

Cultivating Character Education Values in The Book of *al-Tabyin al-Rawi Sharh Arbaʿīn Nawawī* by Muhammad Kashful Anwar al-Banjari (1887 - 1940 M./1304 -1359 H)

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Abstract

KH. Muhammad Kashful Anwar al-Banjari (1887 - 1940 M./1304 -1359 H) is one of the most influential Islamic scholars in Banjar land. He educated many influential students in the Islamic world, especially in Banjar land, and had one phenomenal work, the book of *al-Tabyin al-Rawi Sharh Arbaʿīn al-Nawawī*, the sharh book of hadiths which was written by Imam al-Nawawī. This book is claimed to be the first Sharh book in Banjar. This paper was intended to discuss his explanation toward hadiths that discuss the values of character education. The contents of this book were very interesting because, before the provision of eighteen educational character values set by the Ministry of Education in Indonesia, it turned out that he had already provided an understanding of this character education. His understanding of the book was analyzed by content analysis. This study aimed to 1. Understand the concept of character education proposed by KH. Muhammad Kashful Anwar al-Banjari in the book of *al-Tabyin al-Rawi Sharh Arbaʿīn al-Nawawī*; 2. Reveal his understanding in explaining the hadiths related to character education. The results of the study found that KH. Muhammad Kashful Anwar al-Banjari understood that the concept of character education had been regulated in Islam, and had stages in realizing it. According to him, there were two types of character, namely: the first must be done, the second must be abandoned, and his understanding was in line with the concept of character education expressed by scientists today.

Keywords: KH. Muhammad Kashful Anwar al-Banjari; Hadiths Scholar; Character Education; *al-Tabyin al-Rawi*

Introduction

Character education has a very great role and contribution in the formation of one's character (Setiawati, 2017) because, with character education, one's attitude will become more directed and better (Mulyadi, 2021, p. 213). Therefore, character education has become an interesting and hotly discussed issue among education practitioners lately. This is because the world of education has been considered only concerned with intellectual intelligence, mind, and reasoning, without being accompanied by the intensive development of heart, feeling, and emotional intelligence. The output of education does

produce intelligent people but loses an honest and humble attitude. They are skilled but lack respect for tolerance. As a result, appreciation for the superiority of humanistic values, nobility, and conscience becomes shallow (Nurfalah, 2016).

If we look at Islamic history, we could see that in the past 1400 years ago our Prophet Muhammad SAW had tried to build the character of his friends by transferring these character values to them. This effort certainly made his era and his companions to be the best of times (Fitri, 2018; Mustoip, 2018). Therefore, this era has become an example and role model for us today. All the deeds of his

character and behaviors are recorded in the books of hadith that we have encountered until now. Many hadith books contain the description of the character that the Prophet Muhammad SAW transferred to his companions. We can find all of these things from the various hadiths of the Prophet Muhammad SAW which talk a lot about the Muslim's character. One of the hadith books which contains the Prophet's hadiths in shaping character is the book of hadith *Arba'īn Nawawī* (Anugrah et al., 2019). This book is given a lot of explanations on the content, language, *nahwū sharf*, and others.

One of the scholars who took part in explaining the Prophet's hadiths was KH. Muhammad Kashful Anwar al-Banjari. He wrote a book entitled *al-Tabyin al-Rawi Sharh Arba'īn Nawawī*. This book is claimed to be the first *Sharh* book in the land of Banjar. This book is very popular and well-known among Muslims in Banjar, so it is used as a reference and used in recitations in Banjar (Arman, 2016; Iderus, Majid, & Sakat, 2016; Munirah, 2015, 2016).

But what is interesting is that some assumptions mention that the study of hadiths at that time in Banjar was slow, just repeating and repeating, not as fast as the study development of other sciences. As said by Oman Fathurahman, the development of literature on hadith studies is still very minimal compared to other Islamic fields (Fathurahman, 2012). The character of hadith studies that are developing is still about social issues. In addition, Daniel Brown also said that the study of hadith has stopped at the point of stagnation. However, based on other findings

there is a statement that the study of hadith is still developing. One of the proofs is the presence of the book *al-Tabyin al-Rawi Sharh Arba'īn Nawawī* (Arman, 2016; Brown, 1999, p. 7; Munirah, 2016a).

