THE EXISTENCE OF ISLAMIC EDUCATION TOWARDS MORAL DEVELOPMENT IN THE 5.0 ERA

Erwin
MTs As'adiyah Putera Pusat sengkang, Indonesia

ABSTRACT

This article discusses the existence of Islamic education towards moral development in the 5.0 era, which necessitates the existence of Islamic education to prevent moral degradation in society. For this reason, Islamic religious education is a necessity for cultivating the spiritual potential of every individual. The purpose of this article is to maintain the existence of Islamic religious education for moral development in the 5.0 era. The research results show that education is a conscious and planned effort to foster the spiritual needs of each individual in the 5.0 era. Likewise, Islamic education shapes individual morals through formal, informal, and non-formal education programs.

Corresponding Author:

Erwin
MTs As'adiyah Putera Pusat Sengkang, Indonesia
Email: erwinmaster382@gmail.com

1. INTRODUCTION

Humans are the most noble creatures created by Allah SWT and will show their glory if they are attached to moral education, namely noble morals (Ismail, 2016). On the other hand, humans will become creatures with the lowest value if they lose their humanity, which is attached to them by Allah. Education is a part that is closely related to human beings and cannot be separated; therefore, education is the center of humans and their lives, both as objects and as subjects (Biesta, 2020). The relationship between education and humans is symbiotic; what is meant by symbiosis is that humans develop education, and education develops humans and their lives.

Education is a cultural process to improve human dignity (Roth et al., 2022). And it lasts a lifetime, carried out in the family, school, and community. Therefore, education is a shared responsibility between family, community, and government. Education is an effort to ensure each person's success and is consciously carried out to realize a good life goal (Komariah & Nihayah, 2023), such as developing moral development, developing personal potential both in terms of religious spirituality and skills, self-control, and also intelligence.

The aim of education is basically to lead children toward changes in good behavior. As stated in RI Law No. 20 of 2003 concerning the National Education System, "National education functions to develop abilities and form dignified character and civilization to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."

Islam is the only religion that is approved by Allah SWT and is the perfect faith (Susilawati et al., 2022). Every sentence ever spoken by Allah and the Messenger of Allah never contradicts the truth, norms, morals, or science that reflect the perfection of the Islamic faith. Islamic religious education is part of Islamic education, whose main aim is to foster and base children's lives on religious values and teach Islamic religious knowledge so that they can practice Islamic law correctly according to religious rules (Tan, 2012; Shah, 2015; Sahin, 2018).

Moral education is a process carried out by a person to add values and moral norms so that people can know, understand, and practice them (Halstead & Pike, 2006; Komalasari & Yakubu, 2023). One of the main goals of Islamic education is the formation of morals. Islamic education is not only focused on the formation or development of morals but also on realizing a noble personality.

Allah SWT, the Prophet, sent the Messenger of Allah to perfect human morals; he struggled to make his followers noble or return to nature out of the dark ages. The morals taught by the Prophet were the great capital for humanity and Muslims to become advanced and civilized (Ebrahimi, 2017). The word of Allah SWT relating to morals is in Q.S. An-Nahl/16:97, which means, "Whoever does good deeds (good morals), whether male or female, in a state of faith, then We will surely give him a good life, and We will reward him with a better reward than what they have done."

Surah An-Nahl explains the description of people who have good morals and always do good deeds and who will be given a good life and the promised reward from Allah SWT (Sholeh & Hidayat, 2023). To her. So people who always do good deeds will have good morals embedded in them so that they can apply them in everyday life, which is shaped by the teachings they receive.

Regarding moral issues, parents should instill them in their offspring starting from as early an age as possible (Sari, 2023), because children at an early age, especially those aged 7 to 12 years, are a very suitable period to shape children's morals and instill good moral values. They are also easier to get directions from compared to children who are teenagers. It is said to be easy because, when they were children, they could imitate whatever activities adults did, and so they tended to follow them without caring whether what they imitated was good or bad.

