

## Students' Morals Toward Educators Syeikh Abdurrauf As-Singkily's Perspective in The Book Turjuman Al-Mustafid

M. Fatahurahman Maha<sup>1</sup>, Azizah Hanum OK<sup>2</sup>,  
Muhammad Riduan Harahap<sup>3</sup>

Universitas Islam Negeri Sumatera Utara, Indonesian<sup>1,2,3</sup>

Correspondence: [novisriyanti1994@gmail.com](mailto:novisriyanti1994@gmail.com).

**Abstrak.** This research aims to analyse 1). Biography of Syeikh Abdurrauf As-Singkily, 2). The values of students' moral education towards educators from the perspective of Syeikh Abdurrauf As-Singkily, 3). The relevance of students' morals towards educators from the perspective of Syeikh Abdurrauf As-Singkily with the goals of national education. This type of research is a qualitative approach to character studies with data analysis techniques using content analysis. The results of this research are: 1). Syeikh Abdurrauf was born in 1024 H/ 1615 M, his parents were Syeikh Ali Fansuri and Aminah, he grew up in the village of Ukhuk Datar Suro, as a teenager Syeikh Abdurrauf As-Singkily studied in the land of Fansur (Barus) then continued his education in Aceh studying with Syeikh Syamsudin Sumatrani and then left for Arabia in 1642 AD, after the death of Syeikh Ahmad Qusya His teacher in Arabia, Syeikh Abdurrauf returned to Aceh during the sultanate of Tuan Iskandar Muda and became the Mufti of the Aceh kingdom at that time. Then Syeikh Abdurrauf became the pioneer of the Syattariyah order and had several of them, including Burhanuddin Ulakan, Muhyi Pamijahan, and Baba Daud Al-Jawi. Some of his relics are in the form of a stick, a handwritten Al-Qur'an and books, one of which is the book Turjuman Al-Mustafid. 2). The moral values of students towards educators are, patience, obedience, do not ask something that has not been taught, pay attention and listen carefully, do not whisper, do not disturb the teacher's break time, be polite in speaking, ask nicely, do not deny the teacher, do not raise your voice. 3). This research is relevant to the National Goals in shaping the character, morals, and ethics of students and the integration of knowledge, but is less relevant in the development of today's era and technology.

**Keyword:** Syeikh Abdurrauf; Turjuman Al-Mustafid; students' morals towards educators; values of moral education

### Introduction

In the digital era, knowledge about moral education is starting to fade and be ignored. Westernization is increasingly became the norm.

Moral education, the laws of jurisprudence which are the basis for life and which should be understood are still forgotten by society.

Morals are very important for people in socializing and interacting on a daily basis as social creatures, people who are in an educational environment, because some of the goals of the Islamic vision is to perfect human morals, as in the hadith narrated by Imam Al-Baihaqi:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "From Abu Hurairah, the Prophet shallallahu 'alaihi wa sallam said, "I was only sent to perfect noble morals." (*H.R. Al-Baihaqi*).<sup>1</sup>

According to Sheikh Abdurrauf As-Singkily, who based his thinking on the Al-Qur'an and Hadith, it shows that morals are an important issue for a Muslim. So that morals in his view become a support for strengthening the position of the lineage. There are two things that are the basis for the achievement and elevation of glory, explaining superiority by reason and manners, not by origin and lineage, because a person whose manners are evil then his lineage is in vain. People who are weak in their minds will also have an influence on their original glory. In this view he wrote about two things, nothing more than the two. First, bring faith in Allah Ta'ala. Second, it benefits all Muslims. And two things that are more bad than any other evil. First, assign partners to Allah. Secondly, it brings harm to all Muslims.<sup>2</sup>

In the study of morals, Sheikh Al-Qurthubi explains that morals are activities that start from the person who is always desired, because these activities start from what happens. Muhammad bin 'Illan As-Sadiq also said that morals are a trait that is embedded within oneself, which can easily encourage a person to do good deeds.

Within every human being there is a basic potential that can create good and bad morals, humans are gifted with reason (deological considerations) and religion which can be a guide in acting for themselves, so that evil potential can be eliminated, then good potential can be developed. People from birth need to be educated, guided and trained in good habits to encourage their development and growth. Even religion and educational science offer concepts and theories about the need for a continuous educational process between one individual and another.

<sup>1</sup> Imam Abi Bakar Ahmad bin Husain Al-Baihaqi, *Syu'abul Iman*, Darul Isya'ah (TT)

<sup>2</sup> Damanhuri, *Akhlah Perspektif Pemikiran Syeikh Abdurrauf As-Singkily*, ( Jakarta : 2011) h . 89

The concept of the ideal human being in Islam is a person who is faithful and devout. When humans have the power of piety, then they can also have the power of worship and the power of morality. Those who have the power of man are called believers, those who have the power of worship are called Muslims, and those who have the power of morals are called muhsin. These three virtues become the strength within each person, so that humans will be safe and happy in this world and the afterlife. That is the goal of every human life.

In the era of globalization, there are three moral abilities in human existence. First, it can be used as a guide when deciding what to maintain or change or use as medicine in the face of various contemporary philosophies, various hepidoinis traps that are negative characteristics of the era of globalization. thirdly, it can be used as a bulwark in facing ways of behavior that have declined due to the global crisis. The bad impact of globalization.<sup>3</sup>

Sheikh Abdurrauf As-Singkily is one of the Acehnese ulama. He is a scholar who plays a very important role in education and prioritizes morals. Sheikh Abdurrauf, who apart from being a Sufism scholar, is also a scholar who translated the Al-Qur'an into Malay, Turjuman Al-Mustafid in the translation contains a discussion about moral education. Sheikh Abdurrauf As-Singkily has several thoughts regarding education.

The Turjuman Al-Mustafid Book is a book of interpretation of the Al-Qur'an written by Sheikh Abdurrauf As-Singkily in the form of 1 book, while the Turjuman Al-Mustafid which has been transliterated is divided into three parts, the first part is a translation of the Al-Qur'an from Juz 1 to with juz 10, then the second part from juz 11 to juz 20 and the third part from juz 21 to juz 30, apart from translating the book, he also added to the book benefits that are useful for people in everyday life.

