

Moral As A Medium Of Islamic Education

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Abstract: *This research is entitled morality as an Islamic education media. the problem that arises is the large number of students who are still lacking in ethics towards educators in the education institution. how to make morality as an Islamic education?. The purpose of this study is to improve the morals of students towards educators. the method used is labrary research, qualitative. it was found that the educational tool was a variety of sessions according to the needs of students. the basis used in describing learning ethics emphasizes Islamic ethics, so that the reference sources used are the Qur'an and Sunnah as well as the opinions of the scholars who concentrate on Islamic education. at the vertex that ethics or morals in Islam is the most effective way of transferring knowledge to students.*

Keywords: *Moral, Islamic, Educaton*

Introduction

Moral terminology means the behavior of someone who is driven by a conscious desire to do a good deed. Morals is a plural form of the word khuluk, derived from Arabic which means temperament, behavior, or character. How to distinguish between morals, morals, and ethics, namely in ethics, to determine the value of human actions good or bad using benchmarks of reason or ratio, whereas in morals and morals use benchmarks of norms that grow and develop and take place in society (adat custom), and in morality uses the size of the Qur'an and Al Hadith to determine the merits.

The moral position in human life occupies the most important place. Islamic morality is directing, guiding, encouraging, building human civilization and treating social ills in this era of globalization. And aims to improve the morals of students towards educators to be more noble.

Islamic morality has several special features and characteristics (characteristics) that distinguish it from other moral systems. Among the characteristics of Islamic morals are: a. Rabbaniyah or attributed to Rabb (God), what is meant by rabbaniyah here includes two things: Rabbaniyah in terms of its final destination (Rabbaniyah al-ghoyah) and Rabbaniyah in terms of its source (Rabbaniyah al-mashdar)

b. Insaniyah (humane)

c. Syumuliyah (universal and covers all life)

d. Wasathiyah (middle attitude)

One thing that is emphasized in Islam is compulsory moral education starting at an early age because childhood is the most conducive period to instill good habits, good and foreign culture. Because, if it is affected, the life of the nation's children will not be able to face the challenges of the age to come in which the achievement of educational goals is not as expected by the Indonesian nation.

With good moral education, a child will welcome his bright future, in the world and in the hereafter. The need for moral education is very urgent because the influence of good character will affect the individual child and the community. Conversely, the bad consequences of ignoring moral education will befall the individual child and the community. Therefore, from the earliest days of children's growth, moral education must receive serious attention from every parent and educator.

Literature Review

1. What is the meaning of morals?
2. Which are good and bad morals?
3. How to instill good character in students?
4. The Importance of Morals in Education?
5. What is the teacher's duty in moral education?

Definition of Rural Tourism

Morals with *khuluq* meaning are defined as customs. This means that customs can be behavior. Can also be interpreted by (1) character, character, (2) custom or custom, (3) virtue, knighthood, virility, (4) religion, and (5) anger (*al-ghadab*).

Meanwhile, according to the term / terminology, morals are defined as the opinion of the following scholars: "Morals are the rules of God that are based on the Qur'an and the sunnah of the Prophet, the relationship of humans with each other, or the relationship of humans with their environment (other creatures)".

The overall definition of morals above seems to have nothing to contradict but rather the similarity between one and the other. These moral definitions seem to complement each other substantially, and from it we can see the characteristics inherent in moral conduct, namely:

First, moral actions are actions that have been firmly planted in a person's soul, so that it has become his personality. If we say that the A for example as a person who has a generous character, then the generous attitude has become ingrained, whenever and wherever his attitude is below him, so that it becomes an identity that distinguishes himself from others. If the A is sometimes generous, and sometimes nasty, then the A cannot be said to be generous. Likewise if we say to B that he is one of those who are devout, then the attitude of worship has been carried out wherever he is.

Second, moral deeds are actions carried out easily and without thought. This does not mean that when doing something, the person concerned is in an unconscious, memory loss, sleep, or crazy situation. When the person concerned does an action he remains healthy in his mind and conscious. Therefore, actions done by someone in a state of sleep, loss of memory, intoxication, or reflexes such as flashing, laughing and so on are not morals.

