Values of Noble Character Education in The Creation of Syi’ir Mitra Sejati by KH. Bisri Rembang

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Abstract
This research describes the values of noble character education in the work of Syi’ir Mitra Sejati written by KH. Bisri Rembang. The type of this research is library research, while the method used is qualitative descriptive. The results of this study include: Value of social care and value respecting achievement, social care is an attitude and action that always wants to help other people and people in need. While the value of respecting achievement, is an attitude and action that encourages him to produce something useful for the community, and recognize, and respect the success of others; Friendly/Communicative, friendly values are actions that show the pleasure of talking, associating, and cooperating with other people; Tolerance value, tolerance value is an attitude and action that respects differences in religion, ethnicity, opinions, attitudes and actions of other people that are different from him. This tolerance value upholds a sense of tolerance between fellow religions, ethnicities, etc. for the continuation of a harmonious and unity of life.

Keywords: Value, Noble Character, Syi’ir Mitra Sejati

Penelitian ini mendeskripsikan tentang nilai-nilai pendidikan karakter mulia dalam karya Syi’ir Mitra Sejati yang ditulis oleh KH. Bisri Rembang. Jenis penelitian ini adalah library research, sedangkan metode yang dipakai adalah kualitatif deskriptif. Hasil penelitian ini antara lain: Nilai peduli sosial dan nilai menghargai prestasi, peduli sosial merupakan sikap dan tindakan yang selalu ingin memberi bantuan pada orang lain dan masyarakat yang membutuhkan. Sedangkan nilai menghargai prestasi merupakan sikap dan tindakan yang mendorong dirinya untuk menghasilkan sesuatu yang berguna bagi masyarakat, dan mengakui, serta menghormati keberhasilan orang lain; Nilai Bersahabat/Komunikatif, bersahabat adalah tindakan yang memperlihatkan rasa senang berbicara, bergaul, dan bekerjasama dengan orang lain; Nilai toleransi, nilai toleransi merupakan sikap dan tindakan yang menghargai perbedaan agama, suku, etnis, pendapat, sikap dan tindakan orang lain yang berbeda dari dirinya. Nilai toleransi ini menjunjung tinggi rasa tenggang rasa antar sesama agama, suku, etnis, dll demi keberlangsungan kehidupan yang harmonis dan rukun.

Kata Kunci: Nilai, Karakter Mulia, Syi’ir Mitra Sejati

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INTRODUCTION

Education according to John Dewey is process of forming fundamental skill intellectually and emotionally toward the nature and human. In this case, the aim of education is in order to the young generation that continues old generation can comprehend fully, understand, apply all of the values through bequeath all of experiences, knowledge, ability and skills as the background of values, norm, and life.¹

Character education is an effort that must involve all sides, started from household and family, school and school environment, and community.² In other word, character education is a process that is continue and need to involve many sides start form from family, school, until community (Kartadinata, 2010).³

Actually, the spirit of embedding the values of character education is not a new thing in Indonesia. But character education especially Islamic character is already offered many times since long time ago, as exemplified by prophet Muhammad saw. In Indonesian context, character education of nation can be defined as education that develop the values of ancestors’ culture and nation character for the nation, in order to make her/him have values as teak self character.

Child has to get education that touches the human dimension. The human dimension includes three important basic things, they are: (1) affective is reflected by the quality of belief, piety, and noble character including noble character, superior personality, and aesthetic competence; (2) cognitive is reflected in the capacity of thought and intellectual power to explore, develop, and master science and technology; and (3) psychomotor is reflected by the ability of developing technical skill, practice skill, and kinesthetic competence.⁴

Consciously, teaching not only transferring the knowledge so far, the more important thing is can changes someone’s character and characteristic so that she/he will be better, more respectful in the level of ethic, esthetic, and behavior in the daily life.⁵

Therefore, the main focus on character education is creating noble character for the nation intact and balance, physic and mental. It means that students become a person has belief, piety, noble character, health, knowledge, skills, creativity, autonomous, and become democratic and responsible citizen. ⁶

Noble character gives understanding that value that want to be implanted before the other is the universal value about truthiness and kindness, without stressing on the sources that should be agreed together. Here is the main role of teacher. Therefore, a teacher should have wide knowledge and exploring information about truthiness and kindness from the various sources.