Technology has become an inevitable development, but the development of technology has led to the decline of religious values and societal morals. Society often faces moral crises, unethical behavior, crime, and violations of moral values. Moral education is important to respond and overcome this crisis by forming good character in the younger generation. Moral education has not been integrated into the education system. Schools may focus more on academic aspects and pay less attention to developing students' character and moral values. The development of technology and mass media can have a negative impact on morality and ethics.

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<sup>3</sup> Komarudin, Hidayat. *Agama dan Tantangan Modernitas*. (Jakarta: Paramadina, 2000), h . 25

Moral education needs to understand how to overcome these negative influences and provide positive alternatives to individuals, the younger generation. The discussion of moral education in the book written by Sheikh Abdurrauf As-Singkily is suitable to help understand moral education.

With the above background, the research is to find out a brief history of his life and the thoughts of Sheikh Abdurrauf in Aceh Singkil in the field of education, especially regarding the values of moral education in the book *Turjuman Al-Mustafid* and supported by other books written by Sheikh Abdurrauf. Universally the public knows that Sheikh Abdurrauf plays a very important role in the field of education. Several researchers received several of his works such as *Turjuman Al-Mustafid*, *MiRatut Thullab*, *Tanbih Al-Masyi*, *Mawa'idzul Badi'ah*, *Falak science*, and other books. As well as a biography about him.

## **THEORETICAL BASIS**

### **A. Understanding Moral Education**

Ibn Miskawaih is known as the father of Islamic morals or moralism because through moral education, Miskawaih interpreted the realization of an inner attitude that naturally encourages every action of good value to achieve perfection and achieve true happiness, perfect happiness.

Morals are one of the foundations of the educational concept. Ibn Miskawaih defines the concept of morals as based on the doctrine of the middle way (*al-wasath*). Universally defines morals as balance, moderation, harmony, essentiality, nobility. Morality is generally defined as an intermediate position between the extreme advantages and disadvantages of every human soul.<sup>4</sup>

Morals are one of the foundations of the educational concept. Ibn Miskawaih describes the concept of morals (*al-wasath*) as balance, moderation, harmony, essentiality, nobility, or a middle position between two extremes. Morality is generally interpreted between the advantages and disadvantages of each human soul.

The concept of moral education according to Sheikh Kholil Bangkalan cannot be separated from the thoughts of his teacher, namely Sheikh Nawawi Al-Bantani, who stated that humans are in principle composed of two dimensions, namely the physical (physiological) dimension. and non-physical (psychological)

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<sup>4</sup> Mohammad, Ramli. "*Konsep Pendidikan Akhlak bnu Miskawaih.*" *Sustainable Jurnal Kajian Muitu Pendidikan* 5.2 (2022)., h . 208

dimensions. Both physiological and psychological dimensions complement each other. Sheikh Kholil Bangkalan's perspective on human nature is the dualistic nature of God (tauhid) and his actions towards the outside world are interactive and reactive<sup>5</sup>. This is reinforced by Salim's opinion that what is meant by education is the education of the basics of morals and manners, habits that children must have and be transformed into good habits, if analyzed to become amukallaf then a person is ready to face life.<sup>6</sup>

From the definition above, it can be seen that moral education according to Sheikh Kholil Bangkalan is education about the basics of morals and Islam to make humans aware, so that they can understand the nature of creation and achieve happiness in this world and the hereafter. Moral education is a person's attitude or will accompanied by peaceful intentions in the soul based on the Al-Qur'an and Hadith so that actions or habits can easily arise without prior guidance. The will of the soul gives birth to good deeds and good habits, which are called commendable morals, and those which give rise to bad deeds and habits are called shameful morals.<sup>7</sup>

## **B. Tafsir Syaikh Abdurrauf As-Singkily Method**

According to Ismail Thaib, the translator of the script for the book *Turjuman Al-Mustafid*, said that Sheikh Abdurrauf translated Tafsir Al-Baidhawi by discarding the knowledge of bayan, ma'aini and badi'. However, if you look more closely, Sheikh Abdurrauf As-Singkily is different from the author of Baidhawi, so it would not be correct to say that he only copied and pasted Baidhawi's interpretation. And it is impossible for Sheikh Abdurrauf to name his tafsir *Turjuman Al-Mustafid* if the content is exactly the same as Baidhawi's tafsir.

After converting the script of the book *Turjuman Al-Mustafid* finished converting the script for 30 Juz of the interpretation, it was discovered that the method used by Sheikh Abdurrauf As-Singkily was as follows:<sup>8</sup>

1. Using the Asbabul Nuzul verse

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<sup>5</sup> Syaiful Hidayat, Siregar. *Tasawuf dan Etika Sosial: Studi atas Pemikiran Syaikh Kholil Bangkalan*. Jakarta: Pustaka Firdaus, 2007, h. 250

<sup>6</sup> Ahmad, Salim. *Pendidikan Akhlak dan Budi Pekerti: Dasar-Dasar unituk Anak Mukallaf*. Pustaka ilmu, 2001, h. 56

<sup>7</sup> Syaiful Hidayat, Siregar. *Tasawuf dan Etika Sosial: Studi atas Pemikiran Syaikh Kholil Bangkalan ...*, h. 58

<sup>8</sup> Ismail Thaib, *Alih Aksara Turjuman Al-Mustafid*, (Yogyakarta : Toko Kitab Beirut, 2011), h. xii

Regarding the Asbabun Nuzul verse, he did not explain in detail the meaning of the history from whom, as is currently used by interpretive scholars. Sheikh Abdurrauf only mentioned that if a verse was revealed before the hijrah with the expression Makkiyah, likewise if after the hijrah, it is called the term Madaniyah. But the measurement used is not based on the Prophet's hijrah (I'tibar Az-Zaimami) but he used 'tibar Al-Makani and sometimes he used 'tibar As-syakhsyi.