Good and bad measurements of an action according to any school can not be used as a benchmark. Because it has not provided certainty because it is only subjective, local and temporal and even relative. Look at for example the definition that was conceived by Skinner,

"Every action is born from the will and every will is born from the belief that is embedded in one's mind". In contrast to the understanding of good and bad according to Islam which is based on the instructions of the revelation and the intention of those who do it. If the intention is good, it will produce good, even if it produces bad. Acts with bad intentions, still have bad value, even though it produces good. Logically, the rice planted that grows must be rice, weeds that are planted, must be the weeds that grow weeds. The Islamic perspective, the determination of good and bad, must be based on the Qur'an and al-Sunnah. If you look at the explanation of the Qur'an and the Sunnah about good and bad, various terms that refer to good and bad will be found. In terms that refer to the good and bad. In terms of good deeds Islam has multi-terms, all of which are shown for good deeds.

GOOD MORAL AND BAD MORAL

Broadly speaking, morals are divided into two categories, namely easy morals and mazmumah morals. What is meant by the morals is all kinds of attitudes and three good behavior (praiseworthy), while the morals of the mazmumah are all kinds of bad attitudes and behavior (despicable).

As for those who are included in the category of morality, there are quite a lot of numbers, including sincere (doing solely because of God), resignation (surrender to God), gratitude (thanking for God's favor), sidq (true / honest), trustful (trustworthy), 'adl (fair), 'afw (forgiving), wafa '(keeping promises),' iffah (maintaining self-respect), haya '(having a sense of shame), syaja'ah (brave), shabr (patient) , rahmah (compassion), sakha '(generous), ta'awun (helper), iqtisad (thrifty), tawadlu' (humble), muru'ah (protecting others' feelings), qana'ah (feeling sufficient with gift from Allah), rifq (compassionate), and so forth.

While the traits included in the category of moral mazmumah include ananiyah (egoism), bukhl (miser), kizb (falsehood), khianah (betrayal), zulm (wrongdoing / persecuting), jubn (coward), gadab (miser), lying, khianah (betrayal), zulm (unjust / wrongdoing), jubn (coward), gadab (grumpy), foul, ghisysy (cheating / wicked), hasad (spiteful), takabbur (arrogant), kufr (reneging on the favor of Allah), riya '(wanting to be praised), tabdzir (wasteful),' invitation (careless / in a hurry), israf (reneging on the favor of God), riya '(wanting to be praised), tabdzir (wasteful),' invitation (careless / in a hurry), israf (disbelief of Allah's favor) - excess), hidh (revenge), kasal (lazy), and so forth.

Strategies to Embed Morals To Students

At present the brawl between students as has become a routine activity among students, as well as mutual respect and courtesy of students towards others seems to have begun to erode. This happens due to lack of moral education given to students.

Nowadays practically every parent and teacher in children's education seems to prioritize cognitive aspects (knowledge) compared to instilling noble morals in children. Moral education is an effort that must be done by every element, be it parents, teachers and the community in order to form and foster tabi'at, good character, noble, and praiseworthy. Quoting the opinion of Athiyah al-Abrasi that in forming good character among students, it can be done by practicing or getting used to doing good.

Moral education for students is very important, because good or bad morality of students according to Toto Suharto is a reflection of the success or failure of religious education. It cannot

be denied that the emergence of conflicts, fights and acts of violence committed by adolescents is a result of the powerlessness of the religious education system in Indonesia.

Because religious education so far only emphasizes the process of transferring knowledge to students, not yet in the process of transforming noble religious values to students, to guide them to become human beings who have noble character.

All of that is inseparable from the lack of the teacher's role in instilling noble character in children and this also cannot be separated from the teacher's strategy in educating. Strategy is a component that has a great influence in educating students. By using the right strategy, it is expected that it will greatly influence the level of understanding and practice of moral values themselves, especially if the effect on the level of student awareness in practicing noble values.

There are several strategies that can be used to instill morals in children, including: First, Modeling. In instilling noble morals exemplary is a strategy that must be done for an educator. Because by giving good examples to students, students will be motivated to do good deeds. But on the contrary if an educator cannot be a role model for his students then it is not expected that students have good morals. Therefore, parents, teachers and the community around where students live has a big influence in instilling morals in students.

Second, habituation. An educator must always be able to direct his students to get used to doing good morals, such as accustoming their students to say or answer greetings every time they meet, accustom their students to living cleanly and in an orderly manner. By applying the habituation strategy to students it is hoped that students will always do noble ahklak wherever he is. Because there is a saying "you can get used to it".

Third, Creating a conducive atmosphere. To instill noble character in students a teacher must first be able to create a conducive atmosphere. This conducive atmosphere is related to a good environment for students. The environment will greatly affect the attitudes and behavior of students. Therefore, by placing students in a good environment, students can have good morals.

