

The Method of Moral Education of Al-Khatîb Al-Baghdâdî (D.463 H) and Its Relevance to Islamic Education in Indonesia

Muh. Ubaidillah Alghifary Slamet

Institut Ilmu Al-Qur'an (IIQ) Jakarta, Indonesia

E-mail: ubaidillah@iiq.ac.id

Abstract

This article examines the moral education method of Al-Khatîb Al-Baghdâdî, a prominent hadith scholar from the 5th century Hijri, and assesses its relevance to contemporary Islamic education in Indonesia. This research uses a qualitative approach through literature review and content analysis of Al-Khatîb's two main works: *al-Jami'* and *al-Faqîh wa al-Mutafaqqih*. Technical data analysis through data reduction, display, and conclusion drawing. This study found that 1). the method of moral education of al-Khatîb al-Baghdâdî in his two works, namely *Al-Jâmi'* and *Al-Faqîh* found nine methods, namely the method of exemplary, habituation, advice, giving parables, stories / stories, lectures, asking questions, stimulation and threats, and the method of reward and punishment, and 2). These methods are still relevant to Islamic education in Indonesia, namely, these methods are still used and practiced, strengthen the science of Islamic education, can be developed and integrated with modern educational methods, emphasis on morals and the importance of manners, the application of morals in life, and the balance between the world and the hereafter. The recommendations of this article offer actionable suggestions, including: the need to evaluate current Islamic teaching methods, improve educators' competence in delivering moral teaching, and encourage further research to assess the relevance and effectiveness of classical education models in the modern and digital era.

Keywords: Methods, Moral Education, Al-Khatîb Al-Baghdâdî, Relevant.

Abstrak

Artikel ini mengkaji metode pendidikan akhlak Al-Khatîb Al-Baghdâdî, seorang ulama hadis terkemuka dari abad ke-5 Hijriah, dan mengkaji relevansinya dengan pendidikan Islam kontemporer di Indonesia. Penelitian ini menggunakan pendekatan kualitatif melalui kajian pustaka dan analisis isi terhadap dua karya utama Al-Khatîb: *al-Jami'* dan *al-Faqîh wa al-Mutafaqqih*. Teknis analisis data melalui reduksi data, penyajian, dan penarikan kesimpulan. Penelitian ini menemukan bahwa 1). metode pendidikan akhlak al-Khatîb al-Baghdâdî dalam dua karyanya, yaitu *Al-Jâmi'* dan *Al-Faqîh* ditemukan sembilan metode, yaitu metode keteladanan, pembiasaan, nasihat, pemberian perumpamaan, cerita/kisah, ceramah, bertanya, stimulasi dan ancaman, serta metode ganjaran dan hukuman, dan 2). Metode-metode tersebut masih relevan dengan pendidikan Islam di Indonesia, yaitu masih digunakan dan dipraktikkan, memperkuat ilmu pendidikan Islam, dapat dikembangkan dan diintegrasikan dengan metode pendidikan modern, menekankan pentingnya akhlak dan budi pekerti, penerapan akhlak dalam kehidupan, serta keseimbangan antara dunia dan akhirat. Rekomendasi artikel ini menawarkan saran yang dapat ditindaklanjuti, antara lain: perlunya mengevaluasi metode pengajaran Islam saat ini, meningkatkan kompetensi pendidik dalam menyampaikan ajaran akhlak, dan mendorong penelitian lebih lanjut untuk mengkaji relevansi dan efektivitas model pendidikan klasik di era modern dan digital.

Kata Kunci: Metode, Pendidikan Akhlak, Al-Khatîb Al-Baghdâdî, Relevan.

BACKGROUND

This article is written because moral issues, noble moral education, and moral education methods are crucial to be taught and applied in real life. Moral decay, moral decadence, and the erosion of noble

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values are problems and challenges that humanity has faced since the time of Prophet Adam (peace be upon him) until the end of the world. To prevent humans from deviating from noble morals, prophets and messengers were sent to the world to explain them.

In the current era, the Indonesian nation, in particular, and the world, in general, are experiencing a moral crisis, moral decay in all aspects of life, and a decline in societal awareness of religious, cultural, and philosophical values. This may be due to the current moral education concept being inadequate. It is essential to note that the significant challenges faced by the Indonesian nation have a high correlation with the quality of morality or character of its society.

It should be noted that one of the tough challenges faced by the Indonesian nation is that it has a high correlation with the quality of morality or morals of its people. As there is delinquency not only occurs in public schools, but also many are still found in places of Islamic Education, namely boarding schools. Juvenile delinquency in pesantren can be divided into three levels, namely mild, moderate and severe. Mild levels such as coming late, language violations, feigning illness, and others. Moderate level, such as smoking, bullying, fighting, and others. Severe levels, such as homosexuality, stealing, adultery, and others (Azzam Rahmatullah and Halim Purnomo, 2020).

However, what needs to be observed together is that educated corruptors are increasingly appearing in the news and becoming more apparent. Many intelligent people are involved in selling state assets, students are more involved in brawls than in scientific debates or discussions about change and progress on campus. Students are more often involved in inter-school brawls than participating in achievement competitions, operational assistance that should be used to improve education quality is often misused, and many teachers are still late to class and engage in time corruption, illustrating the reality as an antithesis to character education in Indonesia (Asrul Right & Oktafisa, 2021).

Similarly, actions that deviate from educational and religious teachings are evident in all aspects of life, from the lower to the upper levels. Education has not been able to produce a dignified generation. This is evident in the many behaviors that do not reflect the characteristics of educated individuals or Muslims (Ahmad Mufid Anwari, 2020).

Meanwhile, it is ironic that behaviors such as theft, bullying, sexual violence, cheating in exams, and violent acts that can result in death are often found in elementary and middle schools. This is a symptom or portrait of the critical and concerning moral state of Indonesian youth. Not to mention cases of exam question leaks by schools to improve their national rankings, which are carried out by teachers and school principals as educators who should instill values of honesty (Yudha Kurniawan & Tri Puji Hindarsih, 2018).

With the big reform in 1988 at the time of the transition from the new order to the reform order for approximately 27 years, our nation should now be more advanced and civilized than before. But what we get is the opposite, namely damage everywhere, both damage to the law of the state order, moral damage, economic ugliness, social damage, unemployment everywhere, rampant corruption, and so on. Ahmad Tafsir (2018) emphasized that in the history of human civilization, the destruction of a nation is not caused by ignorance in mastering science and technology or due to poverty. Rather, nations have been destroyed due to moral decay, as seen in the cases of the people of Prophet Lot, the Egyptian civilization, and even the Roman Empire. From this, a principle emerges: "A nation will be strong if its people have noble character."

