

Morality In Islam

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Abstract : Moral according to the teachings of Islam is when we do everything based on the Koran, while moral in society is when we do everything that is in accordance with the rules that apply in society. Moral is an important aspect that must be learned by everyone. At present there are many cases that illustrate moral degradation such as sexual harassment behavior, the use of illegal drugs and others. This of course needs improvement and the most important thing is improvement in the world of education where there must be moral cultivation in children based on the Koran and sunnah. The method used is the habituation method, storytelling method, exemplary method and others

Keywords : **Morality, Education , Islam**

A. INTRODUCTION

Basically, newborn babies do not have a hierarchy of values and conscience. Newborns do not carry moral abilities. In this case the newborn child behaves not guided by moral norms. But gradually he will learn the parents' moral code, and then from the teachers, and playmates. Slowly they learn the importance of morals.

Moral is generally defined by psychologists as attitudes and beliefs of someone who helps people to decide what is right and wrong (Hook, 1999). Furthermore Hook (1999) states that the concept of morality itself is influenced by the rules and cultural norms in which a person is raised, so that it is internalized within a person. Morality is not part of the "standard equipment" when a person is born, because someone is born without morals. In the Qur'an the moral is often referred to as morals.

Moral is a basic element that must be studied and applied by all generations because it is the core of all religions, so scientists state their roots, goals, and influence on individuals and groups. (Dr. Jamal Fawaz Mansour Alomari, Dr. Mohammad Ibraheem Saleem Abu Jerban, Dr. Abdullah Ahmed Abd Alaziz Al Awamleh, 2011). Moral education is about inner change, which

is a spiritual problem and arises through the internalization of universal Islamic values. (J. Mark, 2010)

The aim of all religions is to change the morality of society into perfect morality which will benefit society. (Amal Salim Kadhim, Shukri B. Ahmad). The ultimate goal of morality in Islam is to achieve love and faith in the Almighty (Hasan Jalil, 2013). Moral education has long been an important and intrinsic learning goal. The aim of the school is not only to make people smart, but also to make them good citizens who are ready to use moral values. However, with the increasing rate of change in the world today, the moral goals of education have been lowered into the background as demands oriented towards the call of the capitalist market are mainly centered on the supply of skilled individuals who are philosophically ready to fill the gap in the job market. As a result, moral values have been severely marginalized even by Islamic education teachers, and when taught, are often not compatible with the nature and purpose of Islamic education. Coupled with cases in the world of education that are very alarming and describe the moral decline of both educators and students such as sexual harassment behavior committed by teachers to students or student behavior in drug use and so forth. (Fanreza, Robie., Munawir pasaribu, 2016).

Islam is a comprehensive way of life, and morality is one of the pillars of Islam. Morality is one of the fundamental sources of a nation's strength, just as immorality is one of the main causes of a nation's decline. Islam has established several universal fundamental rights for humanity as a whole, which must be observed in all circumstances. To uphold these rights, Islam not only provides legal protection, but also a very effective moral system. Thus, anything that leads to the welfare of individuals or society and does not oppose any religious maxims is morally good in Islam, and anything that is morally dangerous is bad.

Various cases of crime and moral deviation become evidence that the character of some people is far from moral behavior (Ismail Sukardi, 2016). The most critical challenge facing Muslims today is the lack of a spiritual ethical dimension of life, and one of the most powerful ways to overcome this problem is moral obedience. The problem that often occurs is due to the lack of an effective Qur'an-based approach and methodology when teaching moral values. Thus,

teaching Islamic education to instill morale in children is very necessary. Moral development in childhood can be considered as one of the central aspects of socialization. School education plays an important role in the acquisition of moral norms. (Sergey, 2013)

Some methods that can be done are to improve children's morale, namely storytelling, modeling (qudwah), practical demonstrations, methods of instruction, methods of questions, conversation and dialogue, repetition, and practical demonstrations. The aim is to examine how these approaches can be integrated into education about moral values. (Asmau Imam, Abdul Kabir, 2013)

Moral literacy involves three basic components: ethical sensitivity; ethical reasoning skills; and moral imagination (Nancy Tuana, 2007). The foundation for developing moral literacy in intercultural schools requires leaders to be knowledgeable, foster moral values and develop moral imagination and possess moral reasoning skills. (Alan Walker, 2007)

Teaching morals to children is very important. This will help students act according to moral values (Terence Lovat, 2016). Therefore morals have been learned and entered into the curriculum for early childhood education. There are three main types of moral values: (a) akhlāq, which refers to the duties and responsibilities set forth in sharia and in the teachings of Islam in general; (b) adab, which refers to manners related to good breeding; and (c) the quality of character possessed by a good Muslim, following the example of the Prophet Muhammad. Moral education in Islam includes disseminating knowledge about what should be done and what should not be done, and motivating them to act in accordance with that knowledge.

The most critical challenge facing Muslims today is the lack of a spiritual ethical dimension to life, and one of the most powerful ways to overcome this problem is adherence to the code of ethics. Prophet Muhammad SAW said: "Verily, I was sent to perfect good character. (HR. Ahmad). Other words are: "In fact every religion has morals, and Islamic morals is shame." (Narrated by Ibn Majah). Therefore, thinking is considered an obligation in the Islamic view, because thinking is a tool for the progress of life which is conditioned in achieving values including moral values. (Sobhi Rayyan, 2012).

