

Islamic Religious Education As Media Transformation Character

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Abstract: *This research is titled Islamic Religious Education as a media of moral change. Islamic education is UDI conscious and well-planned in preparing the students to know, who, internalize, is to import the teachings of Islam. The emerging literature is the sheer number of human beings especially learners who do not reflect Akhlaq who is both in the family, the social environment, and the school environment as taught in Islamic religious education. Whether the method or media used is not appropriate so that Akhlaq demonstrated by the learners is not in accordance with the teachings of Islamic religious education. The purpose of this research is to know the proper educational media in Islamic religious education. There are three educational media: audio, visual, and audio visual. The method used is the library of research, qualitative. It was found that educational media varies according to the students from different backgrounds.*

Keywords: *Education, Media, Transformation Akhlaq*

Preliminary

Education is a very important thing in human life. The progress of a nation depends on the education of the nation. That is, if the education of a nation can produce quality "human beings" with personality, the nation will automatically progress, be peaceful and peaceful. Conversely, if a nation's education stagnates, the nation will be backward in all fields. (Sedarmayanti, 2009: 32).

The purpose of national education in the Preamble of the 1945 Constitution is to educate the life of the nation. The intelligence referred to here is not merely intellectual intelligence, but overall intelligence as stipulated in the National Education System Law which states the objectives of national education, namely: (Law on the National Education System, Number 20 of 2003, Chapter I Article 1 Paragraph (1) "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to possess religious spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills".

This is in line with the purpose of Allah (swt) to send Rasulullah SAW, namely to guide human morals on this earth, as the hadith means: "Indeed, I was sent to perfect noble character". (HR. Bukhari) ". (M. Nashirudin al-Albani, 2003: 262)

The purpose of Islamic education is the embodiment of Islamic values in the personalities of students who are endeavored by Muslim educators through a process that leads to the product of an Islamic personality that is faithful, devoted, and knowledgeable so that it is able to develop itself as a servant of God Almighty. (M. Arifin, 2003: 54)

But the negative influence of modernization has now hit the country's students. Multimedia technology, especially television and the internet has whispered "free" Western-

style tradition at any time. Education that is currently running is ultimately preoccupied with moral cases of students, such as cases of free sex, drugs, and violence, making it even more difficult to develop and practice comprehensive education.

Therefore it is needed an effort from the organizers of educational institutions to improve the quality of the morals of students, so that Indonesian people who will be moral, have character, be noble and have good character as the goal of national education. Educational institutions must be able to strive for innovative educational steps in a professional manner with reliable management, so that educational institutions can produce cadres who are ready for life in the community, both intellectually, skillfully, and spiritually.¹ Implementation of *aqidah* moral education can be seen as a forum to foster and shape the behavior of students in developing knowledge (cognitive), attitudes (affective) and habituation (psychomotor). Therefore, *aqidah* *akhlak* education aims to foster the character of the morals of students through psychological training, intelligence, reasoning, feelings and senses. *Aqeedah* moral education with such goals must serve the growth of students in all aspects, both spiritual, intellectual, imagination, physical, scientific and linguistic aspects. *Aqeedah* moral education must push all these aspects towards the primacy and achievement of the perfection of life based on Islamic values.²

Formation of noble morals must continue to be prioritized in the aim of providing education. As time goes by, the challenges of the education world are getting heavier, in order to prepare people who have good morals. It is known, that in this era of globalization, cultural boundaries are difficult to recognize. The task of the education world is getting harder to participate in forming human beings who are ready to compete, but also have noble character in all their actions as one of social capital (social capital). In order to form noble human beings, of course there is a demand for how the educational process that is carried out is able to bring people into whole individuals, both physically and spiritually.³

Problem Formula

1. What is the purpose of Islamic education and education in Indonesia under morals change?
2. What is the ethics and morals?
3. What are the moral and ethical different?
4. What method of moral change is used?
5. What is the factor influencing morals change?

Discussion

A. Understanding Ethics And Morals

Morals is an action or act carried out without prior consideration. Praised deeds reflect the sincerity of the soul driven by noble morals. Talking about morals, can not be separated from aesthetics (beauty), because an act that is done sincerely will give birth to the beauty of speaking in polite language will cause love for those who see it.⁴ Conversely, if people speak

¹Nursanti, Ririn. *Manajemen Peningkatan Akhlak Mulia Di Sekolah Berbasis Islam*. Kependidikan, Vol. II No. 22, 2014, hal. 48-49.

