INTEGRATING ETHICAL AND FAITH BASED VALUES IN SOCIAL LIFE
(A Hadith Perspective of Shaykh Nawawi al-Bantani in *Qāmi' al-Ṭuġyān*)

Fahmi Andaluzi[1], Irfan Padlian Syah,[2] Abdul Fatah[3]
[1,2,3]Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia
andaluzif@gmail.com

Abstrak

Akhlak merupakan bagian penting dalam ajaran Islam yang mana akhlak termasuk kedalam cakupan keimanan dan tergolong pada pembahasan tauhid. Artikel ini berusaha meneliti pembahasan-pembahasan akhlak dalam kitab Qāmi' al-Ṭuġyān karangan sykeh Nawawi al-Bantani, metode yang digunakan dalam pencarian data pada penelitian ini adalah metode kepustakaan (*library research*) dengan mengumpulkan sumber rujukan primer dan sekunder, penulis menggunakan kitab Qāmi' al-Ṭuġyān sebagai sumber primer sedangkan untuk sumber sekunder menggunakan buku-buku ataupun artikel lain yang relevan dengan pembahasan. Untuk pembahasan dalam artikel ini penulis menggunakan metode deskriptif-analisis yakni dengan menggambarkan terlebih dahulu pembahasan akhlak dalam kitab Qāmi' al-Ṭuġyān baru kemudian menganilisis data yang didapatkan. Hasil penelitian ini menunjukan bahwa akhlak merupakan bagian yang sangat penting dalam ajaran Islam, dalam kitab Qāmi' al-Tuġyān akhlak mencakup dua tema penting, pertama sikap seseorang kepada Allah SWT dan Rasulnya yaitu dengan menjalankan perintahnya dan menjauhi larangannya serta menjalankan sunnah-sunnahnya, kedua akhlak juga merupakan sikap seseorang dalam kehidupan bermasyarakat yaitu mempunyai hati yang lemah lembut, penuh kasih sayang, bersikap baik pada tetangga, memuliakan tamu dan masyarakat.

Kata Kunci: Akhlak, Keimanan, Sykeh Nawawi, Qāmi' al-Tuġyān

Abstract

This Morality is an important part of the teachings of Islam where morality is included in the scope of faith and is classified as a discussion of monotheism. This article seeks to examine the discussions of morality in the book Qāmi' al-Ṭuġyān by Sykeh Nawawi al-Bantani The method used in searching for data in this study is the library research method by collecting primary and secondary reference sources, the author uses the book Qāmi' al-Ṭuġyān as a primary source while for secondary sources use books or other articles that are relevant to the discussion. For the discussion in this article, the author uses a descriptive-analytical method, namely by first describing the discussion of morality in the book Qāmi' al-Ṭuġyān and then analyzing the data obtained. The results of this study show that morality is a very important part of Islamic teachings, in the book Qāmi' al-Tuġyān morality includes two important themes, first, a person's attitude towards Allah SWT and His Messenger, namely by carrying out his commands and staying away from his prohibitions and carrying out his sunnahs, second, morality is

also a person's attitude in social life, namely having a gentle heart, full of affection, being kind to neighbors, honoring guests and the community.
Keywords: *Moral, Faith, Shaykh Nawawi, Qāmi' al-Tuġyān*

INTRODUCTION

Hadiths, which are actually living and practicing (sunnah), were not only practiced by the Companions, but also verbalized as an effort to disseminate Islamic teachings. In fact, documentation efforts in physical form were also carried out by the Companions. (Al-'Umariy, n.d.). If we reflect on the historical genealogy of the transmission of hadith, the role of the Companions as the first generation in the development of hadith is quite clear both verbally and in writing. Although the transmission of hadith by the Companions was more dominant verbally, it did not mean that the reportage of hadith in the form of notes was not carried out, some narrations were also contained in written form which later became known as *ṣuḥuf* or *ṣaḥīfah al-ṣaḥābah,* such as *Ṣaḥīfah Sa'd ibn 'Ubādah al-Anṣārī, Ṣaḥīfah 'Abd Allāh ibn Ubay Aufī, Ṣaḥīfah 'Abdillāh ibn 'Amr al-'Āṣ (Ṣaḥīfah al-Ṣādiqah)* and so on (Al-'Umariy, n.d.). Even efforts to critically interpret religious texts both al-Qur'an and hadith were also carried out, which became known as the ijtihad of companions, both ijtihad carried out individually and collectively. (Kausar, 2017). The initial phase of the transmission of the hadith reported through the *Ṣaḥīfahs* written by the Companions in terms of the style and characteristics of the content therein was considered to be limited to individual needs in maintaining memorization, not comprehensively and only recorded in one or part of a relatively few sheets. (Al-Ṣāḥib, 2020). Similarly, in the later generation of the tabi'in, the writing of traditions was not much different from before where the traditions that were reported in a record contained only the traditions of a companion or a tabi'in. Although they numbered in the hundreds, they did not include compilations of traditions from a number of companions or tabi'in nor were they specific to certain configurations and characteristics and methodologies in hadith science as they are known today. (Sa'īd, 1408).

