
Moral Education in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid: An Examination of Ibn Miskawaih's Philosophy

Lalu Gede Muhammad Zainuddin Atsani¹, Ulyan Nasri^{*}, Muzakkir Walad¹, Hakkul Yakin¹, Muh. Zulkifli¹

¹Program Studi Pendidikan Agama Islam, Institut Agama Islam Hamzanwadi Nahdlatul Wathan Lombok Timur, Indonesia

*Corresponding Author: ulyannasri@iaihnw-lotim.ac.id

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Abstract: This research discusses the moral education found in “Wasiat Renungan Masa” by TGKH. Muhammad Zainuddin Abdul Madjid through an examination of Ibn Miskawaih's moral philosophy. The aim of this study is focused on understanding moral education within “Wasiat Renungan Masa” by using the lens of Ibn Miskawaih's moral philosophy. The research method employed is a literature analysis, which includes the identification of research objectives, data identification, data collection, data selection, data extraction, thematic analysis, comparison, contrast, pattern identification, as well as research conclusions and implications. The results of this study indicate that moral education in "Wasiat Renungan Masa" by TGKH. Muhammad Zainuddin Abdul Madjid, as examined through the philosophy of Ibn Miskawaih, emphasizes the importance of self-development and morality in living life. Through concepts of self-discipline, moral exercises, and the cultivation of good character, humans have the potential to attain spiritual happiness and moral perfection. The conclusion of this research provides a deeper insight into the moral values within these works and their relevance in the context of contemporary moral education. This research has practical implications in the development of moral education, the formation of individual character, and the enrichment of moral thought in an increasingly complex and changing society.

Keywords: Ibn Miskawaih's Ethical Examination, Moral Education, Wasiat Renungan Masa

INTRODUCTION

Moral education is a crucial aspect in the development of individuals and society. In “Wasiat Renungan Masa” by TGKH. Muhammad Zainuddin Abdul Madjid, along with an examination of Ibn Miskawaih's ethical philosophy, there is an in-depth exploration of moral education. This work delves into how moral and ethical values are reflected in the thoughts and teachings of these two figures (Nasri, 2015). Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid offers insights into how moral education can serve as a foundation for individuals and societies to navigate various challenges and changing times. Meanwhile, the examination of Ibn Miskawaih's ethical philosophy aids in understanding the acknowledged ethical aspects fundamental to human character and behavior development (Atsani & Nasri, 2023).

Throughout human life, there are pivotal moments that encourage deep reflection, contemplation, and a search for the meaning of existence and life's purpose. One of these moments that inspire profound introspection is the reading of works filled with wisdom and profound philosophy. In this context, one such work that invites profound contemplation is "Wasiat Renungan Masa," authored by an esteemed Indonesian scholar and thinker from East Lombok, West Nusa Tenggara: TGKH. Muhammad Zainuddin Abdul Madjid (Atsani et al., 2023). The wise messages within this work are not merely strings of words, but rather the results of profound thought and spiritual experience of a scholar who has made invaluable contributions to the realms of education and Islamic thought. In "Wasiat Renungan Masa," TGKH. Muhammad Zainuddin Abdul Madjid takes us on an introspective journey into wisdom, ethics, and morality, weaving his perspectives on

human life and its relationship with the Creator and fellow beings (Nurdiah et al., 2023).

An enriching aspect of this work lies in the examination of its contained moral philosophy. Moral philosophy is a branch of philosophy that discusses values, principles, and ethics that guide humans in behaving and living with integrity and wisdom. In "Wasiat Renungan Masa," TGKH. Muhammad Zainuddin Abdul Madjid deeply applies this perspective, infusing moral and ethical values into his outlook on life (Irjanawadi & Nasri, 2023). At this juncture, there's a need for further examination of how moral philosophy is implemented within this work. One approach is to refer to philosophical concepts from classical figures. In this context, the moral philosophy of Ibn Miskawaih, a 10th-century Persian thinker, is a relevant reference. Ibn Miskawaih's moral thoughts can serve as a mirror to understand the ethical perspectives possibly reflected in "Wasiat Renungan Masa." (Ilham, 2020)

