



Advice Method: KH Raden Asnawi's Offer for Islamic Education in the Family Environment

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Abstract: The family as an educational environment supports school and society education. This research is included in a qualitative approach and the library research category. This research aims to discover KH Raden Asnawi's thoughts regarding appropriate methods in Islamic education in the family environment. Data was collected using documentation techniques, and data analysis used descriptive-analytic techniques. The analysis steps are data reduction, data presentation, and conclusion. The results of this research concluded that, according to KH. Raden Asnawi, there is one method that can be used in education in the family environment, namely the advice method. This method is used to instill mahmudah morals in the form of tawadhu and muhasabah and to distance them from madzmumah morals in the form of being arrogant.

Keywords: Advice, Education, Family Environment

Abstrak: Keluarga sebagai lingkungan pendidikan berperan penting dalam menunjang pendidikan sekolah dan masyarakat. Penelitian ini termasuk dalam pendekatan kualitatif dan termasuk dalam kategori penelitian kepustakaan. Penelitian ini bertujuan untuk mengetahui pemikiran KH Raden Asnawi mengenai metode pendidikan Islam yang tepat di lingkungan keluarga. Pengumpulan data dilakukan dengan teknik dokumentasi, dan analisis data menggunakan teknik deskriptif-analitik. Langkah-langkah analisisnya adalah reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menyimpulkan bahwa menurut KH. Raden Asnawi, ada salah satu metode yang dapat digunakan dalam pendidikan di lingkungan keluarga, yaitu metode nasehat. Cara ini digunakan untuk menanamkan akhlak mahmudah berupa tawadhu' dan muhasabah serta menjauhkan mereka dari akhlak madzmumah berupa sikap sombong.

Kata Kunci: Nasehat, Pendidikan, Lingkungan Keluarga

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Introduction

Islamic religious education is the main pillar in forming individual character (Choli 2019). On the other hand, the family environment is important in providing education regarding the Islamic religion (Ubabuddin 2018). In facing the increasingly uncertain dynamics of changing times, there needs to be appropriate alternative methods to be applied to the family environment in the context of Islamic religious education. This research explores appropriate methods of Islamic religious education according to KH Raden Asnawi. One of the known methods is the advice method, which becomes an alternative offer in an educational approach that enriches the Islamic family environment. Advice as a form of pedagogical communication provides information from the content presented and creates an atmosphere of mutual understanding and a space for togetherness between parents and children (Muzakkir et al., 2022).

Family problems currently cause a lot of worry. For example, in Magetan, 76 junior high school students cut their hands because of family problems (Rachmawati, 2023). Communication patterns between parents and children influence the child's behavior (Baharuddin 2019). Therefore, parents must provide more understanding and attention to their children. This can be done by providing advice and creating healthy communication patterns to avoid children's negative behavior. This advice method can also form Islamic characters in children (Nadifa and Dahlan 2018).

This research uses a type of literature study that will explore the thoughts of certain figures where these figures have phenomenal works (Hamzah 2020). The data analysis technique uses content analysis techniques, namely that the content of communication messages is analyzed scientifically (Babie 1980). Content analysis by the author is used to process data obtained from literature studies or related literature, which is then used to analyze and describe KH. R. Asnawi's discourse on ideas. The main library data source is from KH. R. Asnawi. It is a data source in the form of a book KH wrote. R. Asnawi entitled *Syiiran Nasihat*. Supporting sources are data sources that support, complement, and strengthen the main data related to this book, either directly or indirectly.

Previous research has been conducted on advice methods in family education. For example, research conducted by Sutinah entitled *Family Education Methods in an Islamic Perspective* (Sutinah 2019). This research explains various methods that can be used in family education. The research results show that several methods, such as stories, affection, dialogue, and habituation, can be applied. Adanan Siregar conducted another study entitled *Approaches to Children's Education: Example, Advice, and Attention* (Siregar 2021). This research produced three approaches to overseeing a child's developmental period: the role model approach, advice, and attention. The author's research position is to enrich previous research regarding educational methods that can be used in the family environment. Researchers will explore KH's thoughts. R. Asnawi is one of Indonesia's Islamic figures, especially regarding family education methods in the context of Islamic education.