Currently, various factors can influence the formation of a child's morals. One of them is electronic devices; an example of an electronic device is a cellphone (Hammer et al., 2021). Nowadays, cell phones are owned by almost every individual, from toddlers to the elderly, and they even have social media accounts. Another example of an electronic device is television, where television is a medium that currently tends to

broadcast negative values that are not suitable for people, especially children who are in their developmental period.

It has been realized that children are a trust of Allah SWT that must be looked after and nurtured; their pure hearts are like jewels that have a very expensive price. If he is allowed to do evil and is left like an animal, he will be harmed and destroyed. Meanwhile, what maintains him is trying to teach him good moral education.

In terms of instilling morals in children, parents should pay more serious attention to choosing an education and the formation and development of morals (Rukiyati et al., 2020; Birhan et al., 2021). Parents must pay attention to their children's education because it is the education received from parents that will be the basis for personality development and the formation of children's morals. The development of a child's morals is not only carried out by formal and informal educational institutions but can also be carried out by non-formal institutions in society (Lim et al., 2021; Amrullah et al., 2023). Non-formal education has emerged along with development.

2.   METHOD

To do the research, different literature facts or library research were tracked down (Goodman, 2011; Chu, 2015; Flick, 2015). This study attempts to investigate, from the perspective of Islamic educational philosophy, the foundations of societal values in the 5.0 era. As a result, qualitative research is the kind that is utilized for data management, tracking, review, and presentation. Thus, the supplied data possesses a degree of credibility that satisfies the criteria of scientific research.

3.   DISCUSSION

3.1 The Existence of Islamic Education

Islam defines education as a process used to produce complete human beings who are devout and devoted to Allah and able to realize their existence as Allah's caliphs on earth, based on the Qur'an and Sunnah (Joshanloo, 2017; Amin, 2022). Education is every effort, influence, protection, and assistance given to a child that is aimed at the child's maturity, or more precisely, can help the child be competent enough to carry out his life tasks. So education is an effort to improve oneself in all aspects, whether involving teachers or not, both formal and informal.

In essence, education is a demand in the life of children's growth; as for what it means, education is guiding all the natural powers that exist in children so that they, as humans and as members of society, can achieve the highest safety and happiness. Education is conscious guidance by the educator towards the child's physical and spiritual development towards the formation of a person's personality, especially in the 5.0 era (Sawari et al., 2022).

Education is a group based on the specific educational objectives of an educational unit. Judging from the type of education, it consists of three parts (Tudor, 2013; Caldana et al., 2023), namely:

1. Formal education

Formal education is a structured and tiered educational pathway consisting of elementary school education, junior secondary education, senior secondary education, and tertiary education (Tudor, 2013). Education, as expected by educators, is education that can help children gain wisdom. Wisdom, in its understanding, is a balanced growth of knowledge and intellect. In this way, formal education is expected to provide freedom for children to develop their interests, initiative, and creative imagination in activities that are driven from within the child's heart (ideals).

2. Informal education

Informal education is a family and environmental education route. Concerning informal education, the family is the basis for the formation of a religious spirit (Caldana et al., 2023). In Islam, the function and role of parents will be able to shape the direction and beliefs of their children.

3. Non-formal education

Non-formal education is an educational path outside formal education that can be implemented in a structured and tiered manner. Non-formal education functions to develop potential and emphasizes mastery of children's functional knowledge and skills as well as the development of professional attitudes and personalities (Tudor, 2013; Caldana et al., 2023). In this case, it is related to moral education, namely having a close attachment because, in essence, parents need the role of institutions outside of formal education to educate, guide, or develop children.

Education aims to develop children's potential to become human beings who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Sakban & Sundawa, 2023). The purpose of education in Islam has a quite important role because education will provide standards of direction, limits for movement, and an assessment of the success of activities that humans will carry out both in words and deeds. Thus, it can be concluded that the goals of education are closely related to moral education. Children's education is not just about education and developing brain knowledge; it influences their behavior as individuals in their personal lives and the surrounding environment and the universe wherever they are.

