
Reconstruction of the Concept of Morals of KH. Bisri Mustofa Rembang to Support the Achievement of SDGs Education Quality

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Abstract

Objective: This research aims to examine the intellectual biography of KH. Bisri Mustofa, explore the background and format of his moral writings, and analyze the moral concepts in his works in relation to the categorization of moral textbooks used in Islamic Religious Higher Education Institutions (PTKI). This study also positions his contributions in the context of achieving SDG 4: Quality Education through culturally relevant moral education. **Theoretical framework:** The study employs an interpretive descriptive approach, combining Islamic education theory and classical moral concepts, supported by theoretical triangulation to ensure data validity. The framework emphasizes the alignment between traditional Islamic scholarship and contemporary educational goals within the SDGs framework. **Literature review:** The review includes the biography of KH. Bisri Mustofa, an exploration of Arabic Pegon Jawi texts, Islamic perspectives on morality, and the structural categorization of moral textbooks in PTKI. It highlights the underutilized richness of traditional Javanese Islamic literature in current moral pedagogy. **Methods:** Utilizing a library research method, the study collects data through documentation, processes it through content analysis, and validates findings via theoretical triangulation. **Results:** KH. Bisri Mustofa emerges as a multidimensional intellectual whose moral books—Ngudi Susila, Mitra Sejati, and Washaya—comprehensively address all major categories of moral education within PTKI, including an additional, rarely discussed dimension: morality in the teaching and learning process. His Al-Ibriz complements these by emphasizing moral obligations to Allah and the Prophet. **Implications:** This research underscores the relevance of integrating classical Nusantara Islamic texts into the modern PTKI curriculum as a strategy for enhancing moral education aligned with the goals of SDG 4, promoting inclusive, equitable, and culturally grounded learning environments. **Novelty:** The study presents a novel curriculum-oriented analysis of Arabic Pegon moral texts and maps their suitability to the moral education framework of PTKI. It also identifies a new thematic dimension—educational morality—that is often overlooked in mainstream textbooks.

Keywords: reconstruction, morals, kh. bisri mustofa, sdgs, education quality.

INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. The Indonesian population is also known to be very religious. Based on the results of a survey by Ceoworld and the Globa Business Policy Institute, the level of religiosity of the Indonesian population is ranked 7th in the world with a score of 98.7. Thus, based on the results of the survey, religion in Indonesia has a great influence on the cultural, social, and political systems [1].

The acquisition of the above rankings is certainly proud. However, if you look at the reality on the ground, the high level of religiosity is not directly proportional to the high morals of the Indonesian population. Many news and realities around us show a worrying moral decadence, be it personal morality, in the family, in society, or the state. Many things can be used as examples in this regard, for example: the rampant suicide phenomenon among teenagers due to recent mental fragility; a child killing the biological mother; parents killing their children; students hitting their teachers; the teacher hitting his students; the people disrespect their leaders; the decline of love for the country; and so on [2].

The inverse proportions between what should be and the above reality make the government and education observers have the conclusion that moral education is still very necessary in this beloved country. Starting from the mainstreaming of religious moderation and strengthening character education carried out by the Ministry of Education and the Ministry of Religion, to the experiments of various strategies and models of moral education by researchers and observers. In short, both the government and society have been aware of the importance of moral education and have made various efforts for a society with high morals within the framework of supporting the achievement of the Sustainable Development Goals (SDGs), especially in terms of improving the quality of education [3].

The Islamic boarding school is the oldest educational institution in Indonesia that has since its inception concentrated on moral education and proved its success. *The output* of Islamic boarding schools is proven to have more religious understanding and good morals. The establishment of this beloved country cannot be separated from the contribution of their love. They are willing to fight for the establishment of the state even though the stakes are lives. This is difficult to happen if they do not have strong religious beliefs, strong personal morals, and a love for the country that is extraordinary. The role of Islamic boarding schools in the formation of noble morals in Indonesian society has been recognized by many researchers, and its ability has not receded until now [4].

The success of moral education in Islamic boarding schools is certainly inseparable from the extraordinary efforts of the kyai/ulama. In addition to being diligent and sincere in educating, they have also written many moral works as their learning materials [5]. One of the kyai who is very productive in writing moral works is KH. Bisri Mustofa Rembang. At least, he has written four works of morality-Sufism which are still used as learning materials in various Islamic boarding schools and madrasas (MADIN), namely *Kitab Ngudi Susila*, *Mitra Sejati*, *Washaya al Aba' lil Abnaa'* and *Zaduz Zu'ama'*. These works are mostly written in Javanese with pigeon writing. Therefore, these extraordinary works can only be understood by a small part of the community, especially the pesantren community. In addition, the systematics of these works are not systematized like generally moral study books used in formal schools or colleges. Although this is the author's choice, it does not make the work a reference or teaching material in schools or colleges. Unfortunately, such works are extraordinary and needed by a wide audience, but due to language limitations and systematic differences in the end they can only be consumed by a special audience [6].