In the next phase, at the beginning of the second century Hijri, the initiative of the scholars began to show that after previously being limited to collecting hadith, they now went beyond this and classified them into chapters according to the content of the hadith text. However, according to 'Ajjāj al-Khaṭīb this period was not the beginning of tadwīn (or official codification) but rather the beginning of works organized according to chapters (Al-Khaṭīb, 1980, p. 342). Ibn Hajar mentions the first to document hadith by this method as al-Rabī' ibn Thabīḥ, Sa'īd ibn Abī Arūbah, and others (Al-'Asqalāniy, 1380, p. 6). While the official codification was done during the reign of Umar ibn Abdul Aziz (d. 101) through his orders to hadith scholars in various cities such as Abu Bakr ibn Hazm in Medina to codify the hadith (Al-Syamāliy, 2006, p. 21). It was this spirit that in later generations gave birth to various works of scholars in writing hadith with different styles, characteristics, approaches and methodologies. The general method or manhaj that

muḥaddiṣīn used in compiling their works includes *al-Masānīd, al-Ṣiḥāḥ, al-Jawāmi', al-Sunan, al-Ma'ājim*, and so on. While specialized manhaj such as al-Bukhāriy in *al-Ṣaḥīḥ*. Although his book is still covered by the general method, there are special characteristics in it, such as his tendency and attention to the discussion of fiqh (fiqh al-ḥadīth) in each chapter. Similarly, Imām Muslim in his *al-Ṣaḥīḥ* often corroborates the narration with other sanad paths in one hadith discussion. ('Alā' al-Dīn, 2021, p. 117). As an authoritative source, the dissemination of hadith is not only used as a practical source, but is accompanied by the interpretation of the text of its content which is then used as a basis for religious practice, in addition to the narrator as the subject of hadith dissemination is also the main focus in the process of hadith dissemination, even the first step in assessing a history (Andaluzi et al., 2024).

In its development, hadith continues to receive a lot of attention from various scholars who seek to uncover the scientific family in it through various studies, so that hadith becomes a discipline that includes many related discussions. After the 2-3rd century A.H. onwards, i.e. after the period of tanqīḥ al-ḥadīth, which is regarded as the golden age of hadith, scholars began to develop various genres and typologies of hadith. This period was a transition from the tradition of hadith transmission that relied heavily on isnads, where after this period scholars conveyed the proof, interpretation, commentary, and text of the hadith mostly by referring to sources that were already written (Ghozaly, 2023, p. 18). From this diversity and hegemony, hadith spread to various countries, one of which was Indonesia. The scientific development and spread of Islamic scholars in Indonesia is inseparable from the role of the figures who spread it. There are several theories related to the beginning of the arrival of Islam to Indonesia, for example the theory that Islam came to Indonesia for the first time in the 1st century Hijri or 7th century AD, interpreted by the arrival of individual Muslims from Arabia, Persia or India to Indonesia. This theory is then corroborated by the theory that Islam came in the 13th century AD, which is understood by the presence of indigenous people in large numbers. While the theory that states that the Arab country is the area of origin of the arrival of Islam which is then reinforced by another theory that in its journey to Indonesia there is the role and influence of the Persian and Indian regions. Likewise, about the first places visited by Islam, namely Barus and Pasai, this opinion is analyzed from the perspective that Islam reached Indonesia through trade routes (Nasution, 2020, p. 45). The Islamic world in Indonesia developed with the emergence of Nusantara scholars who dedicated their lives to spreading the teachings of Islam with various methods, among these scholars was Sheikh Nawawi al-Bantani, a prominent scholar in Makkah who came from the island of Java who lived in the 19th century AD. Sheikh Nawawi al-Bantani had a great influence in the development of science and da'wah in the Islamic world. His struggle in spreading knowledge and da'wah is seen in two things, first through teaching and guiding people to the straight path that saves in this world and the hereafter, and second through the works he made related to Islamic science which is divided into various different branches of science. (Imawan, 2018).

With Sheikh Nawawi's genius, many works and topics were inherited by him.