3.2 Moral Development
a. Understanding coaching

Coaching comes from the Arabic word "bana," which means to foster, construct, or establish (Hambali et al., 2022). Development in the Big Indonesian Dictionary is renewal, improvement, and efforts in the form of actions or activities carried out effectively and efficiently to obtain better results. The definition of coaching is both formal and non-formal educational efforts that are carried out consciously, planned, directed, and responsible for growing, guide, and developing the basics of a balanced, complete, and harmonious personality, knowledge, and skills according to talents and abilities (Rogers, 2007). as further provision on one's initiative to increase, improve, and

develop one's self and one's environment towards achieving optimal human dignity, quality, and abilities as an independent individual.

Based on the definitions of coaching above, it can be concluded that coaching is an effort carried out consciously, seriously, and consistently planned by guiding, directing, and developing knowledge, skills, and teachings of the Islamic religion so that they understand and apply it in everyday life. Coaching can simply be interpreted as the process of testing the goals to be achieved. Because without a clear goal, it will create uncertainty, the goal of coaching is an important factor in the process of realizing or creating good morals for children.

b. Understanding morals

The word morals comes from Arabic, the plural of "khuluqun," which according to the language means manners, manners, behavior, or tabi'at (Herawati et al., 2022). In everyday terms, morals are generally equated with character, decency, and good manners. Morals are also defined as the science of karma, namely the science that seeks to understand human behavior. To explain issues related to morals so as not to cause misunderstandings. The author provides an explanation of the meaning of morals in terms of etymology and terminology.

Etymologically, morals come from Arabic, namely the plural form of khuluq, which means manners, temperament, behavior, or character (Nasir & Marudin, 2022; Ithnin & Husti, 2023). Rooted in the words khalaqa (created) and khalaq (creation), Meanwhile, in terms of morals (terminology), experts have different opinions about the definition of morals depending on their respective views. Ibrahim Anis said that morals is a science whose object is to discuss values related to human actions, which can be characterized as good and bad.

Morals are the strength of the soul that exists within humans, which encourages humans to do good or bad (Hacker, 2021; Hibatillah & Husni, 2022). So morals are the strength of a person's soul, which always colors his every action and deed without consideration or desire. By paying attention to the definition above, it can be emphasized that not all human actions are called morals. Human actions can only be called moral if the following two conditions are met: First, the action is done repeatedly. If the action is done only once, then it is not called moral. Second, the action occurs easily without thinking about or researching it first, so it is truly a habit. If the action arises because it is forced or after careful thought and consideration, it is not called moral.

It can also be concluded that morals are a condition that is embedded in the soul in the form of a strong desire that gives birth to actions directly and without the need for thinking. So the meaning of morals is not just knowing the good and bad values of actions but also carrying out actions based on continuous inner desires; the actions that are born are proof of the existence of these morals (Hibatillah & Husni, 2022). For example, if people like to give continuously, it shows that they have good morals in their souls.

So the author can conclude from the definition of morals that morals are a person's actions that are carried out based on the awareness of his soul without prior

consideration or coercion. The purpose of morals is to teach how a person should relate to his creator as well as how a person should relate to other humans. The essence of moral teachings is a strong intention to act or not act following the pleasure of Allah SWT. Morals are the realization of personality, not just the result of the development of the mind, but are the actions or behavior of a person. Morals cannot be separated from religious life.

a. Source of Morals

What is meant by the source of morals is everything that is a measure of good and bad, or noble and despicable. Like in Islam, the source of morals is divided into two, namely the Koran and the Sunnah (Abdul Mutalib et al., 2022; Ajmain et al., 2022), not reason or society's views like the concepts of ethics and morals. And neither is it good nor bad in itself.

1) Al-Qur'an

The main source of morals is the Koran. So it can be said that the Koran is the benchmark for good and bad morals. This is logical because the truth of the Koran is objective, comprehensive, and universal. As a source of laws and regulations that regulate human behavior, the Koran determines what is halal and haram, what can be done, and what cannot be done (Abdul Mutalib et al., 2022). The Qur'an also determines what is good and what is not good; therefore, the Qur'an is a source that determines morals and life values.