In this study, readers are invited to contemplate and analyze the monumental work of TGKH. Muhammad Zainuddin Abdul Madjid, "Wasiat Renungan Masa," through the lens of Ibn Miskawaih's moral philosophy (Atsani & Ulyan, 2021a). Throughout this journey, researchers aim to uncover the ethical values embedded in this work, exploring TGKH. Muhammad Zainuddin Abdul Madjid's views on moral perfection and meaningful existence. Through this examination, deeper insights are gained into the moral messages the author intends to convey and how his perspectives engage with the legacy of classical moral philosophy. Thus, readers are encouraged to open the pages of "Wasiat Renungan Masa" and step into the world of profound ethical thinking, simultaneously honoring and reflecting upon the legacy of wisdom from one of Indonesia's prominent scholars, a National Hero from East Lombok, West Nusa Tenggara: TGKH. Muhammad Zainuddin Abdul Madjid.

METHOD

The research method relevant to this title is qualitative research using the library research approach. Library research is an approach used to gather, analyze, and evaluate information from written sources (Khatibah, 2011). In the context of examining the moral philosophy present in the work "Wasiat Renungan Masa" by TGKH. Muhammad Zainuddin Abdul Madjid, this

method is highly relevant and effective for understanding the author's philosophical thoughts and ethical perspectives. The steps of the Library Research Method are as follows: (Sari & Asmendri, 2020);

1. Identifying Research Objectives: Determine the purpose of this research, which is to understand and analyze the philosophical moral thoughts contained in the work "Wasiat Renungan Masa" by TGKH. Muhammad Zainuddin Abdul Madjid.
2. Collecting Library Materials: Search for relevant written sources such as books, articles, papers, and writings related to Islamic moral philosophy and the work of TGKH. Muhammad Zainuddin Abdul Madjid. Ensure that the sources used have good quality and credibility.
3. Source Selection and Analysis: Choose the most relevant sources to the research topic. Read and scrutinize the work "Wasiat Renungan Masa" carefully to identify the author's arguments, concepts, and philosophical moral perspectives.
4. Organizing Information: Take notes and organize relevant information from various sources. Identify main themes, important concepts, and arguments emerging from the work.
5. Analysis and Interpretation: Analyze the philosophical moral thoughts expressed in "Wasiat Renungan Masa." Identify moral values, ethical principles, and the author's views on human goodness and moral perfection.
6. Comparative Study: Compare the thoughts in "Wasiat Renungan Masa" with other moral philosophy concepts, such as Ibn Miskawaih's thoughts on ethics and morality. Identify similarities, differences, and the unique contributions of TGKH. Muhammad Zainuddin Abdul Madjid's perspectives.
7. Drawing Conclusions: Based on the conducted analysis, draw conclusions about the philosophical moral thoughts present in the work. Explain the ethical values expressed by TGKH. Muhammad Zainuddin Abdul Madjid, as well as the relevance and implications of these thoughts in the context of modern human life (Zed, 2008).

RESULTS AND DISCUSSION

a. Getting to Know TGKH Muhammad Zainuddin Abdul Madjid

Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid, whose birth name was Muhammad Saggaf, was born on Wednesday, 18 Rabi'ul Awal 1316 H, corresponding to April 20, 1908. He was born in Kampung Bermi, Pancor Village, Rarang Timur District (now Selong District), East Lombok, West Nusa Tenggara. There are variations in the recorded birth dates of TGKH Muhammad Zainuddin Abdul Madjid, with birth years including 1898, 1904, and others (Nasri, 2017).