²Mannan, Auddah. *Pembentukan karakter akhlak karimah Di Kalangan Mahasiswa Fakultas Dakwah Dan Komunikasi Uin Alauddin Melalui Pendidikan Akidah Akhlak*. 2015.

³Sudarwan Danim. *Agenda Pembaharuan Sistem Pendidikan*. (Yogyakarta: Pustaka Pelajar, 2006), h. 65.

⁴M. Nur, Chairan. *REKONSTRUKSI ESTETIKA AKHLAK: Suatu desain pendidikan moral generasimudakontemporer*. Ilmiah. 2016, VOL. 16, NO.2, hal. 230

harshly, an aura of arrogance and fear will appear. Such is the strength of aesthetic character that can stem all forms of deviation that drive people to heinous behavior.

Moral basically inherent in a person, united with behavior or deeds. If the inherent behavior is bad, then it is called bad morals or *mazmumah* morals. Conversely, if the behavior is good it is called morality. In addition to morality also used the term ethics, the word ethics is the science of what is good and what is bad, about moral rights and obligations. Collection of principles / values relating to morals, values about right and wrong adopted by the community.⁵

If examined properly, ethics is not just a science of good and bad or not just a value, but more than that ethics is a good habit and an agreement that is based on a good and right.⁶ From the origin of the word, "Ethics comes from the Greek" *ethos* "In the plural form (*ta etha*) meaning: it is customary habits and this final meaning is the background for the formation of the term ethics, as well as morals. In substance, the above understanding shows the similarity of attitudes and habits. But the authors analyze that a habit that means good customs / habits.

The development of the ethics of the study of human habits based on agreement, according to different times and spaces, which illustrates the human nature in life in general.⁷ According to K Bertens ethics can also mean habits, customs, character, morals, attitudes and ways of thinking.⁸

Good morals actually become part of the essence of religion and at the same time the fruit of the sincerity of those who fear, and training for people who are experts in matters of worship draw closer to God. Meanwhile, bad character is more as a killer poison that is ready to destroy humans, keep people from the side of God, and enter the people who have it to the devil eras.⁹

Basically, this character is closely related to human events, namely *khaliq* (creator) and *makhluk* (created). The Messenger of Allah was sent to perfect human morals, namely to improve the relationship between mankind (man) with *khaliq* (Allah Ta'ala) and a good relationship between mankind and mankind. The word "perfect" means that morals are graded, so they need to be perfected. Note the word of Allah Almighty in Surah Al-Qalam [68]: 4: Meaning: "And verily you (Muhammad) really are of great character" In the above verse, Allah (swt) has confirmed that the Prophet Muhammad, had a great character . Because of that perfect character, Rasulullah SAW should be made *uswahalhasanah* (a good example).¹⁰

B. Moral Formation Method

There are several methods of moral guidance that can be carried out in accordance with Islamic perspectives, namely as follows:

1. Ta'widiah method (refraction), the language of habituation as long as the word is normal.

In the general Indonesian dictionary, the usual meaning is common or general; as always, it is an inseparable thing in daily life

⁵Tim PenyusunDepartemenPendidikanNasional, *KamusBesarBahasa Indonesia* (Jakarta: Gramedia Pustaka,2007) h.309.

⁶Maidiantus, "PendidikanKajianEtistentangKrisis Moral BerdampakPadapendidikan," dalamJaffray, vol.2, Oktober 2014, h. 237.

⁷Zailani, *EtikaBelajar Dan Mengajar*. Hal. 148-149

⁸Ibid. lihatjugaSurajiyo, *IlmuFilsafatSuatuPengantar* (Jakarta: BumiAksara, 2005), h. 88.

⁹Rizal, Syamsul. *AkhlakIslamiPerspektifUlamaSalaf*.Pendidikan Islam. Vol. 07 No. 1. 2018, hal.73

¹⁰Habibah, Syarifah,.*Akhlak Dan Etika Dalam Islam*.PesonaDasar. Vol. 1 No.4 , 2015, hal 73-76.

