

Syllabus For Moral Science I-V

Abstract

This study discusses the concept of moral education. The goals of moral education are: 1) learn the concept of moral education curriculum; 2) the process of internalizing moral education. This study uses a qualitative approach with phenomenological method. The results show that, first: moral education must be based on the concept of Islam and placing morals in science is a shared responsibility because it includes doctrinal implications that the purpose of human life must be within the framework of worship of God. Second: Muhammadiyah Islamic Boarding School makes morality the basis of education with an internalization process including integrating general and religious subject curricula, habituation methods and 3T programs, namely tahfizh (memorizing), tafhim (understanding) and taf'il (practice).

Introduction

Several cases of crime and immorality that adorn various media both printed and online lately make long list of problems of The nation, especially the perpetrators of crimes are students. It is ironical indeed. Schools that are expected to change and improve the quality of the nation's generation has not been able to realize its vision, mission and purpose. Although the actual responsibility is not only the responsibility of the school, the responsibility of education is our shared responsibility, starting from the smallest scope of ourselves, family, school, society and also the government.

The rise of student delinquency is due to educational policies. education policy that only pays attention to cognitive problems turns out that it fails to deliver students to become noble and virtuous people. In addition, education only focuses on skills that tend to produce pragmatic, nonresponsive individuals. Actually the problem is that it is not right if we respond by releasing responsibility, looking for scapegoats and even blaming certain parties, considering that this problem is our common problem. So, the wisest step is to self-evaluate, build synergies and develop each other's potential to provide solutions to the various moral issues. Education can be interpreted as a process of socialization, namely socialization of values, attitudes and skills. Education is also understood as an activity to develop all aspects of the life of the human personality. In other words, education does not only take place in the classroom but also takes place outside the classroom. Education is not a mentality, but also covers informal forms. Education is an effort to prepare students to be able to live well in society, be able to answer problems, be able to solve problems around them, and to develop and improve the quality of their lives and to provide meaningful contributions to develop and improve the quality of life of their people and nations.

Then, school must have the willingness and ability to produce noble students to be a superior generation, not only in the general scientific field but also to master science in religion, which will lead them to an Islamic life. Character is quality or mental strength or morality, or character as an individual is a special personality that encourages and drives, which explores with individuals.

Education is the main way in human moral formation. Moral is very important in shaping good or bad human personality in normative way. In addition to tawhid, worship and muamalah, morality is a matter that is highly prioritized in Islam. According to 'Abd al-Karim, morality in Islam has a very high place. Religion can be stated as a treatise for elevating morals and glorifying it. 'Abd al-Karim's statement is based on the hadith of the Prophet SWT as follows:" The best of the believers is having the best moral. Whenever, the best among the best is the one who treat their wives the best.

According to al-Abrasyi, the core of Islamic education is character education (morals). Therefore, character education is the soul of education in Islam. Achieving noble character is the true goal of Islamic education. In addition to requiring strength in terms of body, mind, and knowledge, students also need character education, feelings, willingness, taste, and personality. Therefore, attention to the problem of moral education must be prioritized, followed by cognitive development because moral education will have a good impact on the life of a student.

Therefore, every educational institution should internalize the education systematically into the curriculum of the school even if it is to be integrated into each lesson, because internalization of education is not true in schools to build a culture of schooling as an identity or school identity.

In this article, the approach used is qualitative which intends to understand the phenomenon of what is experienced by research subjects such as behavior, perceptions, motivations, actions and so on in a descriptive manner in the form of words and language, in a specific natural context and by using various scientific methods.

This study aims to describe the concept of moral education and the internalization process of moral education at the School.

Boarding school is a dormitory school system, where students, teachers and school administrators live in dormitories in a school environment within a certain period of time usually one semester with a two week vacation to finish school. In the school environment, students can interact with fellow students; even interact with the teachers at any time. They can watch good examples directly in their environment. Thus, cognitive, affective, and psychomotor education of students can be trained better and optimally. This school is also synonymous with institutions that focus on student education with Islamic studies and have a very strong spirit in implementing knowledge of aqidah, muamalah, worship, Arabic, English, and noble character.