The above phenomena show that perhaps the concept and methods of moral education that exist today are inaccurate, which we need to improve and strengthen again. This happens perhaps because of several things, including the concept is not in accordance with Islamic values, the hours of religion and morals lessons in schools are only two hours every week, there is no good role model from the educators,

the application of the concept of moral education in the school environment is not optimal, and others. Supposedly with the correct moral education process, it is expected that humans will become advanced and civilized beings. This is in accordance with our constitutional law that the definition of education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state." (Law number 20 of 2003 concerning the National Education System).

Also in accordance with the National Education System Law (UU Sisdiknas), that: "National education functions to develop and shape the character and civilization of a dignified nation in order to educate the nation, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Chapter II, Article 3). This is also in accordance with the rights and obligations of citizens in the 1945 Constitution Article 31 paragraph 3, namely: "The government seeks and organizes a national education system that increases faith and piety and noble character in order to educate the nation's life which is regulated by law."

Character education in Indonesia, if considered in depth, either according to the Law or the eyes of Islam, is still far from the values of Islam itself, especially at the applicative level. Because the essence of the purpose of character education is to create individuals with good character and personality (Yenni Mutiawati, 2019). However, today various kinds of character education are attempted, the character-based 2013 curriculum was initiated and applied, but the results are still not optimal, and so is the independent curriculum. What is the reason for this? Is it because it is not applied properly or educators who have not been able to become role models in character education or leaders who lead their people do not model good character or for other reasons that need to be explored and resolved together so that this character education brings students, society and the nation to change into a more good and civilized personality.

From the explanation of the data and facts above, it is clear that there is a gap between the ideal values expected in the National Education System and the reality that occurs in the field. Looking at the phenomena, symptoms, and background above, there is something that we need to fix together so that everything becomes good, namely the moral state of the nation, society, parents, educators, students, and everyone. So that everyone returns to their duties, vision, mission, and role. Because the core of a good human being is seen from their faith. If their faith is good and correct, it will give birth to noble character. The essence of human beings is their faith, and human beings with good faith are those with good character.

A good human being is a human being who has good morals, because morals are personality. A good curriculum is a curriculum that prioritizes morals. In fact, morals are the core of the curriculum. Morals are the fruit of strong faith. The curriculum model to ensure the best graduates are graduates who believe and do righteous deeds. This is corroborated by the words of the Prophet, "*The most perfect believer in faith is the best of his morals.*" (HR. At-Tirmidzi). The indication of the most perfect believer in this hadith is the one with good morals, meaning that he holds good morals and practices them in his daily life, such as always telling the truth, conveying the truth, being trustworthy, keeping promises, patience, gratitude, doing justice, and others of the kinds of good morals, and always avoiding despicable morals.

As Muslims, we have a noble role model to follow, so that this people may have good character. Allah says: "*There has certainly been for you in the Messenger of Allah an excellent pattern of conduct for anyone*

whose hope is in Allah and the Last Day and [who] remembers Allah often." (QS Al-Ahzab [33]: 21). This verse explains that the Prophet Muhammad (peace be upon him) is the highest role model who must be followed in every word, deed, and determination, because he was always guided by revelation and never acted based on his own desires (Muhammad Ali Ash-Shobuni, 2020).

Therefore, Allah has given him the title of owner of noble character. Allah SWT says: *"And indeed, you are of a great moral character."* (QS Al-Qalam [68]: 4). This verse also emphasizes that as a role model, the Prophet Muhammad SAW. has a noble character like the Quran in action. Whatever Allah SWT commands in the Quran, he does it well, and whatever Allah SWT forbids, he leaves it (Ibn Katsir, 2019).

The Prophet Muhammad SAW. was sent to the world with one of his missions to perfect human character. He said: *"Indeed, I was sent to perfect character."* (HR al-Baiḥāqī, 1344 H). M. Qurays Shihab says that the word "makramah" or "makārim" and also the word "karimah" are derived from the words "ka", "ra", and "ma" which contain the meaning of nobility and privilege according to its object. The editorial of this hadith uses the plural form in place and time and also uses the plural form in character as an indication of the many and diverse aspects and objects of character taught by Islam. (M. Quraish Shihab, 2020).

In order for moral education in Indonesia to be ideal and in accordance with Islam, a method of moral education is needed that is in accordance with the Al-Quran and As-Sunnah and is based on both which are lasting and timeless with certain times. Because moral education (adab) in Islamic thought has a very important role in building a complete human life. So in Islamic education the need and importance of instilling adab; adab teacher and student relationships, so that students can achieve blessings and useful knowledge (Adian Husaini, 2022). Perhaps many people learn knowledge and their knowledge is not blessed and not useful; both for themselves and mankind, because they put aside good manners and adab when learning and not practicing their knowledge. This is as said in the saying "Knowledge without being practiced is like a fruitless tree."

Given the background above, the importance of proposing a proper moral education method that is in accordance with Islam by referring to one of the authoritative scholars in the field, namely Imam Al-Khatīb Al-Baghdādī. Why Al-Khatīb Al-Khatīb Al-Baghdādī and not others? Because this figure has extraordinary uniqueness. What is it? He explains moral education to his students by relying on the arguments of the Quran, Sunnah, sayings of scholars, and beautiful poetry. He is a great scholar in his time who has many works, a hadith expert (Firman Shalihin, 2025, Muhammad Haikal, et al., 2024, M. Taufik, et al., 2023, Agus F. Chandra and Buchari M, 2016), a historian, a jurist, and an education expert in his time and after. Many scholars after him were influenced by his educational thought, such as Al-Qadi Iyad, Ibn Jamā'ah, Al-Zarnujī, Imam Al-Nawawī, Al-Sam'ānī, Ibn Al-Shalah, and others. (Ahmad Sâlik Ma'lûm, 1988, Shafâ Dâwud 2012, and Hasan Asari, 2008). Likewise, his ideas, his works and thoughts adorn and spread everywhere (in books, journals, and the works of scholars after him).

This article offers novelty by systematically extracting and categorizing classical moral education methods from primary Islamic texts and directly relating them to the current Islamic education system in Indonesia. This comparative approach contributes new insights into classical-modern educational integration, which is rarely discussed in local scholarly literature.