The most recent and reliable document for determining the birth date and year is the biography of TGKH. Muhammad Zainuddin Abdul Madjid when he became a member of the Constituent Assembly after the 1955 General Elections (Atsani & Ulyan, 2021b). In the column for birth date and place, it is stated as Pancor, 18 Rabi'ul Awal 1326 H. When converted to the Gregorian calendar, TGKH. Muhammad Zainuddin Abdul Madjid's birth date is Monday Pon, April 20, 1908. This conversion allows for a difference of one day or less. This birth year of 1908 also aligns with the information of TGKH. Muhammad Zainuddin Abdul Madjid's departure to study in Mecca at the age of 13 in 1923 (Atsani & Ulyan, 2021a).

The name Muhammad Zainuddin replaced the name Muhammad Saggaf. This change was made after he performed the pilgrimage at the age of nine. He took this name from the name of an scholar in Masjid al-Haram, Sheikh Muhammad Zainuddin Sarawak (Nasri, 2015). His parents were named Abdul Madjid (1359 H/1940 M), popularly known as 'Guru Mukminah', and his mother was named Inaq Syam or Hajjah Halimatussa'diyah, who passed away in Mecca and was buried in Mualla (Madjid, tt.).

Zainuddin's adolescence included formal education at the Village School (Volkscholen) up to the third grade. The Village School was established by the Dutch East Indies government as part of the ethical politics implemented at the beginning of the 20th century (Fahrurrozi, 2019). During this time, there were also advanced schools, such as GIS (Gouvernement-IndlandscheScool). The relatively good economic condition of Abdul Madjid's family allowed Zainuddin to receive education, making him one of 845 children in Lombok who could

attend school at that time. Additionally, there were Dutch-language primary schools run by private organizations, such as the "Anjah Sasak" institution under the guidance of Dr. Soedjono, but this school was only intended for the nobility (Diahmad, 2023).

TGKH Muhammad Zainuddin Abdul Madjid was not only diligent in learning, preaching, and activism, but he also remained productive in writing works that served as references for students at NWDI and NBDI madrasas. His works were not elaborate volumes but instead offered fundamental insights, often in the form of poems and Arabic verses. Among his works, the most notable is "Wasiat Renungan Masa" (The Testament of Reflection on Time). This work has attracted the interest of researchers, leading to numerous scholarly works such as theses, dissertations, journal articles, newspaper articles, and media uploads (Hayyi Nukman, 1988).

b. Ibn Miskawaih's Moral Philosophy

Ibn Miskawaih (932-1030 CE) is known as a prominent Persian thinker who made significant contributions to moral philosophy. His major work, "Tahdhib al-Akhlāq" or "The Refinement of Morals," elaborates on his views on ethics and morality. Ibn Miskawaih believed that the primary purpose of human life is to attain moral perfection and spiritual happiness. He emphasized that humans have the potential to achieve moral goodness through the cultivation of virtuous character (Hakim, 2014). Ibn Miskawaih's moral philosophy is rooted in the concept of "tahzib," which pertains to education and self-development. He stressed the importance of overcoming base desires and negative inclinations through moral training and self-discipline (Miskawaih, 1994). Ibn Miskawaih also emphasized the significance of compassion, benevolence, and humility in human interactions (Nasri, 2020).

c. Wasiat Renungan Masa by TGKH Muhammad Zainuddin Abdul Madjid

In his work titled "Wasiat Renungan Masa," TGKH Muhammad Zainuddin Abdul Madjid invites readers to reflect on various aspects of life, including moral aspects. The substance of the work presents values of wisdom, humility, and simplicity as the foundation for a meaningful life. In this work, TGKH Muhammad Zainuddin Abdul Madjid also underscores the

importance of maintaining good character in one's relationship with God and fellow humans (Usman, 2010)

The commonality between the moral thoughts of Ibn Miskawaih and the reflections in "Wasiat Renungan Masa" by TGKH Muhammad Zainuddin Abdul Madjid is evident in their shared emphasis on self-development and morality. Both believed that achieving moral excellence is the primary goal of human life. Ibn Miskawaih and TGKH Muhammad Zainuddin Abdul Madjid both emphasized the need to overcome base desires and negative inclinations through moral education and self-discipline (Nasri, 2017)

Wasiat Renungan Masa represents a form of guidance or teachings typically imparted by religious or spiritual figures to their followers. In the context of TGKH Muhammad Zainuddin Abdul Madjid, "Wasiat Renungan Masa" refers to messages or teachings delivered to students or successors as guidance for leading life, deepening spirituality, and attaining closeness to God. The work includes various aspects such as: (Nasri, 2015).