Referring to the case of moral decadence as expressed at the beginning and seeing the importance of KH's work. Bisri Mustofa in the field of morals above, this study aims to examine and analyze: 1) How is the intellectual biography of KH. Bisri Mustofa? 2) What is the description and background of the writing of the moral books of KH. Bisri Mustofa? and 3) How is the concept of the morality of KH. Bisri Mustofa in the perspective of the categorization of moral textbooks at Islamic Religious Universities (PTKI). The third goal is an important part of an effort to reconstruct the concept of morality of KH. Bisri Mustofa in the construction of moral teaching resources at Islamic Religious Universities. With this reconstruction, the moral work of KH. Bisri Mustofa, which was initially only consumed by a limited audience, is expected to be consumed by the general public and can be a learning material in schools and universities. The hope is that moral values as learning materials can be internalized by students so that Sustainable Development Goals (SDGs), especially in terms of improving the quality of education, can be achieved [7].

LITERATURE REVIEW

The study of KH. Bisri Mustofa and his moral books have been written by many scholars. First, the study tends to focus on the biography of KH. Bisri Mustofa. Second, it is focused on one of the books of KH. Bisri Mustofa, such as *A True Friend, a True Friend, Washaya Al Aba' lil Abnaa'*, or book *Al-Ibriz* which is associated with the issue of character education and Islamic education. Third, some focus on comparing the concept of the morality of KH. Bisri Mustofa in certain books with the concept of morality from other thinkers [8].

In contrast to this study, the author does not only focus on one of the books of morality of KH. Bisri Mustofa only, but to all his moral books, namely the book of *Ngudi Susila, Mitra Sejati, Washaya Al Aba' lil Abnaa'*, and even the book of *Al-Ibriz* [9]. In addition, the author also reconstructed these works following the categorization that is common in textbooks at PTKI. That is, in addition to translating, categorizing, and interpreting the moral works of KH. Bisri Mustofa according to the categorization of morals in PTKI teaching materials, the author also conducts lectures [10].

Tabel 1. Literatur Review

Author/Study	Main Focus	Findings	Relevance to Current Study
Lathifah dan Huda	Biography	KH. Bisri Mustofa is a pesantren cleric, a fighter, an intellectual, an artist, and even a politician	Asserting himself as a role model for the next generation of the nation
Maula et al, Sidik, Rachmawati et al, Ni'mah, dan Hikmah	Islamic Education and Character Education	Islamic morals in Mbah Bisri's moral book are relevant to the character education of the nation's children, such as religious, democratic, tolerant, disciplined, hard working, creative, independent, national spirit, love of the homeland, respect for achievement, love of peace, social concern,	Supporting the moral foundation in forming the character of the nation's generation through Islamic moral education

		environmental concern, and responsibility	
Faqih dan Huda	Comparison of Moral Concepts	There are similarities and differences, both in terms of the content of moral values and the breadth of discussion within it	It is the basis for the need to reconstruct the concept of morality in Mbah Bisri's morality book
Gap Identified	No one focuses on the reconstruction of Mbah Bisri's moral book	The existing research does not reconstruct Mbah Bisri's concept of morality in the categorization of morality textbooks at PTKI to support the achievement of the quality of moral education	The current research aims to fill this gap through the study and analysis of all the moral books of KH. Bisri Mustofa Rembang
Novelty of Current Study	Reconstruction of books and Islamic education	The novelty of this research lies in the systematic analysis of local moral books written in Pegon Arabic and the mapping of their suitability with the modern curriculum of PTKI	This study implies the importance of involving the classical works of Nusantara scholars in the modern Islamic education curriculum, especially as an alternative source of moral teachings that are contextual, in-depth, and relevant to the learning needs of PTKI

METHODOLOGY

This study employs a qualitative library research design with an interpretive descriptive approach to reconstruct the concept of morality formulated by KH. Bisri Mustofa and to analyze its alignment with the categorization of moral textbooks used in Islamic Religious Higher Education Institutions (PTKI). The research is positioned within the broader educational agenda of the Sustainable Development Goals (SDGs), particularly SDG 4: Quality Education, which promotes inclusive, equitable, and culturally relevant education for all. The study explores how classical moral texts from Indonesian Islamic scholars can support these global objectives through the integration of local wisdom in moral pedagogy [11].

Research Type and Approach. The type of research is library-based, relying exclusively on written sources and documentation. The approach is interpretive and descriptive, aiming not only to understand the contents of KH. Bisri Mustofa's moral writings but also to categorize, interpret, and reconstruct their relevance to the structure of modern Islamic moral education. This approach allows for an in-depth exploration of values and meanings within the texts, contextualized in the framework of both Islamic educational theory and the global SDGs discourse [11].