Someone’s creation in form of syi’ir is one of learning sources that contain of moral values and noble character education. In the syi’ir, there is a meaning that is covered by beautiful language that contain of some values such as education values. Beside, the values of education are the one of key to develop human sources that has quality. Analyze the syi’ir with the aim to explore the values of education can be interpreted as appropriate way to absorb the wisdom values and superiority of noble character that can be applied in education.

One of the examples that will be discussed in this research is Arabic syi’ir that contains of noble character education value from a charismatic teacher in Pantura region especially Rembang, KH. Bisri. The study is about biography of KH. Bisri, the themes of the syi’ir that are relevant with noble character education in Syi’ir Mitra Sejati by KH. Bisri Rembang.

In this research, researcher only describes the study text because until this time researcher still cannot find the original text. The script source is only in the form of copy, so it is not achieve the requirement as the basic of analysis codicologis yet. Considering that contain of Syi’ir Mitra Sejati by KH. Bisri Rembang including the character education values, so by the researcher it is important to know and publish. The approach that is used is philologist, but only about its textology.

The technique of analysis in this research is using intellectual synthesis-inductive, it means that intellectual that is taken from special phenomena, it is individual, then blend it to get a general conclusion from the finding phenomena. Then the researcher did categorization and schematization of the Syi’ir Mitra Sejati KH. Bisri Rembang and also the contextual situation that is rotate the exist information (Gillian Brown & George Yule, 1996: 35-40).

The type of this research is library research, while the method that is used is descriptive qualitative which is the aim is to describe and analyze phenomenon, events, social activity, attitude, belief, perception, individual thinking or group thinking. Therefore the data is gotten by the library materials that are the premier data that is book of Syi’ir Mitra Sejati.

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The data analysis in this research use descriptive analysis, it means an effort to collect data and arrange the data, and then undertaken an analysis and interpretation toward the existing data. 11 To explore the moral value that is contained in the text language, especially in book of Syi’ir Mitra Sejati relates to the character education value.

A. Biography of KH. Bisri Rembang

1. His Birth

KH. Bisri was born in Sawahan village, Gg Palen, Rembang, Central Java in 1915 M. 12 His childhood name is Masyhadi, then after he came back from hajj in Makah. He is the first of four siblings from H. Zaenal Mustofa and his second wife named Hj. Khatijah. His parents are grandchild of Mbah Syuro, a charismatic figure in Sarang.

KH. Bisri’s family is loyal toward religion, so they are very care about religion education. In the childhood, Bisri learnt Quran and Fasholatan (learnt about pray and its practice) to Mbah KH. Zuhdi who are his older brother but different mother. In Ramadan, Bisri ever learnt about religion in Bulumanis Islamic Dormitory in Kajen, Pati that was educated by Mbah KH. Hasbullah, even it is in the short time. This condition was education in dormitory that was gotten by KH. Bisri until he was eight years old. In this age, he also invited by his parents to do hajj, and his father was died in Makah. 13

2. His Education Background

After his father passed away in 1923, KH. Bisri started his new life. Responsibility of family including KH. Bisri was holding by Mbah KH. Zuhdi. Mbah KH. Zuhdi registered him to HIS (Holland Inlands School) in Rembang. At that time, there were 3 schools in Rembang, they are: (1) Eropese School where the students came from the stake holder circle, such as Mayor’s child, Resident assistant’s child, etc. (2) HIS (Holland Inlands School) where the students were the child of government employee who had permanent salary. (3) Java School (Sekolah Ongko Loro) where the students were the child of villagers, sellers, or labors. KH. Bisri was accepted in HIS because he was admitted as the relation of Raden Sudjono, ex teacher in HIS who lived in Sawahan Rembang, Central Java, and he became Bisri’s family neighbor. But after KH. Cholil Kasingan knew that KH. Bisri studied in HIS he came to Mbah KH. Zuhdi’s house and gave advise to cancel and pull out him from the registration of HIS. This was done by KH. Cholil because HIS was a school which was developed by Netherland for government employee who had permanent salary. Meanwhile, KH. Bisri was only a child of seller, so he cannot admit or be admitted as a relation to study there. KH. Cholil’s hatred toward the colonialist also influenced this