Results and Discussion

Biography of KH. Raden Asnawi

Kiai Haji Raden Asnawi, often called KH. R. Asnawi, is the name used after he performed the Hajj for the third time until he died. The first name used is Raden Ahmad Syamsi. The title of Kyai is viewed from two sides, namely: first, KH. R. Asnawi is an expert in the field of Islam. Second, KH.R. Asnawi is the

administrator and caretaker of the Islamic boarding school. In the meantime, the title Raden denotes a descendant of a noble family.

KH.R. Asnawi was the first son of H. Abdullah Husnin, a large confectionery trader in Kudus then, while his mother was named R. Sarbinah. KH.R. Asnawi was born in Damaran village, Kudus city, in 1281 AH (-+ 1861 AD) (Mas'ud 2006). From his mother's line, he is descended from Sunan Kudus (Raden Ja'far Sodik), the XIVth descendant. In contrast, from his father's line, he is the Vth descendant of Kyai Haji Ahmad Mutamakkin, a sacred guardian in the village of Kajen Margoyoso, North Pati Regency, who lived at the time Sultan Agung Mataram in the first half of the 17th century (Rambe 2020).

KH. R. Asnawi is active in broadcasting the Islamic religion, so he is well known as a religious figure in Kudus. Apart from being a religious figure, he is also famous as a leader for the local Muslims of Kudus and a Muslim leader for Indonesia. Proven by KH. Raden Asnawi, together with KH Bisri Syamsuri, were named as representatives of the Hijaz Committee who protested against the mistreatment by the Wahhabi Kum in Mecca before the birth of the NU (Nahdlatul Ulama) organization on January 31, 1926 (Masyhuri 2008).

The legacy left by KH. Raden Asnawi in the field of education is at the Roudhoh at-Tholibin Islamic Boarding School and Madrasah Qudsiyah, where his work in Madrasah Qudsiyah for more than 100 centuries is still felt today (Ihsan 2016), apart from having an educational institution, KH. Raden Asnawi has worked in the form of books and poetry written in Arabic pegon (Arabic writing in Javanese), one of which is *Syiiran Nasihat*. *Syiiran Nasihat* consists of 62 stanzas that explain good and bad behavior between humans towards Allah SWT, the prophet, and the behavior of fellow humans aimed at families and Muslims in formal and non-formal schools.

Advice Method: Islamic Education in the Family Environment

Within the family, an environment is formed, the most basic environment for children. There are relationships between sub-systems in the family, including relationships between father and mother, father and child, mother and child, and child and other children (Sudarja 1988). Apart from relationships, in the family environment, there is also an educational process where children receive the first education; therefore, the family is also called primary education or the first environment (Sikun 1979, 1). Sutinah, in her research, explained several methods that can be used in education in the family environment, including stories, dialogue, affection, and habituation. Based on this research, this study tried to explore the right method of education about Islam in the family environment which then focused its study on the thoughts of KH. Raden Asnawi.

The family environment is important to get attention because students spend more time with their families at home than at school (Al Albrasyi 1994). One way to spend time together is by advising parents to children. Advice, which in Arabic is famous for using the word "mauidzah," Mauidzah comes from the word "wa'za," which has several meanings. The first is advice about truth. This means inviting the person being advised to do something. Second, advice that shows the meaning of the warning (Munawwaroh, 2019). The purpose is to remind you of various meanings and impressions that arouse feelings and emotions to immediately do things that bring you closer to Allah SWT, one of which is carrying out His commands and avoiding His prohibitions (Tafsir 2002).