Therefore, the researcher feels interested, challenged and encouraged to write this article with the title: "The Method Of Moral Education Of Al-Khatīb Al-Baghdādī (D.463 H) And Its Relevance To Islamic Education In Indonesia". The study identifies nine different methods of moral education: exemplary (uswah), habituation (ta'lim bil ta'dib), advice (maw'izhah), parables, stories and stories, lectures, questions and answers, encouragement and threats, rewards and punishments. This categorization is comprehensive and in line with classical Islamic pedagogy and modern educational frameworks.

This article will answer the following problem formulation: How is the method of moral education of Al-Khatīb Al-Baghdādī based on his two works, namely the books of al-Jami' and a-Faqih? and What is its relevance to Islamic education in Indonesia today? The purpose of this article is to explore the method of moral education formulated by Al-Khatīb Al-Baghdādī through his two main works, al-Jami' and al-Faqih wa al-Mutafaqqih, and examine its relevance to the context of Islamic education in Indonesia.

LITERATURE REVIEW

The literature review in this study encompasses various theories and previous research relevant to analyzing Al-Khatīb Al-Baghdādī's method of moral education and its relevance to Islamic education in Indonesia. Although some previous studies have examined classical Islamic education, few have attempted to connect it to modern Islamic education systems in Indonesia. Therefore, this section discusses the key concepts that support this research to provide clear and well-informed answers.

Methods in Islamic Education

Annisa Rahmah et al. (2023) in their study "Metode Pendidikan Islam Perspektif Islam" emphasize that using the right method will greatly determine the outcome of the education and teaching process. This method includes various learning and teaching strategies used to achieve the goals of Islamic education. This concept is in line with Al-Khatib Al-Baghdadi's thinking that teachers in Islamic education should pay attention to the importance of using the right method to achieve educational goals. Similarly, research Subur Wijaya and Rahmatusaidah's (2020) "Metode Pendidikan dalam Al-Quran dan Hadits" asserts that educational methods are one of the ways that support the success of educational goals. Methods play a significant role in this regard, as education without the right method will experience difficulties and failures in the teaching and learning process.

Al-Khatib Al-Baghdadi's Method of Moral Education

The study conducted by Muh. Ubaidillah Alghifary S, (2024). *The Concept of Moral Education*. Jogjakarta: Karya Bakti Makmur (KBM) Indonesia, revealed that the concepts of moral education of Al-Khatīb Al-Baghdādī are based on strong foundations, namely the Qur'ān and al-Hadīth: Al-Khatib Al-Baghdādī's Moral Education Method". This study refers to old books and old studies. This study has not been adapted and relevant to modern Islamic education and Islamic education in Indonesia. This study is different from the modern Islamic approach where a lot of character education is based on positive norms that exist in society. This is where there is still a gap for researchers to research about it, because the scope of the study is different and many new findings are different from this study. The study conducted by Shafā Dâwud Salmân al-Tamimî, (2012). *al-Fikru al-Tarbawî wa al-Ta'limî 'Inda al-Khatīb al-Baghdādî Fi Kitabihî al-Jâmi'*. Ordon: Dar Dajlah, revealed that the dissertation on the thought of education and teaching according to al-Khatīb in the book of al-Jâmi in general and also touched on the discussion of teaching methods in hadith lessons. Then Sâlik Ahmad Ma'lûm, (1993M/1413 H). *al-Fikru al-Tarbawî 'Inda al-Khatīb al-Baghdādî*. Saudi Arabia: Jamiah al-Malik Abd al-Aziz, this thesis reveals the basics of his educational thought about learning, teaching, teacher and student morals.

Furthermore, the book written by Rahmat Hidayat and Abdillah (2019). *Education Science: Concepts, Theories and Applications*, Mardiah Astuti and Fajri Ismail (2025). *Islamic Religious Education Learning Methods*, Nushasanah Bakhtiar (2018). *Islamic Religious Education in Public Universities*, and a Journal written by Musthofa and Nur Illahi (2023). *Learning Methods in Islamic Education*, that these studies in general are explaining educational methods in Islamic education and general education. The

findings in the above research can be adapted and elaborated to support the idea that al-Khatīb's method of moral education can be found in it and can be developed with modern educational methods in Indonesia.

Relevance to Modern Islamic Education in Indonesia

Amarsyah, et.al, (2024). The Relevance of the Classical Islamic Education System with the Khalafi Islamic Boarding School Education System (Study on Modern Islamic Boarding School Ibadurrahman Stabat, Langkat Regency, North Sumatra). Mojokerto: Modeling: Journal of the PGMI Study Program, revealed that there is a relevance of the classical Islamic education system to the education system of the khalafi (modern) Islamic boarding school, starting from the educational objectives, the material taught, and the educational methods used by the teacher. Then Fathorrahman, et.al (2022), examined the Modernization of Islamic Education and its Relevance to Islamic Education in Indonesia (Review of Fazlur Rahman's Thought), Madura: Reflektika Journal, revealed that there is a relevance between the concept of modernization of Islamic education from the perspective of Fazlur Rahman with the modernization of Islamic education in Indonesia, both regarding efforts to modernize Islamic education, goals, strategies and methods, criteria for educators and students, systems and means of Islamic education, as well as critical thinking in dealing with problems that arise among humanity by carrying out an update.

Study of Agus Setiawan (2016). The Relevance of Moral Education in Modern Times Perspective of Badiuzzaman Said Nursi. Kalimantan: IAIN Samarinda, Syamil Journal, revealed that moral education is very relevant to modern education. Siti Machmudah Zainuri, at.al. (2025). Application of Classical Teaching Methods in Moderate Islamic Education. Banten: UIN Sultan Hasanuddin, Damar: Journal of Islamic Education, This journal emphasizes that the classical teaching methods applied during the time of the Prophet, Khulafaurrasyidin and Bani Abbasiyah have similarities with modern Islamic education approaches. Similarly, a study conducted by Chabib Mustofa (2025). Shaping Islamic Character in Schools. South Jakarta: Yayasan Berkah Litera Jaya, in this book it is explained that strengthening character education is a mandate that must be implemented by all educational units in Indonesia.

The study Reviana, (2018). The Concept of Aklak Education Version of Hafizh Hasan Al-Mas'udi. Lampung: UIN Raden Intan, This thesis reveals that the moral education material in this book is very relevant in overcoming the moral crisis and the ongoing Islamic education at this time which is considered less successful in producing moral humans. Further more, Misbahudin, (2018). Reconstruction of Moral Education Material in Schools from the perspective of Ibn Miskawaih (320-421 H/930-1030 M). Purwokerto: IAIN, revealed that 1). moral education material according to Ibn Miskawaih can be reconstructed in Islamic religious education. Where one of the scope of Islamic religious education material is the field of aqidah akhlak, 2). reconstruction of the material is applied integratively with other subjects. Where each subject carries its own moral values, and 3). moral education material must be able to become a driving force for changes in social conditions in society. Morals are the first part that must be improved as a way to improve the condition of society. These studies show that the method of classical moral education in Islamic education can facilitate the adaptation and relevance of al-Khatīb's moral education method to the context of modern Islamic education in Indonesia.