## 2. Using Munasabah Verses

Regarding the munasabah of the new verse, it can be obtained after his interpretation has been translated into script. Sheikh Abdurrauf uses munasabah verses in interpreting the verses of the Qur'an, but he emphasizes munasabah verses which are mabda' (principles) rather than interpretations, but sometimes we also find munasabah munasabah which are between verses in the form of details, for example in surahs. As-syura verses 39-40 and many more like that. In fact, other commentators only interpret until the end of the verse without connecting to the verse after it. Sheikh Abdurrauf uses correlations between verses in interpreting the verses of the Qur'an, emphasizing correlations that are principles (Mabda') rather than details (tafsili). This is a new breakthrough that has not yet existed, even now the only person who has interpreted using correlation principles is only Dr. Ma'ruf Dualibi, exegetical expert and former Syrian PM and chairman of the OKI.<sup>9</sup>

## 3. Story Aspects

Sheikh Abdurrauf As-Singkily uses the story by referring to Baidhawi's interpretation and Al-Khazin's interpretation. He said: this is in Baidhawi's tafsir or that in Al-Khazin's tafsir, this means that he attributed the narration to the mufassir and we cannot say that he agreed with the story because there was no tahqiq statement from him. The script translator's mention of stories in this interpretation has something to do with the passion of the Muslim community in Aceh in particular and in general the Muslim community likes stories. Indeed, in the Al-Qur'an there are many mentions of stories, in contrast to legal verses, which according to the majority of scholars, only 500 verses are about stories, and no more than 300 verses are about law according to the author of ushul fiqh, namely Abdul Wahhab Al-Khallaaf.<sup>10</sup>

## 4. Qiraah aspect

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<sup>9</sup> *Ibid.*, h. xvi

<sup>10</sup> *Ibid.*, h. xvii

Sheikh Abdurrauf As-Singkily attaches great importance to the qiraah (reading) aspect. He is an expert in qiraah. This can be seen every time he finishes explaining the interpretation of a number of verses, he always explains the different readings (ikhtilaful qiraah) of the verses in the Al-Qur'an. The Qari featured in this case are Abu 'Amr, Nafi, Hafash, Qalun, and Dauri. He did not explain why those names were used and not others. Even though it is well known that there are seven qiraah, there are ten qiraah, and there are fourteen qiraah or qiraah mutawatir, qiraah syaz.

Sheikh Abdurrauf mentioned the differences in his qiraah by mentioning sentences with different readings and explaining the differences, but he did not clarify which was the strongest of the disputed qiraah, this means he left it to the reader to clarify his own qiraah<sup>11</sup>

## DISCUSSION

### Biography of Syeikh Abdurrauf As-Singkily

#### 1. Biography of Syeikh Abdurrauf As-Singkily

Sheikh Abdurrauf As-Singkily is a great cleric who was once the mufti of the kingdom of Aceh Darussalam. Sheikh Abdurrauf As-Singkily was born in Suro, near the Lae Cinendang Simpang Kanan river, Singkil. Suro is in the western region of Sumatra Island. The date and year of birth of Sheikh Abdurrauf As-Singkily is not known for certain, but several scholars and researchers have determined the approximate year of birth of Sheikh Abdurrauf As-Singkily. A Dutch researcher who also works as a Dutch Government employee named DA. Rinkers in his dissertation entitled "Abdoerraoef Van Singkel: Bidjrage tot de mystieck op sumatra en java" to fulfill his Doctorate degree in Language and Literature at the Royal Netherlands University in Leiden in 1909 stated that Sheikh Abdurrauf As-Singkily was born in 1024 AH/ 1615 AD

The year of Sheikh Abdurrauf's birth was based on information he obtained in the book Umdah al-Muhtajin la suluk maslak al-Mufradin which states that Sheikh Abdurrauf studied for 19 years in an Arab country. According to Rinkers, Sheikh Abdurrauf returned home after his teacher Ahmad Qusyasyi died in 1661. Rinkers<sup>12</sup>

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<sup>11</sup> *Ibid.*, h. xviii

<sup>12</sup> Azwar Ramnur, *Riwayat Hidup Syekh Abdurrauf As-singkily*, (Banda Aceh : Rumoh Cetak, 2022), h. 15.

determined that Sheikh Abdurrauf left for Arabia in 1642 on the grounds that someone was able to travel long distances at the age of 25-30 years, so the conclusion is that Sheikh Abdurrauf As-Singkily was born 1615.<sup>13</sup>

Another opinion states that Sheikh Abdurrauf As-Singkily was born in 1620 AD, this opinion was expressed by Van Hoeve and Peunoh Daly.<sup>14</sup> Ali Hasjmy is of the opinion that Sheikh Abdurrauf As-Singkily was born in 1001 H / 1593 AD and died on 23 Shawwal 1106 H / 1695 AD at the age of 105 years and was buried in Kuala Krueng Aceh. 4 years after Sheikh Abdurrauf died on 20 Rabiul Awwal 1110 H, Queen Kamalatsyah was deposed from her throne.

Harun Nasution also believes that Sheikh Abdurrauf As-Singkily was born around 1001 H / 1593 AD. He came from a religious family, his father Sheikh Ali Al-Fansuri was a famous cleric, built and led the Dayah (an institution like an Islamic boarding school) in Simpang Kanan, Singkil region. The same opinion was also expressed by Maulana Abdul Manaf Amin. He said that Sheikh Abdurrauf As-Singkily was born in 1001 Hijriyah and left for Arabia to study in 1020 Hijriyah. This difference can be understood because there are no definite records from his students regarding what year Sheikh Abdurrauf As-Singkily was actually born. In some of his works, Sheikh Abdurrauf also does not include his year of birth.