The book was compiled at a time when people were not familiar with the term character education. In addition, the book is generally intended to explain the hadiths written by Imam Nawawī and it turns out that the explanation in it contains the concept of character education. Due to the existence of educative values related to character education, it is necessary to conduct a more in-depth study toward the explanation and then analyze it more sharply. Also, there is still a lack of in-depth study of the hadiths understood by scholars in the context of character education.

The purpose of this paper is to examine several things: First, I want to see the role of Islamic scholar in Banjar such as KH. Muhammad Kashful Anwar al-Banjari in providing the concept of character education values in his work; Second, to complete the study of character education by scholars who have always instilled character education before the government formulated it in a comprehensive formulation.

Literature Review

Many studies on character education actually have been carried out. If we search using Google Scholar for a span of the last 3 years (2019 to 2021) using the keyword character education, we could find 120 articles. Consist of:

Table 1: Studies on character education

Number of publications	Year
49	2020
43	2019
28	2021
Total	120

To find out the trend of previous studies regarding character education, VosViwer software was assisted to analyze trends that discussed character education.

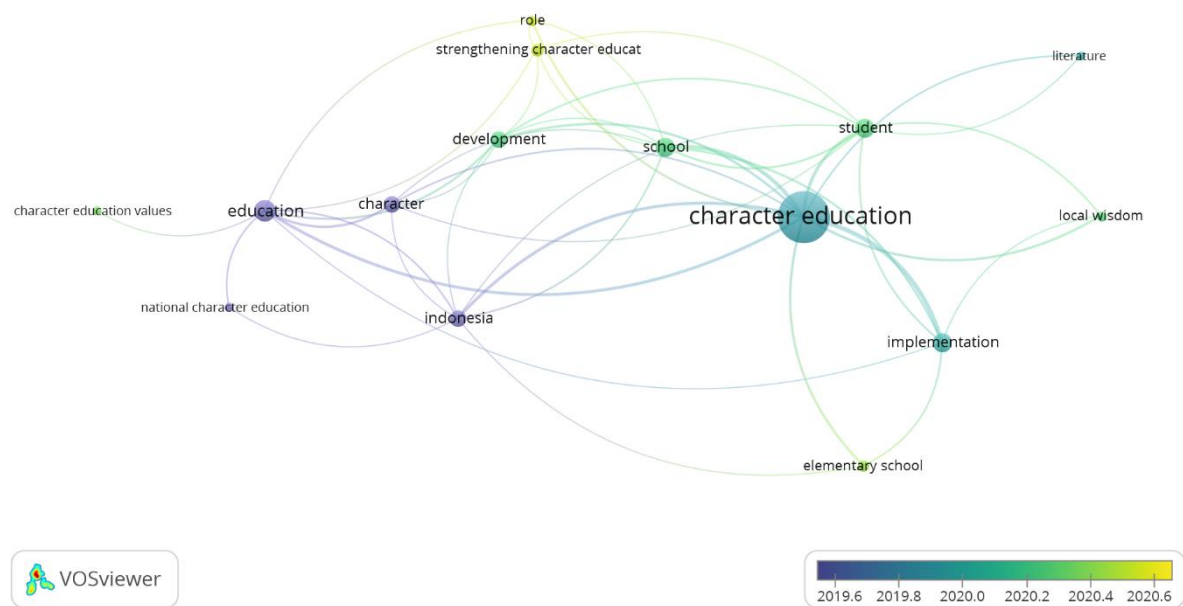


Figure 1: Search for character education in the last 3 years

If we look at the picture, we can conclude that previous research regarding character education is often associated with character education such as Indonesia, education, local wisdom, students, schools, and others. As for those who discuss character

education values, it seems that there are still few who discuss the work of the first scholars.

Then from the 120 articles, 15 articles were selected (the highest 5 sites were selected each year) and then they were read and studied in more depth. As for the article:

Table 2: Selected papers

No	Writer	Title	Year	Citation
1	Pratama et al.	Character Values of Third Grade Slow Learner in Character Education at the Inclusive Elementary School	2021	7
2	Defitrika & Mahmudah	Development of life skills education as character building	2021	5
3	Kristjansson	Recent attacks on character education in a UK context: a case of mistaken identities?	2021	4
4	Abbas et al.	Strategy for shaping the character of students based on PAI in school	2021	4
5	Lintong et al.	Character Education Management in SMA Kakaskasen Seminary Catholic and SMA Lokon St. Nikolaus Tomohon	2021	3
6	Husni	Character education in Indonesia: a historical outlook	2020	107
7	Pradana et al.	Nationalism: Character Education Orientation in Learning Development	2020	50
8	Suprianto et al.	Analysis of Character Education in Curriculum 13 to Build Moral Awareness in Education at SMA Muhammadiyah 2 Sidoarjo	2020	45