Data Sources and Instruments. The primary data sources for this research are four main works authored by KH. Bisri Mustofa:

1. Ngudi Susila
2. Mitra Sejati (True Partner)
3. Washaya Al-Aba' lil Abnaa'

4. Al-Ibriz li Ma'rifati Tafsir al-Qur'an al-Aziz

These texts are written in Arabic Pegon and Javanese, offering deep insight into traditional Nusantara Islamic ethics and pedagogical values. The inclusion of Al-Ibriz serves to complement moral concepts related to divine and prophetic ethics that may not be explicitly covered in the other three books.

Data Collection Techniques. The data collection method is carried out through documentary analysis, involving systematic reading and annotation of the primary texts. A quantification technique is also applied to map the frequency and distribution of moral themes across the texts, particularly in relation to categories used in PTKI moral education such as personal ethics, social ethics, religious devotion, and educational morals [12].

Validity and Triangulation. To ensure the validity and reliability of the data, the study employs theoretical triangulation. This involves the use of multiple theoretical frameworks to interpret the same dataset, thereby strengthening the credibility of the findings. The triangulation draws not only from the primary works of KH. Bisri Mustofa but also from Islamic education theory, classical Islamic moral philosophy, and modern curriculum studies related to moral education in PTKI. The triangulation process also ensures that interpretations are not biased by a single perspective and are instead supported by a broad scholarly foundation.

Data Analysis Technique. The data analysis is conducted using content analysis as formulated by Klaus Krippendorff. This technique includes six systematic stages:

1. Unitizing – identifying and defining units of analysis within the texts (e.g., moral themes, principles, and values).
2. Sampling – selecting significant passages from the texts that represent key moral concepts.
3. Recording/Coding – assigning codes to recurring ideas and classifying them based on PTKI textbook categories.
4. Reducing – filtering out redundant or less relevant data to focus on core themes.
5. Inferring – drawing interpretive insights and reconstructing the underlying moral framework.
6. Narrating – synthesizing the findings into coherent narratives that reflect the educational value of KH. Bisri Mustofa's works.
7. Integration with SDGs

This methodology supports the integration of SDG 4 by promoting the utilization of culturally rooted educational resources in formal Islamic education settings. Through rigorous textual analysis and curriculum alignment, the study seeks to contribute to a moral education model that is inclusive, contextual, and sustainable, in line with global and local educational aspirations [13].

RESULTS AND DISCUSSION

Intellectual Biography of KH. Bisri Mustofa

KH. Bisri Mustofa (hereinafter spelled Mbah Bisri) was born in Kampung Sawahan Gang Palen, Rembang, Central Java in 1334 H/1915 AD. He was the first son of H. Zainal Mustofa and Chodijah. He was born not from a family of scholars, but from a family of wealthy merchants, and lay people, and very much in love with scholars. His family routinely gave alms to the scholars in Rembang, making them very close to the scholars there [14].

In 1922, at the age of 7, Mbah Bisri began his education by learning the Qur'an to KH. Cholil Harun Kasingan. In 1923, he attended school in *São Paulo, São Paulo* Rembang, and graduated in 1926. After that, he continued his education at the Kasingan Islamic boarding school under the care of KH. Cholil. There he studied and studied books such as *Alfiyah*, *Fathul Mu'in*, *Fathul Wahab*, *al-Iqna'*, *Jam'ul Jawami'*, *Uqudul Juman*, and so on. To meet the needs of his life and his younger brother (Misbah Mustofa), Mbah Bisri decided to study at a pesantren while trading books. He took the book (*Squirt*) from H. Zuhdi's store and sold it at the Islamic boarding school. The profit from the sale of the book can be used to cover the shortfall in the cost of living for both of them while at the Islamic boarding school [15].

Mbah Bisri is a fairly striking student and superior in understanding the book compared to other students in Kasingan. On the order of KH. Cholil, the teacher who later became his father-in-law, Mbah Bisri followed *A Tribute to the Poodle* to KH. Hasyim Asy'ari Tebuireng Jombang with book study *Muslim* and *Tajrid Bukhar*. In 1935, Mbah Bisri began to be known to the public as a pious and knowledgeable figure. Because of his thirst for knowledge, in 1936, he decided to perform the Hajj as well as deepen his religious knowledge in Mecca. He lived there for 1 year and studied a lot of books, such as *Saheeh Bukrori* and *Sahih Muslim* to Shaykh Umar Hamdan al-Maghriby, the book *al-Asbah wa al-Nadha'ir* and *al-Aqwal al-Sunnan al-Sittah* to Shaykh Ali Maliki, the book *Minhaj Dzawin Nadhar* to Shaykh Hasan Massath, the book *Ibnu 'Aqil Syarah Alfiyah Ibn Malik* Sayid Amin, interpretation of the Qur'an *al-Jalalain* to Sayid Alwi, the book *Lubbil Ushul*, *'Umdatul Abrar*, and *Tafsir al-Kasysyaf* to Shaykh Baqir al-Jogjawi, and the book *Jam'ul Jawami'* to KH. Abdullah Muhaimin [16].