Related to how to get closer to Allah swt, KH. Raden Asnawi has advice that a Muslim can do. On the first page of the book, *Shiiran Advice*, KH. Raden Asnawi explained that getting closer to God can be

applied by having good attitudes and morals (mahmudah). Good morals can be seen and imitated in the behavior of the Holy Prophets, the saints of Allah, and pious people who have the knowledge and behave well. The quote in the book of Shiiran Nasihat reads:

مَاندَعَا مَارِيَعِ نَبِيِّ لَنْ رَاسُولٍ # لَنْ فَارَا وَالِي فَارَا فَيُونُجُولُ
لَنْ فَارَا عَلِمَ كَع مَلَكَو بَاكَوَسْ # عَاعُكَو عَلْمُونِي تِينْدَايِ أَلُوسْ

“Mandengo maring Nabi lan Rasul # lan para wali para pinunjul”

“Lan para alim kang mlaku bagus # nganggo ilmune tindake alus.”

“Look to the Prophet and Apostle # and the superior saints.”

“And a pious person who behaves well # uses his knowledge acts well.”

In addition to the picture above, Advice in the sense of inviting oneself to approach Allah SWT is contained in the syiiran Nasihat by KH. R. Asnawi in verse 60, which reads as follows:

فَيُنُوتُورْ كَانِيَهْ كَع وَوسْ كَاسْبُوتْ # أَنَاءْ هُونُوكُو سُوْفِيَا نُورُوتْ

“Pitutur kabeh kang wes kasebut # anak putuku supaya nurut”

All the advice given to my children and grandchildren should be carried out.”

The verse above explains that all the advice from KH.R. Asnawi, who has been mentioned in the syiiran, is to his children and grandchildren to carry it out. Advice in Syiiran consists of praiseworthy and despicable morals. Adanan Siregar, in his research, concluded three approaches that can be used to monitor children's growth and development, namely example, advice, and attention (Siregar 2021). This research is also related to advice as an effort to educate children in the family environment. Still, it focuses on it as a method of Islamic education, especially in forming praiseworthy morals and avoiding reprehensible ones. In summary, the thoughts of KH. Raden Asnawi regarding education in the family environment is as follows:

The chart above briefly overviews the advice methods used in Islamic religious education in the family environment. KH. Raden Asnawi encouraged the use of advice methods in the context of forming good morals for children according to Islam. Asnawi shared the method of advice in his efforts to form a commendable morality in the form of mahmudah morals and avoid dishonorable behavior, or in Islam known as madzmumah morals. Examples of praiseworthy morals or mahmudah morals are the nature of tawadhu and self-muhasabah. While an example of bad behavior that falls into the category of madzmumah morals and must be avoided is takabur. The hope is that this advice method can form mahmudah behavior in tawadhu and self-muhasabah and prevent children from madzmumah attitudes such as takabur (Hidayat, 2015).

Akhlak Mahmudah

The basis of commendable morals is submission and high desires. Just as the earth is subject to the provisions of Allah SWT, so too are humans, who are subject and will respond with praiseworthy qualities (Amin, 2016). So, commendable morals (mahmudah) are liked individually and socially by the teachings that come from God. The following is a classification of mahmudah morals that researchers found in the works of KH. R. Asnawi:

1. Tawadhu'

Etymologically, the word tawadhu' comes from the words "wadh'a," which means to humble, and "ittidha'a," which means to humble oneself. Apart from that, the word tawadu' has synonyms, namely "التكلم", which means position, and التخشع, which means humble. Meanwhile, in terms of terms, tawadhu' is an attitude of submission and obedience to the authority of truth and a willingness to accept the truth from anyone who says it, whether in a state of pleasure or anger (al-Hilali 2007).