9	Dewantara et al.	Optimization of Character Education Through Community Participation Around the School Environment (Case Study in Lab School Junior High School Bandung)	2020	35
10	Peterson	Character education, the individual and the political	2020	33
11	Jeynes	A meta-analysis on the relationship between character education and student achievement and behavioral outcomes	2019	87
12	E. W. Abbas	Building Nation Character Through Education: Proceeding International Seminar on Character Education	2019	70
13	Fitria et al.	The educational character on instructions	2019	65
14	Astuti et al.	Character Education Values in Animation Movie of Nussa and Rarra	2019	64
15	Singh,	Character education in the 21st century	2019	41

Based on the search results, in general, they agree that character education must be instilled in everyday life. Besides the fifteen papers above, there was an undergraduate thesis from Muhammad Alfian in 2013 entitled Character Education in the Hadiths of *Arba'in al-Nawawiyyah* from the Faculty of Tarbiyah and Teacher Training at the Syarif Hidayatullah State Islamic University (UIN). He shared that in *Arba'in's* hadiths there are character education values, such as basic character education, character education goals, stages of character education, and character education values (Alfian, 2013).

Furthermore, we found an article from Munirah entitled *Kashful Anwar* in the dynamics of Banjar Hadith *Sharah* (Study of book *al-Tabyin al-Rawi Sharh Arba'in Nawawi*) (Munirah, 2016) and writings from Muhammad Hasan entitled *al-Tabyin al-Rawi Sharh Arba'in al-Nawawi*, the first book of *Sharh* Hadith in Banjar (South Kalimantan) (Iderus, Majid, Sakat, et al., 2016) both of them explained that the book was a *sharh* book to the *Arba'in Nawawi* hadith. However, they have not discussed the thoughts contained in it, especially concerning character education.

Method

In accordance with the focus of the study, it aimed to conduct the study on the concept of

instilling character education values by KH. Muhammad Kashful Anwar al-Banjari in his book *al-Tabyin al-Rawi Sharh Arba'in Nawawi*. This research was library research assisted by ATLAS.ti software version 9.1.5.0 with a qualitative approach. This study intended to describe the writer's explanation of the hadiths about the concept of character education in his book. This study made the primary data source is the book *al-Tabyin al-Rawi Sharh Arba'in al-Nawawi*. Also, literature related to his understanding of character education. First, look at his emphasis on explaining the hadith that contains character values. Then, pay attention to the ideas developed and used by KH. Muhammad Kashful Anwar to discuss issues related to character education.

Results

Character education values in Indonesia hold and uphold their customs and culture. Furthermore, the noble values contained in the customs and culture of the Indonesian people have been studied and summarized into one. Based on this study, the Ministry of National Education in 2010 has identified values that will be internalized to the nation's generation through character education. Here are the eighteen characters values that are mentioned:

Table 3: Character Education Values in Indonesia

No	Character Value	Description
1	Religious	Obedient attitudes and behavior in carrying out the religious teachings, tolerance of the implementation of other religions' worship, and living in harmony with adherents of other

		religions. Strategies that can be carried out by schools are the development of religious culture.
2	Honest	Behavior that is based on efforts to make himself a person who can always be trusted in words, actions, and work.
3	Tolerance	Attitudes and actions that respect differences in religion, tribe, ethnicity, opinions, attitudes, and actions of others who are different from themselves.
4	Discipline	Actions that show orderly behavior and comply with various rules and regulations.
5	Hard work	Behavior that shows a genuine effort in overcoming various learning obstacles and assignments, as well as completing assignments, with the best effort.
6	Creative	Thinking and doing something to produce a new way or result from something that is already owned.
7	Independent	Attitudes and behaviors that are not easy to depend on others to complete tasks.
8	Democratic	A way of thinking, behaving, and acting that judges fairly the rights and obligations of himself and others.
9	Curiosity	Attitudes and actions that always seek to find out more deeply and widely from something that is learned, seen, and heard.
10	Spirit of nationality	A way of thinking, acting, and having insight that places the nation and state interests above the interests of themselves and their groups.
11	Love for the country	A way of thinking, acting, and having insight that places the nation and state interests above the interests of themselves and their groups
12	Appreciating Achievements	Attitudes and actions that encourage him to produce something useful for society, recognize, and respect the success of others.
13	Friendly/Communicative	Attitudes and actions that encourage him to produce something useful for society, recognize, and respect the success of others.
14	Love peace	Attitudes and actions that encourage him to produce something useful for society, recognize, and respect the success of others.
15	Like to read	Habits of taking time to read various readings that give virtue to him.
16	Environmental care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to

		repair the natural damage that has already occurred.
17	Social care	Attitudes and actions that always want to help other people and communities in need.
18	Responsibility	Someone’s attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (nature, social and culture), the state, and Almighty God.