In 1937, at the request of KH. Cholil, Mbah Bisri returned to Indonesia. He then helped teach at the Kasingan Islamic boarding school. In 1943, the Kasingan Islamic boarding school was disbanded by the Japanese. At the same time, Mbah Bisri was appointed by the Japanese to become propaganda for Japan's Greater Asia in cigarette factories in the Rembang, Kudus, and Pati areas until Indonesia's independence, in 1945. In 1945, Mbah Bisri established a pesantren named Pondok Pesantren Raudlatut Thalibin. In 1977, Mbah Bisri died of illness and his body was buried in the Kabongan Kidul Rembang Public Cemetery complex. The Raudlatut Thalibin Islamic Boarding School is now under the care of KH. Ahmad Mustofa Bisri (Gus Mus) and KH. Yahya Cholil Staquf (current chairman of PBNU) [17].

In addition to being a scholar, pesantren caregiver, da'i, and businessman, Mbah Bisri is also an active person in community organizations, political parties, and government bureaucracy which he carried out from the pre-independence period, the independence period, to the new order. In 1942, he became the chairman of the Rembang branch of Masyumi (Indonesian Muslim Shura Council) with the central chairman at that time being KH. Hasyim Asy'ari. In 1945, apart from being the chairman of the Rembang branch of Masyumi, he also joined Hezbollah. In 1949, when the Dutch left Indonesia, he was appointed as the Head of the Religious Affairs Office (KUA) and the Chairman of the Rembang Regency Religious Court [18]. Regarding his relationship with Nahdlatul Ulama (NU), Mbah Bisri is not one of the founders of this organization. However, it has an important role in it. He is very close to the *muassis* NU, became a peacemaker when there was a conflict in NU, became a member of the Central Java PWNU Syuriah Society, became one of the founders and prominent campaigners of the NU Party in 1952, and finally led him to the position of Constituent Member in 1957 and one of the Members of the MPRS from the ulema element. In the New Order era, Mbah Bisri became a campaigner for the United Development Party (PPP). At that time, he was one of the candidates for the House of Representatives of the Republic of Indonesia in the Central Java region. In the middle of campaigning, he fell ill and died a week before the election was held [19].

The Moral Books of KH. Bisri Mustofa: Description and Writing Background

Mbah Bisri is one of the scholars of the archipelago who is very productive in composing books. The number of works is many, some say 176 books, and some say 276 books. Especially in the field of morals, there are at least three books that can be used as primary sources for the concept of Mbah Bisri's morals, namely *A True Friend*, *A True Friend*, and *Washaya*.

Kitab Ngudi Susila

Her full title is *Syi'ir Ngudi Susila Suka Pitedah With Terwela*. Written in Rembang in the month of Jumadil Akhir 1373 H/1954 AD, published by Menara Kudus, and totals 18 pages. This book is written in the form of verse, Arabic pegon in Javanese, there are 80 stanzas, and it is divided into 10 chapters. Introduction 13 stanzas, *Sharing Time* 7 stanzas, *Teaching* 6 stanzas, *Returning from Teaching* 2 stanzas, *At Home* 5 stanzas, *With Teacher* 3 stanzas, *Guest* 8 stanzas, *Attitude and Attitude* 13 stanzas, and *Noble Ideals* 23 stanzas [20].

The purpose of the preparation of the *Ngudi Susilo* book is to provide learning manners or morals to school-age children. Don't let them have bad morals so that they will regret it in the future. Broadly speaking, it explains how a child's attitude should be toward parents, to teachers, when at school, when returning home, when at home, when there are guests, and how the character of a Muslim child should be, both related to attitudes, dispositions, and noble ideals in the future.

Kitab Mitra Sejati

The full title is *True Partners Explaining in the Ethics Chapter*. Compiled in 1371 H/1951 AD, published by the Publisher Muhammad ibn Ahmad Nabhan wa Auladuhu Surabaya, totaling 10 pages, written in the form of poetry and in *Javanese Pegon* Arabic, except for the first 2 stanzas and the last 2 stanzas written in Arabic. The number of verses is 109 verses grouped into 20 parts, namely: *Introduction* 9 stanzas, *Chapter of Humanity* 4 stanzas, *Sikepe Anak Marang Bapak* 3 stanzas, *Sikepe Anak Marang Ibu* 3 stanzas, *Sikepe Rakyat Marang Government* 5 stanzas, *Sikepe Murid Marang Guru* 2 stanzas, *Sikepe Kito Marang Konco* 2 stanzas, *Wernane Totokromo* 3 stanzas, *Listen to the Speech of the Person* 3 stanzas, *Totocromone Talk* 3 stanzas, *How to Have Good Fellowship* 3 stanzas, *Preserve the Body* 4 stanzas, *Totocromone Eat* 4 stanzas, *About Clothing* 3 stanzas, *About House and Room* 2 stanzas, *Duties of the Devotees* 5 stanzas, *Gemi* 3 stanzas, *Pilgrimage and Totocromone* 5 stanzas, *Chapter of Two Men* 3 stanzas, *Chapter Ta'ziyah of the Dead* 3 stanzas, *Nurturing* 9 stanzas, *Progress and Advancement* 13 stanzas, and *Parental Duty* 13 stanzas [21].

