The Conception of Morality and Value Education In Islamic Education

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Abstract : This article discusses the conception of morality and value education in Islamic education. The method used in writing this article is library research where the source comes from books and journals. From the information that has been obtained, it can be concluded that morality is a moral trait or overall principles and values relating to good and bad. Morality is basically the same as morality which adheres to good or bad values and norms. Values education as an aid to students to realize and experience values and place them integrally in their whole lives. This value education is not only a special program that is taught through a number of subjects, but also includes the entire educational process. Islam views value or moral education as the core of education itself. The Islamic religion is based on the Al-Qur'an and Hadith. Therefore, we can understand that moral education in the teachings of Islamic education plays an important role in the effort to create a complete human being or perfect human being.

Keywords : Morality, Islamic education, Value education

INTRODUCTION

Education is one of human needs after being and living in this world. A person's growth and development accompanies education in him from infancy until he dies, from when he knows something until he is senile. Education has a process in human beings according to the nature that exists in each of them. Sometimes education develops quickly and sometimes it develops slowly and sometimes it doesn't develop at all (Hasriadi, 2020). Education basically will grow the value of a person in everyday life. A person's value will appear when he acts when he is aware and is in a place where humans are active. Values can be realized if there is life in that place, that's when the influence of education can be seen. Education can direct the values that exist in a person, when a person's values are good then education can increase or maintain the values themselves. For a person's value it is categorized as bad so with education the value can be good.

Morality is the quality in human actions that shows that actions are right or wrong, good or bad. Morality includes the notion of good or bad human actions. Morality is a universal

human phenomenon which is the characteristic that distinguishes humans from animals. In animals there is no awareness of good and bad, permissible or moral imperatives. Natural obligations occur automatically according to natural law, while moral imperatives are laws that oblige humans to act. or not doing.

Values and morality are closely related to people's lives (Arifuddin, 2018). Every society has certain rules regarding something. In Islamic education, society itself is of immeasurable value for those who have it. It can be said that the conception of morality and cultural value education is part of one of the main teachings in Islamic education. the concepts of morality and value education that exist in the minds of most citizens are regarding things that they must consider to be of great value in life and usually serve as the highest guideline for human behavior, which are described in concrete form in the form of rules, norms or relationships. which regulates the behavior of each member in society (Maulita, 2017). Therefore, the conception of morality and value education often appears in the midst of society, in that society new things can be adopted by others. In Islamic education, the conception of morality and value education is also very important. This makes the conception of morality and value education contained in Islamic education interesting to study.

RESEARCH METHOD

The method used in writing this article is the library method or library research. This article examines the conception of morality and value education in Islamic education. The data sources for this article come from journals and books. The data obtained from data sources are reviewed and then included in this article to draw conclusions

RESULT AND DISCUSSION

Conception of Morality. Moral comes from the Latin word "mos" which means custom or habit (Sukardi, 2003). In terms, morals can be interpreted as values and norms that become a guideline for a person or group of people in regulating their behavior. Meanwhile, it is also stated in the Big Indonesian Dictionary (KBBI) that the notion of morals is (1) teachings about good and bad that are generally accepted regarding actions, attitudes, obligations, and (2) mental conditions that make people courageous, enthusiastic, passionate and disciplined, and (3) the teachings of decency that can be drawn from a story (Hidayah & Sulistiyowati, 2020). Meanwhile, in Arabic some words that are often used to denote the word moral are al-khuluq which has various meanings such as al-thab'u (character), al-sajiyyah (behaviour), and al-din

(religion). basically, al-khuluq shows the meaning of human inner performance, mental attitude and characteristics. From this explanation it can be seen that morals at least explain the mental state and norms of behavior. Moral values can be seen based on one's appearance and behavior. Assessing morals is one of the important things as a form of socialization process between each individual.

