The Objectives of Moral Education on Islamic View

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A R T I C L E I N F O

A B S T R A C T

Humans in the view of Islam have good innate potential. In the view of Islam, this potential is called fithrah. Humans since being born already have the potential for good and kindness. But in living his life, when humans relate to something outside themselves, due to environmental influences, humans who previously had good potential, became bad behavior and had bad morals.. The research used a qualitative approach with a literature study method. The research findings is moral education simply has the aim of improving student behavior and instilling it deeply so that the urge to have good behavior remains embedded in him. Humans have good innate potential (fithrah). Education as an effort to humanize humans is carried out to deliver humans to be as before, in a good state. Humans who return to the state of fithrah are humans with good morals. The process of moral education has the aim that humans become good human beings. In praxis, educational institutions not only prepare students to have certain intelligence and skills. Creating a good relationship between individuals and their God, both sirri (secretly) and a'lany (openly), makes individuals istikamah close to Allah Swt as if they see Him, feel His presence, and are sincere in worship.

INTRODUCTION

Humans in the view of Islam have good innate potential. In the view of Islam, this potential is called *fitrah*. Humans since they were born already have the potential for good and kindness. But in living his life, when humans relate to something outside themselves, due to environmental influences, humans who previously had good potential, became bad behavior; have bad morals. To return humans to the origin of nature, efforts are needed to encourage humans to be good; have good morals; behave well in accordance with divine teachings, social demands and morality. These efforts are carried out in the process of education; moral education. Morals, although basically personal in nature, are inherent in the individual and become a special character of the individual, but in certain frames can be educated and trained.

Education broadly includes all actions or all efforts of the older generation to transfer their knowledge, experience, and skills to the younger generation, as an effort to prepare them to fulfill their life functions, both physically and spiritually. The spiritual aspects that are considered in the education process manifest into good behavior. The spiritual aspect that is considered in the education process is one form of the goal of education, which is to deliver humans to good morals. Strictly speaking, education does not only aim to form intelligent people, but must be able to form people with good morals. This is as stated in National Education System Law No. 20 of 2003 concerning National Education Goals in Chapter II article 3, namely:

> National Education functions to develop abilities in shaping the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

The statement on the National Education Goals above confirms that education, among other things, aims to shape human beings - students - to have noble morals. This noble character has an important position in the goals of education. To form these noble morals, of course, an educational process is needed, especially moral education.

Moral education is an effort made to help develop and direct the individual soul from its innate nature towards a better civilization. The thing that must be applied in education in moral education is the harmony between intention, speech and action.

This moral cultivation cannot be done instantly, there needs to be continuity in moral education, the goal is that good morals take root in the child.

THEORETICAL REVIEW

Islam is very concerned about the importance of moral education, which in Islam is better known as "morals". The Prophet Muhammad was also sent as a perfector of human morals. Islamic teachings contain systematic teachings

that not only prioritizes aspects of worship and muamalah. Islam highly upholds the value of morals where the role model of this moral education is the morals of the prophet Muhammad SAW.

The human tendency to do good or bad morals is a form of process which is actually very instrumental in shaping the final terminal of human tendencies. This process is then used by education experts to form a concept so that humans survive in goodness, namely through education. Moral education must be instilled from an early age to children, because education. Character is a very urgent matter, so it should not be ignored. Its goodness will be felt by others and society at large.

According to Ibn Qayyim, there is a very strong relationship between morals and aqidah. Because good morals as evidence of faith and bad morals as evidence of weak faith, and the more perfect the morals of a Muslim means the stronger his faith. The key to a person's happiness is in his behavior and character. When a person continues to familiarize himself with good character, then this is a sign of his goodness. Ibn Qayyim explains that a person's happiness and misery are in his behavior and character in daily life.

METHODOLOGY

This research used a qualitative approach with a literature study type of research. In this type of literature study research, researchers obtain information after exploring and understanding related to the concept and purpose of moral education. Data collection techniques refer to literature sources such as journals, books, conference papers and other relevant sources. Furthermore, the literature analysis technique identifies themes related to the process and objectives of moral education.