This book is not specifically aimed at children like the book of *Ngudi Susilo* but for Muslims in general. Mbah Bisri stated that this book is very good to study and understand, apart from its content related to noble manners and ethics, also because today (when Mbah Bisri composed this book, especially today) there are so many people who are negligent so that they do not feel that they have often committed sinful acts. In addition, there has been a lot of moral damage to the young generation due to their daily associations. Many of them ignore religious matters, and many children do not listen to the advice of their parents, even when they are advised against it.

Kitab Washaya

The full title is *Washaya al Aba' lil Abnaa'*. Published by Menara Kudus, it consists of 49 pages, written in *Javanese Pegon* Arabic, in the form of narrative stories and self-dialogue accompanied by illustrations of images in each discussion. There are 24

chapters, namely: *Mother, Father, My Brother, the Faqir and the Poor, Cleanliness, Hair, Nails, Clothes, Shoes, Clogs, Socks and Handkerchiefs, Madrasah School, Going to School, Or During Teaching, Pilgrimage to the Household of the Little Brother, Bad Habits, Vacations, Sick Mothers, Spoiled Children, Begging, Abusing Cats, Kissing, Naughty Children, and Ideals* [22].

The book of *Washoya* is aimed at school-age children. Broadly speaking, the content is about the character or morals of children to parents, and siblings, body hygiene, when studying, the poor, to animals, and other attitudes of being a good child [23].

Not all categories of morality in the college textbook are explained in the three books above. Therefore, to meet the needs of moral categorization in higher education textbooks, it is necessary to look at other works of Mbah Bisri such as *Al-Ibriz*, that is, the book of tafsir on the entire verse of the Qur'an. The book certainly contains discussions related to morals that can support improving the quality of moral education for the nation's next generation as one of the important aspects contained in the sustainable development goals (SDGs) [24].

The Concept of Morality KH. Bisri Mustofa in the Perspective of Categorization of Moral Textbooks in Islamic Religious Universities (PTKI)

The material in the moral book used in learning at PTKI is systematized categorically or called the scope of moral studies. Often the authors of moral books also give different categories. For example, Siti Rohimah in the book *Sufism Morality* and Syawaluddin Nasution in the book *Morality of Sufism: A Journey of Spirituality to the Fullest Person* categorize morality into: morality towards Allah, to others, and the environment. There is also Muhammad Hasibi in the book *Sufism Morality* categorizing become: morality to Allah, to the Prophet, to oneself, to family, to fellow human beings, to society, and the country [25].

The moral material found in Mbah Bisri's book that can be used in learning at PTKI to support the achievement of the Sustainable Development Goals (SDGs) in the field of education is categorized as follows:

Morality to Allah

Morality towards Allah is the attitude and deeds that should be done by human beings as *creatures* or creations to God as *Stuttgart* or creator. In the book *Al-Ibriz*, it is explained that man should have morals towards Allah as follows: 1) Faith in Allah: the believer must always believe in Allah, and whoever sins, then he has strayed very far from the truth; 2) Worship and fear of Allah: believers are obliged to worship and fear Allah with true piety, not to die unless they remain Muslims; 3) Not associating with Allah: believers are forbidden to commit shirk because their sins are not forgiven by Allah; 4) Loving Allah: love for Allah is something that must take precedence over love for others other than Him; 5) Be pleased and sincere towards Allah's destiny: Allah has created all things according to His goodness so that man should be pleased and sincere towards Him; 6) Repent to Allah: the believer must repent to Allah from the sins he has committed by repentance *Snoopy*; 7) Dhikr and thanking Allah: Muslims are obliged to remember and be grateful for every blessing from Allah accompanied by doing everything He commands; 8) Pray to Allah: every human being should always pray to Allah and He will include arrogant people who do not want to pray or worship Him; and 9) Trust in Allah: the believer should always surrender completely in all matters to Allah [26].

Morality to the Prophet

Morality towards the Prophet PBUH is an attitude, behavior, or respect that a Muslim should show towards the Prophet Muhammad (PBUH) as the messenger of Allah SWT. *Al-Ibriz*, it is explained that believers should have morals towards the Prophet (peace be upon him) as follows: 1) Believe in the Prophet (peace be upon him): every Muslim must believe that the Prophet Muhammad (peace be upon him) is the Messenger of Allah (messenger) for all mankind; 2) Obey the Prophet PBUH: believers are obliged to obey the commands and stay away from the prohibitions of Allah and His Messenger so that they always receive guidance and do not go astray; 3) Love for the Prophet PBUH: love for Allah and His Messenger is something that must take precedence over love for anyone other than Allah and His Messenger; 4) Pray to the Prophet Muhammad (peace be upon him): Believers should always pray and greet the Prophet Muhammad (peace be upon him) sincerely because Allah and the angels always pray to the Prophet Muhammad (peace be upon him) [27].