Source: Ministry of National Education, 2010

Through this foundation, which was then applied to the book of *al-Tabyin al-Rawi*,

it was found that several values were instilled by KH. Kashful Anwar in his book, namely:

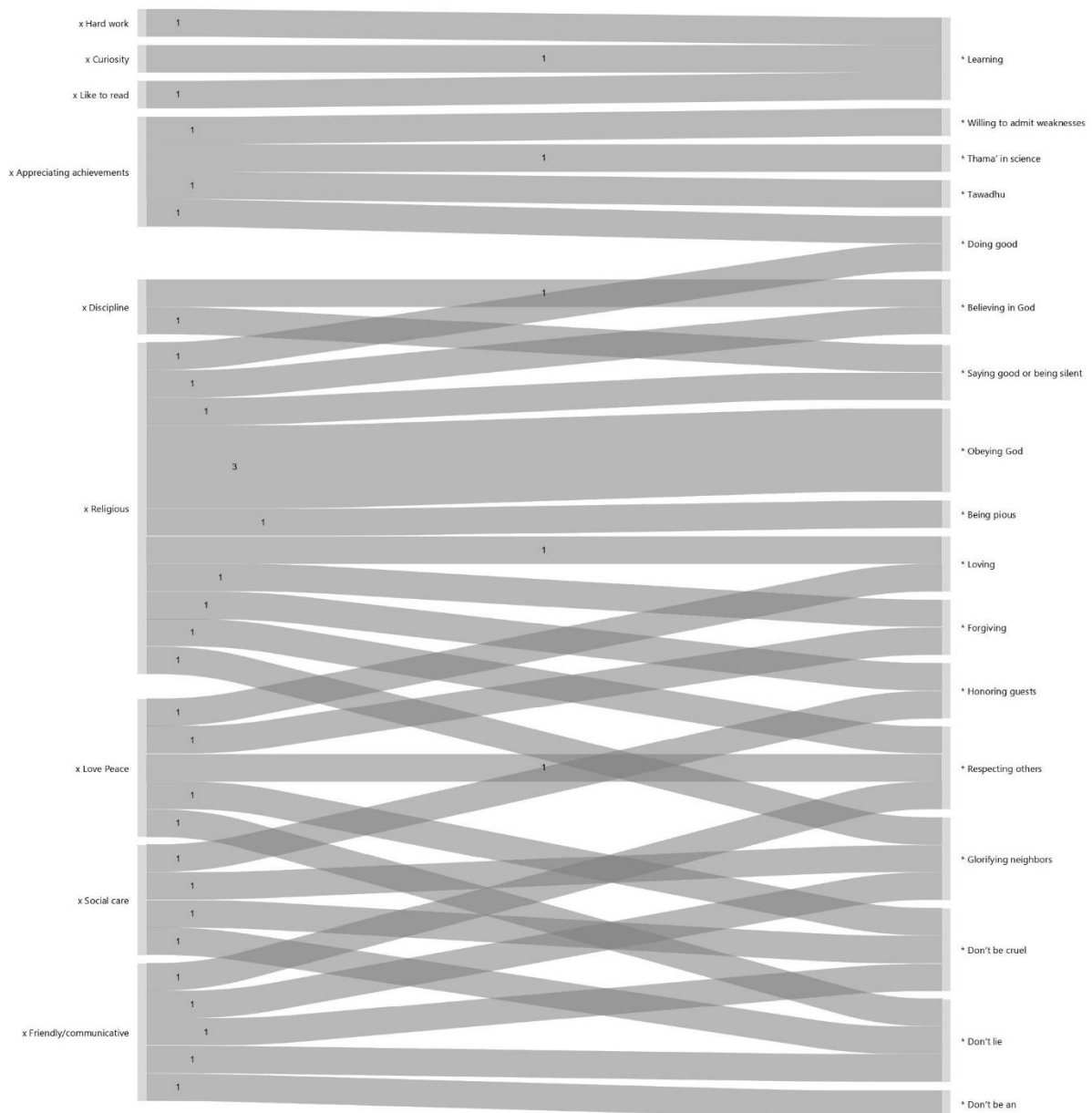


Figure 2: Analysis of character education values in the book of *al-Tabyin al-Rawi Sharh Arbaʿīn Nawawī*

