Implementation of Moral Education to Strengthen the Civilization of People and the Nation

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Abstract

The purpose of this study is to determine the implementation of moral education to strengthen the civilization of the nation and its people. The research method used in this study is qualitative research. Qualitative research is a research method used to understand social phenomena in depth. The type of research conducted in this study is a library study. The researchers collected, studied, and analyzed references or sources obtained in writing or in the form of writing, such as books, journals, articles, documents, and other information sources that are significant to the topic or title being studied. The researcher then analyzed and drew conclusions to find answers to the questions studied. The results of the study are as follows: Moral education to strengthen the civilization of the nation and people requires an increase in public understanding of the importance of moral education. Second, develop a moral education curriculum that meets the needs of society. Third, improve the quality of educators and education personnel. Fourth, increase the role of family and society. These efforts need to be carried out in a synergistic and sustainable manner in order to produce young people with character and noble morals and to realize the advancement of human civilization.

Keywords: *Moral education, civilization, people and nation.*

INTRODUCTION

A strong national civilization is when morals become the foundation for building civilization. On the other hand, the civilization of the people and nation will experience a setback when ethics and morals that originate from morals are considered trivial and despised. As is currently happening in Indonesia, various forms of physical and verbal violence have become a matter of public discussion, resulting in people becoming upset and restless. In fact, experts and scientists have contributed to solving this problem, namely by strengthening moral education. According to Rifai (2018), morals come from the root words akhalaqa, yukhiliqu, and ikhlaqan. Ikhlaqan is isim masdar from the words akhalaqa, yukhiliqu, and ikhlaqan, in accordance with the scales (wazan) tsulasi masid afala, yufilu, and ifalan, which mean temperament (al-sajiah), behavior, character, basic character (Ath-Thabi'ah), al-customs (customs, prevalence), good civilization (al-maru'ah), and religion (al-adin). While morals, or khuluk, which is the plural of the word khuluqun, which means character, behavior, temperament, or character,

Amin (2021) also emphasizes the meaning of the word morality even more specifically, namely, character, morals, decency, and good manners that exist in the soul and have a direct influence on actions. What did he do, and what should he leave behind? So aqidah with all its branches without morals is like a tree that cannot be used as a shelter from the

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heat or a shelter from the rain, and there is no fruit to be picked. On the other hand, morals without faith are only shadows for objects that are not fixed and are always moving.

Moral education is a process of interaction between creatures and the Creator, who has given peace and tranquility to humans so that humans can enjoy life in harmony, security, and peace (Daheri & Warsah, 2019). One of the historical facts of the Prophet Muhammad SAW is that he succeeded in instilling morals based on the foundation of faith, which brings peace in the midst of a life that was previously full of ignorance (Jahiliyah) by introducing moral education, so that smart and tough humans are born and have good morals, such as Abu Bakar, Umar, Ustman, and Ali (Hamim, 2014).

Therefore, the strength of civilization for the people and nation depends on the strength of akhlakul karimah. Meanwhile, moral strength lies in the foundational strength of the faith or beliefs of its citizens in the state, such as belief in God Almighty (Fajriyah, 2023). The Indonesian nation, which stands on belief in God Almighty, is emphasized in the 1945 Constitution in Article 29. Paragraph 1: The state is based on belief in the one and only God. Paragraph 2: The state guarantees the freedom of each resident to embrace their own religion and worship according to that religion and belief.

Article 29 paragraphs 1 and 2 of the 1945 Constitution, in accordance with the main ideas at the opening of the 1945 Constitution, among others, in paragraph 4 which reads that the independence of the Indonesian nationality was drafted in an Indonesian constitution that was formed in an arrangement of the sovereign Republic of Indonesia. The people based on belief in the One and Only God.