At the time of Ratu Tajul Alam Safiituddiinsyah, Abdurrauf was appointed qadhi or mufti. At that time, Abdurrauf wrote the books *Mir'aitu Thullab* and *Turjuman Al-Mustafid*. *Mir'aitu Thullab* on the reef at the request of the Queen. As for *Turjuman Al-Mustafid*, the author is Waliyul Fani Fillahi Ta'ala 'Aminuddin 'Abdurrauf Bin 'Ali Al-Jawi Al-Fansuri. Mortal guardians are a high level in Sufism. This shows that the author of *Turjuman Al-Mustafid* and the author of *Umdah Al-Muhtajin* are the same person. In other words, there is only one Abdurrauf.

Even though there is only one Abdurrauf, the spelling of his name is quite varied. In the book *Turjuman Al-Mustafid*, his name is 'Abd Al-Rauf Bin 'Ali Al-Fansuri Al-Jawi. At the end of the same book, his name is written as Waliyul Fani Fillahi Ta'ala 'Aminuddin

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<sup>13</sup> *Ibid.*, h.16

<sup>14</sup> *Ibid.*, h.16, Penulis mengatakan dalam bukunya bahwa Prof. Dr. H. Peunoh Daly adalah seorang guru besar AIN Syarif Hidayaitullah Jakarta. a membawakan makalah yang berjudul “*Syeikh Abdurrauf Singkil Dan Pengaruhnya Terhadap Kebudayaan islam Di Kawasan Asia Tenggara*” dalam seminar kebudayaan di Tapakitian Kabupaten Aceh Selatan tahun 1989.



'Abdurrauf Bin 'Ali Al-Jawi Al-Fansuri. A Dutch scholar named Doktor Rinkes in his accompanying book entitled "abdoerraoef van singkel: bidjrage tot de mystieck op sumatra en java" (Abdurrauf of singkil: his contribution to mysticism in Sumatra and Java), wrote his name Abdoerra'oef bn Ali Van Singkel. In the book Bayan Tajalli his name is written Al-Alim Al-Allamah, Al-Bahr Al-Fahhamah Syaikhuna Wa Maulana Abdurrauf. In the copy of the "Charter Concerning Dhikr" written Al-Faqir Allah 'Abdurrauf Bin Ali Al-Jawi Tsumma Al-Fansuri Al-Singkili in the Sakratul Maut Treatise, written as Sheikh Abdurrauf bn Ali Singkil, the name of his country.

In the book "This is a Brief History of Auliaushalihin Syeikh Abdurrauf (Shaykh Kuala) Developer of the Islamic Religion in Aceh" on page two, his name is written as Waliyul Fani Aminuddin Abdurrauf Singkil Bin Ali Al-Fansuri. Some parts of his name are written Abdurrauf.

In the tomb complex of Sheikh Abdurrauf in Deah Raya, Banda Aceh, his name is written as Sheikh Abdurrauf Bin Ali Al-Fansuri. In Singkil, his name is known as Sheikh Abdurrauf As-Singkily or Sheikh Abdurrauf Singkil, which is abbreviated as Tuan Sheikh. This name (Syeikh Abdurrauf As-Singkily) was written on a picture of Sheikh Abdurrauf As-Singkily's painting and began to be displayed at the Vth Aceh Cultural Week (PKA) in Banda Aceh.<sup>15</sup>

## 2. Syeikh Abdurrauf Works

During his stay in Aceh, Mr. Sheikh Abdurrauf wrote 22 books in various scientific disciplines such as fiqh, tafsir, kalam, tasawuf, faraidh and even astronomy in Malay and Arabic. But there are also those who estimate that his books or works are not only 22, but many more than that. His works are written by hand. Then it was copied by his students in handwriting too. And so on so that the spread is quite limited. Some of his works were not even widely known.

After the emergence of al-miriyah printing in Mecca, Turkey and Egypt, through the efforts of the Ottoman Empire, handwritten books were printed by machine. A Malay cleric who was very instrumental in printing these books was Sheikh Ahmad Fathaini. Many books by Indonesian scholars were handed over to him to be reprinted. Among the books printed by Matba'ah Al-Amiriyah are Turjuman Al-Mustafid and Mir'aitu Thullab. Several other works were never printed. Some are still in the form of manuscripts and are kept by residents, in

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<sup>15</sup> *Ibid.*, h. 34

museums or libraries. Among the works of Sheikh Abdurrauf that can be traced are:

a. *Mir'at Al-Thullab Fi Tasyil Ma'rifah Al-Ahkam Al-Syar'iyah Li Malik Al-Wahhab* (a mirror for students of jurisprudence making it easier to know all of Allah's sharia laws), a work in the field of Islamic jurisprudence or law, written on request of Sultanah Safiie Ddin (ruled 1641-1675 AD).

b. *Turjuman Al-Mustafid*, is the first complete text of the interpretation of the Koran in Malay. This book was written by Mr. Sheikh Abdurrauf while he was in Aceh. In writing it, he was assisted by his student of Turkish descent named Baba Dawud Al-Jawi bin Ismail bin Agha Mustafa bin Agha Ali Rumi. On the front page of this book, in machine printing, there is a translation into Jawi (Malay) of a book of tafsir by Imam Abdullah bin Umar As-Syairazi Al-Baidhawi (d.685 H/1286 AD) entitled *Anwaru Tanzil Wa Asraru Ta'wil* or also known as *Tafsir Al-Baidhawi*, a book that was widely used as a reference among Sunnis at that time.

c. *Umdah Al-Muhtajin Ila Suluk Maslak Al-Mufradin* (foothold for people who follow the path of Sufism). This book contains the teachings of Sufism and the practices of the tarekat, especially the Syattariyah tarekat. At the end of the book there is a genealogy of Sheikh Abdurrauf's teachers in the Syattariyah and Qadiriyyah orders.

