appropriate language is the way and effort used by educators (Nizar, 2011: 57).

According to Sanjaya, method is the way used to implement the plan that has been prepared in real activities for the objectives that have been compiled achieved optimally. This means, the method is used to realize the predetermined strategy, therefore, the method in the learning system series plays a very important role (Sanjaya, 2008: 145).

Related to the learning system, as expressed by Kiai Sahal in moral values education method by using the short word, they are:

1. The doctrinal approach. For learners who have not been able to live well the meaning of obedience to God. first emphasized doctrinal and training in the form

of habituation to obey religion rule, gradually along with the development of reason and their minds they will be able to appreciate the importance of God's obedience.

2. The authoritative approach. The values of truth and goodness that come from people who have the authority (expertise or power) will be easily accepted by society.
3. The charismatic approach. In this approach stands out for the backs of learners is not the power of people who have these values, but from the process of observing the personality of someone who has consistency of values and personality excellence that can be emulated by learners. Islamic education derived from this charismatic approach will have a better result, because learners will absorb the values of truth and goodness on the basis of his consciousness is not based on compulsion because of indoctrination or because of the influence of the shadow of the power of his teacher.
4. The appreciation approach. Is a kind of approaching process in education by involving learners in daily empirical activities and more use affective approach, so he is able to uncover events in the field using his conscience instead of using his mind. This appreciation approach requires the help of teachers who have maturity and mental maturity, in addition to feeling.
5. The Rational Approach. This approach has been used to conduct religious education in schools, especially learners are more pleased to read, and understand all the material in a rational (Mahfudh, 1997).

Finding Research

Based on the results of studies that have been described, these are the following conclusions that can be taken related to the concept of kyai Sahal Mahfudh relationship with Islamic education.

1. The concept of Islam educator, not only has the potential to improve the quality of a person's physical life, but more than that, he is responsible for the behavior, including the obligation to instill religious beliefs that hold the key to the meaning of everyone's life. Additionally, education teaches the skills to meet the needs of the body, is also responsible for instilling manners to fulfill spiritual obligations. This thinking is in line with the thinking of Islamic educational figures such as' Athiyah al-Abrashi, Naquib al-Attas, Abd. Ar-Rahman Saleh Abdullah, Abd. Ar-Rahman an-Nahlawi. According to Kyai Sahal, education should nuance on the creation of human being who is shaleh and akram.
2. The existence of teachers, as an important component in escorting learners to develop science, character, and behavior. A teacher must possess several traits, including zuhud, sincerity, forgiveness, understanding of the student's tabia'at, a good personality, acting as father toward his child, and mastering the subjects in his capability..
3. The purpose of Islamic education by Kyai Sahal is to prepare learners who s'lih dan akram (noble).

4. The preparation of Islamic educational materials in curriculum always refers to the educational objectives which have central point is to achieve the ultimate goal of Islamic education towards a balanced development between the inner-born, the world-the hereafter, sa'adah ad-dara'în. The Islamic educational materials offered are aqidah, syari'ah, akhlak-tasawuf, fiqh, ushul fiqh, and also not menfikan duamateri very significant that is nahwu and sharaf. According to Kyai Sahal, the main goal is to prepare students to be "khalifah Allah" which akram (more noble) which means more pious to Allah and righteousness in the sense of being able to manage, develop and preserve this nature.
5. The concepts of methods and approaches in education are found, they are; Doctrinal Approach, Authoritative Approach, Charismatic Approach, appreciation Approach, Rational Approach.

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