Concept of Moral Education at School

The term Islamic education consists of two words, namely education and Islam. Therefore, to determine the meaning of the term, it is necessary to know in advance the definition of education according to education experts. Hasan Langgulung stated that education can be evaluated from two aspects, namely society and individuals. From the aspect of society, education means the cultural heritage from the old generation to the younger generation in the framework of people's lives remains sustainable. Meanwhile, from an individual aspect, education means developing hidden potential. So in this case the individual must try to explore and grow all the potential so that it can be beneficial for themselves or for the community. Therefore, he draws the conclusion that education can also be defined as cultural heritage and potential development.

Qadri Azizy said that the limitations of the definition of Islamic education are in two ways, namely (1) educating students to behave in accordance with Islamic values or morals; 2) educating students to study Islamic teaching material. With the limitations of this understanding, it can be formulated that the definition of Islamic education is as an effort to provide guidance to all students to behave in accordance with Islamic teachings and provide subject matter with materials from sources of Islamic studies.

ZakiahDarajat defines Islamic education with its very summary that is "the formation of Muslim personalities". Meanwhile, Naquib al-Attas argues that typical Islamic education is recognition, which is

gradually being planted in human beings, concerning the exact places of everything in the order of creation in such a way that leads to recognition of the right position of God in the form and personality. So it emphasizes Islamic education as a process to shape Muslim personalities. While Yusuf Qaradlawi interpreted Islamic education as the education of all humans, intelligence and heart, spiritual and physical, moral and skills.

From the above explanation, we can draw the conclusion that Islamic education means conscious and planned efforts to realize teaching and learning facilities so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character and skills needed by themselves, society and country in accordance with Islamic teachings by means of guidance, direction, care, training, and teaching.

Actually the purpose of Islamic education is inseparable from the purpose of human life in Islam, namely to make a servant of Allah who is always fearful of Him, can achieve a happy life in the world and the hereafter. "I did not create jinn and humans but they worship me" (QSAz - Zariyat: 56) and in another letter "O believers fear Allah really fear Him and do not die except in Muslim circumstances." (Al-Imran: 102). The purpose of education in Islam cannot be separated from the purpose of human life because the ideal goal of education leads to the formation of an ideal human being. Meanwhile, the ideal human figure is a human whose life goals are in line with the purpose of His creation. The ideal human being is a manifestation of a person who has been able to understand himself, where his life ends, what his life goals are, to whom he surrenders everything.

According to Janan Asifuddin "if it is related to the purpose of its creation, there are at least four goals of human life. The first goal is to serve or worship God, as expressed in the Qur'an, which means: "And I did not create jinn and humans except to worship me." (Surah Al-Dzariyat: 56). The second goal is to become the vicegerent of God on earth, "When your Lord says to the angels," Verily; I will make upon earth a consecutive authority. "They said," Will you put someone who causes corruption in it and shed blood, while we declare your praise and sanctify you? "God said," Truly, I know what you do not know. "(QS. Al-Baqarah: 30). Ideally, Al-Ghazali has determined that the aim of education is to approach them to Allah by accepting it, the purpose of which is the realization of the duty of life of humans in this world as the vicegerent of Allah.

The third goal is that life is an opportunity to self-actualize and do charity. "And say: work for you, then Allah and His apostles and believers will see your work, and you will be returned to Allah who knows the unseen and the real, then He preached to you what you did." (Surah At-Tawbah: 105). Therefore, life is a place to work, try to work. Laziness in charity is a source of failure and humiliation. Every positive charity should be intended for worship, because the value of action is determined by its intention. Life is an opportunity to save merit with charity. Humans will always get a reward that is enjoyed in the world and multiplied in the hereafter.