RESEARCH METHOD

We need to know that the research method is the way or path taken in connection with the research being carried out, which has systematic steps (Sugiyono, 2015). This research is library research, which means research on written materials published in the form of books. The research methods used are

qualitative, historical, and content analysis methods. This content analysis method is used to analyze the meaning contained in the primary data sources of the two books of al-Khâtib (al-Jâmi' and al-Faqîh wa al-Mutafaqqih), then interpreted with an approach to the aspect of thinking about the method of moral education.

According to Saryono in Abdul Fattah Nasution, qualitative research is research that is used to investigate, discover, describe, and explain the quality or specialty of social influences that cannot be explained, measured, or described through quantitative approaches. Therefore, qualitative research is research that is intended to understand certain phenomena. This phenomenon can be something that is experienced by the research subject such as behavior, perception, motivation, action and so on which is holistically described in the form of words that describe the conditions as they are (Feny Rita F, at.al, 2022).

As for the secondary data sources of this research from library materials, both from articles, books, theses, dissertations, or journals that refer or quote to primary sources or from his other works that have to do with the object discussed. The existing data from the two data sources are analyzed qualitatively, concluded and their relevance is raised. In other words, the data analysis method was implemented in this study by reducing the data, presenting the data, verifying the data or drawing conclusions from the analyzed data. This research studies and analyzes the method of moral education of al-Khatîb al-Baghdâdî and reveals its relevance to Islamic education in Indonesia. Thus the results of the analysis as a whole can be used as material to answer the research studied.

RESULT AND DISCUSSION

Al-Khatib Al-Baghdadi's Method of Moral Education

Method is a way used and taken to apply the plan that has been prepared to be maximally successful. Meanwhile, methodology is knowledge of various ways of working (Rifa'i Abu Bakar, 2021). Shafâ Dâwud Salmân al-Tamimî (2012) explains in his dissertation that the teaching methods in the book of Al-Jami' are several things, namely worship or charity, exemplary, asking questions, discussion, lecturing, dictating, reading, repeating, and giving rewards (diplomas). Meanwhile, according to Sâlik Ahmad Ma'lûm (1993) that the method of moral education of al-Khatîb al-Baghdâdî relies on educational methods, namely with six methods; *uswah hasanah*, *ibâdah*, *amar ma'ruf nâhî munkar*, *al-Mumârasah wa al-Tatbîq* (habituation), *al-Wa'd wa al-Tadzkrî* (advice and warning), and *darb al-Amtsâl* (parable). Salik Ahmad's findings are not explained and discussed, but only mentioned and no reference is made. The findings/results obtained by researchers about the method of moral education of al-Khatîb al-Baghdâdî in his two works, namely *Al-Jâmi' Li Ahkâm Al-Râwi wa Âdâbu Al-Sâmi'* (hereinafter written *Al-Jâmi'*) and *Al-Faqîh wa Al-Mutafaqqih* (hereinafter written *Al-Faqîh*) found that the method of moral education of al-Khatîb is nine methods, namely: *Al-Qudwah* (giving examples), *Al-Mumârasah* and *Al-Tatbîq* (habituation), advice, giving parables, stories, lectures, asking questions, stimulation/motivation and threats, and rewards and punishments. These methods can be found directly or indirectly from both books. The discussion is as follows:

1. *Al-Qudwah* Method (Exemplary Method): In Arabic *al-Qudwah*, and *al-Uswah* are interpreted as exemplary. The words *uswah* are found three times in *al-Jâmi'* and once in *al-Faqîh*. Whereas the word *qudwah* is only found once in *al-Faqîh* and not in *al-Jâmi'*. (*al-Jâmi'*, 1999 and *al-Faqîh*, tt). *Al-Khatîb* encourages learners to be different in appearance from ordinary people in general and try to follow the Prophet S.A.W. as much as possible and make him *qudwah hasanah* (good example). This was the case as

the Companions, when they had a problem, turned to the actions of the Messenger of Allah (S.A.W.) and emulated him. He also taught them to always be committed to good manners, avoiding the ways of the ignorant and the manners of the ignorant. (al-Jâmi' tahqîq Ajjâj, tt)

Seeing the importance of this method, al-Khatīb al-Baghdādī quotes verses and hadiths or *atsar-atsar* related to exemplary. Allah says: "Verily, there is in the Messenger of Allah a good example for you (i.e.) for those who hope for the mercy of Allah and the coming of the Last Day, and mention Allah a lot." (QS. AL-Ahzab [33]:21). "It is proper for a person when he hears something from the manners of the Prophet (S.A.W.) to adhere to it." (HR. al-Sam'ânî and al-Khatīb al-Baghdādī). This method is mentioned by Salik Ahmad (1993) as *al-Uswah al-Hasanah* (a good example). While Shafâ Dâwud Salmân (2012) wrote a discussion of *al-Qudwah* in *Fikrihi al-Tarbiyah* (exemplary in Al-Khatib's educational thought) which explained that al-Khatib knew the hadith narrator and hadith seeker (student) must be an example in his obligations, his deeds and in teaching and taking knowledge, and in his daily morals with humans. Meanwhile Nurhasanah Bakhtiar (2018) said that role models in teaching with teachers provide good examples (*uswahtun al-hasanah*) in the form of real behavior, especially worship and morals. This role model is an education that contains high paradadogical value for students. In this modern era, there is a crisis of role models from educators, even though students in general tend to imitate their educators; this is recognized by all education experts, both from the West and from the East, or both from Islam and not.

2. Method of Al-Mumarasah and Al-Tatbiq (Habituation): Al-Mumarasah refers to the habit of maintaining continuity in good deeds. Tatbiq al-A'mal means putting knowledge into practice through real actions. Because actions are the proof of knowledge. Beneficial knowledge is knowledge that is practiced. There are many verses and hadiths that command individuals to practice their knowledge and prohibit abandoning actions after gaining knowledge. In the book *Al-Faqih*, the word "al-Amal" appears 28 times and the word "amal" appears 14 times. While in the book *Al-Jami'*, the word "al-Amal" appears 10 times and the word "amal" appears 12 times (Al-Jami' (1999) and Al-Faqih, tt.). Al-Khatib cites a hadith, "A servant will not take a step on the Day of Judgment until he is asked about four things: about his age, what he spent it on; about his youth, what he used it for; about his wealth, where he got it from and where he spent it; and about his knowledge, what he did with it." (HR. Al-Tirmidhi and Al-Darimi).