One of the genres he focused on was tawhid-based morals as recorded in his book, *Qāmi' al-Ṭugyān*. The focus seems to be on faith in social behavior, so integrating religious values into social behavior is considered to have a strong urgency. Civilization in Indonesia is growing and expanding to various regions, due to the increasing population. The implications of the increase in human quantity and the demographic bonus will be very diverse, including changing social conditions. Humans are destined to live in a social scope, the togetherness runs dynamically at any time so that when changes occur in certain social groups it allows various frictions due to the heterogeneous conditions and culture of society, such as population migration from one point to another(Triono, 2022, p. 2). Dynamic social patterns will undergo changes in various community systems including the concept of neighbors and guests that are a major part of daily activities. These developments and changes will experience stagnation and even conflict between individuals or community groups if they are not accompanied by good values as a basic footing in socializing (Andaluzi & Fatah, 2024). In the end, the author is interested in examining the discussion contained in the work of Sheikh Nawawi al-Bantani, namely the discussion of the concept of morals-based tawhid in the book of Qāmi' al-Tugyān, which is expected to provide insight into how Sheikh Nawawi interpreted a hadith text by integrating religious values in social behavior.

METHOD

In this article, the author in his data search uses the library research method, namely by collecting related reference sources both primary and secondary. In searching for data using primary sources the author refers to the book under study, namely *Qāmi' al-Ṭugyān* and several other related supporting books, while for data searches using secondary references the author refers to books or articles relevant to the discussion. Related to the discussion of the above methods, the author uses the descriptive-analytical method by taking an inventory of the moral discussions in the book of *Qāmi' al-Ṭugyān* either including hadith or scholarly opinions then analyzing the discussion from several perspectives found related to the discussion that the author found.

RESULTS AND DISCUSSION

In this study, the author focuses on the discussion of the book Qami'al-tugyan by Sheikh Nawawi al-Bantani by classifying the discussion of morals in the book, related to literature or literature review the author uses the main book studied, *Qāmi' al-tugyān*. In the book, Sheikh Nawawi al-Bantani generally discusses tawhid or faith and its branches where the branches of faith in the book are divided into 77 branches of faith. Among the discussions of the book, the author finds discussions specifically related to morals such as in the 57th chapter / branch, in this section Sheikh Nawawi al-Bantani specifically raises the theme of *al-Husn al-Khuluq* which means good morals.

In addition to the book Qami'al-tugyan, the author also uses other references, such as hadith books (master books) such as *Sahih al-Bukhārī* and others. Considering that in the book of *Qami'al-Tugyan* Sheikh Nawawi reinforces each of his discussions by quoting a

hadith, the author tries to explain it by using the books of hadith (parent) along with their syllabus to strengthen the arguments presented, besides referring to the books of hadith the author also uses reference sources in previous studies such as books and scientific articles that are relevant to the discussion studied in this article.

Biographical Sketch of Sheikh Nawawi al-Bantani

He is one of the most famous and well-known scholars, especially among Indonesian students and scholars, as Sheikh Nawawi Al-Bantani. He was born in a village known as Tanara, Tirtayasa sub-district, Serang Regency, which at that time was still in the form of a Prefecture, namely in the Presidency of Banten in 1813 AD/1213 AH (Suwito & Fauzan, 2003). His full name is Muhammad Nawawi bin Umar bin 'Arabi. He is also known as Abu Abdul Mut'hi as the nickname of his only son. In the world of Islamic scholarship, he is known as Sheikh Nawawi al-Bantani (Maragustam, 2007).

By genealogy, Nawawi is the 12th descendant of Sunan Gunung Jati Cirebon (Maulana Syarif Hidayatullah) who was the father of the first Sultan of banten, Maulana Hasanuddin. His lineage is connected to the Prophet Muhammad; Muhammad Nawawi ibn Kyai Umar ibn Kyai Arabi ibn Kyai Ali ibn Kyai Jamad ibn Ki Janta ibn ki Masbugil ibn ki Masqun ibn Ki Masnun ibn Ki maswi ibn Ki Tajul Arusy tanara ibn Maulana Hasanuddin Banten ibn maulana Syarif Hidayatullah Cirebon ibn Raja Amatudin Abdullah ibn Ali Nuruddin ibn Maulana Jamaluddin Akbar Husain ibn Imam Sayyid Ahmad Syah Jalal ibn Abdullah Adzmah Khan ibn Amir Abdullah Malik bin Sayyid Alwi ibn Sayyid Muhammad Shahib Mirbath ibn Sayyid Ali Khali' Qasim ibn Sayyid Alwi ibn Imam Ubaidillah ibn Imam Ahmad Muhajir Ilallahi ibn Imam Isa An-Naqib ibn Imam Muhammad Naqib ibn Imam Ali Aridhi ibn Imam Ja'far Ash-Shaddiq ibn Imam Muhammad Al-Baqir ibn Imam Ali Zainal Abidin ibn Sayyidina Husain ibn Ali ibn Abi Thalib and Sayyidah Fathimah Zahra bint Muhammad PBUH (Salihin, 2018).