d. *Remembrance of the Syattariyah congregation*. This book contains the teachings and procedures for dhikr of the Syattariyah and Qadariyyah

e. *Kifayah al-muhtajin Ila masyArab al-muwahhidin al-qa'ilin bi wahdat al-wujud* (provisions for people who need monotheism experts who adhere to wahdat al-wujud). This book discusses the mandatory nature of impossible and jaiz (must) for Allah SWT. Discuss laailaaha llallah, fadhilah of the sentence, the etiquette of remembrance, its benefits and types. Furthermore, there are also readings of tahlil, tahmd, dhikr, samadiyah and prayers to the prophet according to the author, these teachings are in accordance with the worship of the people of Medina "that is what our Sheikh does and commands in Madinat al-Rasul."<sup>16</sup>

f. *Sullamal-mustafidin* (response to everyone who seeks faidah, Malay language). This book discusses the obligations of someone who has attained maturity and maturity towards Allah,

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<sup>16</sup> Tim peneliti, *koleksi dan katalogisasi naskah klasik keagamaan*, (Jakarta: Kemenag, Balitbang Agama, 2013), h .293

monotheism, the obligatory nature of the impossible and jaiz for Allah SWT, then the asthma of Allah which consists of the asthma' substance, the asthma' nature, the asthma' af'al. The sixth article is obligatory and impossible for the Messenger of Allah, radah and qudrah, the law of reason, unseen things, the grave, heaven and hell, muaqif believers in the afterlife, namely a believer can see the face of Allah in heaven later, and the last two articles are reckoning and people who deny religion.<sup>17</sup>

g. Al-mawaidz al-badi'ah (valuable advice). This book contains advice that is very important for every Muslim who is spiritual in nature. These include teachings about God and his relationship with creation, about hell and heaven, and good procedures for gaining God's approval.

h. Asrar al-suluk Ila malak al-muluk. This book contains the attributes of God. Sufism, dignity in Sufism, human dignity, the natural world, the meaning of remembrance, etiquette of remembrance. Tasghir chapter, inishab chapter, jami' chapter, ta'allum chapter, chapter on intentions and procedures for prayer, especially the priority of sunnah qabliyah and ba'diyah prayers, tahajjud and prayers. At the end of the book, the Syattariyah and Qadiriya genealogies are mentioned.<sup>18</sup>

i. Bayan tajalli (tajalli explanation)

j. Ma'rifah poetry (Malay)

k. Daqaiq al-hurf, (teaching about the etiquette of dhikr, about dhikr and monotheism). At the beginning of the text, the author of this book explains that he was asked by Sultanah Tajul Alam Safiaituddinsyah to write a treatise, then Sheikh Abdurrauf wrote a treatise on Mukhtasar Mala Buddha Minhul Siswa Min Adzkari Wa Tauhid. At the end of the manuscript, there is a description of the name of this book, Daqaiq al-Hurah, written by the lowly faqir Sheikh Abdurrauf.

l. Bidayat al-balighah (perfect beginning, Malay).

m. Majmu' al-mas'il (collection of problems)

n. Tanbih al-masyi al-mansub la tariq al-qusyasyi (guidelines for people who take the al-qusyasyi order). This book contains information about the Sattariyah order, including etiquette in reciting dhikr. There is also a lineage of the Syattariyah and Qadariyah orders.

o. Al-faraidh (this book discusses inheritance in Islam)

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<sup>17</sup> *Ibid*, h . 61

<sup>18</sup> *Ibid*, h . 21

p. Sacratul maut treatise (about the things a person experiences when death comes, Malay language).

q. Treatise fi at-taqwim, a work he wrote about dates and months (the field of astronomy).

r. Idahu al-bayan fi tahqiqi masa'ili al-a'yan (explanation in stating religious issues).

s. Treatise on student behavior towards the Sheikh (a treatise explaining the behavior of a student towards his Sheikh). In the colophon there is a statement that this book was completed by Sheikh Abdurrauf bn Ali, on Thursday 29 Sha'ban 1098 Hijriyah (converted to 1687 AD).

t. Mukhtasarah fi bayan syrut al-Syeikh wa al-student treatise (a brief essay on the conditions for teachers and students).

u. Bayan al-arkan (explanation of the pillars)

v. Hujjaitul balighah ala jam'aitul mukhassamah (book of fiqh which discusses evidence, testimony and perjury).

w. Lubb al-kasyf wa al-bayan li ma yarahu al-muhtadar bi al-'iyan (the essence of disclosure and explanation of what is seen openly). This book is an answer to the problems raised by the katib of the Sri Raja. Originally this book was written by Sheikh Abdurrauf, then translated into Jawi by Katib Sri Raja.

x. The adage in which kaifiyah says the dhikr la laha lla Allah (Malay language).

y. Charter regarding dhikr, at the end of the manuscript there is a note on the name of the author, al-faqir lAllah Abdurrauf bin ali al-Jawi summal fansuri As-Singkily.

z. Al-arba'in hadithan li al-iimam al-nawawiyah (detailed explanation of the book of forty hadiths written by Imam Nawawi, Malay),

Other books that are strongly suspected to have been written by him are:

a. Fatihah Sheikh 'Abd Al-rauf (method of reading the fatihah of Sheikh Abd Al-rauf, Malay)

b. Tanbih Al-'Amil Fi Tahqiq Al-Kalam Al-Nawafil (warning for people who purify their circumcision prayers, Malay)

c. A description of prayer intentions (Malay)

d. Wasiyyah (about Abd Al-Rauf's wills to his students, Malay),

e. Prayer recommended by Sheikh 'abd al-rauf Kuala Aceh (Malay language)

f. Bayan Aqmad Al-Masa'il Wa Al-Sifat Al-Wajibah Li Rabb Al-Ard Wa Al-Samawat (explanation of hidden matters and

mandatory qualities for God, ruler of heaven and earth, Malay language),

- g. Mунyah al-i'tiqad (ideals of faith, Malay),
- h. Bayan al-itlaq (explanation of the meaning of the term tlaq, Malay)
- i. Treatise a'yan al-tsabitah (explanation of a'yan tsabitah, Malay),
- j. Treatise on the path of ma'rifaitullah (an essay on the path to makrifat to Allah, Malay language),
- k. The brain of Sufism (Malay)
- l. 'Umdah al-ansab (tree of all nasab, Malay),
- m. Ta'yid al-bayan hasyiyah dah al-bayan (explanation affirmation; notes on the book dah al-bayan, Malay),
- n. Sabah treatise (discussing mystical aspects of prayer, Malay language),
- o. Translation of the Arba'in hadith by Imam al-Nawawi, written at the request of Sultanah Zakiy namely Ddin.<sup>19</sup>