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RESULTS AND DISCUSSION
Islamic Education and Morals

Islamic education in the view of Abudin Nata, is one of the studies that has received much attention from scientists. This is because in addition to its strategic role in order to improve human resources, Islamic education has also received various kinds of highlights, especially in various complex problems that require immediate handling. One of the serious problems with the concept of education is its rationalist orientation. It is the West that holds the key to the role of this rational education. Finally, this kind of education concept will corner humans on one aspect, namely the intellectual aspect. The emotional, spiritual and even religious aspects are left untouched. Finally, it will produce fragile and restless humans. In other words, Ahmad Tafsir states that the educational process must include physical, spiritual, and spiritual aspects.

Tafsir seemed to emphasize that the bigger problem in education is not in meeting the demands of employment (as an extension of skills), but in not being able to create humans with noble morals. He said, the nations that were destroyed by God were not because they did not master science and technology or were less intelligent, but because their morals were bad.

The discourse above gives us an image of the problems of education that occur today. These problems are caused by the wrong paradigm in understanding and the foundation of education. The paradigm is a human paradigm an sich; a paradigm that is made by the relative human mind. In between, Islamic education becomes an alternative paradigm. The paradigm of education in Islam is not only based on a rationalist human homocentric view, but also supported by the divine paradigm; a paradigm based on religion and interpretation of its sources. The difference in paradigm will affect the view of its principles. Western education refers to the paradigm and principles supported by reason, so that the relative truth. While Islamic education is supported by the sources of revelation from God (al-Quran) and its derivatives, namely the Sunnah. The Quran is the absolute truth because it comes from God and God will not keep the truth.

The purpose of education is to humanize humans, because education is help to humans so that they become human. The criteria for humans who are the goal of education are: First, have the ability to control themselves. Second, love the country; third, knowledgeable. And now it is known EI (Emotional Intelligence), or EQ (Emotional Quotient), which is emotional intelligence that is more important than IQ (Intelligence Quotient).

The Quran introduces itself as hudan li al-nas, a guide to a straighter path. These instructions aim to provide welfare and happiness for human beings, both individually and in groups and therefore are found in both forms. The Messenger of Allah (SAW) is tasked with conveying instructions, purifying, and teaching humans. Purifying is identified with educating, while teaching is nothing but filling the minds of students with knowledge related to the realm of metaphysics and physics.

The goal to be achieved by the recitation, purification, and teaching is devotion to Allah Swt in line with the purpose of human creation affirmed by the Qur'an in Surah al-Dzariat 56: "I did not create man with the jinn except to make the ultimate goal or result of all his activities as devotion to me."

On this basis, we can say that the purpose of Quranic education is to develop human beings individually and collectively so that they are able to fulfill their functions as servants of God and as khalifahs to build this world according to the concept established by God. Or, in the shorter and more frequent words used by the Qur'an: to fear Him..

The general goal of education is the goal that will be achieved by all activities of educational activities, whether by teaching or by other means. It encompasses all aspects of humanity, including attitudes, behavior, appearance, habits, and outlook. This general goal is different at every level of age, intelligence, situation, and condition with the same framework. The form of insan kamil with the pattern of piety must be reflected in the person who has been educated even though in small size and quality according to that level.

Islam with the sharia revealed by Allah Swt aimed to shape and realize the development of a society that has noble morals. Ideally, the implementation of development in an area, both infrastructure and society, will not be optimally

successful if it is not balanced by the character and morals of the subjects who carry out development that refers to the principles of ethics and noble morals.

Morals are part of the entire Islamic system. In many ways, morals have always been a benchmark that can measure a person's diversity. The Prophet said: "The best faith of a person is the one with the best morals". Even the main and first mission carried out by the Messenger of Allah SAW sent by Allah Swt to this earth is in order to perfect the morals of mankind.

Furthermore, morals are the main benchmark that will determine the good and bad of human life. Even the prolonged crisis that is currently engulfing the Indonesian nation, including environmental damage that has caused many natural disasters, originally originated from a moral crisis. No less important, morals are a fortress that will stem any possibility of the emergence of negative impacts of global civilization that no longer recognizes cultural boundaries, let alone solely tutorial boundaries. Dimitri Mahayana argues in this regard that humans are currently heading towards a condition called the Borderless World. Human life at this time is already in a condition of life that is borderless and without cultural boundaries. This is proven by the rapid progress and development in the field of information technology and telecommunications. It is undeniable that the habits and cultures of foreign societies can enter our world at any time. Those of us who are here can witness what is happening in other countries. Because of this condition, humans, both individual and state, must be able to filter and choose which culture is better for individual life and the life of the nation.