Sheikh Nawawi al-Bantani first studied religion with his own father, and several scholars in the Banten and Purwarkarta regions. When he was a teenager aged 15 years. Then he performed the hajj and stayed for three years in the holy land. After returning from Makkah, he helped his father teach his students for several years. But the Dutch authorities suspected and targeted his movements. Feeling uncomfortable, he decided to go back to Makkah to stay, until the end of his life. In the land of Hijaz he filled his life studying religion with leading scholars, starting in 1855 AD and only in 1860 AD became a teacher at the Masjid al-Haram and in 1870 AD began writing books, his works cover various different Islamic disciplines (Zutas, 2017).

Shaykh Nawawi al-Bantani authored numerous works across various Islamic disciplines. Among his most notable contributions are: a Qur'anic exegesis titled *Mārah Labīd li Kashf Ma'nā al-Qur'ān al-Majīd* (published in two volumes); *Marāqī al-'Ubūdiyyah*, a commentary on *Bidāyah al-Hidāyah* by al-Ghazālī, which he completed in the year 1289 AH; *Qāmi' al-Ṭuġyān 'alā Manẓūmah Syu'ab al-Īmān*; *Qaṭr al-Ghaith fī Sharḥ Masā'il Abī al-Layth*; *'Uqūd al-Lujjain fī Bayān Ḥuqūq al-Zaujain*, a treatise on the mutual rights of spouses; *Nihāyat al-Zayn bi Sharḥ Qurrah al-'Ayn*, a work in the field of jurisprudence (fiqh); *Sharḥ Fatḥ al-Raḥmān*, a work on the science of Qur'anic recitation

(tajwīd); *Nūr al-Ẓalām*, a commentary on the *Qaṣīdah al-'Awwām* by Aḥmad al-Marzūqī; *Mirqāh Ṣu'ūd al-Taṣdīq*, a Sufi treatise which serves as a commentary on *Sullam al-Tawfīq* by Ibn Ṭāhir (d. 1272 AH); and *Kāshifat al-Sajā fī Sharḥ Safīnat al-Najā*, which covers topics in both Islamic theology (*Uṣūl al-Dīn*) and jurisprudence. (Al-Zirikliy, 2002).

An Overview of the Book *Qāmi' al-Ṭuġyān*

The full title of the book is *Qāmi' al-Ṭuġyān 'alā Manẓūmah Syu'ab al-Īmān*, authored by Shaykh Nawawi al-Bantani. This work generally presents discussions on faith (*tawḥīd*), ethics, Sufism, and other related themes. It is written as a commentary (*sharḥ*) on poetic verses that elaborate on 77 branches of faith. These themes are in harmony with the explanations found in the Prophetic hadiths:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنْ الْإِيمَانِ

"Narrated to us by 'Ubaydullah ibn Sa'īd and 'Abd ibn Ḥumaid both said: Abu 'Āmir al-Aqadī narrated to us; he was narrated to by Sulaymān ibn Bilāl, from 'Abdullah ibn Dīnār, from Abū Ṣāliḥ, from Abū Hurayrah from the Prophet (peace and blessings be upon him), who said: " Faith has over seventy branches, and shame is one of them."
(Muslim ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairiy al-Naisābūr, 1424)

The concept of discussion in Qami' Al-Thughyan, from 77 shu'bah (branches) explains something that is categorized as a faith. Faith (belief) has several parts (elements) and behaviors that can increase human deeds by doing them and reduce human deeds by leaving them, while the basic point of faith is the attitude of justifying with conviction. Each branch of faith is something that must be present in a mu'min. When all 77 works are done, one's faith is complete (Hidayah, 2014).

The Branch of Faith Based on Moral Goodness in Qāmi' al-Ṭuġyān

The branch of faith in the form of good character is one of the 77 branches of faith placed in the 57th branch in Qami' al-Ṭuġyān. Included in the discussion of good manners are holding back anger, being gentle and tawadu'. As for the meaning of ḥusn al-khuluq (good morals) is the cleanliness of the self (heart) such as the opening of the heart in carrying out the commands of Allah SWT and avoiding his prohibitions, namely doing what Allah SWT commands with gentleness of heart and leaving what he commands without feeling constrained and liking sunnah things, as for socializing with fellow human beings is generous (Al-Ḥalīmī, 1399).