### **Sheikh Abdurrauf As-Singkily's Perspective Regarding Students' Morals towards Educators in the Book of Turjuman Al-Mustafid**

In this chapter the researcher describes, explains and analyzes Sheikh Abdurrauf As-Singkily's thoughts about one of the values of moral education among humans, namely the morals of students towards educators. Sheikh Abdurrauf As-Singkily's thoughts about the morals of students towards educators in the Book of Turjuman Al-Mustafid are contained in surah Al-Kahf verses 65 to verse 82, surah Al-Hujurat verses 1 to 5 and verse 12, surah An-Nahl verse 43, surah Ali Imran verse 18, and surah Al-Isra' verse 23. In each verse of the Qur'an there are descriptions of Sheikh Abdurrauf As-Singkily's thoughts which are constructive and useful for society in general and for researchers explicitly in the realm of development knowledge of the values of moral education from one of the scholars in the world. The following is a description and analysis of the values of moral education from the perspective of Sheikh Abdurrauf As-Singkily.

#### **1. Students' Morals towards Educators in the Al-Qur'an Surah Al-Kahf**

In the Al-Qur'an surah Al-Kahf verses 65 to 82:

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<sup>19</sup> Azwar Ramnur, *Riwayat Hidup Syekh Abdurrauf As-singkily...*, h. 82

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا - قَالَ لَهُ  
 مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا - قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ  
 مَعِيَ صَبْرًا - وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا - قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ  
 صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا - قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ  
 لَكَ مِنْهُ ذِكْرًا - فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ  
 أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا - قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ  
 لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُزْهِقْنِي مِنْ أَمْرِي عُسْرًا - فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا  
 عُلَمًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا - ﴿٤٠﴾ قَالَ  
 أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ إِنْ سَأَلْتكَ عَنْ شَيْءٍ بَعْدَهَا  
 فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا - فَانْطَلَقَا حَتَّىٰ إِذَا آتَيَا أَهْلَ  
 قَرْيَةٍ اسْتَطَعَا أَهْلَهَا فَبَآؤُوا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ  
 فَاقَامَهُ فَقَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا - قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأْنِيكَ  
 بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا - أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي  
 الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا - وَأَمَّا  
 الْعُلَمَاءُ فَكَانَ أَبُوهُم مُّؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا - فَأَرَدْنَا أَنْ  
 يُبَدِّلَهُمَا رِجْهًا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا - وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ  
 فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا  
 وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ  
 عَلَيْهِ صَبْرًا ٤١

Meaning :

So both of them obtained a servant from all our servants, that is, we have given him prophecy or territory from us and we have

given him superior knowledge, namely from us the knowledge of all the unseen (65).<sup>20</sup>

After analyzing the translated sharah from the book *Turjuman Al-Mustafid*, the researcher concluded several morals/adab of students (students) towards educators (teachers). Moral education contained in Surah Al-Kahf verses 65 to 82 is (1). Patience, (2). Obey the teacher's orders, (3). Don't deny the teacher when he is teaching, (4). Don't ask something that hasn't been taught, (5). Don't be too quick to conclude something the teacher is doing. And (6). Pay good attention to the teacher.

On the sixth point about paying good attention to teachers, Prof. Quraisy Shihab in his commentary on *Al-Misbah*<sup>21</sup> also explains that in verse 66 the word "attabi'uka" comes from the word "Tabi'a", which means following, containing the meaning of sincerity in following. Thus, a student must have the determination to seriously devote attention, even energy, to what he is going to learn.

In the book *Turjuman Al-Mustafid*, researchers also saw that Sheikh Abdurrauf translated and gave insyarah from the verses of the Koran in Malay which was a little complicated to understand. written by researchers in the biography of Sheikh Abdurrauf As-Singkily that Sheikh Abdurrauf was asked to translate a book of Fathul Wahhab requested by Sultanah Shafi namely *Ddin* into Jawi, but Sheikh Abdurrauf did not agree to this because Sheikh Abdurrauf was not fluent in Jawi, but he was still forced to.

In providing benefits, Sheikh Abdurrauf provides benefits in terms of the form of dignity of his Al-Qur'an verses according to the khtilaf of Qori scholars such as Qalun, etc. Sheikh Abdurrauf As-Singkily provides deeper bayan/syarah from the verses about educational values contained in the Al-Qur'an verses, such as formulating important moral values from a verse.

## 2. Learners' Morals towards Educators in the Al-Qur'an Surah Al-Hujurat

In the Al-Qur'an surah Al-Hujurat verses 1 to 5:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا

<sup>20</sup> Syekh Abdurrauf As-Singkily, *Turjuman Al-Mustafid*, ( Jakarta : Raja Publishing, 2010), h. 302

<sup>21</sup> M. Quraish, Shihab. *Tafsir Al-Misbah. Vol.7.* (Jakarta: Lentera Hati 2, 2002), h .344.