Tawadhu' was explained by KH. R. Asnawi in Syiiran Nasihat verses 44 to 46, which read:

نَبِي مُحَمَّدٌ عَسُورٌ تَبْدَأُ # أَرَا رُومًا عَصَا لُؤْهُورُ أَوَائِ
كَبَّهِيَ مَخْلُوكٌ سَاءَ فَعَيْسُورِي # كَمَبْلَاحٍ لَنْ تَرَاعَ مُوعَكُوهُ لُؤْهُورِي
أَيُّوَا سَمُوتُو دَاءَ عَاكُوهُ لُؤْهُورُ # لِيَا نِي نَبِي فَا كَمَلُوهُورُ

"Nabi Muhammad ngasor tindake # ora rumangsa luhur awake;

Kabehe makhluk sak pengisore # gambelang lan terang mungguh luhure;

Iwa semono dak ngaku luhur # liyane Nabi pada kemeluhur.

"The Prophet Muhammad Tawadhu' in his attitude, did not consider himself noble; all creatures are beneath him; their nobility is very clear; however, he did not claim to be noble; apart from the Prophet, everyone felt noble (Asnawi, t.th).

The verse above explains that the Prophet Muhammad saw the lover of Allah SWT, who was tasked with conveying revelations to the world, as having a tawadhu', or humble attitude. The Prophet Muhammad did not consider himself noble, even though his nobility was clear. So from this verse, KH. R. Asnawi encouraged parents to guide their children to adopt an attitude of tawadhu', as was done and taught by the Prophet Muhammad. By acting tawadhu', he will not consider himself superior to others, and his nobility will be higher.

2. Muhasabah

An explanation of self-reflection by KH. R. Asnawi is found in the 47th verse of the Advice verse, which reads:

فَدَاعِيْلُوَهَا كَجَا بَرَّ عَا لَا # تَرَاعَ رُوقَاْمُو بَا كُوسُ تَهْ أَلَا

"Pada ngiluha kaca brenggala # terang rupane bagus tah ala"

Meaning: "Look in the mirror; it's clear whether your face is handsome or ugly." (Asnawi t.th.)

The verse above is a signal by KH. R. Asnawi to invite Muslims to look in the Brengala mirror. According to the Big Indonesian Online Dictionary, Brengala glass (Bengal glass) is thick (large) glass (Kaca Benggala- KBBI Daring n.d.). From these indicators, it can be understood that humans can judge whether they do more good or bad things by looking in a large mirror. This is usually called self-muhasabah.

Muhasabah linguistically comes from the root word "hasaba-yahsubu-hisabun," which means counting (Yunus, 2010). Apart from that, muhasabah in Indonesian is often known as self-introspection, self-correction, or introspection by looking at your actions, whether they have a bad or good impact. Azyumardi Azra added that people will know their strengths and weaknesses when considering their deeds. When you have more shortcomings, a desire will

arise to improve your situation by increasing your good deeds and relationship with God. That way, he can be protected from bad deeds and be blessed by God for his actions (Azra, 2012).

Akhlak Madzmumah

Madzmumah morals are the opposite of Mahmudah morals. Madzmumah morals are temperament or behavior reflected in bad speech, behavior, and attitudes (Amin, 2016). This attitude makes other people dislike bad attitudes or behaviors. The following is a classification of madzmumah morals that researchers found in the works of KH. R. Asnawi: an arrogant attitude. Linguistically, the word takabur is taken from the word kibr, which means arrogant or considering oneself superior to others. Takabur, in Arabic literature, is a synonym of the word al-bathar (Munawwir 1984). Meanwhile, in terms of terms, a feeling of one's superiority or superiority (Setiakawan, 2016). This is considered covert arrogance if you feel you are better than others. In contrast, feelings of feeling that you are superior to others if expressed in the form of words or actions, are considered overt arrogance. Both are disgraceful acts, whether hidden or overt (Al Ghazali 2015).

The arrogant attitude is found in Syiiran Nasihat by KH. R. Asnawi, which is found in stanzas 39–43.