In this hadith, Al-Khatib teaches his students to always habituate themselves to use their age for beneficial things, use their youth for learning and good deeds, be careful with wealth, and use their knowledge for practice and teaching others. Because Allah will ask about all these things on the Day of Judgment. He instills the method of Al-Mumarasah and Al-Tatbiq in his students' learning and all good deeds (Al-Jami' (1999) and Al-Faqih, tt.).

It can be said that the habituation method is an effort to habituate good moral habits in students through practice and repetition. The steps for its implementation are as explained by Fatma Zahra et al. (2024), who quote the opinion of Khalifat Ul Ulya, there are four steps: a) training students until they truly understand and can do it without difficulty, b) reminding children who forget to do it, c) giving appreciation to each child individually, and d) avoiding scolding children. Al-Khatib, in his life as an educator, always habituated good morals, such as reciting the Quran, always praying in congregation at the mosque, teaching knowledge to the community, and others.

3. Method of Maudizah (Advice): Al-Nashîhah, Al-Maudizah, and al-Nushhu mean advice. This method is found in the book *Al-Jami'* and can be seen in the chapter "Man Sami'a Haditsan Nazilan Fatalabahu Âliyan, Wujûb al-Munashahah Fimâ Yarwî Wadzkrî Ifadah al-Talabah Ba'dahum Ba'da". In the book *Al-Faqih*, it can be seen in the chapter "Adab al-Jadal" (Etiquette of Debate) and "Al-Tafaqquh fi al-Hadâtsah wa Zamani al-Syabîbah" (Learning at a young age and youth) (Al-Jami' (1999) and Al-Faqih,

undated). In the book *Al-Faqih*, the word "al-Nashihah" appears three times, and the word "al-Nushhu" appears twice. While in the book *Al-Jami'*, the word "al-Nashihah" appears four times, the word "al-Nushhu" appears once, and the word "munashahah" appears once. Al-Khatib cites a hadith, "A strong believer is better and more beloved to Allah than a weak believer, and there is good in every (condition of both of them). Be keen on what benefits you and seek help from Allah, and do not be weak." (HR. Muslim and Ibn Majah).

Sâlik Ahmad Ma'lûm (1993) did not include advice as Al-Khatib's method of moral education, but he included advice in the discussion of praiseworthy moral traits. He explained that advice is among the religious obligations that must be fulfilled and a Muslim should adorn himself with this noble character in his association in family life and life in his community. But he uses another term, namely *al-Wa'd wa al-Tadzkir* (advice and warning). Perhaps according to researchers what he means is to give advice and warnings; in the sense of giving advice in the form of motivation so that students have good morals, and warnings in the sense that students stay away from bad morals.

4. Method of *Darbu al-Amsal* (Giving Parables): Al-Khatib cites a hadith, "The Hour will not be established until you fight the Turks, who have small eyes, red faces, and flat noses, as if their faces are hammered shields." (HR. Al-Bukhari and Muslim). Al-Khatib teaches his students with the method of giving parables. When giving parables with this hadith, he says, "If it is required to mention a parable of something with something similar to provide understanding, then do it!" He mentions this hadith and explains it to his students (*Al-Faqih*, tt.). In both of his books, *Al-Jami'* and *Al-Faqih*, the sentence "matsala" which means parable or like, is found seventy times. This shows how often he uses this method.

Nurhasanah Bakhtiar (2018) calls it the *tamsiliyah* method, meaning that it is a teaching method by giving a parable of something more factual to students. Education with this method can provide valuable lessons from parables to students. Thus, students easily understand the lessons conveyed by the teacher and do not bore them.

5. Method of *Qishshah* (Story telling): Al-Khatib in his book *Al-Jami'* conducts moral development for his students by providing stories that attract their attention, taken from several hadiths. Among them are the stories of Prophet Musa and Prophet Khidr, the story of a person who used to drink from a silver vessel in the world, and later on the Day of Judgment, his stomach will boil with the fire of Jahannam, based on the hadith "A man came to Al-Laith bin Sa'ad, and he asked, 'How did Nafi' narrate to you from the Prophet (peace be upon him) about the story that spread to his father?' Al-Laith replied, 'Woe to you! Indeed, it is a story about a person who drinks from a silver vessel, and later in the hereafter, his stomach will boil with the fire of Jahannam.'" (HR. Al-Bukhari and Muslim), and other stories (*Al-Jami'* (1999) and *Al-Faqih*, tt.)

This story The story or story is an educational method that turns out to have an appeal that touches the feelings of students. Islam realizes the nature of man to like the story, and realizes its great influence on feelings. Therefore, Islam exploits the story to be used as one of the educational techniques (Aris, 2022). This method makes it easy for students to understand the lessons conveyed by the teacher. Because the story is able to arouse the soul of students to dive into something that is conveyed to them and is easy to accept.

6. Method of Lecture: The method of lecture in the book *Al-Jami'* can be found in the chapter "Ittikhâdz al-Mustamlî, and *Al-Niyah fi talab al-Hadîts*, and others. In the book *Al-Faqih*, the method of lecture can be found in the chapter "Dikri al-Riwâyat 'an al-Nabiyyi S.A.W. fi Fadhl al-Tafaqquh wa al-Amr bihi wa al-Hats 'Alaihi wa al-Targhib fihî, *Dzikru ahâdîts wa akhbâr Syatta yadullu jami'uha ala jalâlat al-Fiqhi wa al-Fuqahâ*, and other chapters. Al-Khatib cites a hadith, "He said: I witnessed Ali, and he was

giving a sermon, and he said: Ask me, by Allah, you will not ask me about anything except that I will tell you about it on the Day of Judgment. With its chain of narration, he also said, Ali said: Ask me about the Book of Allah, by Allah, there is no verse that was revealed except that I know whether it was revealed at night or during the day, whether in the land or on a mountain." (HR. Al-Hakim and Al-Khatib Al-Baghdadi), and others (See Al-Jami', 1993 and Al-Faqih, undated).