تَجَهَّرُوا لَهُ ۖ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا  
تَشْعُرُونَ - إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ  
امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ - إِنَّ الَّذِينَ يُنَادُونَكَ  
مِنْ وَّرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ - وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ  
لَكَانَ خَيْرًا لَّهُمْ ۗ وَاللَّهُ عَفُورٌ رَّحِيمٌ

Meaning :

All those who believe, don't believe in words and deeds before Allah Ta'ala and His Messenger without both, that is, don't decide on a job before being punished by Allah Ta'ala and His Messenger [Syahdan] is the meaning of this verse and is narrated from Abdullah Ibnu Zubair that there came a congregation of Bani Tamim to the Prophet s.a.w, Abu Bakr who ordered the work of Ka'ka' bin Ma'bad bin Zaraarah and Umar but who ordered him "Aqra" Ibn Habis. Abu Bakr said that you don't want anything but to violate me and I don't want to violate you, so they both argued until their voices became loud, then the words of Allah Ta'ala came down "Yaa ayyuhalladzina Aamanu" until the end of the verse. Fear Allah Ta'ala and Allah knows your fi'il (deeds) (1). All those who believe, do not raise your voices if you speak more than the voice of the prophet, when you speak and do not louden him with words if you whisper with him because he is afraid that all your deeds will be destroyed even though you do not know that all your deeds will be destroyed. (2). That all those who show (listen) all their voices to the Messenger of Allah, those whom Allah Ta'ala tries with all their hearts to fear, are for them forgiveness and a very great reward, namely heaven (3). In fact, all those who called themselves behind the room of the Prophet's wife, most of them had no sense (4).<sup>22</sup>

In surah Al-Hujurat verses 1 to 5, Sheikh Abdurrauf As-Singkily from the book Turjuman Al-Mustafid gives inspiration from this verse regarding the morals of students towards educators. After analysis it can be concluded that according to Sheikh Abdurrauf in this surah, there are four points of value of moral education between students and educators, namely: (1). Don't raise your voice / shout at the teacher, (2). It's best not

<sup>22</sup> M. Quraish, Shihab. *Tafsir Al-Misbah*. Vol.7., h. 516



to whisper with friends when the educator (teacher) is talking, (3). Listen to the teacher well when he is talking, (4). Don't knock on the door of the house (room), wait until the teacher comes out. On the fourth point, Sheikh Abdurrauf agrees with Imam Az-Zarnuji in the book *Ta'lim Muta'allim* where Imam Az-Zarnuji said "Don't knock on the door, wait until he comes out".<sup>23</sup>

In surah Al-Hujurat verses 1 to 5, Sheikh Abdurrauf does not provide benefits explaining the khtilaf qori with the meaning of the verses of the surah, but Sheikh Abdurrauf As-Singkily provides the shahdan and syarah from Tafsir Khazin and Hadith.

### 3. Students' Morals towards Educators in the Al-Qur'an Surah An-Nahl

In the Qur'an surah An-Nahl verse 43 Allah says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Meaning : And we did not first send it to you Muhammad, but to all men it was revealed to them, not by us sending it to angels, so ask all of you who know (understand) the Torah and the Gospel, if you don't know about this then it is true that they know it (43).<sup>24</sup>

In surah An-nahl verse 43, Sheikh Abdurrauf As-Singkily again provides benefits in terms of qira'ah, namely the three reciters' ikhtilaf when reading one of the harakat of the verse above. However, if understood from the context of Sheikh Abdurrauf As-Singkily's interpretation in the book *Turjuman Al-Mustafid*, the verse above can be understood that one of the morals of students towards educators is that students must ask educators if students do not know something. However, it would be better if Sheikh Abdurrauf or the students who helped him complete the book *Turjuman Al-Mustafid* added several important points in detail about the moral education values of students towards educators.

### 4. Values of Moral Education from the Perspective of Sheikh Abdurrauf As-Singkily in Surah Ali Imran

<sup>23</sup> Zarnuji, Syaikh. *Ta'lim Muta'allim, Thariqaat Ta'allum, Terjemahan*. Abdul Kadir Al-Jafri. (Surabaya : Mutiara ilmu.2009). Pasal 4.

<sup>24</sup> Syekh Abdurrauf As-singkily, *Turjuman Al-Mustafid...*, h . 273

In the Al-Qur'an surah Ali Imran verse 18:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنََّّمَا  
يَبْلُغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ  
وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (18).<sup>25</sup>

Meaning : And your God said that you should not worship but Him and do good to your father and mother. If one of them or both of them is old, then don't say to both of them "Uffin": It means your loss, you are cruel, and don't rebuke both of them and say to both of them with kind and gentle words.<sup>26</sup>

Parents are categorized by Sheikh Abdurrauf As-Singkily as educators, where in surah Al-Isra' verse 23 it is said that do not say bad things to parents, which means saying bad things to educators. This is in line with what was written by Prof. Dr. Rahmayulis in his book entitled Philosophy of Islamic Education, that it has become a common agreement and knowledge among education experts and education observers that the family is the first and main institution in the development of an individual. Hasan Langgulung explained that the function of the family is to instill the nature of love, maintain health, mental, spiritual, moral, physical, emotional, social, etc. The urgent role of the family in children's education has placed parents as the main educators who first form the basics of a child's personality who will become the embryo of students in an educational institution.<sup>27</sup>

The verse above explains the responsibilities of both parents as educators. In carrying out educational duties, parents guide children. Children as humans whose development is not yet perfect are influenced and directed by parents to reach maturity. First ; Maturity in the biological sense, which is marked by the body's functions having developed and being ready to live their own life as a family. Second ; Maturity in the spiritual sense is when the child has become a human being who is able to think and act for himself for society and God.<sup>28</sup>

Then to strengthen the opinion above, the Al-Qur'an surah Al-Luqman verse 14 tells that Luqman taught his children about instilling true monotheism towards Allah, being filial to parents, educating children

<sup>25</sup> A. Hidayaitullah, dkk. *Alwasim- Al-Qur'an Tajwid...*,h. 52

<sup>26</sup> *Ibid*, h . 21

<sup>27</sup> Prof. Dr. Ramayulis. *Filsafat Pendidikan Islam*. (Padang : Kalam Mulia, 2022), h .

<sup>28</sup> M.Quraish Shihab, *Tafsir al-Misbah vol.14*, ( Jakarta : Lentera Hati, 2009 ) h . 326

with good morals. All of which certainly explains that parents also have a role as educators.

### **Relevance of Sheikh Abdurrauf As-Singkily's Perspective Regarding Student Morals to Educators with the Goals of National Education**

Based on the analysis from the previous chapter, the researcher concluded that Sheikh Abdurrauf As-Singkily's perspective regarding the moral education values of students towards educators is relevant to national education goals, but there are also those that are not or are less relevant to national education goals. Researchers describe the relevance and lack of relevance of students' moral education values towards educators from the perspective of Sheikh Abdurrauf As-Singkily with the goals of national education.