Humans in the view of Islam have good innate potential. In the Islamic view, this potential is called fithrah. Since birth, humans already have the potential for good and kindness. But in living his life, when humans relate to something outside themselves, due to environmental influences, humans who previously had good potential, became bad behavior; have bad morals. To return humans to the origin of fithrah, efforts are needed to encourage humans to be good; good morals; good behavior in accordance with divine teachings, social demands and decency. These efforts are carried out in the process of education; moral education. Morals, although basically personal in nature, are inherent in the individual and become a special character of the individual, but in certain frames can be educated and trained.

The Purpose of Moral Education

In relation to the term moral education, the educational process does not only have the aim that students have certain intelligence and skills. Education has the aim of forming students to have noble morals. Strictly speaking, student morals although personal and become a reflex behavior without consideration, as al-Ghazali said, but moral values can be internalized in the lives of students through certain exercises. Such exercises include moral education.

Moral education simply has the aim of improving student behavior and instilling it deeply so that the urge to have good behavior remains embedded in him. Moral education has a certain philosophical foundation. Humans essentially have moral tendencies. Humans are able to distinguish good and

bad. His mind can reach ways or ways to achieve these goals. Some definitions of human beings mention that human beings are animals that have moral tendencies or have the power to distinguish between good and bad. Humans have a heart that directs the will and intellect, and have instincts and morals. Between reality and the prime example, humans are creatures who are not satisfied with what exists, instead actively trying to realize themselves to reach the level or situation as reasonable, because good and bad are two things that can be achieved through education in accordance with His words in the Qur'an:

"We have shown him two ways" (QS. Al-Balad: 8)

"And the soul and its similitude (creation), Allah has inspired in the soul the way of wickedness and piety. (QS. Ash-Shams: 7-8)

In his book, Tarbiyah al Aulad fi al-Islam (Child Education in Islam), he details the areas of child education, such as (1) faith education; (2) moral education; (3) physical education; (4) intellectual education; (5) psychological education; (6) social education; (7) sexual education. In short, the education provided by parents and teachers to children or students should have the insight of whole human education. In the sense that education must cover all dimensions of humanity and the needs of students.

Humans have good innate potential (fithrah). Education as an effort to humanize humans is carried out to deliver humans to be as before, in a good state. Humans who return to the state of fithrah are humans with good morals.

The process of moral education has the aim that humans become good human beings. In practice, educational institutions do not only prepare students to have certain intelligence and skills. The educational process has another goal, namely to form human beings with noble character. The classical scholar, al-Khathib al-Baghdady, states that the process of moral education has the following objectives:

1. Creating a harmonious relationship both with al-Khaliq and with others
2. Cultivate a sense of sincere charity, in order to get happiness in the world and the hereafter
3. Directing to be able to have morals that are in accordance with Islamic teachings
4. Instilling main morals and noble behavior
5. Instilling a sense of responsibility to carry out amar ma'ruf nahy munkar.
6. Instilling a spirit of work and learning
7. Strengthening motivation and refining character.

Education to produce quality human beings is very important for Indonesia in this age of fast-paced progress, especially in the 21st century. From now on, there is strong competition between people, groups, and nations in order to survive in this dynamic life. Living in such an era is not easy. Children must be prepared as early as possible, directed, organized and disciplined. In such a life, the level of temptation and things that can damage human mentality

and morals is very powerful. Even now it is already felt. In the face of that age, religion will be even more necessary than it is today.

Dikaitkan dengan studi psikologi, akhlak merupakan refleksi dari sikap yang ditampilkan oleh seseorang. In psychological studies, this reflection of attitudes and behaviors is usually in a person's affective domain. This affective domain is related to two things. First, it relates to a person's views or responses (opinions) such as students' views or responses to religious teachings or certain cases. Second, it is related to the values or attitudes that have been embedded in his heart.

The development of this affective domain plays an important role because in addition to being related to attitudes, certain views on a truth value that is believed, it must also be practiced. This affective development has a lot to do with fostering faith and noble character. This affective approach in history turned out to be the most widely used by the Prophet Muhammad, and has obtained extraordinary results.