Mardiah Astuti and Fajri Ismail (2025) explain that the lecture method is the most widely used method because it does not demand much cost and can be done in a very simple way. In addition, the teacher can emphasize something important to students, so that students become aware and make it easier for students to record the important parts. However, the weakness of this method is that if it is too long, it makes students jenu and bored. Meanwhile, Rahmat Hidayat and Abdillah (2019) explain that the lecture method is carried out by direct oral explanation to students. This method is a traditional method, because since long ago this method has been used as a means of oral communication between teachers and students in the teaching and learning process. Although this method requires more teacher activity than students, this method still cannot be abandoned in teaching activities. Because as a teacher inevitably and must want to explain the learning material so that students can understand the material being taught. This method can be assisted by using a big screen and a power point file and the teacher explains it interestingly and well, so that students are enthusiastic about the subject matter.

7. Questioning Method: The method of asking questions in the book of al-Jâmi' in the chapter of adab al Isti'dzân alâ al-Muhaddits, chapter adab al-Samâ' (The morals of listening), and other chapters. In Kitab al-Faqih, the chapter of Dhikri Shurût man yashluhu li al-Fatwâ, the chapter of Ma yaf'alu al-Muftî fi fatwâhu, and other chapters. He argued with the hadith: "A man asked the Prophet which Islam is good? He replied: "You feed and greet people whom you know or do not know." (HR. al-Bukhârî and Musli and others). (See al-Jâmi', 1999 and al-Faqih, tt).

The questioning method is one of the most important and influential teaching methods in the teaching and education process, from which there is a positive interaction between the questioner and the answerer. This is one of the methods of the Prophet S.A.W. that he often used in teaching his companions. This method is a method to hone the cognitive of creative learners and train their oral debate and convey their ideas and ideas.

Shafâ Dâwud Salmân (2012) says Al-Khatib argues that asking is an intermediary or a way of explaining a science, each of which has a way. Every knowledge has questions and answers, so in the various narrations there are those who begin by explaining knowledge without questions, there are those who convey knowledge to students starting with questions first, there are even teachers who do not need to answer if the person asking is a stranger to the knowledge. Of course, asking good questions is good manners too, such as not criticizing and demonizing others without the basis of truth.

In the method of asking or questioning in the learning process, a teacher can ask several questions to students about the subject matter that has been taught or the reading they have read, while paying attention to the thinking process among students. Thus asking and answering can be from both sides. So that the discussion in the classroom becomes lively and raises the creativity of the participants to ask and answer each other in turn. In question and answer, of course, the teacher expects students to answer with the right answer and based on facts, and not just answer without knowledge.

8. Method of Targhib and Tarhib (Motivation and Threat): In the book Al-Jami', there are many chapters that contain the method of Targhib. Among them are "Al-Qaul fi al-Asanid al-Âliyah, Adab al-Talab, and other chapters. In the book Al-Faqih, it can be found in the chapter "Al-Tafaqquh fi al-Hadâtsah

wa Zamanu al-Syabibah, Hadzfu al-Mutafaqqih al-Alaih, and other chapters. Al-Khatib cites a hadith, "Indeed, Allah loves noble morals and hates low morals." (HR. Al-Tabrani and Al-Khatib Al-Baghdadi).

This method of *targhib* (motivation) and *tarhib* (threat) in Al-Khatib's method of Akhlak education may be adapted to the method of *amar ma'ruf nahi munkar* (ordering to do good and preventing bad deeds) conveyed by Salik Ahmad Ma'lum (1993). Because motivation tends to good things, and threats tend to bad things and *munkar*. With motivation in moral education, students are expected to have noble morals, and with threats it is hoped that students can keep away from despicable and low morals.

We often find in the verses of the Quran and the hadiths of the Prophet that after mentioning paradise, it is followed by a mention of hell, or vice versa. Similarly, after mentioning good deeds, it is followed by a mention of bad deeds, or vice versa. This is one of the wise and prudent methods, so that the listener or reader is given the opportunity to choose without any element of coercion or intimidation.

9. Method of Reward and Punishment: In moral education, the method of reward, Al-Khatib in Al-Jami' chapter "Tahsin al-Khat wa Tajwidhi, mentions a narration from Khalid: "I had a friend who was seeking hadith and he has passed away. I saw him in my dream wearing a big green robe. I said to him, 'Aren't you my friend, and you were seeking hadith with me?' He replied, 'Yes. Where did you get this?' He said, 'Whenever there was a hadith that mentioned the Prophet, I would write SAW.next to it.' So, he rewarded me with this." (HR. Muslim and Al-Tirmidhi). Muhammad 'Ajaj Al-Khatib explains in his research on this book that this hadith has a weakness in its chain of narration, but it is strengthened by another hadith, "Whoever sends blessings upon me once, Allah will send blessings upon him ten times." (HR. Muslim).

As for the method of punishment, Al-Khatib cites a hadith, "Whoever lies about me (my sayings) intentionally, let him take his seat in the fire." (HR. Al-Bukhari, Al-Tirmidhi, and Al-Darim).

Shafâ Dâwud Salmân al-Tamimî (2012) makes a discussion in his book about al-Tsawab wa al-'iqab (reward and punishment), he explains that Al-Khatib is balanced in his teaching sometimes giving gifts to his students who excel and giving punishment to his students who violate the rules in learning. Meanwhile in Muh. Ubaidillah A. (2024) explained that Al-Khatib applied punishment to his students in two problems, namely (1) those who were wrong in reading were beaten (painlessly), (2) those with poor manners in the majlis of knowledge, such as laughing; the punishment was that the teacher did not give permission to enter the majlis of knowledge for a whole month, or the student troubled the teacher in his question to him, then the punishment was expelled from the majlis of knowledge. In addition to giving punishment, al-Khatib also gave rewards to his students in the form of good words / praise such as who speaks well, his face is cheerful, and gentle sentences are more beloved to me than the one who gives gifts. Every student who was able to answer the question correctly, he gave recognition and congratulated with respect.

The reward method in moral education encourages students to excel and love to achieve achievements, and expects students to adorn themselves with noble character and enthusiasm in learning with maximum enthusiasm. While the punishment method encourages them to be careful and not violate the rules set at school, thus preventing them from doing bad things and contrary to the norms of religion, school and society.

These are the nine methods of moral education found by the researcher in Al-Khatib's two books, which are not much different from the methods of education in general education or Islamic education in Indonesia, and in the world in general.