1. **Spiritual Messages:** Messages related to spiritual aspects, emphasizing the importance of living consciously, cultivating gratitude, reflecting on the meaning of life, and directing one's heart towards God.
2. **Moral Values:** Teachings about moral and ethical values to be applied in all aspects of life, including interactions with fellow humans and the environment. This may encompass values like compassion, honesty, justice, and diligence.
3. **Sufi Approach:** Messages stemming from Sufi teachings, emphasizing the purification of the heart, achieving closeness to God through worship and remembrance, and developing positive qualities like patience and reliance on God.
4. **Wisdom of Life:** Advice on how to lead a wise life, face challenges with tranquility, and make decisions aligned with spiritual values.
5. **Interpersonal Interaction:** Guidance on interacting with fellow humans, fostering

harmonious relationships within families and communities, and contributing positively to the environment.

6. **Meditation and Contemplation:** Teachings on meditation, contemplation, or remembrance to draw closer to God and understand the essence of existence.
7. **Understanding Death:** Messages about the importance of understanding death as an integral part of life and how to face it with serenity and spiritual preparedness.

Wasiat Renungan Masa from figures like TGKH Muhammad Zainuddin Abdul Madjid is generally respected and followed by their followers as a life guide with deep spiritual and moral dimensions. The content of these messages can vary depending on the views and teachings upheld by the figure, as well as the social and religious context in which the messages are conveyed.

In Fahrurrozi's book "*Nahdlatul Wathan Refleksi Keislaman, Kebangsaan, Dan Keummatan*" (Nahdlatul Wathan: Reflections on Islam, Nationalism, and Community), the "Wasiat Renungan Masa Pengalaman Baru" (The Testament of Reflection on Time: New Experience), written by TGKH.M. Zainuddin Abdul Madjid, is analyzed. According to Fahrurrozi's analysis of the fourth edition of "Wasiat Renungan Masa Pengalaman Baru" without a specified publication year, this work is divided into five important sections spanning various periods of its writing. However, only a small portion of this content is quoted here for preliminary understanding (Fahrurrozi, 2019)

Fahrurrozi explains that "Wasiat Renungan Masa" is classified into its main substance, known as the general testament, written in Arabic. It was written on the 23rd day of Ramadan in 1476 H, which corresponds to April 23, 1957 CE. The substance of this Arabic version of the testament is seen in the deep messages of the master to his loyal, dedicated, innovative, and intellectual students: (Fahrurrozi, 2019).

اولادي الاوفياء ---- وتلاميذي العقلاء

"My loyal children, and my wise disciples."

The leader's hope and obsession remain focused on building positive characters within students and anyone who learns wisdom from

him. The primary message in this 1957 CE testament is a call for all Nahdlatul Wathan students to prove their dedication and loyalty to

all elements of the Nahdlatul Wathan struggle and movement. The language used is still simple and traditional, simultaneously serving as a preventive measure from Maulana Sheikh toward all NWDI, NBDI, and NW students. These are the places where NWDI, NBDI, and NW students were nurtured (Fahrurrozi, 2019).

This testament concludes with four important statements to instill enthusiasm and motivation in NWDI, NBDI, and NW students:

- Be Patient: Success requires resilience and an absence of despair.
- Unite: Success isn't measured by individual intelligence but is created through the spirit of collective unity: unity of vision, mission, and movement towards the goals of NWDI, NBDI, and NW.
- Strive: Overcoming both poverty and ignorance requires effort.
- Strive According to the Path of Religion, Nation, and State: Struggle must begin with a well-defined concept and plan, aligned with the grand visions of religion, nation, and state (Fahrurrozi, 2019).