Fourth, give a direct warning. If students take actions that are not in accordance with the norms, manners and religious teachings, the teacher should reprimand the student with gentle words. In reprimanding students should be asked to students why he took these actions and in reprimanding students should be accompanied by giving advice. But on the contrary if students take positive action an educator must also give rewards (prizes) in the form of praise to students. this will serve as an encouragement for students to do other noble morals.

Fifth, Motivation. Always give motivation to students whenever and wherever students are to do something good. By always motivating students to do good deeds, students will always be eager to do good deeds. Motivation is very important to do, because everyone definitely needs motivation to be able to be eager to take certain actions.

The role of the teacher in shaping students' creeds is to instill in them students the values of religion and culture in accordance with Islamic teachings. Culture must also be considered because a good culture will reflect good morals. For example, by starting each work by saying "BISSMILLAHIRROHMANIRROHIM", by saying the word every work that students will do from small to large, even from good to bad things will always always remember Allah SWT. If this has been absorbed in students, God willing, bad things will not happen because every work always starts with remembering Allah SWT. Likewise with culture, in today's life has been much influenced by foreign cultures, for example, in the culture of dress, many children now follow the trend of Western wear, this is one of the forms of damage to one's culture.

In the formation of student morals, there are two factors that influence it, namely:

a) Internal Factors

Namely the state of students themselves, which includes cognitive background (understanding, religious teachings, intelligence), affective background (motivation, interests, attitudes, talents, self-concept and independence). Knowledge of a person's religion will affect the formation of *ahklak*, because he is in daily intercourse can not be separated from religious teachings. In addition to intelligence, students must also have a mature self-concept.

b) External Factors

Namely from outside students, which includes family education, school education and community environmental education. One aspect that also provides understanding in the formation of a pattern of attitudes and behavior is an environmental factor. So far there are three educational environments, namely the family, school and community.

By being aware of the role as an educator, a teacher can act as an actual educator both in terms of behavior (personality) and in terms of his knowledge, this can be easily accepted, modeled and emulated by students, or in other words education will be successful if the teaching religion is alive and reflected in the person of the teacher. So that the goal to form a personal child of godly will be realized.

The teacher's role is to take part or contribute greatly to the success of learning in school. The teacher plays an important role in the development of students to realize their life goals optimally. Coaching is an effort made consciously, planned, organized and directed to improve the knowledge, attitudes and skills of students with directing actions, guidance and development of stimulus and supervision to achieve the expected goals.

Religious teachers are very crucial in the development of students in worship and a religious teacher must also make efforts or efforts so that students can carry out an activity or worship without coercion from any party and grow from their own awareness. As a teacher the teacher must try to guide and direct the behavior of students towards positive, and support learning. For example or example, the teacher must show good discipline behavior to students, because of how students will be disciplined if the teacher does not show discipline attitude. As a supervisor, the teacher must always supervise all student behavior, especially during the school's effective hours, so that if there is a violation of discipline, it can be immediately overcome. As a controller, the teacher must be able to control all student behavior at school. In this case the teacher must be able to effectively use educational tools in a timely and targeted manner, both in giving gifts and punishment to students. In this case, religious teachers as leaders in schools to help their students wisely become good examples and call and invite and dialogue with children. Thus the magnitude of the influence of a teacher on students. Moreover, religious teachers, namely in order to practice the teachings of their religion even many teachers who teach success in school, but do not succeed in educating children to be good, in accordance with religious teachings.

To deal with our national education problems fundamentally, we need and must place the role of the teacher in a central position. This is because they are a key factor determining the success of education. In the Teacher and Lecturer Bill explained that teachers are defined as professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, basic education, and secondary education. In addition, the teacher is an educator, who becomes a figure, role model, and identification for students, and their environment. However, in reality, such a figure is experiencing a shock due to the spread of deviant behavior carried out by unscrupulous teachers and students reported in various mass media which at the same time illustrates that this nation is

also experiencing a moral crisis. Even a private television station once held a talk show program a few months ago that featured a teacher who was a pimp of his students at a junior high school in Medan on the pretext of helping the economics of his students and recently the exposure of sexual deviations committed by teachers and student of one school.

Rural Tourism

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A teacher can act as an actual educator both in terms of behavior (personality) and in terms of science that it has can be easily accepted, modeled and emulated by students, or in other words education will be successful if religious teachings live and are reflected in teacher personally. So that the goal to form a personal child of godly will be realized.

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