According to the researcher, the best method of moral education by Al-Khatib Al-Baghdadi is by providing good examples to students, namely by making the Prophet Muhammad (peace be upon him) a role model in life. Al-Khatib has successfully made the Prophet Muhammad SAW. a role model. A teacher

is a role model for their students. There is a good reason for this, as conveyed by Al-Tuwaijiri (tt.), which is that the easiest way to adorn oneself with good morals is by making the Prophet Muhammad (peace be upon him) our role model or by following him. This is due to several reasons, including: (a) his morals were the Quran, (b) he was the best of humanity in terms of creation and morals, (c) he gave to those who refused him, (d) he forgave those who wronged him, (e) he maintained ties of kinship with those who cut him off, and (f) he did good to those who did evil to him.

In the process of moral education, it not only includes teaching and learning methods but also other educational components, such as educators, students, educational materials, educational methods, and educational tools. If these components are implemented maximally, they will support the success of teaching and learning activities conducted by students and educators. The nine methods above are not necessarily implemented by educators simultaneously in the learning process in the classroom or online; each will be used in suitable and appropriate situations and conditions.

Relevance of Al-Khatib's Moral Education Method with Islamic Education in Indonesia

It is essential to understand that classical Islamic education and modern Islamic education have differences in their methods and approaches, but both share the same goal, which is to educate humans to have good morals and beneficial knowledge. Classical Islamic education, which focuses on memorizing the Quran and Hadith, as well as religious sciences, needs to adapt to the development of the times by integrating general knowledge and technology. Meanwhile, modern Islamic education needs to maintain and nurture the balance between spiritual and intellectual aspects and continue to innovate without abandoning the fundamental values of Islam.

Classical moral education methods in Islamic education can facilitate the adaptation of al-Khatib's moral education methods to the context of Islamic education in Indonesia and modern Islamic education. The methods of al-Khatib's moral education in his two books above are still relevant to modern moral education methods and Islamic education in Indonesia. The relevance that the author finds is very much, the most important of which are six, namely these methods are still used and practiced, strengthening the science of Islamic education (specifically in the learning process and its methods), can be developed and integrated into modern Islamic education methods, emphasis on morals and the importance of manners, the application of morals in life, and the balance of the world and the hereafter (spiritual) making these classical methods very relevant to overcome challenges in contemporary education. The discussion is as follows:

These methods are still used and practiced

Amarsyah et al. (2024) state that formal education uses more interactive teaching methods, ranging from demonstrations to scientific discussions. The discussion method with questioning is almost the same, as it involves dialogue between two or more people or between educators and students. Meanwhile, Mardiyah Astuti and Fajri Ismail (2025) say that the types of learning methods that can be used in learning Islamic Religious Education are lectures, discussions, questions and answers, demonstrations, practices and methods of constructivism. Meanwhile Nurhasanah Bakhtiar (2018) says that Islamic education methods and are divided into 11 types, namely lecture methods, answer questions, i'tibar (taking lessons), recitation, discussion, tamsilyah (giving parables), mukatabah (correspondence), tafhim (understanding something), stories, giving examples or role models, and self-education methods.

Empirical evidence about modern morals/character education methods in Indonesia that has been conducted by several thesis writers through observation, interviews, or experiments or documentation

explains that the lecture method, exemplary, habituation, advice, rewards and punishments, stories, and discussion methods are still used and practiced in schools or campuses (Windy Ajeng Kinanti, 2023, Siti Nur Wasis, 2023, Irma Suryani, 2024, and Irma Haryanti, 2023).

Among the methods of moral education in the thesis, some are the same as the methods of moral education of al-Khatib al-Baghdadi and some are different, the same method is more than different. This shows that al-Khatib's moral education method is still very relevant to the methods of Islamic education in Indonesia in particular, modern Islamic education, and education in general in Indonesia. This means that the methods of moral education used by him when teaching in the past until now are still valid, still practiced, still used and used in the world of education in this world. Why? Because al-Khatib's methods in moral education are taken from eternal sources, not weathered and obsolete by a certain period, even until the destruction of this world. But of the nine methods above, which are still less relevant or less practiced in moral education methods in Indonesia, there are three, namely questions and answers, motivation and threats, and lectures. Why? Because the regulation of the education curriculum in Indonesia, whether in universities or schools, emphasizes learner-centered learning approaches/methods, not educator/teacher-centered. While educator/teacher-centered methods are no longer allowed or reduced or very little (Sri Gunani Partiw, at. al, 2023 and Joko Suwignyo, 2025).

Strengthening Islamic Education Science

Al-Khatib's moral education methods from his two works, if studied in depth, will lead researchers and scholars to discover that these methods are scattered and present in various Islamic education books. Especially in the chapters on teaching methods and techniques in Islamic education, Islamic education process, teaching and learning process in Islamic education, and education process. This can be seen in (Mardiah Astuti, 2025, Mustofa and Nur Illahi, 2023, Rahmat Hidayat and Abdillah, 2019, and Nurhasanah Bakhtiar, 2018). This is all evidence that al-Khatib's moral education method strengthens the science of Islamic Education. This can be seen in (Mardiah Astuti, 2025, Mustofa and Nur Illahi, 2023, Rahmat Hidayat and Abdillah, 2019, and Nurhasanah Bakhtiar, 2018). This is all evidence that al-Khatib's moral education method strengthens the science of Islamic Education.

Chabib Mustofa (2025) said that based on Permendikbud RI Number 20 of 20018 concerning Strengthening Character Education from two articles (article 1 paragraph 1 and article 2 paragraph 1) regarding strengthening character education in formal education units is carried out using the following principles; 1). Oriented to the development of the potential of learners as a whole and integrated by optimizing the function of the three-center education partnership including: school, family and community, 2). Exemplary in the application of character in each educational environment; and 3). Running through habituation and all the time in everyday life. This all shows that there are efforts to strengthen the character education of students, including through two methods, namely exemplary and habituation.

This shows that Al-Khatib's ideas and thoughts on moral education methods strengthen Islamic education science in Indonesia and the world and provide good inspiration. Perhaps he also took from other people's thoughts and developed them, and then his thoughts were taken and developed by others until the Day of Judgment. This is a sunnatullah (law of God) that occurs from generation to generation.

Can Be Developed and Integrated

Al-Khatib's moral education methods above are classified as classical education methods. However, they can be developed and integrated with modern education, both Islamic and general. Refiana (2018)

states that the material on moral education in the book *Taysīr al-Khallāq ‘Ilmi al-Akhlāq* by Hafīz Hasan Al-Mas'udi (d. 345 H) is very relevant in addressing the moral crisis and the ongoing Islamic education in this era, which is considered less successful in producing individuals with good morals. Adapted from this, it is very possible that Al-Khatib's moral education methods can be developed and integrated with Islamic and general education methods.