2. The method of Mau'izah (advice), which is the word wa'zhu which means praiseworthy advice, motivates to carry it out with soft words.
3. The Qisah method (story), which implies a way of conveying subject matter, tells chronologically, about how things happened, both those that actually happened, or just figments.
4. Amsal method (parable), which is a method that is widely used in the Qur'an and hadith to realize noble character. Exemplary Method.¹¹
5. the exemplary method is a method or path taken by someone in the education process through actions or behavior that are worthy of modeling (modeling). Exemplary is used as a tool to achieve the goal of Islamic education because the essence of Islamic education is to reach the ease of Allah and elevate the stage of morality in society based on religion and guide the community to the moral design created by AllāhSwT. for humans.¹²
6. Tsawab method (rewards), in the moral development of students required tsawab method where the condition of students is unstable, so according to the conditions of students need to be given a warning, given a penalty, given praise or the other. It is expected that the form of tsawab in moral development gets changes in the attitude of each student.¹³
7. Method of Reward and Sanctions. If the moral cultivation is not successful with the exemplary method and giving lessons, switch to the reward and sanction method or the promise and hope method. Because Allah SWT has also created heaven and hell, and promised to heaven and threatened with His hell.¹⁴

C. Factors That Influence Moral Formation

To explain the factors that influence the formation of morals in particular and education in general, there are three very popular schools. First the flow of nativism. Second, empiricism, and third, convergence.

According to the flow of nativism that the most influential factor to one's self-formation is an innate factor whose form can be in the form of inclinations, talents, intellect, and others.

According to the flow of empiricism that the most influential factor on one's self-formation is external factors, namely the social environment, including the education and guidance provided.

Furthermore, the flow of convergence argues that moral formation is influenced by internal factors, namely the nature of the child, and external factors, namely education and coaching which are specifically published, or through interactions in the social environment. This third school seems to be in accordance with Islamic teachings.

Thus the factors that influence moral development in children are twofold, namely from the physical, intellectual and inner (spiritual) potential of the child from birth, and external factors which in this case are parents at home, teachers at school, and figures leaders and leaders in the community. Through good collaboration between the three educational institutions, the cognitive (knowledge), affective (appreciation), and psychomotor (experience) aspects of the teachings taught will be formed in the child.

The following are the factors that can shape the morals of every human being, namely:

¹¹Nugroho, Hestu. *Pembentukan Akhlak Siswa*. Mandiri., Vol. 2, No. 1, 2018 (65 - 86), hal 71-72

¹²Manan, Syaeful. *Pembinaan Akhlak Mulia Melalui Keteladanan Dan Pembiasaan*. Pendidikan Agama Islam -Ta'lim Vol. 15 No. 1, 2017, hal. 55

¹³Januarsyah, Rudi. *Metode Pembinaan Akhlak Siswa*. Hal. 13.

¹⁴Darojah, *Metode Penanaman Akhlak dalam Pembentukan Perilaku Siswa MTs N Ngawen Gunung kidul*. Pendidikan Madrasah, Volume 1, Nomor 2, 2016

1. The nature factor of instinct As a biological creature, an innate factor that drives the actions of every human being. that factor is called instinct or character.
2. Factors of Hereditary Properties (Al Waritoh) Hereditary traits are traits passed on by parents to their offspring (children and grandchildren).¹⁵

Conclusion

1. A good moral education will improve the quality of one's morals (ethics) so that the person will more easily get a job opportunity, or if he already works, it will be easier to get opportunities for career advancement, because he is able to have good relations, able to reflect positive things, able to develop the abilities and skills themselves, full of confidence, persistent and continue to learn to improve their ability to achieve success.
2. Moral education teaches us to be ethical, be polite according to law, religion and norms, where moral education teaches to be sympathetic, empathy communicates well without hurting and being kind by fostering a conducive and harmonious relationship.
3. Moral Education fosters a high sense of responsibility because with morals, it will a). Full integrity where words match deeds Dare b). the risk and bear it fully without blaming others . c). Sincere wholeheartedly in carrying out all its activities d). Caring, sympathy and empathy in the surrounding environment, because for him success is shared, so must support each other e). Receive constructive criticism and suggestions f). Dare to admit and apologize if he made a mistake
4. With such good character, he will achieve success and ultimate happiness because by fulfilling the best responsibilities and relationships with all parties, he leads to success because his work is satisfying / proud for all parties that cooperate with him.

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¹⁵Endang Apriyanti, Masayu. *Pendidikan Akhlak Menghasilkan Manusia Yang Bertanggung Jawab Dan Sukses*. Ilmiah Kependidikan Vol. 5 No. 2 Juli 2018, hal 10-13.

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