The findings showed that there were several characteristics related to character education, which were contained in the book *al-Tabyin al-Rawi Sharh Arba'īn Nawawī* which was also partly formulated by the government: 1) Learning; 2) Don't be angry; 3) Don't be cruel; 4) Don't lie; 5) Glorifying neighbors; 6) Respecting others; 7) Honoring guests; 8) Forgiving; 9) Loving; 10) Obeying God; 11) Being pious; 12) Believing in God; 13) Saying good or being silent; 14) Doing good; 15) *Thama'* in science; 16) Willing to admit weaknesses, and 17) *Tawadhu*. From all these characteristics, nine educational characters have been formulated by the government, namely: 1) Friendly/communicative; 2) Love Peace; 3) Discipline; 4) Like to read; 5) Appreciating achievements; 6) Social care; 7) Curiosity; 8) Religious; and 9) Hard work.

Discussion

Short biography of KH. Muhammad Kashful Anwar al-Banjari

KH. Muhammad Kashful Anwar al-Banjari was born in Kampung Melayu Martapura, on Monday (Monday night), March 28th, 1887 AD, coinciding with 4 Rajab 1304 H. His father was H. Ismail *bin* (son of) H. Muhammad Arsyad and his mother was Hj. Siti Maryam *binti* (daughter of) H. Abdurrahim. Since childhood, he had received religious education in his family environment because there were no schools/madrasas at that time. Since childhood, his intelligence had been seen so his grandfather was moved to take him to study in the city of Mecca. In 1895 AD/1313 H, he and his entire family went to the Holy Land of Mecca (Iderus et al., 2018).

Initially he learned Arabic from H. Amin *bin* Qadhi H. Mahmud *bin* Aisyah *binti* Sheikh Muhammad Arsyad al-Banjari (from Pasayangan Martapura) who had ever lived in Mecca. However, he was also diligent in attending recitations and *taklim* (religious study) assemblies at the al-Haram Mosque, Mecca. Two years after studying and living in Mecca, his father, H. Ismail, died, and 2 years later his mother, Hj. Siti Maryam died.

While studying in Mecca for approximately 17 years, KH. Muhammad Kashful Anwar al-Banjari learned a lot from well-known scholars at that time. In the end,

the month of Rabiul Awwal in 1330 H coincided with February 1912 AD, KH. Muhammad Kashful Anwar returned to Banjar. Then he was married by his grandfather and grandmother to a woman named Halimah *binti* Ja'far in the month of Shawwal 1330 H coincided with September 1912, at the age of 26 years. The marriage was blessed with 6 children; 4 sons and 2 daughters, namely: Muhammad Abdul Murad, Muhammad Arsyad, Siti Maryam, Mardhiyyah, Muhammad, Ahmad Sholeh (Saifuddin et al., 2014).

KH. Muhammad Kashful Anwar al-Banjari was a very productive scholar. In general, his book is used for the general public and among Islamic boarding schools, especially the Darusalam Martapura Islamic Boarding School. His works are still used as mandatory books for Darussalam students. Here are his works: *Durūs al-Taṣrīf*, *Risālah fī al-Tawhīd*, *Risālah Fiqhiyyah*, *Risālah Tajwīd al-Qur'ān*, *Hasbunā*, *Risālah fī al-Sīrah Sayyid al-Mursalīn*, *Jadwal Falakīyah*, and *al-Tabyīn al-Rawī Sharḥ Arba'īn al-Nawāwī*. KH. Muhammad Kashful Anwar al-Banjari died on 18 Shawwal 1359 H. / 17th of November 1940 AD at the age of 55 years and was buried in the Malay village of Martapura.