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decision. He was so worried if later KH., Bisri will have character as the colonialist’s’ if he study in HIS. Beside, KH. Cholil assumed that study in colonialist’s school was harem. Then, he registered in Ongko Loro around Rembang. He finished study in Ongko Loro for three years, graduated and got certificate. Beside study in formal school KH. Bisri also studied in dormitory such as Islamic Dormitory of Kajen that was lead by KH. Chasbullah, Islamic Dormitory of Kasingan that was lead by KH. Cholil. In Islamic Dormitory of Kasingan he learnt about Alfiyyah Ibn Malik for 2 years, then he also learnt about the other yellow books such as Fathul Mu'in, fathul Wahhab, Iqna', Jam'ul Jawami, Uqudul Jumam, and others. 14

He also ever learnt toward KH. Hasyim Asy’ari in Islamic Dormitory of Tebuireng that was lead by KH. Cholil and he also joined finishing book of Bukhari Muslim there. 15


After came back from his hajj in 1937 M, his knowledge about religion became wider, not only the knowledge of tool as like Arabic or nahwu sharaf, but also about the other religion book. His knowledge was admitted by his students especially students in Kasingan and figures in his period. Therefore, after KH. Kholil passed away in 1939 KH. Bisri was appointed as the educator of the dormitory, replacing his father in law. That time was as the heap for KH. Bisri to spread knowledge of religion.17

15 Ibid. p. 15.
17 Ibid., p. 3.
When taught his students, he continued the system that was used by the previous teachers that used system balah (each part) according to its domain. Some book that was taught directly to his students were Shahih Bukhari, Shahih Muslim, Alfiyah Ibn Malik, Fath al-Mu'in, Jam'ul Jawami', Tafsir al-Qur'an, Jurumiyah, Matan ‘Imrithi, Nadham Maqshud, ‘Uqudil Juman, etc.

Beside the activity of teaching in Islamic Dormitory, he was also active giving speech about religion. His performance on the stage were amazed the audience that listen to his speech, so he was often invited to give speech in various opportunity outside Rembang such as Kudus, Demak, Lasem, Kendal, Pati, Jepara, Semarang, Pekalongan, Blora, and other cities in Central Java.

3. His Wedding

KH. Bisri got married with Mrs. Ma’rufah (10 years old) binti KH. Cholil bin Mbah Harun on Friday, Rajab 17, 1357 or July, 1935. He had ten children because of his married with Mrs. Ma’rufah, they are: 1) Mohammad Cholil Bisri, 2) Achmad Musthafa Bisri, 3) Adib Bisri, 4) Faridah, 5) Najichah, 6) Labib,7) Nihayah, 8) Atikah, 9) Cholil, dan 10) Musthofa. Among KH. Bisri’s children known by citizen were Cholil as the successor of leadership in Islamic Dormitory (KH. Cholil Bisri) and Musthofa (KH. Musthofa Bisri). KH. Bisri died on February 16, 1977.

4. His Scientific Creation

Beside his busyness of teaching in dorm, lecturing, even politicians, KH. Bisri still took the time to write and his spare time was not missed, even in train, in bus, and everywhere, he took time to write. There were many books, easy or hard produced as his creation. Among his creation the most famous one was Tafsir Al-Ibriz. Not only book with hard topic, he also wrote easy book such as Anecdote of Kasykul Compilation, Abu Nawas, Javanese novel: Qohar lan Sholihah, drama script Nabi Yusuf Lan Siti Zulaikha, Syiiran Jowo, including syi’ir Mitra Sejati and the other.

KH. Bisri’s creation are mostly about religion that contain various domain, such as: the science of tafsir and tafsir, the science of hadist and hadist, the science of nahwu, the science of sharaf, syari’ah or fiqih, akhlak, and the other. All of his intellectual creations are the more or less 176 titles. He used various languages as the title of his books, there are Javanese but written in Arabic, Indonesian but written in Arabic, Indonesian in letter, and also Arabic.