The fourth goal is to achieve happiness in life in the world and the hereafter, as stated in the Qur'an. "And among them there were those who said," Our Lord, give us in this world [what is] good and in the Hereafter [what is] good and protect us from the punishment of Fire. "They will have a part of what they have got, and Allah in its calculations." (Surat al-Baqarah: 201-202). Contribution to Allah is the main goal of education in Islam because of this purpose, which determines whether someone will live happily or miserable in the hereafter.

In addition to the above opinions, there is also the opinion that the main purpose of education in Islam should be to produce a vicegerent of Allah on earth. Hujair said that Islamic education actually has an ideal vision and mission, namely rahmatan lil alamin, meaning the interval is to build a world life, which is prosperous, democratic, fair, peaceful, law-abiding, dynamic and harmonious, sustainable, in fact the concept- the basic philosophical concepts of Islamic education cannot be separated from the tasks of the human caliphate, or more precisely to prepare the khalifah cadre in building the life of the world according to the ideal overview of the Qur'an. Therefore, Islamic religious education, both its meaning and purpose must refer to planting Islamic values and not justified in forgetting social ethics or social morality. Planting these values is also in order to reap the success of life in the world for students, then able to produce goodness in the future.

Morals as the Basis of Islamic Education

Najib Sulhan mentioned three pillars of education based on noble character. The three pillars combine the basic potential of children, which can then be developed. The first pillar is building character, personality or morals. The second pillar is developing multiple intelligences. The third pillar is meaningful learning. The first pillar refers is noble (moral) behavior as exemplified by the Prophet Muhammad. The second pillar refers to the principle that all children are intelligent. Every child has a unique and different intelligence (multiple intelligence). Each intelligence is developed. The third pillar refers to a meaningful learning process, which is to provide benefits to prepare children's independence. The concept of character education also synergizes between education in the school and at home. The role of parents in the home is the same as the teacher in the school in terms of educating children.

According to 'Abd al-Karim, morality in Islam has a very high place. Religion can be stated as a treatise for elevating morals and glorifying it. 'Abd al-Karim's statement is based on the hadith of the Prophet SWT as follows:" The best of the believers is having the best moral. Whenever, the best among the best is the one who treat their wives the best.

According to Ibn Maskawaih, that morality is: "The nature that is embedded in the soul which encourages him to do deeds without the need for thought and consideration"

Imam al-Ghazali said that morality is "a character that is embedded in the soul which causes various kinds of actions easily and easily, without the need for thought or consideration."

In line with the aforementioned opinions, Ibrahim Anis also said that morality is "the nature that is embedded in the soul, with which various kinds of actions are born, good or bad, without the need for thought or consideration.

The attention of Islam to moral formation can also be found from the attention of the Prophet Muhammad. It can be seen from his words and actions, which contain morals. In the hadith, for example, it was found a statement that he was sent to this earth to perfect noble character. The person who weighs the most good deeds in the hereafter is the most noble person of morality. The person who is most perfect in his faith is the person who is the best in his character. This is because of the importance of moral education, as a foundation that must be built on science and the values that will be transferred to students through the educational process.

Today's Muslims must be prepared to truly become "ummattan wasathan", must be equipped with guidance in the form of noble moral teachings, which are expected to be able to color all aspects of human

life. Therefore, the most powerful science of communication is the science based on "Al-Akhlaqul Karimah", which is a guide for Muslims. Islamic morality encourages and educates every human being in daily interactions for mutual respect. Therefore, there will be no action to drop each other and criticize one another. Thus, the existence of good moral education will be formed by people who have respect for their fellow human beings, because education in moral aqidah educates and leads to eternity and truth. Therefore, absolute Islamic education must be built on the foundation of morality.