Learning to behave according to morals that can be accepted by the surrounding environment is a long and slow process, but the foundations are laid in childhood and on this basis a child develops a moral code that directs his behavior when he becomes great (Hurlock, 2013).

Two influential experts in the theory of moral development are Jean Piaget and Lawrence Kohlberg (Shaffer, 1985; Durkin, 1995; Hook, 1999). In discussing Kohlberg's theory of moral development, we cannot escape from Piaget's work on moral development. Piaget is the foundation of the theory of moral development with a cognitive approach. Piaget rejects the view of nativism that morality is something that is inherited as well as the view of social learning theory that morality comes from other people. Piaget and later developed by Kohlberg, proved that growth in moral reasoning is a process of moral development which is the process of forming cognitive structures (Duska and Whelan, 1984). Piaget and Kohlberg use the term moral judgment, which is often interpreted with moral reasoning, to show that moral development is related to cognitive structure.

B. MORAL EDUCATION IN ISLAM

Al-Quran is the main reference in living the life of a Muslim. In it there are many verses that teach about morals. But in the Qur'an the moral is called the word morals. Understanding morals in Islam in terms of language comes from the word khuluq which means behavior, temperament, or character. This intention is contained in the words of Aisha related to the morals of Rasulullah SAW which means "the morals (Rasulullah) are al-quran". The morals of the Prophet intended in the words above are the beliefs, beliefs, holdings, attitudes and behavior of the Prophet Muhammad who are all implementing the teachings of the Qur'an (Wahyudin, 2011).

Moral in Islam is carried out with the guidance contained in the Qur'an while in everyday life morality is also manifested in a regulation that applies in society. Although most of them are also in accordance with the Qur'an but there are some things that have also declined from the Qur'an.

As one example of the child's morals towards parents as stated in the Qur'an Surat al-Isra ': 23: "Your Lord has commanded that you do not worship other than Him and should do good to both parents." This verse explains that as a child we must do good to both parents. But now what happens is that many children do not have manners to their parents let alone have to do good to their parents. Today's parents prefer to pamper their children so that it declines moral values contained in the Qur'an. Not only do parents not teach morals to children but parents often defend their children when their children make mistakes.

Morals have a very important position in human life both as individuals and communities and nations, because the rise and fall of a society depends on the existence of morals. If the morals are good, prosperity will be born and the mind, and vice versa. (Elmubarok, 2011).

Al-Qur'an presents life's problems as values, but Muslim people are responsible for applying these values in their lives. This means that the application is not uniform for every place and time. It depends on the ability of Muslims to progress and creativity. But there is still law that applies when we as Muslims are not guided by the Qur'an.

C. Verses of Al-Qur'an about Moral

A Muslim makes his character as a means to draw closer to Allah. He did it all was not based on motivation to seek self-interest or pride. Morals are a series of good deeds that are expected to be sufficient to become provisions to return to the afterlife. The normative standard in Islamic teachings is the Qur'an and the hadiths, therefore good morals are morals that are in accordance with the Qur'an and Hadith utnuttan, therefore good morals are morals that are in accordance with the guidance of the Qur'an and example of the Apostle

The following are a few verses about morals and morals in the Qur'an:

1. Be patient

" O you who have believed! Be patient and strengthen your patience. "(QS.Al-Imran: 200)

2. Trust

"Indeed, Allah told you to deliver the message to those who are entitled to receive it." (QS.an-Nisa ': 58)

3. Apologize

"So forgive them and leave them alone. Indeed, Allah Likes those who do good." (QS.al-Ma'idah: 13)

4. Honesty

" O you who have believed! Fear Allah, and speak the words which are true." (QS.al-Ahzab: 70)

" O you who have believed! Fear Allah, and be with those who are righteous." (QS.at-Taubah: 119)

5. Istiqomah

"Then you (Muhammad) (in the right path), as instructed to you and (also) those who repent with you." (QS.Huud: 112)

6. Gratitude

"Then remember me, I will also remember you. Be thankful to Me, and do not deny me." (QS.al-Baqarah: 152)

7. Meek

"So speak the two of you to him (Fir'aun) with meek words, hopefully he is aware or afraid." (QS.Thaha: 44)

8. Tawadhu '

"And humble yourselves towards those who believe who follow you." (QS.asy-Syuara ': 215)

9. Spreading Goodness

"And do good (to others) as Allah has done good to you." (QS.al-Qashas: 77)

10. Devoted to parents

"And your Lord has commanded that you do not worship other than Him and do good to both parents." (QS.al-Isra ': 23)

D. CONCLUSION

The conclusion that can be drawn from the explanation above is that children are born with no moral ability. Moral ability is formed because it is an example of the environment. The most appropriate time to start giving moral education to children is when they are aged 2 years and over. The purpose of moral learning is so that children can adapt to the environment so that they can achieve the desire of Allah SWT. Many efforts can be done to provide moral education to children. As stated in the Early Childhood curriculum in 2013. The methods used also varied, ranging from the habituation method, storytelling method, exemplary method and others.

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