Apart from commands and prohibitions, the Qur'an also uses a story and history approach to convey moral messages. The Qur'an describes the morals of believers, their noble behavior, and a picture of their lives that are orderly, just, and noble (Ajmain et al., 2022). The Qur'an also describes how the Prophet struggled to uphold noble moral values in life and how he was opposed by wickedness, disbelief, and hypocrisy, which tried to thwart the upholding of noble morals as the core of life.

2) As-Sunnah Muqabulah

The second source of morals is As-Sunnah Muqabulah or As-Sunnah As-Sahihah. This statement is based on the word of Allah, which emphasizes the importance of a Muslim following the commands and prohibitions of the Prophet Muhammad and using them as a source of reference and example in everyday life (Abdul Mutalib et al., 2022; Ajmain et al., 2022).

b. Various morals

Broadly speaking, in the division of morals in Islam, we know that there are two types of morals in humans, namely commendable morals (al akhlaq al mahmudah) (Miles, 2009; Tambak et al., 2021), namely all the good qualities that have been exemplified by the Messenger of Allah in his life, both in all his words and deeds, and there are also good morals that are reprehensible (al akhlaq madzmumah), namely bad morals according to the syara', hated by Allah and His Messenger because they are immoral moral characteristics of Allah SWT.

3.3 Islamic education in moral development in the 5.0 era

Moral development is training carried out by anyone, including Islamic educational institutions (Halstead, 2007). Moral development in Islam began when the Prophet Muhammad was first appointed as the Messenger of Allah. One of the important missions sent by the Prophet was to perfect noble morals (Schimmel, 2014; Tabroni et al., 2022). This means that the implementation of moral development in Islam has been implemented since the Islamic Shari'a was first conveyed by the Prophet and has been carried out together with the implementation of the entire Islamic religion.

Moral development focuses on cleansing oneself of traits that are contrary to religious guidance (Bensaid, 2021; Westermarck, 2022). With coaching, it is hoped that ideal human morals can be realized in children who trust Allah SWT and are intelligent. In the world of moral education, the emphasis is on forming a child's mentality so that they do not deviate morally. Moral development is one way to form a moral person who has a noble character and morals (Bensaid, 2021). It can be concluded that moral development is a training process to improve the traits embedded in humans to produce better actions according to Islamic law, and it also shows that formation is a serious effort carried out consciously and planned to produce something that is expected. according to the potential and goals to be achieved to have good morals and noble character.

Humans are expected to have good morals and noble character, so to achieve this, there must be a coaching effort, and in this coaching effort, a clear goal is needed. Moral development in Islam aims to form Muslim individuals who have good morals, are honest, civilized, holy, polite, have faith, and are devoted to Allah SWT (Haron et al., 2020; Muliawan et al., 2022). The goals to be achieved in moral development are:

a. Manifestation of devotion to Allah SWT.

b. Purity of soul

c. a love of truth and justice firmly in each person.

The scope of moral development is related to the pattern of relationships with humans. Morals include various aspects, including morals towards God, morals towards fellow humans, morals towards oneself, and morals towards the natural environment (Tyas et al., 2020; Muliawan et al., 2022). Developing morals for each individual in the 5.0 era will be the basis for realizing harmonization in everyday interactions.

Education has an important role in shaping a person's morals in the 5.0 era (Aflisia & Suhartini, 2021; Hasanah et al., 2023). Therefore, every level of Islamic education, whether formal, informal, or non-formal, is expected to have an orientation toward shaping the morals of students.

4. CONCLUSION

Education is a conscious effort made to guide individuals in discovering and developing their physical and spiritual potential. Especially those related to a person's spiritual needs in the current 5.0 era.

The existence of education in moral development in the 5.0 era necessitates instilling morals in every individual through formal, informal, and non-formal education. So that every individual can interact with their environment and create harmonious conditions.

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