Beside well-known as a mufti, politician, and orator, KH. Bisri was also well-known as productive author or writer of book. All of his idea and thinking always he pour it in the form of written that finally become books and translation. KH. Bisri started to compose and write since he done resistance in his house for the more or less one year. It was because he was accused corrupt the salary of employee who already died for the employee who had not get decision letter yet. Finally, to get money for paying the fine KH. Bisri actively write and then sealed it to publisher for publishing.
That 176 of the result of his creation, the writer had not find the complete data, so the writers only can mention his intellectual creation such as: Tafsir Al Ibriz 30 Juz, Al-Iktsir/The Science Tafsir, Translation of Kitab Bulughul Marom, Translation of Hadits Arba’in Nawawi, Islamic Book and Shalat, Islamic Book and Tauhid, Aqidah Ahlussunnah Waljamaah, Al-Baiquuniyyah/The Science of Hadits, Translation of Syarah Alfiyyah Ibnu Malik, Translation of Syarah Al-Jurumiyyah, Translation of Syarah Imamithi, Translation of Sullamu al-Mu’awanah, Shafinah ash-shalat, Translation of Kitab Faraidu Al Babiyyah, Muniyatal As-Zaman, Atoifu al-Irsyad, Al-Nabras, Manasik Haji, Kasykul, Ar-Risalat al-Hasanat, Al-washaya Lil Aba’ wal Abna, Islam and the Plan of Family, Khatbah Jum’at, Cara-caraminpun Ziyarah lan Sintenke Mawan Walisongo Punika, At-Ta’liqat al-Mufidah li al-Qosidah al-munfarijah,Syair-syair Rajabiyyah,Al-Mujahadah wa ar-Riyadhoh, Risalat al-Ijtihad wa ar-Taqlid, Al-Khabibah, Al-Qawa’idu al-Fiqhiyyah, and Al-Aqidah al-Awam.

The intellectual creations of KH. Bisri are commonly aimed toward 2 communities. The first is students who study in Islamic dormitory. Second is villagers who actively follow lecturing in prayer house. 18

DISCUSSION

A. Structure of the Syi’ir Mitra Sejati Script

Siy’ir Mitra Sejati is one of literature creation that is created by KH. Bisri from Rembang. Syi’ir Mitra Sejati use written model in language of Arabic-Javanese (pegon) where the written is small size. Syi’ir Mitra Sejati consist of 8 pages, using the form of poem with some sub titles. First, chapter Kamanungsan (Chapter Humanity), second, sikape anak marang bapak (Child’s attitude toward father), third, sikape anak marang ibu (Child’s attitude toward mother), fourth sikape rakyat marang pamarintah (citizen’s attitude toward the government), fifth, sikape murrad marang guru (Student’s attitude toward teacher), sixth, sikap kito marang konco (Our attitude toward friends), seventh, wernane toto kromo (The various manners), eighth, adabe ngrungoake gunemane wong (Ethic while listen to someone’s conversation), ninth, totokramane guneman (Manner of conversation), tenth, carane serawungan kang bagus (The way of making good communication), eleventh, ngrekso awak (Self caring), twelfth, totokramane mangan (Manner of eating), thirteenth, bab sandangan (Wearing), fourteenth, bab omah lan kamar (House and room), fifteenth, kewajibane wong adiwoso (The obligation of adult), sixteenth, bab bmi (Thrift), seventeenth, bab ziyarah lan totokromo (Ziarah and its manner), eighteenth, bab tilik wong lon (Visiting the sick), nineteenth, bab tu’ziyab wong kepaten (A visit of condolence), twentieth, walimahan (Wedding party), twenty first, kemajuan lan kemajuan (Progress and progress), and twenty second, kewajibane wong tune (The obligation of parents). 19

The script of Syi’ir Mitra Sejati is mostly contained of religious advice, citizen’s loyalty toward umara’, social community field, especially advices of manner and akblak al-karimab


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that is needed to follow by the next generation. All of these are needed to know and reflect so that in the next level is internalized in person and become spirit to do it that is finally materialized to noble character. *akhlak al-karimah* value and sub system of *akhlak* or character education for Indonesian nation.