KH. Muhammad Kashful Anwar al-Banjari and the Banjar Society

KH. Muhammad Kashful Anwar al-Banjari is known as an Islamic exemplary scholar and *Tuan Guru* (Master of Teacher). The term *Tuan Guru* is not foreign to the Banjar community because *Tuan Guru* is the title given to someone pious in the field of religion. In addition, this term actually existed in the Banjar community at the time of KH. Muhammad Arsyad al-Banjari (Yusliani Noor & Sayyidati, 2018). KH. Muhammad Kashful Anwar al-Banjari was prepared by his family to learn and study with great scholars directly in Mecca. This is because in 1900 the condition of the Banjar community, especially in Martapura at that time, had a very sufficient level of security so that they could travel to Mecca (Y Noor & Sayyidati, 2018).

During his studies, he was known as an intelligent child from childhood to adulthood. It could be seen when after studying in Mecca for a long time, he was asked by the community to hold recitations in his own

home. Society at that time called him a charismatic scholar. In addition, he is also considered a tenacious scholar. Many great scholars were born under his guidance such as KH. Anang Sya'rani Arif, KH. Husin Qadri, KH. Syarwani Abdan, KH. Seman Mulia, KH. Salim Ma'ruf, KH. Abdul Qadir Hasan, KH. M. Zaini Ghani, and other well-known scholars. These reasons were what made him at that time bear the title from Banjar community as *Haḍrah al-Shaikh* (leader) of the Martapura Islamic scholars (Iderus et al., 2018).

In 1922 M. KH. Muhammad Kashful Anwar al-Banjari was asked to become the head of Madrasah Darussalam for the third period of 18 years (1922-1940). Since he took the lead, there had been fundamental changes in the education system, curriculum formulation, empowering teaching staff, as well as improving infrastructure, which included the construction of physical facilities and building infrastructure. The renewal required him to produce books and textbooks that were following the curriculum and level of education carried out. From here, then he compiled many books and textbooks in various fields of science (Saifuddin et al., 2014).

He is remembered as the first cleric and leader of the *pesantren* (Islamic Boarding School) who designed the foundation for the formation of a formal education system at the Darussalam Martapura Islamic Boarding School from what was originally a *taklim* assembly (Madrasah Darussalam) which was initiated by KH. Jamaluddin and KH. Hasan Ahmad (1914 AD), the *taklim* assembly was given the name "Madrasah *Imād fī Talīm al-Awlād Dārussalām*", and with the permission of Allah SWT. Thanks to his ingenuity and hospitality, this Islamic boarding school later became a beacon that brightens all corners of Kalimantan with the light of knowledge and extraordinary blessings.

KH. Muhammad Kashful Anwar in the eyes of society had a very simple but very charismatic personality. In addition, his economic condition showed that he was one of the wealthy people, it was the result of his efforts in trading gold and diamonds. Apart from trading gold and diamonds, he also owned a large rice field and a rubber plantation which was worked by other people (on wages), but in between his busy schedules,

he used his free time to go down to the fields and work in the garden with wages (Iderus et al., 2018; Munirah, 2016b; Saifuddin et al., 2014).

Overview of the Book *al-Tabyin al-Rawi Sharh Arba'īn Nawawī*

One of the works of KH. Muhammad Kashful Anwar which is very phenomenal is *Kitab* (book) *al-Tabyīn al-Rawī Sharh Arba'īn Nawawī* (Iderus et al., 2018; Saifuddin et al., 2013). This book is a *sharh* book to the hadiths of Arba'īn Imam Nawawī. This book began to be written on Thursday morning, the 4th of Ramadan 1355 H in Martapura and was completed on Sunday morning, the 9th of Dzulhijjah 1355 H. The book of *al-Tabyīn al-Rawī* was printed by Putra Sahara Ofset Martapura, South Kalimantan, whose script had been written perfectly by Guru Munawar on 23rd of Ramadan 1427 H./16th of October 2006 M (Munirah, 2016b).

Kitab al-Tabyīn al-Rawī was written in Arabic-Malay or Arabic Pegon, the size of a standard book, and contained 157 pages, with a description of the contents as followed: 1) Cover Title; 2) Photo of KH. Muhammad Kashful Anwar; 3) Introduction from Guru Munawwar about the background of rewriting his *datuk's* (ancestor) book; 4) *Sanad* and *ijāzah* for all writings of KH. Muhammad Kashful Anwar al-Banjari and Imam al-Nawawī; 5) The *khutbah* (sermon) book (containing an introductory section explaining the background of the writing of this book from KH. Muhammad Kashful Anwar as the author of the book); 6) Description and translation of the hadith, along with a brief explanation, totaling 42 hadiths, with reference to *al-Arba'īn al-Nawawīyah*; 7) List of contents (*fahrasat*) of the book; 8) Photo of Guru Munawwar bin Ahmad Ghazali (Iderus et al., 2018; Saifuddin et al., 2014).