Islam has complete teachings, including morals, and because of that, morals are an integral part of Islamic teachings. This means that understanding morals is the substance of Islamic teachings, which is implemented in akhlakul karimah behavior (Zaman, 2019). In other words, morals and ethics are in line with morals in Islam, which originate from Islamic teachings, namely: First, Islam comes from the word ' salm. As-Salmu means peace or peace. Word of Allah SWT in Surah Al-Anfal Verse 61: "And if they incline towards peace (lis salm), then accept it and put your trust in Allah. Surely He is the All-Hearing, All-Knowing. (QS. Al Anfal: 61) The word ' salm ' in the verse above means peace or peace. This is one of the meanings and characteristics of Islam, namely that Islam is a religion that teaches its people to love peace or always fight for peace, not war or conflict that causes chaos. "And if there are two factions of believers fighting, then make peace between the two. If one of the two groups commits persecution against another group, then fight the group that commits persecution so that the group returns to Allah's commands; if that group has returned to Allah's commands, then reconcile the two fairly and act fairly. If that group has returned (to Allah's command), then reconcile the two fairly and act fairly. Truly, Allah loves those who act justly. (QS. Al Hujarat: 9).

Second, Islam comes from the word 'aslama, which means surrender, namely surrender to the rules of Allah SWT. This shows that a follower of Islam is someone who sincerely surrenders his body and soul to Allah SWT. Such surrender is marked by the implementation of what Allah commands and staying away from all His prohibitions. "And who is better in religion than a person who sincerely surrenders himself (aslama wajhahu) to Allah, while he also does good, and he follows the straight religion of Abraham? And Allah took Abraham to be His favorite. (QS. An-Nisa: 125). As Muslims, in fact, we are asked by Allah to surrender our whole soul and body only to Him. Say: "Indeed, my prayer, my worship, my life, and my death are for Allah, Lord of the worlds. (QS. Al-An'am: 162). The semitic triliteral word 'sl-m' derives some of the most important terms in the understanding of Islam, namely "Islam" and "Muslim". Everything is rooted in the word salam," which means peace. Thus, whoever embraces Islam will be safe and peaceful, both for himself and to save and spread peace to other parties (Suhid, 2008).

In Indonesia itself, the problem of lack of moral education for the younger generation can be seen from various phenomena, including: a. cases of physical and verbal violence, such as brawls, bullying, sexual harassment, and hate speech; b. cases of drug and alcohol abuse; c. cases of juvenile delinquency, such as truancy, skipping school, and smoking; d. cases of crime, such as theft, fraud, and murder; e. cases of violations of social norms and values, such as hedonism, consumerism, and individualism.

These phenomena show that the younger generation in Indonesia is increasingly losing moral values and good character. This is certainly a serious problem that needs to be addressed immediately. Based on the background above, the researcher is interested in researching the possibility of implementing moral education in schools as an effort to overcome the problem of a lack of moral education for the younger generation.

METHOD

The research method used in this study is qualitative research. Qualitative research is a research method that is used to understand social phenomena in depth. Qualitative research does not only describe phenomena but also attempts to understand the meaning and context of these phenomena (Yusanto, 2020). This type of research is library research, which researchers carry out by collecting, studying, and analyzing references or sources obtained in written form, such as books, journals, articles, documents, and other significant sources of information related to the topic or title researched. And then the researcher analyzes and draws conclusions to find answers from what the researcher examined.

RESULTS AND DISCUSSION

Based on the results of research from Bafadhol (2017), Islamic morality has several features and special characteristics that distinguish it from other moral systems. Among the characteristics of Islamic morality are: (a) Rabbaniyah, or attributed to Rabb (God); (b) Insaniyah (humane); (c) Syumuliyah (universal and includes all life); and (d) Wasathiyah (middle attitude). One thing that is emphasized in Islam is that moral education must begin at an early age because childhood is the most conducive period for instilling good habits.

From the results of the research above, it can be concluded that morality is one of the important pillars in the development of civilization among people and nations. Good morals will create a harmonious, peaceful, and prosperous society. Conversely, bad morals will lead to conflict and division in society. According to Nashihin (2017), moral education is an effort to form human beings who are moral, have noble character, and have noble character. Moral education can strengthen the civilization of the people and nation in several ways, namely:

•   Creating moral people: Moral education teaches people about moral values such as honesty, justice, and responsibility. These moral values are important to creating a moral society. A moral society will live in harmony, peace, and prosperity.

•   Creating human beings with noble morals: Moral education teaches humans about noble moral values such as love, compassion, and helping each other. These noble moral values are important to creating a harmonious and prosperous society.

•   Creating human beings with noble character: Moral education teaches people about the values of noble character, such as courtesy, respect for parents, and respect for others. These noble values are important for creating a polite and civilized society.