• A struggle without clear visions, missions, and plans will yield suboptimal results. This testament provides strategic insights for honoring and nurturing those who are lesser, as well as the nation's importance in building the characters of students by awarding them obsessive titles that ignite their motivation to excel in their respective fields (al-Aufiya' and al-Uqola'). Finally, this testament is directed towards two key figures: "my children" (without necessarily being biological children) and disciples, with the emphasis on character and loyalty (Al-Aufiya'). "My disciples" (talamizaty) refers to those who directly receive knowledge from NWDI, NBDI, and NW formal madrasas or learn from TGKH.M. Zainuddin Abdul Madjid in public study sessions, bearing the title of Al-Uqola'. Al-Uqola' represents a significant aspiration to create intelligent and loyal individuals who contribute to building superior human resources (Fahrurrozi, 2019)

d. Discussion

The discussion focuses on Moral Education within "Wasiat Renungan Masa" (The Testament of Reflection on Time) and the philosophical study of Ibn Miskawaih. The ideas of both figures are examined, their relevance is established, and then they are explored further.

The profound thoughts of these notable figures are critically analyzed by harmonizing and integrating the philosophies of TGKH Muhammad Zainuddin Abdul Madjid and Ibn Miskawaih. These insights are then presented as a delightful feast for anyone who engages with them.

TGKH Muhammad Zainuddin Abdul Madjid often conveyed his moral messages through poetic verses known as "Wasiat Renungan Masa." These moral messages are scrutinized using the analytical framework of Ibn Miskawaih's moral philosophy. The following are the moral messages contained within "Wasiat Renungan Masa" by TGKH Muhammad Zainuddin Abdul Madjid:

*Faith, Islam, Ihsan are safeguarded;
Must be defended collectively;
As long as the spirit resides in the body;
For they are the pillars of religion.*

These verses seem to convey messages about the importance of preserving faith (iman), practicing Islamic teachings (Islam), and striving for excellence (ihsan) in actions and worship. The verses also emphasize the need to maintain these three elements collectively, as they form crucial components in an individual's spiritual and moral life.

The above-mentioned verses of "Wasiat Renungan Masa" when examined and analyzed through the lens of Ibn Miskawaih's moral philosophy, hold great relevance. Ibn Miskawaih (also known as Abu Ali Ahmad ibn Muhammad ibn Ya'qub al-Tusi) was a philosopher and thinker from 10th century Persia. He is renowned for his contributions to ethics and moral philosophy, with one of his notable works being "Tahdhib al-Akhlak" (The Refinement of Morals). In this work, Ibn Miskawaih discusses moral and ethical concepts within Islam, including the concepts of faith, Islam, and ihsan. The verses of "Wasiat Renungan Masa" are based on the three mentioned concepts: Faith, Islam, and Ihsan, which are analyzed from a moral philosophical perspective:

1. Faith (Iman): In the context of Islam, faith refers to belief in the fundamental principles of religion, such as belief in Allah, His angels, His books, His messengers, the Day of Judgment, and destiny. This verse emphasizes the importance of safeguarding faith as the

foundation of religion. Ibn Miskawaih might underscore the significance of faith as the primary anchor in an individual's life.

2. Islam (Religious Practices): Islam is a religion encompassing practical teachings and religious laws. It involves the practice of various rituals, procedures, and ethical norms that a Muslim must follow. In this verse, the message to preserve Islam can be interpreted as the importance of practicing religion with awareness and commitment.
3. Ihsan (Excellence): Ihsan refers to the highest level of worship and behavior, where one worships as if seeing Allah or knowing that Allah sees them. It represents the pinnacle of Islamic spirituality, where individuals strive for the highest quality of obedience to Allah. In the context of this verse, ihsan might reflect a call to achieve higher moral and spiritual levels in life.