Here KH. Bisri had a wish to make religion and values of *akhlak* truly as advance for human, as stated by Prophet Muhammad saw:

\[
\text{عن أناس، قال: قال رسول الله عليه وسلم: إنكم بين خلق الله وخلق الإسلام أحياء}
\]

From Anas, he said: Rasulullah saw stated: actually each religion has *akhlak* (character) and Islamic *akhlak* (character) is shyness (Hadist by Ibnu Majah).

Along with contain of hadits above, we know that the existence of *Siy’ir Mitra Sejati* script give description about how important *akhlak karimah* (noble character) that is as religion doctrine or in other word the doctrine of noble character. This kind of story is painted in detail, so that each person that read this si’ir text as if will get through toward structure of life that is orderly and regularly.

In this context, those values can be identified as the follow: First, attitude of a child toward father, and father’s responsibility toward his child, as the si’ir by KH. Bisri.20

<table>
<thead>
<tr>
<th>بخش چهل ساله از افراد وسایل ابی</th>
<th>نصیب ابروی این کار</th>
<th>دی جوکوئی</th>
<th>که ویا</th>
<th>قیافته ودی</th>
<th>مولا واجب دی</th>
<th>بکشین اجآ</th>
<th>دی امانتی</th>
<th>نویبانی مسیحا</th>
<th>دی جون بین</th>
<th>س ماتی</th>
</tr>
</thead>
<tbody>
<tr>
<td>فایه افاکه که سوگه گای ابیو</td>
<td>پسوسی ایوبکه اغنوسی</td>
<td>موئلا سیبآ اجا لالی مالس بودی</td>
<td>اجآ وانی موندئواعوی بیاگ ویدی</td>
<td>Meanings: Since the childhood your father has thought your fate, it is okay even it is hard). (Food, drinking, cloths, all of your needed is completed by father including your study). (So it has to be obedient, do not broke it and finally regret after die).</td>
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Meaning: (Tiredness that is responded by pregnant woman nine months ago as servant). (Give suck, clear you up, taking a bath, strokes you day and night without tickled). (So you do not forget to give return, do not be brave later you will be brave toward Yang Widi (Allah SWT). 

As people who are devout, it is better for us to emphasize noble character in form of attitude of humble (*tawadhu’*) a child toward father and mother, the humble character is good attitude, in Allah’s eyes and also human. Planting noble character to each child is a certainty, and this is part of values of religion character. This noble character is someone’s basic personality. Contents of noble character in *Siy’ir Mitra Sejati* KH. Bisri Rembang gives guidance religion moral or in other word character education toward parents. It is an obligatory for a child to obedient and loyal to his/her parents.

Beside, developing value of religious character, that attitude also includes in to value of work hard character education. Work hard is behavior that shows true effort in facing

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20 Ibid. p. 2-3.
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## Values of Noble Character Education

Various obstacles in study and task, and also finish task in the best way. Value of work hard means someone’s effort to achieve an aim or achievement of work that is wished get good result and satisfied. In this context, parents’ work hard is truly think about their child fate so that he/she can affluent and prosperous life. Shown in piece of syi’ir verse as follow:

Kawit cilik bapak iro mikiraken - Nasib iro abot payab gak direken
(Since the childhood your father has thought your fate, it is okay even it is hard)

Mangan ngombe nyandang kabebe butuh iro - Dicukupi bapak ugo ngaji iro
(Food, drink, cloths, all of your needed are completed by father including your study)

Payah opo kang disongo deneng ibu-Ngandut sangang wulan nuli dari abab

Meaning: (Tiredness that is responded by pregnant woman nine months ago as servant). (Give suck, clear you up, taking a bath, strokes you day and night without tickled).

Contents of character in Syi’ir Mitra Sejati’s script functionally aimed to human as nation. Goodness of akhlak that is wished from Syi’ir Mitra Sejati is: first, attitude of tawadhu’ for human as nation, toward parents, teacher, relation, neighbor, and community commonly. Second, work hard character means as parents in creating their responsibility for their child and family sake.