Morality to Yourself

Morality to oneself is a person's attitude towards one's self both in terms of physical and spiritual matters. In the book of *Mitra Sejati* chapters "Ngerekso Body," "Clothing," "Sandals-Bakiyak," "Gem Chapter," "Omah and Room Chapter," "Eating Manners," and the chapter "Progress and Progress," and the book of *Washaya* chapters on "Resikan," "Hair," "Rahi," "Kuku," and "Nyelengi," can be found the following forms of morality to oneself [28]:

- a. Maintain Health: everyone is obliged to take care of their health. If you are already sick, you must immediately find a cure to get better. Because a person who is sick is actually in a state of loss because he cannot carry out worship to Allah SWT.
- b. Maintain Cleanliness: everyone should always maintain cleanliness because maintaining cleanliness can keep you away from diseases and make people who look at you.
- c. Maintain Self-Neatness: everyone should always maintain self-neatness. Examples of neatness that need to be taken care of are our clothes, sandals, and shoes. People who maintain their neatness will look good to others.
- d. Dress Modestly and Modestly: everyone should dress simply, it doesn't have to be expensive, because it can cause *riya'*. If you have excess money, then it should be used for other more important purposes. Dress modestly should also be modest. Never dress too tightly and never too loose.
- e. Live Frugally, Not Painlessly, and Save Diligently: one should be better off living frugally. Do not waste or waste your wealth uselessly because you only want to obey your desires. This is a bad habit that will harm you in the future. But even though living frugally, one should not be stingy either. This means that he must also share or set aside some of his wealth for others. Because if someone is stingy in sharing, then Allah does not like such people.
- f. Morality Facing the Progress of the Times: Everyone (especially young people) must equip themselves with religious knowledge and general knowledge to be able to face the progress of the times. In facing the progress of the times, they must adhere to Islamic sharia and uphold the righteous Eastern culture with polite morals [29].

Morals in Teaching and Learning

- a. Teacher's Morals to Pupils

Teacher morality to students refers to the ethics and behavior that a teacher must have when interacting with or teaching his students. In the book *Washaya* the chapters "Going Home to School," "Ana ing Sakjerune Pamulangan," "Vacation Time," and the chapter "Ideals," it was found that among the forms of teacher morality to students are: a) Patience with Students: teachers must be patient in facing difficulties in guiding students who have diverse characters and different levels of ability; b) The teacher must reprimand and give good advice to the student when he commits negative actions that are detrimental to him; c) Teachers need to give praise to every positive behavior of students to increase learning motivation, confidence, and consistency of positive behavior of students; and d) Praying for Students: teachers must pray for students to deliver their learning success [30].

b. Student Morals to Teachers

Noble morals must be imbued and practiced by every student in seeking knowledge from his teachers. In the book *Trying to Be Silent* About "With the Teacher" and "In Teaching," the book *True Partners* chapter "Attitude of Disciples to Teachers," and the book *Washaya* chapter "Ana ing Sakjerune Pamulangan" and chapter "Budal Ke Sekolah," it is explained that among the forms of student morality to the teacher are: a) Respect for the teacher: the student must respect the teacher because for his services he can become a smart and respectable person; b) Obey and be devoted to the teacher: students must be obedient and devoted to the teacher in matters of goodness; c) Students must listen and understand the knowledge and advice of the teacher earnestly to get useful knowledge; d) Silence when the teacher imparts knowledge; and e) Asking permission when you want to speak [31].

c. Pupil Morals to Fellow Pupils

In a learning environment, a student is not only obliged to maintain good morals to his teacher but also to other fellow students. In the book *Trying to Be Silent* The Teachings and the Book *True Partners* the chapter "Sikape Kita Maring Kanca," "Wernane Tata Krama," and the chapter "How to Be Kind to Others," it is explained that among the morals that must be paid attention to by each student to other fellow students are: a) Tepa selira (tolerance), maintaining manners and manners; b) Smile when meeting, smooth and quiet when speaking, and humble in his actions; and c) It is forbidden to be cruel and rude to friends [32].

Morals in the Family

a. Morals of Parents to Children

Parents' morals to children are behaviors that must be shown by parents to their children. In the book *True Partners* "The Duty of the Parents" and the Book *Washaya* chapters "Mother" and "Father," the form of the morality of parents to children, namely: a) Giving affection to children; b) Meeting the needs of children; and c) Providing education, especially religious education [33].

b. Morals of Children to Parents

Children's morals to parents are attitudes and behaviors that a child should show to both parents. In the book *Trying to Be Silent* Introduction, book *True Partners* "A Child's Journey to the Father" and "A Child's Journey to Mother" and the Book of Revelation *Washaya* chapters "Mother" and "Father", It is explained that among the good morals of children to both parents are: a) Loving both parents; b) Obedient and devoted to both parents; c) Helping the elderly; d) Be humble to the elderly, even to others; e) Maintain good manners: speak subtly, not rude, never sit upstairs when the elderly sit downstairs, must not be noisy when the elderly are sleeping, do not answer

and grumble when the elderly advice; and f) To repay the kindness of parents for having contributed greatly to the life of the child [34].