The verses also emphasize that these three concepts should be upheld collectively throughout one's life. This underscores the importance of balance between faith, religious practices, and efforts to attain spiritual excellence. It's important to remember that interpretations and analyses of these poetic verses may vary depending on individual cultural backgrounds, religious knowledge, and understanding of moral philosophy. Next, the Values of Moral Education in "Wasiat Renungan Masa" by TGKH Muhammad Zainuddin Abdul Madjid Analyzed through the Philosophy of IbnMiskawaih:

*Come, O youth, improve your faith;
Strengthen your conviction in God;
Do not stray from the path;
Abandon not the Sunnah, cast not aside the Qur'an.*

Moral education is a crucial aspect of personal and ethical development for both individuals and society. Moral values form the foundation of human behavior, guiding individuals to live with integrity and wisdom. In the monumental work "Wasiat Renungan Masa" by TGKH Muhammad Zainuddin Abdul Madjid, valuable moral messages are found. By delving into these insights through the lens of Ibn Miskawaih's moral philosophy, we can uncover values that provide guidance for a meaningful life.

Come, O youth, improve your faith;

The first phrase of this advice implies the importance of enhancing and strengthening faith as a solid life foundation. Faith isn't only in the religious context but also encompasses beliefs in ethical and moral principles. Moral education in this perspective teaches the significance of maintaining integrity and honesty in every action, thus building a robust foundation to face life's challenges.

Strengthen your conviction in God;

This is a call to enhance and fortify one's belief in God. In moral education, values of belief, obedience, and responsibility to something greater than oneself are taught. This includes respecting and valuing religious, ethical, and moral values that govern human relationships with God and fellow beings.

Do not stray from the path;

This advice teaches the importance of avoiding wrong and deviant paths. In moral education, values of honesty, responsibility, and integrity are taught to prevent individuals from falling into behaviors harmful to themselves and society. It illustrates the significance of choosing actions that are good and beneficial.

Abandon not the Sunnah, cast not aside the Qur'an;

Moral education values are reflected in this phrase by highlighting the importance of adhering to religious teachings and good traditions. In this view, following ethical and moral norms in religion is key to a meaningful and harmonious life. Moral education teaches values of justice, tolerance, and goodness needed to build positive relationships with God and others.

Analyzing Ibn Miskawaih's Philosophy:

In Ibn Miskawaih's view, ethics is a crucial foundation for achieving a perfect life. Concepts like simplicity, humility, and compassion are core to moral values that reflect the messages in "Wasiat Renungan Masa." Ibn Miskawaih's moral philosophy views self-awareness and moral development as the basis for attaining happiness and perfection.

By analyzing the advice in "Wasiat Renungan Masa" by TGKH Muhammad Zainuddin Abdul Madjid, we can unearth profound moral education values. These insights reflect Ibn Miskawaih's views on ethics and morality, where self-awareness, integrity, and virtuous belief are vital elements for a meaningful life. Practicing these moral messages,

individuals can build strong relationships with God, fellow humans, and attain peace in their daily lives.

Ibn Miskawaih's book "Tahdhib al-Akhlaq" (932-1030 CE) is a monumental work in the field of moral philosophy. In this book, Ibn Miskawaih elucidates his perspectives on human ethics and morality. Here are some key thoughts from Ibn Miskawaih's "Tahdhib al-Akhlaq":(Miskawaih, 1994)

1. **Perfection of Human Morality:** Ibn Miskawaih believed that the primary purpose of human life is to achieve moral perfection. He urged humans to cultivate virtuous traits and attain higher levels of morality. He believed that humans have the potential to be morally good and develop noble character.
2. **Self-Development:** In "Tahdhib al-Akhlaq," Ibn Miskawaih emphasized the importance of self-development through moral practice and self-discipline. He argued that humans can overcome negative impulses and tendencies through conscious effort to improve behavior and moral qualities.
3. **Wisdom and Justice:** Ibn Miskawaih stressed the significance of wisdom and justice in all human actions. According to him, humans should follow the path of wisdom when interacting with others and make just decisions. Justice is the foundation of harmonious social relations.
4. **Compassion and Benevolence:** Ibn Miskawaih's thoughts also encompass the concepts of compassion and benevolence towards fellow humans. He emphasized the importance of having a heart full of love and concern for others' suffering. Compassion and benevolence represent true kindness.
5. **Humility:** Ibn Miskawaih regarded humility as a crucial virtue in behavior. He encouraged humans to avoid arrogance and cultivate humility and modesty when interacting with others.
6. **Self-Control:** In "Tahdhib al-Akhlaq," Ibn Miskawaih discussed the importance of self-control over emotions and negative impulses. He urged humans to maintain balance in facing temptations and to control themselves in various situations.
7. **Education and Character Formation:** Ibn Miskawaih emphasized the role of education in shaping human moral character. He argued that through education, humans can develop