The value of character education in Syi’ir Mitra Sejati KH. Bisri Rembang also describe populace’s attitude toward government, students’ attitude toward teacher, good attitude toward friends, the ways of socialize with many people, with cite from the original text as the follow:

Then, the next character education is populace’s attitude toward government as the citation follow:

Kita gurumi bini famerente kita iku
(Kito ngerti yen pemerintah kita iku)

Wongkang dzalim kampak begal di adili
(Wongkang dzalim kampak begal di adili)

Kesehatan,kemakmuran,keamanan
(Kabeh kepentingan umum diperduli)

Kabeh mau diopeni lan ditoto
(Kabeh mau diopeni lan ditoto)

Lan biyantu kabeh ora do gemampang
(Lan biyantu kabeh ora do gemampang)

Ibid. p. 3-5.
Meaning: “We understand that our government - set all of the behavior sector” “People who are dzalim, thief, robber are judged – all of the public interest are consider” “Health, prosperity, security – education, teaching, bridge and street” “All are taken care and styled – for our interest are the same blended” “So we should be bent down, do not rebel – and all help, should not be consider the light”.

B. Values of Noble Character in Syi‘ir Mitra Sejati

Such formulation by National Education Ministry there are 18 character values that will be planted inside students as effort build nations’ character, one of them is:

a. Value of social matter and
b. Values of appreciating an achievement

Social matter means attitude and behavior that always want to give help to the other and community who need. Beside, value of appreciating an achievement means attitude and behavior that courage his/herself to produce something useful for community, and admit and respect the other’s success. To bring this value into reality, one of technique that is taught by KH. Bisri through syi‘ir is with commitment sesrawungan kang bagus (way of good communication) to reach balance of life between right and obligation one and each other. KH. Bisri as if advised to this Indonesian nation generation to be careful in conveying idea, opinion, and appeal to other, do not say something that can hurt people’s heart, so that get homage from the other people. Such as piece of syi‘ir below:

Kabeh konco mesti bakal podo hormat
Yen srawungan iro karo konco hebat

Rahi ajer gnomane alus kemang
Andap asor tingkah laku sarwo gandes

Marang siro podo demen podo lumbang
Pungkasane barang angel dadi gampang

Meaning: “all of friends will give respect – If your communication with intelligence friend” “Glowing face, soft conversation – Humble, always good behavior” “To you sympathy, happiness – Finally something hard become easy”.

KH. Bisri gives advice so that this nation generation being soft and friendly toward fellow and the attitude is reflection of noble character education. The softness and friendliness is indicator that someone has moral integration and it is principle of noble life.

Characteristic of people who has moral integration is the way of his/her speaking is well mannered and cool. KH. Bisri gives advice to nation generations to speak rhetorically that is good and respectful, and left something that is not needed to conveyed, because good and well mannered speaking style is reflection of people who have noble character.

As message from Imam Syafi’i: Filter your words before it is conveyed, because each words
have each answer. In conveying conversation need well consideration before, because someone’s conversation is the form of kind and bad of someone’s character.22

Value of Friendship/Communicative, friendship is behavior that shows feeling happy to speak, socialize, and cooperate with other. This value of friendship should be applied toward ourselves and students, so that in daily life attitude is based on religion doctrine that is followed and can uphold friendship with other, and also can create harmonic life. Some of friendship/communicative value also reflected by intimacy and closeness the relation between family and between relations with communicate in various circles, like it done by KH. Bisri in indict Islam in Ahlusunnah wal Jama'ah style in various placed and can be accepted by various circles. In this context KH. Bisri gives advice through syi’ir:

كارو كونجا كيتا كود و دا تفا سليرا
دي تنفي اجا اورا دوي دوكا

(Karo konco kito kudu teposeliro – Lamun kumpul kudu duwe kiro-kiro)

(Adab toto sarto budi kang prayogo – Ditetepi ojo ora duwe duko)

Meaning: “With friend we should have tolerance – If gather should have good calculation.” “Ethical and virtuous good character – Hold do not get no ethic.”