There are several types of morals as follows (Suwandayani & Isbadrianingtyas, 2017). 1) Moral Divine morality is everything related to a person's religious or religious level based on the teachings of a particular religion and its influence on a person. Divine morality can be realized by respecting fellow human beings, living in harmony and respecting each other even though they have different religions. 2) Moral ideology and philosophy is everything that has to do with loyalty to the ideals of the nation and state as well as the national spirit one has. The embodiment of this moral is to uphold the foundation of the state, namely Pancasila (Kaso & Hasriadi, 2020). 3) Moral ethics and decency are all things related to ethics and decency that are upheld in the life of a society or a country both in tradition and culture. This moral can be realized by respecting other people who have different opinions. 4) Moral discipline and law are everything that has to do with ethical and professional codes and laws that apply in social life in a country. The embodiment of this morality can be done by obeying all existing regulations such as using equipment according to traffic laws while driving.

Morality is a moral trait or overall principles and values relating to good and bad. Morality is basically the same as morality which adheres to good or bad values and norms. Morality is based on moral norms that exceed individuals and society (Sagala, 2018). There are several conceptions of morality that need to be known as follows (Zuchdi, 2010). 1) Concept of morality adherence to the moral law contains three important things, namely the field of morality revolves around voluntary human action, the intended action is an action that comes from the result of a conscious decision. that must be carried out by someone. The last important thing is the obligation of a person or all things that are good and right that do not violate the law, or in the overall sense are regulated by the nature of human life in society. 2) Conception of morality in question focuses on the way humans act towards social rules that are taken very seriously. This conception can be said to be more ancient because it does not distinguish between morality and existing social customs. However, this concept can also be said to be more modern because the emergence of social sciences has encouraged modern people to support cultural relativism in morality, which results in the belief that morality is based to any code of conduct that has been approved by a society. 3) This concept is also called formalism.

This view termed morality which refers to the form of a certain rational discourse in human life, used to determine which things are good and what must be done. Having morals, means being ready to give reasons for any action that influences the reasons for a particular action. The actions in question, especially those that affect the desires of other people. 4) Formalism is seen only as a sophisticated innovation from a traditional rationalistic philosophical framework which is allegedly part of a universal conception. This conception of morality takes personal issues into account and values individual existence.

Understanding Education Values. Education is a conscious effort made by adults to those who are considered immature. Education is a transformation of knowledge, culture, as well as values that develop in a generation so that they can be transformed to the next generation. In this case, education does not only transform science, but has entered the area of cultural transformation and values that exist in society. According to Umdirah, education grew together with the emergence of humans on earth. Education is life, and life requires education (Sanusi, tt). This statement shows that education is the most essential human need for the survival of humans, because humans cannot live normally without an educational process.

The word value can be interpreted as a price, but value has a broader meaning and relates to something that is valuable to humans. Basically, the notion of value is a concept or idea that refers to things that are considered true, good, valuable, important, beautiful, appropriate, and desired by society in general in their lives. There are also those who say the meaning of the word value is a form rewards and conditions that are useful as general guidelines for humans in carrying out and assessing an action. From this explanation we can understand that value is a basic and fundamental belief that guides or motivates human attitudes or actions. A person's life values can describe his personal qualities which are reflected in his behavior, both towards himself and towards others and his environment.

Because it has various meanings, values can be grouped into three groups, namely: 1) Values related to truth or those related to true-false values discussed by logic. 2) Values related to goodness or those related to good and bad values discussed by morals. 3) Values related to beauty or those related to beautiful-ugly values discussed by aesthetics. The definition of value, namely a concept that is in the human mind which is hidden in nature, is not in the empirical world and knows it from the behavior in question. Therefore values are basically standards of behavior, determining criteria or someone's criteria about good or bad and so on. Values education is the cultivation and development of values in a person. Mardiatmaja suggests value education as an aid for students to realize and experience values and place them integrally in

their whole lives. Thus value education is not only a special program that is taught through a number of subjects, but also covers the entire educational process.