> Abu Umamah in a hadeeth narrated by Ahmad related that a young man came to the Prophet and said: "O Messenger of Allah, allow me to commit adultery." Hearing the young man's words, the people who were around him approached and cursed, then said : "You are wretched, you have no shame!". The Messenger of Allah approached the young man and sat beside him then a long dialogue took place between the Messenger of Allah and the young man. The Messenger of Allah said: "Young man, are you willing to be the son of your mother's adultery? If you are not willing, then neither are others willing to be adulterated by you. Furthermore, if the woman you committed adultery with happened to be your sister, would you want your sister to be adulterated by someone else, of course not, then neither would anyone else want their sister to be adulterated by you."

The dialogue illustrates how the Prophet has used the affective aspects of a person in fostering his religious attitude.

To develop a set of behavioral education-oriented educational objectives, which are observable and measurable, scientifically regarding the three categories or domains of behavior, the taxonomy is as follows:

Table 1
The Taxonomy of Competencies

The Cognitive Domain	The Affective Domain	The Psychomotor Domain
Knowledge Comprehension Application Analysis Synthesis Evaluation	Receiving Responding Valuing Organization Characterization by Value or Value Complex	Gruss Bodi Management Finally Coordinated Movement Non verbal Communication Sets Speech Behavioral

The Quran explains how the form of education to change human behavior consistently invites humans to always use their aql, qalb, and bashirah in understanding phenomena, whether pleasant, happy, saving or not. Allah swt states that the interesting phenomena that exist on this earth are a test for humans to then do the best thing for them, then who among them is the best deed?

The Quran shows the method of education with the form of promises to people who behave well (affective aspect) who follow the guidance of Allah SWT (psychomotor aspect) and use their minds (cognitive aspect) in a healthy manner. Then the rewards and pleasures that in the Qur'an are referred to as attractive formulas, such as forgiveness, great rewards, noble rewards, worthless rewards, noble sustenance, a good destination, and the help of Allah SWT and heaven. In addition to the educational methods offered, the Qur'an also mentions those affective actions which, if performed by man, he is entitled to the results of education. The details of these affective actions include: believing and doing righteous deeds, fearing Allah, spending in the way of Allah, surrendering to Allah, forgiving and making peace, establishing prayer and paying zakat, prostrating to Allah, telling the truth, and repenting.

The process of moral education, although it has objectives related to the frame of the objectives of Islamic education, in a special study of moral education has certain objectives. al-Zantany mentions several objectives of moral education:

1. Creating a good relationship between the individual and his Lord, both sirri (secretly) and a'lany (openly), makes the individual istikamah close to Allah Swt as if he sees Him, feels His presence, and is sincere in worship.
2. Instilling morals with deep characters in the individual, orienting his behavior and activities, being able to introspect on his mistakes and sins, and being able to realize good things continuously and istikamah.
3. Strengthening the individual's will and sense of responsibility for himself in directing instincts, being able to determine what will be done, as well as being able to fulfill a sense of responsibility in a balanced way both in religious, moral, and social aspects.
4. Improving individual behavior as well as making individuals part of people who are bound by values, principles, religious examples and noble morals.
5. Treating individuals and strengthening their self-esteem, as well as keeping them from indulging in lust and momentary pleasures.
6. Instilling good manners, praiseworthy traits, and the highest ethics in individuals from the time they first develop, encouraging them to get along well with others, and directing them to positive situations in accordance with religious and moral orientations.
7. Developing social responsibility, maintaining bonds and ethical systems. It also keeps them from falling into such vices as slander, wickedness, sin, and so on.

8. Forming community groups that do amar ma'ruf nahy munkar, caring for each other like one body. If one of its members complains to another, the other members will immediately take notice, because they are like a solid building, one strengthening the other.

CONCLUSIONS AND RECOMMENDATIONS

Moral education simply has the aim of improving student behavior and instilling it deeply so that the urge to have good behavior remains embedded in him. Humans have good innate potential (fithrah). Education as an effort to humanize humans is carried out to deliver humans to be as before, in a good state. Humans who return to the state of fithrah are humans with good morals.

The process of moral education has the aim that humans become good human beings. In praxis, educational institutions not only prepare students to have certain intelligence and skills. Creating a good relationship between individuals and their God, both *sirri* (secretly) and *a'lany* (openly), makes individuals *istikamah* close to Allah Swt as if they see Him, feel His presence, and are sincere in worship.

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FURTHER STUDY

Suggestions for future research Involve experimental research to evaluate the effectiveness of various teaching methods in achieving the moral goals of Islamic education. A comparison between traditional and innovative methods can provide insight into which approach is more successful in shaping students' moral character.

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