c. Morals to you

Morals to you are a good attitude and behavior in interacting with fellow brothers, especially siblings. In the book *Trying to Be Silent* Introduction and book section *Washaya* chapter "My brother," it is explained that among the morals of children to fellow children (brothers) are: a) Maintaining harmony among brothers. This harmony must be habituated because harmony among brothers is happiness for parents. On the other hand, quarrels between siblings are a hardship for parents. b) Harmony among brothers and sisters must be maintained forever. When both parents have died, the younger brother (younger brother) will become the child of the older brother (older brother). On the other hand, the older brother will be the father of the younger brother. They will need each other. c) an older brother, must know how to behave if he is old. For young brothers, they must also know how to behave if they are young. In other words, the older brother should love the younger brother, and the younger brother should respect the older brother [35].

Morality in Society

a. Morals of Getting Along

Getting along means living as friends. Getting along is a human social and psychological need. Interacting with others is a human social need. The feeling of being accepted, acknowledged, and valued by others is a human psychological need. In the book *True Partners* chapters "Sikape Kita Marang Kanca" and "Wernane Tata Krama," it is stated that among the forms of morals that a person needs to show in getting along or making friends in society are: a) Must be tolerant or tolerant; b) Be a polite person; c) Not revealing other people's secrets and not being arrogant; and d) Looking for good friends, not friends who feel good or arrogant [36].

b. Morality in Walimatul 'Ursy

Walimatul 'Ursy (the Prophet Moses) is an event held to thank Allah for the fulfillment of the marriage contract by serving food. In the book *True Partners* "About Pilgrimage and Manners" and "Walimahan," the form of morality in *the Prophet Moses* namely: a) Must attend the invitation *the Prophet Moses*; b) Eat with good manners in the place *the Prophet Moses*; c) Not too far and not too close to the food table, and not looking at the food often; d) Not scrambling for food; e) Say goodbye to the host when you want to go home; f) Do not forget to invite your neighbors if you have a wish; and g) Friendly to guests [37].

c. Moral Deliberation

In social life, one should not decide in a hurry. It is better to decide by deliberation first. The importance of deliberation has been explained in *Al-Ibriz* when interpreting QS. Ali Imron: 159, AS. Al-Baqarah: 233, and QS. Ash-Shura: 38. The form of moral deliberation in the book *Al-Ibriz* and the book *True Partners* chapter "Adab Ngerungokake Guneman Wong" includes: a) being a good speaker when deliberating; b) When asking questions or giving a response, one should wait for the other person to finish speaking; c) Not interrupting the conversation of others; d) When speaking, one should use good and not rude language so as not to hurt others [38].

Morality in the State

a. Leaders' Morals to the People

In the book *True Partners* chapter "The People's Attitude to the Government," Mbah Bisri explained that the task of the leader or government is to regulate all the general interests of the people equally, both related to security, development, health, education and all things that have an impact on the welfare and prosperity of the people [39].

b. People's Morals to Leaders

Mbah Bisri in the book *True Partners* "The Attitude of the People to the Government" and Interpretation *Al-Ibriz* about QS. An-Nisa' verses 58-59 explain that the form of people's morals toward the leader is: a) the people are obliged to obey and submit to the leader or government, it is forbidden to protest, let alone rebel against the legitimate government, but obedience is carried out on the condition that the leader's orders do not contradict religious teachings; b) the people must help the government, either in maintaining security, economic stability, and other good government programs (not contrary to religious teachings); c) the people must be sincere and pray for the leader; d) the people must respect and glorify the leader; e) The people must give good advice if their leaders make mistakes [40].

c. People's Morals to the Nation

In the book *Washaya* chapter "Ideals" and book *True Partners* chapter "The Attitude of the People to the Government," Mbah Bisri emphasized that as a people, they should be able to be useful for the Nusa and the Nation and love for the homeland or country [41].

Table 2. Summary of KH. Bisri Mustofa's Moral Concepts and Their Categorization in PTKI Moral Textbooks (Aligned with SDGs)