Character Education Values in *Kitab al-Tabyin al-Rawi*

The character in this paper is interpreted as *akhlak* (morality). The word *akhlak* is taken from the Arabic "al-Akhlāq" which is the plural form of "al-Khuluq". *Al-Khuluq* means *al-ʿĀdah* which means habit, *al-Wara'* which

means soldiering, *al-Dīn* which means religion, and *al-Ghaḍab* which means anger (Bisri et al., 1999). Existing character values will form people to be pious, do kindness, and be serious in God's way to reach the pleasure of God. This is in line with the characters in

the book *al-Tabyin al-Rawi Sharh Arba'īn Nawawī*. In this book, it is found that there are two characters that he describes. The namely good character that becomes mandatory for a Muslim and bad character that must be abandoned by Muslims.

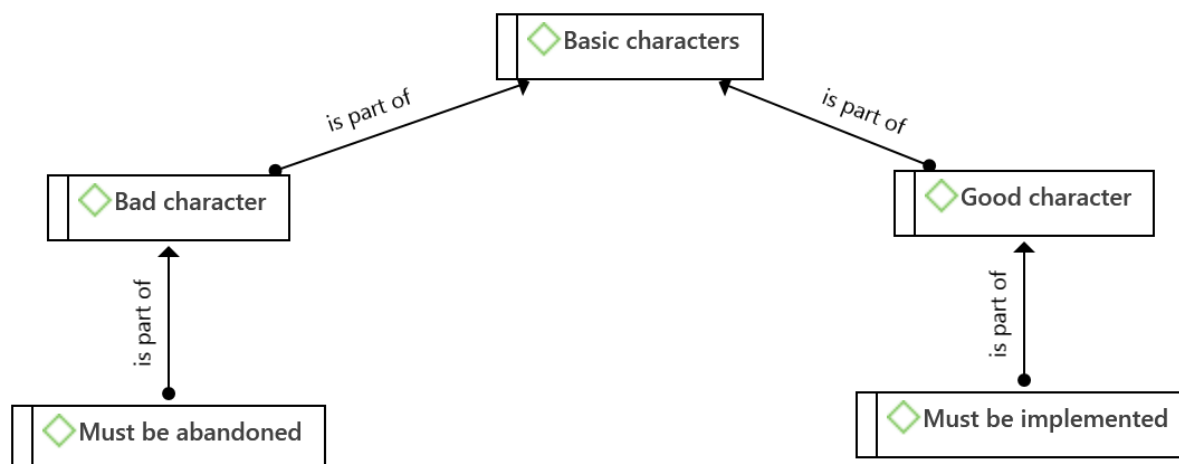


Figure 3: Basic characters in the book of *al-Tabyin al-Rawi Sharh Arba'īn Nawawī*

In the book of *al-Tabyin al-Rawi Sharh Arba'īn Nawawī*, good character is mentioned by KH. Muhammad Kashful Anwar al-Banjari as “good temper”. One form of character cultivation that he mentioned is that when dealing with an older person, you must respect (in his book, “raises”), then love the little ones (in his book, “loves the little ones”) and forgive those who do wrong. (in his book, “forgive mistakes”) (Anwar, 2006, p. 70). In addition, he also gave an example of a very good character, namely not “farting” in the middle of people (when you are in a crowd). Although farting is considered trivial for some people, it turns out that he said farting in a crowd is an example of a despicable character (Anwar, 2006, p. 71).

Next KH. Muhammad Kashful Anwar al-Banjari termed the word *wajib* (mandatory) which means it must be done as an effort to instill these character values. Such as “obligatory” to improve (do good) in all actions and maintain *adab* (good manner) (Anwar, 2006, p. 64). As for the term bad character, he usually instills it with the words “reproached”. He explained that an angry character is a character that is reproached (Anwar, 2006, p. 67).

Another example of inculcating the value of character education is found in the 2nd

hadith where he says that “a person who pledges to believe in Allah and His Messenger must make a vow with the tongue and heart”. If he only makes a vow with the tongue and not with the heart, then he mentions that the person is a part of the hypocrite. He also said that we have to avoid being hypocrites. Therefore, in this 2nd hadith, there is a character value that he wants to emphasize, namely obedience to Allah and staying away from hypocrisy. These two characters are parts of the religious parts of our national character (Anwar, 2006, pp. 26–27).