The main concept of value education is how people can live with the values of goodness and virtue with conscious recognition both cognitively, emotionally and behaviorally. Values education is a special endeavor, but it can also be called a dimension in the whole educational effort. This kind of education increasingly important because the awareness of values by the community is getting higher. There are three things that are the target of value education, namely: 1) Helping students to realize the meaning of values in human life. 2) Assist in the deepening and development of understanding and value experience. 3) Helping students to take an attitude towards various values in encounters with others, so that they can direct their lives with others in a responsible manner.

Values Education is something that is absolutely or must be owned by someone. Education is a tool that delivers humans to noble values, teaches humans good norms and values in doing something. without value education, humans will not know how to behave and act to carry out activities with attitudes and behaviors that have noble values. The important value of values education in the human education system is due to the fact that values themselves are universal. The purpose of this fifth is, values will always exist and are needed by human life. human life without values is empty, spiritless, meaningless at all, and humans will lose their true human dignity. Meaning can be obtained in human life if the life is full of values that accompany it. These values make the order of human life closely and firmly intertwined. Conversely, the loss of value will make human life fragile and ultimately destroyed.

The description above provides an understanding that the importance of value education, if it is related to everyday life. Value does not come automatically to humans, but that value can be achieved through education. Likewise, if it is related to character education, it must be carried out through value or virtue education which forms the basis of the nation's character. Virtue which is an attribute of a character is basically a value. Strictly speaking, this value education is a process given to students whose material is about values, rules that are agreed upon in a particular society as a value. Furthermore, after having mature knowledge about values and ready to develop them under the principles of these values or rules in their lives.

Based on this, the study of values education in the world of education is an empirical, real, necessary, and futuristic study. The study of values has the opportunity to be developed into a scientific study discourse that has the potential to produce theories related to the substance

of various concepts and theories about values as well as those related to various educational methodologies about values and giving birth to a complete human being (Syarief, 2021).

The Conception of Morality and Values Education in Islamic Education. Values and morals system is a whole structure that consists of two or more components that mutually influence one another, or work in a unified whole, or a unanimous integration, which is oriented towards Islamic values and morality. The value system or moral system that is used as a frame of reference that becomes a reference for Muslim human behavior outwardly and spiritually is the value and morality taught by the Qur'an and al-Sunnah. Islamic values and morality are unified and integrated, and are not fragmented into parts that stand alone from one another. A unanimity of values and morality contains normative and operative aspects. The link between the study of values education and the values of religious teachings is clearly seen in the scope of values education studies. The value principles studied and developed in values education are not only limited to examining values originating from ethics and morals, which are products of humans. also conducts a serious study of values originating from religious teachings. In fact, the essence of a value that is studied and developed in values education is a value derived from religious teachings.

Islam views value or moral education as the core of education itself. The value in question is the moral creed, namely values originating from the Islamic Religion which are sourced from the Qur'an and Hadith. Therefore we can understand that moral education in teaching Islamic religious education plays an important role in the effort to realize a complete human being or perfect human being. The challenge of Islamic education, especially in Indonesia, is how to implement Islamic religious values to students as a whole and kaffah who not only master knowledge, but also have the qualities of faith and noble character. Because the goal of Islamic education is to form human beings who have a harmonious and balanced personality, not only in the field of religion, but also in aspects of moral education as an educational goal.

Education on human values and justice which is based on objectivity and religious considerations is of course the most fundamental measure as well as a principle in structuring the social life of society. This is in accordance with the word of Allah SWT. which is contained in the following surah al-Maidah verse 8 of the Koran. Translation: O you who believe, let you be those who uphold (truth) because of Allah, witness justice. And never let your hatred of a people encourage you to act unjustly. Be fair, because justice is closer to piety. And fear Allah, Verily Allah is All-Knower of what is you do. From the verse, it can be understood that, values

education is very important for humans in order to be fair and always draw closer to Allah SWT. Values education and the cultivation of good morals in Islam is very important to always apply in everyday life. Good morals are a reflection of the success of value and moral education in Islamic education.