The concept of moral-based education has been taught by God, through an expert namely our Prophet Muhammad. The Prophet placed the perfection of noble morals as the main mission of the Islamic message. The Messenger of Allah made the good and bad of one's morality a measure of the quality of his faith. Therefore, Islam makes good morals as proof and the fruit of worship to Allah SWT. In other words, the main morality is displayed by a person; the purpose is to get happiness in the world and in the hereafter. Allah is describing in the Qur'an the promises of people who are always of good character, "Whoever does good works, both men and women in a state of faith, then verily We will give him a good life and indeed We will reward them with a better reward than what they have done "(Surat an-Nahl: 97)

The verse above confirms that moral education is the basis of Islamic education. People who always carry out noble character will always get a very good life, get multiple rewards in the hereafter and will be put into heaven. Thus, a noble person will get good luck living both in the world and in the hereafter. Thus, it can be said that the perfection of noble character is nothing but culminates in how a person is aware of his duties and responsibilities as a servant who is obliged to serve the Khaliq namely Allah Swt, by doing all the commands and avoiding all His prohibitions.

Besides, this noble moral formation also aims to equip all students in their presence in front of others, especially in the presence of God Almighty. It is to equip students in life in the midst of their families with their respective positions and equip students how to be able to take part in the midst of their community well and stick to moral values that have been outlined by Islamic teachings. In the Qur'an, Allah makes a very beautiful picture of three aspects, namely aqidah-worship-morality. "Do you not pay attention to how Allah has made a good parable of sentences like a tree, whose roots are firm and branches (towering) in the sky? The tree produces fruit at all times, with the permission of the Lord. In addition, God made a parable for humans so that they always remember. "(Surah Ibrahim: 24-25).

In the verse above, (the aspect of aqidah) is like a very shady tree root, with tawhid as a single root. Stems, twigs, and twigs are Islam (aspects of worship), while the fruit is ihsan (moral aspect). This root not only determines the strength of the tree, but also the source of life, strength, fertility, and even the quality of the fruit, because this is where the tree receives nutrition. Thus, aqidah determines the quality of worship and the moral beauty of a Muslim.

Basically, every learning process is inseparable from the existence of a goal to be achieved. Likewise, in the process of moral development of students in schools also cannot be separated from the existence of a goal to be achieved in students. Morals are the realization of an inner attitude that is able to encourage spontaneously to all acts of good value. The development of the noble character of students in the school also has a goal so that students can have basic abilities or competencies that must be mastered by students, among others, students are accustomed to behaving with commendable traits. There are a number of letters in the Qur'an that discuss noble character, which is found in both those revealed in Mecca and Medina.

Of course, Islam does not limit teaching and learning about morality only, because morality is only part of the foundation for the development of intact Islamic education. Ibn Maskawih said that morality is an embedded trait without the need for thought and consideration. However, as said by Abudin Nata "Islam wants a society that is noble. This noble character is much emphasized because in addition it will bring happiness to the individual, while at the same time bringing happiness to the community in general. In other words, the main morality that is displayed by someone, the goal is to get happiness in the world and in the hereafter. Which is worship in which someone in his behavior is required to do good to Allah Almighty? In addition, do good to man, also to himself, also to other creatures of God.

Function of Moral Education

When morals are part of the basis of Islamic education, it will provide a strong function in the formation of student character. The function is a very important role in the education process, both education in religious schools and education of students in public schools. Because moral education is concerned to everyone, both in communities that are developed and is still developing. Even in a social environment, good moral education is very important to be possessed by each individual, because it is one source of trust of a person, even it is to determine respect in a person.

A Muslim who is most faithful is the best. A Muslim practices good morals not on the basis of motivation to seek praise, or pride. Because in Islam, moral education is worship and a series of all virtues that must be based on the spirit of self-servitude to Allah alone. The peak of a person's degree of humanity is judged by his moral qualities. Even the quality of one's faith is also measured by morality. No matter how good the level of someone's knowledge about Islam is, no matter how great he is when he performs the deeds of worship, all that cannot be guaranteed, except how and what kind of morals are.