#### **1. Relevance**

The relevance of students' morals to educators in the perspective of Sheikh Abdurrauf As Singkily is closely related to the goals of Indonesian national education, which emphasize the development of good character and morals. The relevance of students' morals towards educators from the perspective of Sheikh Abdurrauf As-Singkily with the goals of national education can be seen from the following aspects:

p. **Formation of Character and Noble Morals:**

Both emphasize the importance of developing character with noble morals as part of the goals of education. Students' morals towards educators, such as respect and good manners, are an integral part of the expected character education.

q. **Integration of Knowledge and Morals:**

Education according to Sheikh Abdurrauf As-Singkily does not only focus on mastering knowledge, but also on forming good morals. in line with national education goals which not only develop cognitive, but also affective and psychomotor aspects of students.

r. **Respect and Ethics in Learning:**

In Sheikh Abdurrauf's view, ethics and manners in the learning process are very important. This is relevant to national education goals which include developing attitudes and behavior that are in accordance with moral and cultural values.

Overall, Sheikh Abdurrauf As-Singkily's perspective regarding students' morals towards educators is very relevant and supports efforts to achieve holistic Indonesian national education goals, namely forming students who are not only intellectually intelligent but also have noble character.

## 2. Irrelevant

Although there are many similarities in relevance between Sheikh Abdurrauf As-Singkily's perspective regarding students' morals towards educators and national education goals, there are several aspects that may be considered less relevant, especially when viewed from the modern context and current education policies.

### a. Traditional vs. Traditional Approach Modern

#### 1) Sheikh Abdurrauf As-Singkily's perspective:

Sheikh Abdurrauf's approach is strongly influenced by traditional Islamic values which prioritize manners, very high respect for teachers, and a clear hierarchy between educators and students. This approach emphasizes full obedience from students to educators as a form of respect.

#### 2) National Education Goals:

Indonesia's current national education goals are more inclusive and emphasize a more democratic approach. Education in Indonesia encourages more participatory and critical interaction between students and educators, as well as respecting differences of opinion in the learning process. This may not be entirely in line with Sheikh Abdurrauf's traditional, more authoritative approach.

### b. Focus on Specific Religious Values

#### 1) Sheikh Abdurrauf As-Singkily's perspective:

His views are very strong in Islamic religious values, where students' morals are greatly influenced by religious teachings. In this context, manners towards teachers are often seen as part of spiritual and religious devotion.

#### 2) National Education Goals:

The goals of Indonesian national education are more universal and pluralistic, accommodating various religious backgrounds and beliefs in Indonesia. National education does not explicitly prioritize one particular religious value, but rather emphasizes the development of universal values such as tolerance, humanity and democracy. As a result, a moral approach that is closely tied to certain religious values may be less relevant in a more inclusive national education context.

## 3. Hierarchy and Obedience vs. Critical and Creative

### a. Sheikh Abdurrauf As-Singkily's perspective:

Sheikh Abdurrauf emphasized the importance of hierarchy and full obedience from students to educators. In many ways, this creates an educational atmosphere that does not encourage freedom of critical thinking.

### b. National Education Goals:

On the other hand, national education goals encourage students to be critical, creative and independent. Today's education system values active participation from students and encourages them to ask questions, explore new ideas, and develop critical thinking skills. This is contrary to an approach that places too much emphasis on obedience and God.

#### **4. Adab-Based Education vs. Competency Based Education**

a. Sheikh Abdurrauf As-Singkily's perspective:

Education from Sheikh Abdurrauf's perspective focuses heavily on the formation of morals and manners, which are important aspects in the Islamic tradition.

b. National Education Goals:

Current national education is more oriented towards holistic competency development, including cognitive, affective and psychomotor aspects. The focus is on developing the skills needed to compete in the global era, which includes technology, science and innovation. An approach that focuses too much on adab may not be completely relevant in an educational context that must prepare students for global challenges.

Although many aspects of Sheikh Abdurrauf As-Singkily's views are relevant to the goals of national education, especially in terms of character formation and noble morals, there are some views that may be less relevant or need to be adapted to the modern context. Traditional approaches that emphasize hierarchy, full obedience, and specific religious values need to be balanced with national education approaches that are more inclusive, critical, and competitive.

#### **CONCLUSION**

Based on the description and analysis above, the researcher concludes that the values of moral education of students towards educators are not specifically discussed in the book *Turjuman Al-Mustafid*, but rather Sheikh Abdurrauf As-Singkily provides more benefits that contain *Qari ikhtilaf* in reading lines/forms. and the meaning of words in the Qur'an because he is a scholar who is very skilled in *Qari*, but the interpretation of the verses of the Qur'an relating to the moral education values of students towards educators is appropriate and can be generally understood regarding the purpose of interpreting the verses of the Qur'an related to these values. There are eleven points related to the morals of students towards educators from the perspective of Sheikh Abdurrauf As-Singkily in the book *Turjuman Al-Mustafid*, namely: Be

patient in seeking knowledge, obey the teacher's orders, don't ask questions that the teacher hasn't taught, don't deny the teacher when learning, pay attention to the teacher well, don't raise your voice or shout at the teacher, avoid whispering with friends while studying, listen to the teacher when speaking, it is better to wait for the teacher rather than knocking on the door when resting, ask the teacher if you don't know, and speak softly to the teacher. As the researcher wrote in chapter II above.

The relevance of the moral education values of students towards educators from the perspective of Sheikh Abdurrauf As-Singkily with the aim of universal national education is relevant and still very suitable to be applied in everyday life today, namely morals towards fellow human beings (Hablun Minannas) which are in this research is the morals of students towards educators. However, there are still things that are less relevant, not because of Sheikh Abdurrauf As-Singkily's perspective, but because of the challenges of the times and technology and students who have begun to follow a westernized style (Westernization).

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