In addition, in this second hadith, he also said that it is obligatory to believe in Allah, angels, Allah's books (such as Al-Qur'an), in His Messenger, and believe in good and bad *qadar* (destiny or fate). *Adab* to the Prophets which KH. Muhammad Kashful Anwar instilled is obligatory to respect all His messengers, this can be seen:

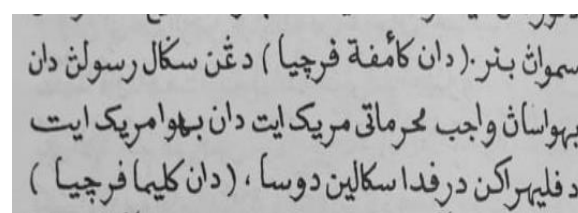


Figure 4: Explanation of KH. Muhammad Kashful Anwar 1

(And the fourth, believe) with all His messengers and that it is obligatory to honor them and that they are protected from all sins.”

The manuscript above illustrates the cultivation of character to be obliged to respect the Messenger of Allah. In the same hadith, he also said that:

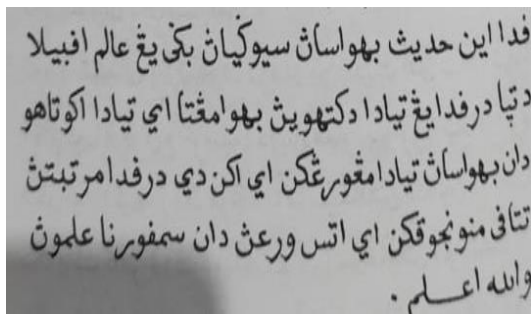


Figure 5: Explanation of KH. Muhammad Kashful Anwar 2

“In this hadith, it is better for the pious when being asked about something he does not know to say that he does not know and it does not detract from him, his dignity, but it shows his wara (good character in avoiding sin) and his perfect knowledge. wa Allah A^{lam}”

From his explanation, it is clear that if someone who is pious or who knows is then being asked by someone then he must say that he does know, but if he is asked for something that he does not know, then he must say that he does not know because his words like that will not reduce the dignity; even with the attitude like this shows the person is *wara* and has the perfection of knowledge.

Furthermore, in the 4th hadith, he said that obedient deeds will lead to heaven and immorality will lead to hell. And he advised that when worshipping, one should not be *takabur* (arrogant) and *ujub* (cocky) because these two qualities according to him will invalidate the worship (rejected). Therefore, he advised that when worshipping, one should hope for the grace of Allah to accept all deeds

and die in a state of Islam and faith. From here, we get a religious character, namely obedience to God (Anwar, 2006, pp. 31–32).

To make it easier to see the character values, we must implement these characters which according to KH. Muhammad Kashful Anwar al-Banjari in his book *al-Tabayin al-Rawi Sharh Arbaⁱⁿ Nawawⁱ*, are such as 1) Learning; 2) Don't be angry; 3) Don't be cruel; 4) Don't lie; 5) Glorifying neighbors; 6) Respecting others; 7) Honouring guests; 8) Forgiving; 9) Loving; 10) Obeying God; 11) Being pious; 12) Believing in God; 13) Saying good or being silent; 14) Doing kindness; 15) Wara in science; 16) Willing to admit weaknesses, and 17) Tawadhu. The character values that must be abandoned are: 1) Adultery; 2) immorality; 3) Angry; 4) Angry because of Allah; 5) Killing; 6) Cocky with yourself; 7) Reproach; 8) Leaving religion; 9) Hurting animals; 10) Hypocrite; 11) Takabur; 12) Ujub; 13) Lies, and 14) ignorant/stupid.

Conclusion

Observing the development of studies on the value of education and the work of previous scholars leaves several impressions that are important and interesting to be studied. One of them is the study of Islamic scholar KH. Muhammad Kashful Anwar al-Banjari turned out to have instilled the values of character education long before the formulation set by the government regarding the value of character education.

This paper described the findings that were found in the book *al-Tabayin al-Rawi Sharh Arbaⁱⁿ Nawawⁱ* where several hadiths contained the character of a Muslim. The values of character education are instilled by KH. Muhammad Kashful Anwar al-Banjari is divided into: first, good character, so it must be implemented, and second, bad character, which must be abandoned. In general, the values of character education that he instilled are an attempt to bring humans closer to God and make the world and the hereafter safe.

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