It is realized that human character (morals/morals) is flexible and can be changed or shaped. One day human morality can be good but at other times it becomes evil. This change depends on how the process of interaction between the potential and nature possessed by humans with the conditions of their social, cultural, educational and natural environment. The level of human acceptability or acceptance of the process of moral change is also different. This is because the moral condition of each at the time it will be changed or formed is also different. Humans with a level of moral damage that is already severe or already internal, will have a different level of difficulty in changing it when compared to a condition of morality that is not too damaged. Besides that, the hereditary factor (tabi'at) which is inherited from human birth also determines the level of acceptance of moral change. We can see differences in acceptance of this change, especially in children. has. We can see how their level of acceptance of character improvement is. There are some children who easily accept the process of change or improvement, but we often see many children who are reluctant to accept character improvement. Some of their attitudes are tough and some are shy.

Regarding differences in the level of acceptance of moral/moral improvements, al-Ghazali divided humans into several groups of criteria as follows (Sharif, 2020). 1) A person who is completely naive or innocent who is incapable of distinguishing between right and wrong or between good and evil, remains in the state of nature as at birth, and in a state devoid of all beliefs. Likewise, his ambition is not yet strong enough to encourage him to follow various pleasures of human life. People like this are very fast in the process of moral improvement. People like this only need a guide to do mujahadah. People like this will experience moral improvement quickly. 2) People definitely know something bad, but they are not used to doing good deeds, they even tend to follow their passions to do bad deeds, rather than following common sense to do good deeds. Moral improvement like this, of course, the level of difficulty exceeds that of the previous type of person. Because the effort that must be made is double, apart from uprooting the roots of his bad habits, the person seriously and consistently does exercises to do good deeds. If this is done seriously, moral improvement will occur. 3) People who believe that bad behavior is something that must be done and that action is considered good and profitable. Against the criteria of people like this, it is really a very hard effort and

rarely succeeds in improving it. Because there are too many causes of misguidance of his soul. 4) Someone who is filled with bad thoughts, as he grows himself, and is educated in bad (environmental) experiences. So that the height of his degree is measured by how many evil deeds he has done and even by the number of human souls he has sacrificed. This kind of person is at the level of the most difficult person to treat. Trying to improve people's morality can be said to be a futile effort.

Azyumardi Azra explained that good education will be seen from having clear learning objectives as an important element in the process of learning activities, creating individual servants of Allah SWT who fear Him and can achieve a happy life in this world and the hereafter. With the progress of science and technology, there is no small impact on human attitudes and behavior, both as religious people and as individual beings and social beings (Hasanah, 2018).

CONCLUSION

Morality is a moral trait or overall principles and values relating to good and bad. Morality is basically the same as morality which adheres to good or bad values and norms. Morality is based on moral norms that transcend individuals and society. There are several conceptions of morality that need to be known, namely; 1) Compliance with Moral Laws, 2) Conformity to Social Rules, 3) Rational Autonomy in Interpersonal Relations, 4) Existential Autonomy in One's Choice. Value education as an aid to students to realize and experience values and place them integrally in their whole life. This values education is not only a special program that is taught through a number of subjects, but also includes the entire educational process. There are three things that are the target of values education, namely: 1) Helping students to realize the meaning of values in human life, 2) Helping deepening and developing understanding and experience of values, 3) Helping students to take attitudes towards various values in encounters with others, so that they can lead their lives with others in a responsible manner. Islam views value or moral education as the core of education itself. The value in question is the moral creed, namely values originating from the Islamic Religion which are sourced from the Qur'an and Hadith. Therefore we can understand that moral education in teaching Islamic religious education plays an important role in the effort to realize a complete human being or perfect human being. The challenge of Islamic education, especially in Indonesia, is how to implement Islamic religious values to students as a whole and kaffah who not only master knowledge, but also have the qualities of faith and noble character.

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