Out of the nine methods above, some can be developed and integrated with modern education methods. The teaching and learning process using inductive thinking methods starts by providing examples, descriptions, and explanations about a problem, which are then connected to each other, and conclusions are drawn (Abuddin Nata, 2010). Providing examples can be integrated using methods such as role modeling, storytelling, parables, advice, questioning, habituation, motivation, and threats, as well as rewards and punishment. Providing descriptions and explanations can be integrated with lecture and questioning methods.

Furthermore, Abuddin Nata (2010) states that there are three approaches to teaching and learning, namely: a. Those that rely on the teacher's activeness, and the suitable methods to use are lectures, role modeling, guidance, and storytelling. b. Those that rely on the student's activeness, and the suitable methods are problem-solving, group work, assignments, socio-drama, field trips, drill exercises, experiments, and active learning methods, and c. Those that rely on the activeness of both, and the suitable methods are discussions, seminars, and responsibility.

Abdul Mujib and Jusuf Mudzakir in Abuddin Nata (2010) also mention methods such as diachronic, synchronic analytical, problem-solving, empirical, inductive, and deductive. The diachronic method emphasizes the historical aspect, and suitable methods include storytelling, role modeling, advice, and mastal. Synchronic methods include discussions (questioning) and lectures (seminars). Empirical methods are suitable for habituation methods. Active learning methods can be developed with dialogue and questioning methods, as well as story telling.

Meanwhile, Siti Machmudah Zainuri, et.al. (2025) said that overall, the classical teaching methods applied during the time of the Prophet, Khulafaurrasyidin, Bani Umayyah, and Bani Abbasiyah have many similarities with modern educational approaches that emphasize deep understanding, connections between concepts, and strengthening critical thinking skills.

The nine methods of Al-Khatib above can be developed and integrated with PAIKEM (Active, Innovative, Creative, Effective, and Fun) learning methods, Think Pair Share (TPS), and other methods in modern education in Indonesia and the world in general.

Emphasis on Morals and Importance of Etiquette

In the National Education System Law (2003), it is explained that: "National education serves to develop and form the character and civilization of a dignified nation in order to educate the nation, aiming to develop the potential of students to become humans who believe and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

This National Education System Law is in line with Al-Khatib's concept (method) of moral education, which emphasizes the importance of purifying the soul and forming noble morals in students, in accordance with Islamic teachings. Moral education is seen as a conscious effort to guide behavior towards good and make it a habit. Al-Khatib also links moral education with building a strong relationship between servants and their Lord, as well as the importance of knowledge and etiquette in seeking knowledge.

This is because a knowledgeable person without noble morals and etiquette will not benefit from their knowledge in this world and the hereafter. In his two books, Al-Khatib emphasizes the importance of morals in the educational process and instilling values of etiquette. He believes that good education must produce individuals with noble morals and high character. In his teaching, he always creates a religious and value-laden learning atmosphere.

Application of Morals in Life

When viewed from the nine moral education methods above, Al-Khatib always emphasizes the importance of applying noble morals in every teaching and learning activity. He not only wants students to understand the theory of moral education and etiquette, but also to be able to apply them in real life. Education in Indonesia, based on the law above, and modern Islamic education also aim for the same thing, which is that students should be able to practice Islamic values in their daily lives.

Agus Setiawan's study (2016). said that the relevance of moral education is very relevant to modern education because it is in accordance with the context of character education as launched by the current government. Theoretically, Said Nursi's thoughts are based on the Qur'an as-Sunnah and in practice can provide spiritual values through reason and morals so that it is highly expected to change the society whose notabenenya is students to be moral in everyday life, both at school and at home. This can also be adapted to Al-Khatib's moral education method, which is also relevant because both aim to shape the morals of participants to be noble and have noble morals. Or in another expression that basically, both classical and modern educational methods still adhere to the main goal, which is to form human beings who are noble and knowledgeable and useful for themselves and others.

Meanwhile, Herlini Puspika Sari, et.al (2024) said that participants must be noble and knowledgeable. Classical Islamic education focuses more on spiritual and moral development through in-depth religious teaching and moral formation, while modern Islamic education combines religious knowledge with general knowledge and technical skills to produce individuals who are able to compete in the global world. In order to be able to compete with the global world, it is required to have good ethics and high manners. This all points to the need to apply noble morals in individual and group life.

Balance Between Worldly and Hereafter Life

Al-Khatib, in his educational program or curriculum on moral education in his two books, emphasizes morals towards Allah, morals towards oneself, and morals towards society, environment, and life (Muh. Ubaidillah Alghifary Slamet, 2024). This shows that he views education as something that must provide a balance between worldly life and the hereafter. He wants his students not only to focus on worldly knowledge, but also to prepare themselves for eternal life, which is the life of the hereafter. This is in line with the goals of modern Islamic education, which aims to produce students and individuals who are successful in both worldly and hereafter life. This is also in line with the instincts of Muslims in Indonesia and around the world. This is in line with the aspiration of the prayer in QS. Al-Baqarah [2]: 201, which essentially asks Allah for goodness in this world and the hereafter, and protection from the torment of hell. This prayer is known by Indonesians as the "sapu jagat" prayer (which encompasses everything).

Ideal Islamic education still emphasizes the importance of maintaining a balance between the values of spirituality and intellectuality in life and provides constructive suggestions so that Islamic education continues to innovate in accordance with the times without leaving the basic values of Islam (Ahmad Muzakkir, at.al 2024). This shows that there is a balance in the method of moral education and Islamic education in general, which is balanced between the life of the world and the hereafter.

CONCLUSION

The article offers practical and realistic recommendations that can be implemented, such as the need to evaluate current Islamic teaching methods, improve educators' competence in delivering moral teachings, design curricula aligned with educational objectives, and encourage further research to assess the relevance and effectiveness of classical education models in the modern and digital era. However, there are areas that need improvement, including the lack of empirical evidence, as the study relies solely on textual analysis without field validation; incorporating examples of how these methods are currently applied in Indonesian Islamic institutions through interviews or case studies would strengthen the claims and demonstrate practical impact. Additionally, the article presents limited historical contextualization; a deeper exploration of the historical, social, and intellectual context of Al-Khatib Al-Baghdadi's era would help explain how his educational philosophy developed and why it remains applicable today. Finally, the integration of Al-Khatib's method with the modern curriculum could be further elaborated by discussing its potential application in Indonesian Islamic education, whether in madrasah, pesantren, or through character education programs in public schools.

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