This has been explained by the Prophet in the hadith, as in the following narration:

حدثنا عبدان عن أبي حمزة عن الأعمش عن أبي وائل عن مسروق عن عبد الله بن عمرو رضي الله عنهما قال
: لم يكن النبي ﷺ فاحشا ولا متفحشاً ، وكان يقول :إنّ من خياركم أحسنكم أخلاقاً

"Narrated to us 'Abdan from Abi Hamzah from al-A'masy from Abi Wa'il from Masruq from 'Abdillah ibn 'Amr Radhiallahuanhuma said: The Prophet (peace and blessings of

Allah be upon him) never once spoke an abominable word nor did he ever commit an abominable act. and he said: "Verily, the best of you is the one who has the best manners." (Bukhāriy, 1993).

Regarding the hadith, Sheikh Nawawi explained that some scholars mention the signs of people who fall into this category, namely that there are criteria found within a person that fit the definition of good character. Among these signs are: having much modesty (restraining oneself from something as a form of caution from the possibility that there is something blameworthy in it), avoiding things that hurt others, spreading goodness, being truthful in speech, speaking little but doing much (acting/doing good deeds), making few mistakes, not being quick to suspect, being generous, maintaining kinship ties, being wise, patient, always grateful, content, kind-hearted, compassionate, noble-minded (pure-hearted), full of mercy, not liking to curse, not insulting, not liking to sow discord, not gossiping, not being hasty, not envious, not stingy, not jealous, showing a radiant (pleasant) face, liking and disliking something for the sake of Allah SWT, and being content for the sake of Allah (Al-Bantanī, n.d.).

Al-Baihaqī explains that good character (akhlaq) is sometimes innate (ġazīrah, meaning natural or instinctive) and sometimes good character must be cultivated through effort. However, this effort will be made if the person already has such qualities in their heart; then that person will strive to act with good character. It is commonly known -both by custom and reason- that a person's clarity of mind and perspective will increase if they associate with people who possess purity and intelligence in their thinking. Similarly, a scholar who associates with other scholars will increase in knowledge. Therefore, it cannot be denied that a person who has good character will further improve their good character by associating with others who also possess good character (Al-Baihaqiy, 1423).

In Islam, the field of morals occupies a very important position. Morals are the main essence of Islamic teachings so that morals will build human mentality and soul to have the essence of high human values. In the narration, mentioned:

أَخْبَرَنَا أَبُو مُصْعَبٍ، قَالَ: حَدَّثَنَا مَالِكٌ ، أَنَّهُ بَلَغَهُ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: بُعِثْتُ لِأُتَمِّمَ حُسْنَ الأَخْلاقِ

"I was sent to perfect good character." (Al-Madaniy, 2004)

The above hadith implies that good character (akhlaq) is a teaching received by the Prophet Muhammad with the aim of improving the condition of the people who, at that time, were in a state of ignorance (jahiliyyah). At that time, humans glorified their desires or became slaves to their desires. This is the reason why good character is a requirement for the perfection of faith, because perfect faith is one that becomes a source of goodness within a person—that is, faith that motivates someone to always do good to fellow human beings. The Prophet's hadiths speak in various ways about good character. Sometimes they contain commands and encouragement to adorn oneself with praiseworthy character when interacting with others. At other times, he mentions the great reward of noble character and the heavy weight of character in the scales (of deeds) (Kholis, 2021)

In addition to the 57th branch in Qāmiʿ al-Ṭuġyān on moral goodness, there are also other branches that are also included in the implementation of morals such as the 62nd branch in Qāmiʿ al-Ṭuġyān which explains that answering the greeting of a Muslim is also included in the branch of faith, as in the following narration:

حدثنا عبد الله بن محمد أخبرنا أبو عامر حدثنا زهير عن زيد بن أسلم عن عطاء بن يسار عن أبي سعيد الخدري رضي الله عنه أن النبي ﷺ قال : إياكم والجلوس في الطرقات فقالوا : يا رسول الله ، ما لنا من مجالسنا بد ، نتحدث فيها . فقال : فإذا أبيتم إلا المجلس فأعطوا الطريق حقه. قالوا: وما حق الطريق يا رسول الله؟ قال: غض البصر وكف الأذى ، ورد السلام ، والأمر بالمعروف ، والنهي عن المنكر

"Narrated to us by ʿAbdullah ibn Muhammad, who reported from Abu ʿAmir, who narrated from Zuhair, from Zaid ibn Aslam, from Atha ibn Yasar, from Abi Said al-Khudri (may Allah be pleased with him), that the Prophet (peace be upon him) said: "Guard yourselves against sitting in the streets." The companions said, "O Messenger of Allah, we have no gathering place for conversation." The Prophet (peace be upon him) said, "If you must do so, then fulfill the rights of the streets." The companions asked, "What are the rights of the streets, O Messenger of Allah?" He said, "Lowering the gaze, refraining from causing harm, returning greetings (salam), enjoining what is good, and forbidding what is evil." (Bukhāriy, 1993).