نُوعِي عِي إِلَيْسُ بَاعْكَاعُ أَعُ هُرَيْنْتَهُ # سَعَعُ فَعْرَانُ تُورُ وَانِي بَانْتَاهُ
دِي هُرَيْنْتَهُ سَجُودُ مَزَاعُ نِيْنِي # أَدَمُ تَنْ نُورُوتُ نَامْعَا بَنْدُونِي
دِي كَا وَي أَيْسِي أَنَا نَزَاكَ # سَاءُ تُورُونُ تُورُونُ كَا يِنَهُ جِيْلَاكَ
صِفَةُ كَوْمَدَ أَيْكُوا عَلَا بِيْتِي # تَوْمَكَا أَنَاءُ هُوْتُو مَلَارَاتِي
وَوَعَعُ كَمَدِي أَيْكُوا فَرَسَا سَلْتُ # كَوِي إِيْنَا أَعُ أَنَاءُ مَلَارَاتِي

"Dongenge Iblis bangkang ing perintah # sangking pengeran tur wani bantah;

Diperintah sujud marang Nabine # Adam tan turut nampa bendone;

Digawa isi anak neraka # sak turun-turun kabeh cilaka;

Sifat gumede iku ngelabeti # tumeka anak putu melarati;

Wong kang gumede iku persasat # agawe ina ing anak melarat".

"Ordered to Prostrate to His Prophet, Adam's disobedience received wrath."

"Made into the inhabitants of hell, all his descendants will be wretched."

"Arrogance will impact until the child's decline is detrimental."

"A proud person means bringing humiliation to children. (Asnawi t.th).

It is said that in ancient times, the Devil was a creature of Allah SWT who was obedient to worship; in fact, the Devil was the guardian of heaven for 40,000 years, together with the angels for 80,000 years, the angel advisor for 20,000 years, the leader of the karubiyyin angels for 30,000 years, and the leader of the spiritual angels for 1000 years. Due to this very noble task, Satan felt that he was special, so when Allah ordered him to prostrate himself to Prophet Adam, he was reluctant to carry it out (Ahmad T.th.).

Apart from that, what is special is that Satan was created from fire, while Prophet Adam was created from earth. When Prophet Adam appeared to Satan, he saw that Prophet Adam was a creature that came from a clod of earth. Then Satan said, "If I am given power over you, then I will destroy you, and if you are given power over me, then I will oppose you." Then Allah Almighty breathed his soul into Prophet Adam

and told the angels to prostrate to him. That's when Satan became hateful and reluctant to bow down to him (Sa'ad 2004).

From the Devil's story above, the impact of an arrogant attitude is very negative, so it makes Allah Almighty angry by making the Devil an expelled and despicable person. So, for humans who do not want to be angry with Allah SWT, one way is to avoid this characteristic. So, one of the main things for parents is to advise them to avoid being arrogant.

Its Relevance with Education in Indonesia

Parents who advise their children will create a communication relationship between parents and children. It will produce warmth, a sense of security, and trust in the child if it happens well. This will form a sense of affection between parents and their children so that it can influence the child's development and make the child able to socialize well in the community and educational environment (Lestari 2012).

According to Samsudin, cooperation is needed between the school and parents to improve student learning outcomes. Parents should not leave it entirely up to the school regarding their child's development because students who receive more love from the family environment will be able to grow and develop into diligent children and not do things that are prohibited (become naughty children) (Samsudin 2022). Apart from that, advising children can have a big influence in opening children's hearts to the nature of things, encouraging them towards good and positive things with noble morals, and making them aware of the principles of Islam in their souls by knocking on the heart's door through the right door (Abdullah 2013). It can be understood that advising children correctly can positively impact the child's success in achieving goals (Qadir 2009).

Conclusion

Advice is one of the appropriate methods of Islamic religious education in the family environment. KH. Raden Asnawi provides an alternative by using the advice method to instill good morals (mahmudah) in children and keep them away from madzmumah morals. Concrete examples of mahmudah morals are the nature of humility and self-reflection, while examples of madzmumah morals are the nature of humility. The educational environment consists of three things: the school environment, community, and family. So, the advice method can be maximized in the family environment, especially in Islamic religious education, so it can form good character in children from an early age.

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