Category	Key Concepts from KH. Bisri Mustofa's Works	Main Sources
1. Morality to Allah	Faith, worship, avoiding shirk, love of Allah, sincere acceptance of qadar, repentance, dhikr, prayer, tawakkul	<i>Al-Ibriz</i>
2. Morality to the Prophet	Faith in the Prophet, obedience, love, prayer upon the Prophet	<i>Al-Ibriz</i>
3. Morality to Oneself	Health, cleanliness, neatness, modest clothing, frugality, readiness for modernity with strong moral values	<i>Mitra Sejati, Washaya</i>
4. Teaching & Learning Morals	Teacher's patience, advising and praising students, student respect, obedience, silence, asking permission, peer respect	<i>Ngudi Susila, Mitra Sejati, Washaya</i>
5. Family Morals	Parents to children: affection, provision, religious education; Children to parents: love, obedience, help, humility, respect	<i>Mitra Sejati, Washaya, Ngudi Susila</i>
6. Sibling Morals	Mutual love, lifelong harmony, role-model behavior between older and younger siblings	<i>Washaya</i>
7. Social Morals	Tolerance, politeness, secrecy, humility, friendship etiquette, walimah manners, and moral communication	<i>Mitra Sejati, Al-Ibriz</i>
8. Morality in Deliberation	Good listening, turn-taking in speech, polite language	<i>Al-Ibriz, Mitra Sejati</i>
9. Civic Morality (State)	Leaders to people: just governance, welfare focus; People to leaders: obedience, cooperation, advice, respect, prayer	<i>Mitra Sejati, Al-Ibriz</i>
10. Morality to the Nation	Love for the homeland, contribution to national welfare	<i>Mitra Sejati, Washaya</i>

Relevance to SDGs	Supports SDG 4 (Quality Education) by offering culturally rooted, holistic moral education aligned with Islamic values and modern needs.	
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Analysis

This study critically examines the moral thought of KH. Bisri Mustofa in the context of Islamic education and its potential to support the realization of Sustainable Development Goal 4 (SDG 4): Quality Education. Drawing from his works—*Ngudi Susila*, *Mitra Sejati*, *Washaya al-Aba' lil Abnaa'*, and *Al-Ibriz*—the research reconstructs moral categories commonly used in Islamic Religious Higher Education (PTKI), aligning traditional values with contemporary educational goals. The strength of this study lies in its methodical approach to integrating classical Javanese Islamic texts—written in Arabic Pegon and Javanese—into modern moral education frameworks. By mapping KH. Bisri Mustofa's moral teachings across ten comprehensive categories, including morality to Allah, the Prophet, oneself, family, society, and the state, the study demonstrates the depth and applicability of his work to formal education.

Notably, the study introduces a unique dimension of *morality in teaching and learning*, which is rarely elaborated in standard PTKI textbooks. This pedagogical morality covers teacher-student ethics, peer relationships, and character formation within the educational environment, reinforcing the values of respect, patience, humility, and responsibility—qualities that resonate with SDG 4's emphasis on inclusive and equitable education. Theoretically, this research enriches Islamic education by advocating for localized, culturally rooted curriculum development that draws from indigenous scholarship. It also exemplifies how faith-based moral systems can coexist with, and even strengthen, global development frameworks like the SDGs. Overall, the study is a significant contribution to educational reform, emphasizing the necessity of re-contextualizing traditional Islamic knowledge to meet present and future challenges. It provides a replicable model for integrating religious heritage into the goals of global education, bridging past wisdom with present-day aspirations for moral integrity and sustainable human development.

CONCLUSION

Mbah Bisri's educational journey was not much different from other scholars in the archipelago at his time, namely since childhood he studied religion at Islamic boarding schools and deepened it in Mecca to the shaykhs and scholars there while performing Hajj. In addition to being at the Islamic boarding school, Mbah Bisri also took formal education at the elementary school level (Sekolah *Ongko Loro*) in Rembang. Mbah Bisri's intellectuals were formed supported by several things: 1) the family environment of businessmen who love the ulama; 2) entrepreneurs who buy and sell books so that they are close to the source of knowledge; 3) students as well as Kyai's son-in-law so that they demand him to continue to study knowledge; 4) living in Rembang as an area that is thick with religious and general scientific traditions; 5) pesantren caregivers; and 6) lived in four eras, namely the Dutch era, the Japanese era, the Old Order, and the New Order so that they came into contact with many figures and various complex problems. That is what shaped him into a pious scholar and a prolific writer. Three of Mbah Bisri's works in the field of morals are *Ngudi Susila*, *Mitra Sejati*, and *Washaya*. *Ngudi Susila* and *Mitra Sejati* are written in the form of Javanese Pegon Arabic poetry aimed at school children and Muslims in general. Meanwhile, *Washaya* is in the form of a narrative of stories and self-dialogue in Javanese Pegon Arabic accompanied by illustrations and is aimed at school children. From the general category of moral teaching materials used at PTKI, all of them are explained in the three books of morality of Mbah Bisri. In it, it explains morality to Allah and the Prophet, morality to oneself, morality in the family, morality in society, and morality in the state, and it turns out that additional explanations about morality in teaching and learning are also found. Especially regarding the explanation

of morality to Allah and the Prophet is completed through the book *Al-Ibriz* because the three main books contain minimal explanations. The concept of morality categorized in the category of textbooks at PTKI is expected to be used as learning material at PTKI that supports the quality of moral education of the nation's generation as one of the substances contained in the Sustainable Development Goals (SDGs).

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Author Contribution

All authors of this article contribute, both as chairs, members, translators of articles, and final editors. All authors also read and agree to the final result of this article.

Conflicts of Interest

All authors declare no conflict of interest.

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