The Prophet was very concerned about the living conditions of the community in various social aspects in order to create a peaceful environment of mutual help, empathy, and cooperation in building a better life. In fact, the Prophet told us to pay attention in conveying a word that will be said, in order to create conditions that are in accordance with the social environment. The Prophet's attention to this day is still very much felt, if we reflect on the past, he managed to handle conflicts that occurred such as differences in understanding, competition for places, conflicts related to religion, lack of sensitivity to surrounding neighbors and so on (Ajijah, 2019, p. 54).

In this case, Sheikh Nawawi exemplifies simple things as a basis for socializing, but enough to have an impact on greater things, he cites traditions about answering the greeting of a Moslem:

قال : إذا سلم المسلم على المسلم فرد عليه صلت عليه الملائكة سبعين مرة. ويسن السلام قبل الكلام والمصاحفة عند السلام

"if a Muslim says salam to a fellow Muslim and that person answers his salam then the angels will pray for that person 70 times." (Al-Bantanī, n.d.).

Sheikh Nawawi al-Bantani also explained that it is recommended to first say greetings before speaking and shaking hands (Al-Bantanī, n.d.). Berkaitan dengan sosial, selain mengucapkan dan menjawab salam, juga terdapat hadis yang menyinggung soal keimanan yang berkaitan dengan tindakan sosial. Seperti dalam riwayat berikut; With regard to the social, in addition to saying and answering the greeting, there are also traditions that allude to matters of faith related to social action. As in the following narration;

حدثنا عبد الله بن محمد حدثنا ابن مهدي حدثنا سفيان عن أبي حصين عن أبي صالح عن أبي هريرة عن
النبي ﷺ قال : من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره ،ومن كان يؤمن بالله واليوم الآخر فليكرم
ضيفه ، ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت

"Narrated to us by ʿAbdullah ibn Muhammad, who reported from Ibn Mahdi, who narrated from Sufyan, from Abi Hushain, from Abi Shalih, from Abi Hurairah, that the Prophet said:"Whoever believes in Allah and the Last Day, let him not harm his neighbor; and whoever believes in Allah and the Last Day, let him honor his guest; and whoever believes in Allah and the Last Day, let him speak good or remain silent.". (Bukhāriy, 1993).

The Hadīth clarifies for humanity that those who believe in Allah and the Last Day should honor their guests. This shows the measure of a Muslim's faith. In other words, the quality of a Moslem can be measured by whether or not he is able to honor and entertain guests within the prescribed limits. The Hadīth also reminds us that the proof of faith is to speak well, to honor one's neighbors, and to honor one's guests. When viewed from the social context of the community at that time, visiting was a habit of the Arab community because the Arab community traveled more often for the purpose of trading or other purposes. So that in visiting the Prophet Muhammad has set an example to always have noble character. Entertaining is a teaching of Islam, a habit of the prophets and good people. Some scholars make it obligatory to honor guests. But some of them are of the view that honoring guests is only part of good manners. The above Hadīth indicates that we should believe that honoring guests is an act of worship regardless of whether the guest is rich or poor (Afifah, 2018).

Therefore, faith and morals are interrelated, which is expressed by an expression that a believer must have noble character and a person with noble character must have faith, on the contrary, a person who does not have faith must have bad character and a person with bad character must not have faith. Akhlak is also a manifestation of faith and of course because aqidah or faith is the foundation of religion, it must take precedence before anything else, faith must be possessed first before implementing religious teachings. Because of this, the Prophet Saw in carrying out his preaching always prioritized the creed before anything else. Only then delivered the problem of fiqh and sharia (Asmara, 1994). Morals are not only the character of Islam, but morals also permeate the entire existence of Islam in all its teachings, up to belief, worship and mu'amalah such as politics, economics, in conditions of peace and war. Therefore, in the context of social interaction (muʿāmalah), good character (akhlaq) is greatly needed to establish relationships between humans, because akhlaq is the core mission of the Islamic message, the foundation of Islamic teachings, a helper for humans in the scale of good deeds on the Day of Judgment, a measure of a person's quality in terms of good and bad, evidence and fruit of worshiping Allah SWT, the foremost behavior that the Prophet (peace be upon him) frequently asked from Allah, and often mentioned in the Qoran (Afifah, 2018).