virtuous traits and understand ethical principles that guide their behavior.

Throughout his work, Ibn Miskawaih depicted his view of a balanced moral life, where self-development, wisdom, justice, compassion, and other positive moral qualities serve as the foundation for achieving moral happiness and perfection (Hakim, 2014). These thoughts have inspired many thinkers and philosophers afterward and contributed significantly to the development of ethics and moral philosophy. Ibn Miskawaih's moral philosophy is highly relevant and can serve as an analytical tool to explain and interpret the messages found in "Wasiat Renungan Masa" by TGKH Muhammad Zainuddin Abdul Madjid.

In the wise messages compiled within "Wasiat Renungan Masa," the work of TGKH Muhammad Zainuddin Abdul Madjid, profound moral education values are present. Through concise yet meaningful sentences, this work encourages us to reflect on the meaning of life, ethics, and a purposeful worldview. By examining it through Ibn Miskawaih's moral philosophy, we can delve deeper into the moral values reflected in this work.

1. **Oh, my beloved!:** This opening phrase reflects affection and care. Moral education, in this case, teaches the importance of having a heart full of compassion for fellow humans. Compassion is the foundation for harmonious relationships and caring for others' well-being.
2. **O my child, be diligent in seeking knowledge;** This advice emphasizes the importance of education and self-development through learning. In Ibn Miskawaih's view, education is an integral part of moral development. Moral education teaches the significance of continuous learning and honing knowledge and skills, which can help individuals become wiser and more virtuous.
3. **Choose a Mursyid (spiritual guide) as your Teacher;** Choosing a Mursyid (spiritual guide) as a mentor is a crucial aspect of character formation and morality. In Ibn Miskawaih's perspective, having a wise mentor who can guide on the right path is a significant step in self-development. Moral education teaches the wisdom of choosing role models and mentors who can guide life toward moral perfection.

4. **Also, be sincere, obedient always;** The quality of sincerity and consistent obedience in behavior is crucial in moral education. Ibn Miskawaih emphasizes actions stemming from sincere intentions and consistent adherence to ethical values. Moral education teaches integrity and consistency in upholding cherished values.
5. **And trustworthiness, ethical Guru;** This advice underscores the importance of trustworthiness and good ethics in the role of a teacher. Moral education teaches about responsibility, honesty, and moral qualities that should be possessed by an educator. A good teacher should not only possess knowledge but also exhibit good behavior, serving as a moral example for their students.

CONCLUSION

The moral philosophies of Ibn Miskawaih and the contemplative testament of TGKH Muhammad Zainuddin Abdul Madjid remind us of the importance of self-development and morality in the journey of life. Through self-discipline, moral practice, and the cultivation of good character, humans have the potential to attain spiritual happiness and moral perfection. Reflecting on their works, we can draw inspiration to lead a meaningful and beneficial life for ourselves and society. By analyzing the advice in "Wasiat Renungan Masa" and understanding the perspectives of Ibn Miskawaih's moral philosophy, we can unearth profound moral education values embedded within this work. The moral education within this work teaches about compassion, self-development, choosing virtuous role models, sincerity, and integrity. By practicing these moral messages, individuals can shape morally upright characters and live with integrity, thereby generating positive impact within themselves and society.

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