As for moral education, according to al-Ghazali, it is an attempt to get rid of all the bad habits that have been explained in detail by the Sharia, things that must be avoided by

humans, so they will get used to noble morals. According to him, moral education has three dimensions: (1) the self dimension, namely people with themselves and God; (2) the social dimension, namely society, government, and association with others; and (3) the metaphysical dimension, namely beliefs and basic principles. Furthermore, in an effort to perfect morals and treat the soul, al-Ghazali has the concept of tazkiyat an-nafs. Tazkiyat an-nafs, conceptualized by al-Ghazali, is closely related to efforts to improve morals and treat the soul. This is done by way of Takhliyat An-Nafs and Tahliyat An-Nafs in the sense of emptying the soul of despicable morals and adorning it with commendable morals (Haq, 2015).

Meanwhile, according to Juwita's research results (2018), factors that influence moral education are instinct, customs and habits, innate archetypes, and the environment. This environment is also divided into several, namely the family environment, school, education, work, congregation, economy, and knowledge environment. Morals toward Allah SWT, fellow human beings, and nature need to be instilled, because this is also part of the provision of a child's life in the future.

Meanwhile, according to Dalimunthe (2016), moral education can be carried out through several channels, namely:

•	Formal education path: Moral education is taught in schools through the subjects of religious education and character. In addition, moral education is also taught through extracurricular activities such as scouts, student councils, and Islamic boarding schools.

•	Informal education path: Moral education is taught in the family and community environment. Parents and society have an important role in instilling moral values in children and society.

•	Non-formal education channels: Moral education can be carried out through non-formal educational institutions, such as Islamic boarding schools, madrasas, and taklim assemblies.

The implementation of moral education is a joint task of all elements of society, including the government, schools, and families. For this reason, it is necessary to work together to carry out moral education as well as possible. The following are some efforts that can be made to improve the implementation of moral education in Indonesia:

•	Increasing public understanding of the importance of moral education: The government and society need to increase public understanding of the importance of moral education. Moral education needs to be socialized as part of the nation's culture.

•	Developing a moral education curriculum that fits the needs of the community The moral education curriculum needs to be developed to suit the needs of the community. Moral education needs to teach not only universal moral values but also specific moral values in accordance with the nation's culture.

•	Improving the quality of educators and education personnel: The quality of educators and education personnel needs to be improved so that they can carry out moral education well. Educators and education staff need to be equipped with knowledge and skills about moral education.

•	Increasing the role of family and society: Family and society need to increase their role in moral education. Families and communities need to be role models for children and society in practicing moral values (Zamroni, 2017).

Therefore, the correlation of moral education to the progress of a civilization can be seen from the understanding that moral education is a process that aims to shape one's character and morals, while the progress of civilization is a process characterized by an increase in the quality of life of the community, both in terms of economic, social, cultural, and political aspects (Saumantri, 2022). The progress of civilization is measured

not only by economic growth and physical development but also by the moral qualities of society. In advancing civilization and the ummah, moral education can produce individuals with character and noble character. Individuals with noble character and morals become a strong foundation for the development of a better civilization. The reasons why moral education is important for the advancement of civilization are as follows: a. Moral education can form good character and morals. Individuals with noble character and morals will find it easier to work together, tolerate, and respect each other. This will create a conducive environment for the development of civilization. b. Moral education can teach good values. Good values, such as honesty, sincerity, and empathy, will make society more just and prosperous. c. Moral education can foster a sense of responsibility and discipline. Responsible and disciplined individuals will be more easily committed and work harder to achieve their goals. This will encourage the progress of civilization. d. Moral education can form individuals who are tough and have an entrepreneurial spirit. Individuals who are resilient and have an entrepreneurial spirit will find it easier to innovate and create jobs. This will increase the welfare of society and the progress of civilization.

Therefore, moral education is one of the important pillars in the development of civilization. Moral education needs to be a priority in every development policy. With good moral education, we can build a better and more prosperous civilization.

CONCLUSION

Based on the above study of the implementation of moral education to strengthen the civilization of the people and nation, it can be concluded that the first step is increasing public understanding of the importance of moral education. Second, develop a moral education curriculum that fits the needs of society. Third, improve the quality of educators and education personnel. Fourth, increasing the role of family and society These efforts need to be carried out in a synergistic and sustainable manner in order to produce a young generation with noble character and morals and to realize progress in human civilization.

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