CONCLUSIONS

In the discussion of *Qāmiʿ al-Ṭuġyān* by Shaykh Muhammad Nawawi al-Bantani regarding the topic of character (akhlaq), it can be concluded that akhlaq refers to a person's attitude in the life they live. Good character holds a significant position in Islamic teachings. Good character is the purity of the heart from evil, which manifests in obeying the commands of Allah and His Messenger, avoiding all prohibitions, and practicing the Sunnah taught by the Prophet (peace be upon him). Good character is also reflected in social life, which includes having a pure heart, being gentle, compassionate, and always grateful. In several hadiths, good character is also described as honoring one's neighbors, guests, and society in general.

DAFTAR PUSTAKA

Abū Dāwūd, Sulaimān ibn al-Asyʿaṡ ibn Isḥāq ibn Basyīr ibn Syidād ibn ʿAmru al-Azdiy al-Sijistāniy. *Sunan Abī Dāwūd*. Edited by Syuʿaib Al-Arna'ūṭ and Muḥammad Kāmil Qurah Balaliy. Vol. 1–7. Dār al-Risālah al-ʿĀlamiyah, 2009. https://shamela.ws/book/117359.

Afifah, Mudhofatul. "Pendidikan Akhlak Masyarakat Perspektif Hadist." *AL-IMAN: Jurnal Keislaman dan Kemasyarakatan* 2 (2018).

Ajijah, Siti Nur. "Nilai-Nilai Pendidikan Sosial Dalam Kehidupan Bertetangga Perspektif Hadits (Kajian Kitab Hadits Al-Lu'lu'wal Marjan)," 2019.

Al-Baihaqiy, Aḥmad ibn al-Ḥusain. *Al-Jāmiʿ Li Syuʿab Al-Īmān*. Riyāḍ: Maktabah al-Rusyd, 1423.

Al-Bantanī, Muḥammad Nawawi ibn ʿUmar. *Qāmiʿ Al-Ṭuġyān ʿalā Manẓūmah Syuʿab Al-Īmān*, n.d. https://www.maktabana.com/2017/12/qami-tughyan-by-nawawi-al-bantani.html?m=1.

Al-Bukhārī, Muḥammad Ibn Ismāʿīl. *Ṣaḥīḥ Al-Bukhārī*. Bairūt: Dār Ibn Kaṡīr, 1423.

Al-Bukhāriy, Muḥammad ibn Ismāʿīl. *Ṣaḥīḥ Al-Bukhāriy*. Edited by Muḥammad Zuhair ibn Nāṣir al- Nāṣir. Vol. 1–9. Dār Ṭauq al-Najāt, 1422.

Al-Ḥalīmī, al-Ḥusain ibn al-Ḥasam. *Al-Minhāj Fī Syuʿab Al-Īmān*. Dār al-Fikar, 1399.

Al-ʿAsqalāniy, Aḥmad ibn ʿAlī ibn Ḥajar. *Hady Al-Sārī Muqaddimah Fatḥ Al-Bārī*. Mesir: Al-Maktabah al-Salafiyah, 1380.

Al-ʿUmariy, Akram ibn Ḍiyā'. *Buḥūṡ Fī Tārīkh Al-Sunnah Al-Musyrifah*. Bairūt: Bassāṭ, n.d.

Al-Khaṭīb, Muḥammad ʿAjjāj. *Al-Sunnah Qab Al-Tadwīn*. 3rd ed. Bairūt: Dar al-Fikr, 1980.

Al-Madaniy, Mālik ibn Anas ibn Mālik ibn ʿĀmir al-Aṣbaḥiy. *Al-Muwaṭṭa*. Edited by Muḥammad Muṣṭafā al-Aʿẓamiy. Abu Dhabi: Mu'assasah Zaid ibn Sulṭan Ālu Nahyān li al-Aʿmāl al-Khairiyyah wa al-Insāniyyah, 2004.

Al-Qusyairiy, Muslim Ibn al-Ḥajjāj. *Ṣaḥīḥ Muslim*. Dār Ṭaibah, n.d.

Al-Ṣāḥib, Muḥammad ʿĪd. "Kitābah Al-Ḥadīṡ Fī ʿAṣr Al-Ṣaḥābah Wa Dalālatuhā Al-Khāṣah Bi Al-Riwāyah." *IUG Journal of Islamic Studies* 28, no. 1 (2020).