KH. Bisri gives advice so that this nation has friendship and communicative attitude in daily interaction. The attitude is reflection of noble character education and it is indicator that someone has high moral integration. Character of friendship/communicative is activity that show feeling happy to interact, socialize, and cooperate with people around. KH. Bisri gives advice toward nation to create something useful for community, and respect success that is achieved by other. Beside, as a nation and faithful man, we should be friendly/communicative orally or written based on standard of good rule, especially in this global era. This value developed in KH. Bisri’s advice in the points of Syi’ir Mitra Sejati like when child be good toward father, child be good toward mother, populace be good toward government, students be good toward teacher, good attitude toward friends, good attitude while listen to other’s conversation, ways of communicate with other, etc. It means, from some values, there is a value that is match with nation character value that is formulated by National Education Ministry in effort of developing noble character value toward Indonesia nation.

C. Tolerance Value

Tolerance is attitude and behavior that respect of contradiction of religion, ethnic, opinion, other’s attitude and behavior that is different from us. This tolerance value upholds tolerance among religions, ethnic, and the others for continuity of harmonious life. This context is advised by KH. Bisri in syi’ir Mitra Sejati such as:

KH. Bisri gives advice relates with tolerance character value. Tolerance in Arabic is *tasamuh*. This attitude is attitude of appreciate and respect of diversification among human. Realizing by everyone that Allah SWT creates human is different among one and another, but if presence of the diversification is seen positively, then it will be strength. But, it opposite, if the diversification caused conflict and break then it is the negative side. So, it needs cohesiveness from various nation elements with hold up tolerance value, and Islam teach to appreciate and respect to diversification.

Tolerance is one of nation and religion character values that needed to be owned by each nation. Through holding up attitude of appreciating diversification then community’s life will be peace and peaceful. Therefore, KH. Bisri emphasize the application of this attitude in daily life system, in family, community, or school environment.

The attitude of tolerance already exampled by Prophet Muhammad saw when he is in Medina city. The relation between *Muhajirin* ethnic and *Anshor* ethnic are intertwined tightly. Every day both of ethnics are surrounded by the situation of understand one and another, help one and another, and cooperate. Through the relationship and tolerance that is high, so Islam community at that time had strong bond. Prophet Muhammad saw says that Islam community is like on body (*kal jasadil wahid*), if some parts are hurt, then the other parts will be hurt too. Likewise happen with Islam community, if one of Muslim is in difficulty then the other Muslim will immediately give a help to them.

Toward other religion, Islam also gives character education in the form of tolerance value. Islam does not teach attitude of hating to other religion be side Islam. Islam teach its members to side by side with other religion members peacefully, harmonious, respect one another, and appreciate one another. In this connection, Prophet Muhammad saw also provided a model when he was in Medina. Muslim, Christian, and Jaw were given freedom and there was an assurance to do pray based on their right respectively. But tolerance with other religion is only in worldly problem as like cooperation in economic aspect, social culture, politic, and the other that are worldly.
CONCLUSION

The values of noble character educations are contained in the creation of *Syi’ir Mitra Sejati* KH. Bisri Rembang are: The existence of social matter attitude and value of appreciating achievement. Social matter is attitude and behavior that always want to give a help toward other people and community that need. Meanwhile, value of appreciating achievement is attitude and behavior that encourage his/herself to produce something useful for community, and admit also respect the other success.

Value of friendship or communicative, friendship is behavior that shows feeling of pleasant to talk, interact, and cooperate with others. This friendship value should be applied toward ourselves and students, so that in daily life that will be based on religion doctrine that is followed and able to hold up friendship with others, and also can produce harmonic and harmonious life. Some value of friendship/communicative are also reflected from intimacy and closeness of the relationship among family and relation through communicate in the various circles, as like that was done by KH. Bisri in sparing Islam in *Ahlusunnah wal Jama’ah* in various places and accepted by various circle members.

Value of tolerance, value of tolerance is attitude and behavior that appreciate the diversification of religion, ethnic, opinion, attitude and behavior that is different from us. Value of tolerance upholds tolerance among same religion, ethnic, etc. for continuity of harmonic and harmonious life.

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