Al-Syamāliy, Yāsir. *Al-Wāḍīḥ Fī Manāhij Al-Muḥaddiṡīn*. ʿUmān, Yordania: Dār al-Ḥāmid, 2006.

Al-Zirikliy, Khair al-Dīn ibn Maḥmūd. *Al-Aʿlām*. Bairūt: Dār al-ʿIlm al-Malāyīn, 2002.

Andaluzi, Fahmi, and Abdul Fatah. "Glorifying Neighbors and Guests from a Hadith Perspective and Its Relation to the Level of Faith." *TATHO: International Journal of Islamic Thought and Sciences* (2024): 184–195.

Andaluzi, Fahmi, Musidul Millah, and Muhammad Alif. "Keḥujjahan Hadis Āḥād Dan Implikasiya Terhadap Nāsikh Mansūkh." *TAJDID: Jurnal Ilmu Ushuluddin* 23, no. 2 (2024): 442–473.

Asmara. *Pengantar Studi Akhlak*. Jakarta: PT Raja Grafindo Persada, 1994.

Ghozaly, Moh Yusni Amru. "The Development of the Methodology of the 2nd–13th Century Hijri Ulama in Understanding Hadith." *Nabawi: Journal of Hadith Studies* 4, no. 1 (2023).

Hidayah, Ulil. "Aktualisasi Nilai-Nilai Kecerdasan Emosional Dan Kecerdasan Spiritual (Analisis Kitab Qamiʿ Al-Thughyan Karya Syaikh Nawawi Al-Bantani)." Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2014.

ʿAlāʾ al-Dīn, Turkī ʿUmar. "Manhaj Al-Muḥaddiṡīn Fī Tauṡīq Al-Sunnah Wa Aṡaruh ʿalā Al-Baḥṡ Al-ʿIlmiy Fī ʿAṣrinā Al-Ḥāliy." *Majallah Kulliyyah al-Dirāsāt al-Islāmiyyah wa al-ʿArabiyyah Banāt al-Qarīn* 2, no. 2 (2021).

Imawan, Dzulkifli Hadi. "Al-Syaikh Muḥammad Nawawī Al-Bantanī Al-Jāwī Al-Makkī Wa Juhūduh Al-Daʿwah Fī Al-Qarn Al-Tāsiʿ Asyar Al-Mīlādī." *The International Journal of Pegon Islam Nusantara Civilization* 1, no. 1 (2018).

Kausar, Sajila. "Collective Ijtihad: History and Current Perspective." *International Journal of Humanities & Social Science Studies* 3, no. 5 (2017): 151–163.

Kholis, Muhammad Jauhar. "Etika Dan Moral Dalam Pandangan Hadis Nabi Saw." *Jurnal Riset Agama* 1 (2021).

Maragustam. *Pemikiran Pendidikan Sykeh Nawawi Al-Bantani*. Yogyakarta: Data Media, 2007.

Nassā'iy, Abū 'Abd al-Raḥmān Aḥmad ibn Syu'aib. *Sunan Al-Nasā'iy Al-Mujtabā*. Edited by Muḥammad Riḍwān 'Arqasūsiy and Muḥammad Anas Muṣṭafā Al-Khan. Vol. 1–9. Dār al-Risālah al-Ālamiyyah, 2018.

Nasution, Fauziah. "Kedatangan Dan Perkembangan Islam Di Indonesia." *Mawa'izh, Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 11 (2020).

Sa'īd, Hammām 'Abd al-Raḥmān. *Al-Fikr Al-Manhajiy 'ind Al-Muḥaddiṣīn*. Qaṭar: Kitāb al-Ummah, 1408.

Salihin, Deri Yatus. "Ide-Ide Pemikiran Pendidikan Sykeh Nawawi Al-Bantani Dan Relevansinya Terhadap Pendidikan Di Era Modern." *AL-IKHTIBAR (Jurnal Ilmu Pendidikan)* 5 (2018).

Suwito, and Fauzan. *Sejarah Pemikiran Para Tokoh Pendidikan*. Bandung: Angkasa, 2003.

Triono, Andit. "Membumikan Etika Sosial Dan Pemahaman Multikultural Umat Beragama Melalui Pendidikan Tinggi." *Holistik* 6, no. 2 (2022): 1–11.

Zutas, Kambali. "Literacy Tradition in Islamic Education in Colonial Period (Sheikh Nawawi Al Bantani, Kiai Sholeh Darat, and KH Hasyim Asy'ari)." *Al-hayat* 01 (2017).