Al-Quran has determined that morality can not be separated from aqidah or sharia, because all three are an inseparable unity. Islam has arranged moral criteria based on the provisions of Allah and His Messenger. Islam is not only the result of thought and does not mean being separated from the reality of life, but rather is a problem related to reason, spirit, heart, soul, reality, and goals outlined by the Qur'anic morality.

Among the functions of moral education are as follows:

a. Forming people who fear Allah as God has affirmed that humans were created in the world only to worship Him and observe His rules. As the word of God "And I did not create Jinn and Humans except to worship Me" (Surah adz-Dzaariyaat verse 56). In this case, provide knowledge and guidance to all students to be willing and believe in true belief in God, His angels, His books, His apostles, the last days, and His Qadha Qadar.

b. Provide knowledge and guidance to students so that they want to implement Islamic teachings about morals, both related to the relationship between humans and God, humans and themselves, and humans with nature.

c. As a basis or guidance to behave for humanity, as stated in An Najm verse; 3-4: And nor what he says (Al-Quran) according to his desires. His words are nothing but revealed revelations (to him)

(An Najm, 3-4). Beside that morals are formed from two sides, namely nafsi (soul impulse) and suluki (habitual behavior), both of which must go together.

d. Guiding a servant in doing. In this case the Prophet is a role model that must be modeled on both attitudes and morals. Indeed, there has been in (the self) the Messenger of Allah a good example for you (that is) for those who wish (mercy) Allah and (coming) Judgment day and He is many call God. (Al-Ahzaab, 21). Social reality proves that good people will be liked by society, their difficulties will be helped to be solved, even though they are not at all expected. Opportunities to get trust come and go to him. This fact also shows that people who contribute a lot, give alms, give alms, will not be poor, but instead increase their wealth.

e. Islamic morality strongly recommends to every human being in daily interactions for mutual respect so that it will not happen to mock each other and criticize one another. Thus, the existence of good moral education will form human beings who have respect for each other, because moral education is educating and directing to eternity and truth. Moral education emphasizes attitudes, tabi'at, and behaviors that describe good values that must be owned by everyone and become habits of students in everyday life. So that his life is always controlled by the values of Islamic teachings brought by the Prophet Muhammad.

From some functions of the moral as a teaching in educational institutions mentioned above, it essentially has a goal that all students are able to appreciate the moral values and it is hoped that students can realize it in their personal and community life. Thus, it is clear that the function of moral education and teaching it is the realization of goals in Islamic education.

Boarding school is a dormitory school system where students, teachers and school administrators live in dormitories in a school environment within a certain period of time usually one semester interspersed with a two-week vacation to finish school. In the school environment, students can interact with fellow students; even interact with the teachers at any time. They can watch good examples directly in their environment. Thus, cognitive, affective, and psychomotor education of students can be trained better and optimally. This school is also synonymous with institutions that focus on student education with Islamic studies and have a very strong spirit in implementing knowledge of aqidah, muamalah, worship, Arabic, English, and noble character.

School that make morality the basis of education so that it gives special effects and character to its students. The concept of moral education in the School according according to Mr. Zainuri is to emphasize morality with mujahadah, namely sincerity to exert all strength and ability for students to apply Islamic values and teachings in life and familiarize students with pious charity, integrating general subjects with religious subjects. The curriculum at School is a general curriculum and religious curriculum in which the general curriculum is directed to the religious department while the religious curriculum follows the regulations set by the School itself, KMI (Kulliyatul Mu'allimin Al-Islamiyah).

The concept of moral-based education applied at School as described above is in accordance with the concept of child education in Islam, because it is the essence of morals brought by the prophet Muhammad as a messenger of Allah. Prophet Muhammad was ordered by Allah to perfect morality for the sake of the good life of a servant. The power of morals is the foundation of a Muslim. Children who grow up in a good moral culture, usually become strong children in exams, do not give up easily, are full

of sacrifices, and remain strong no matter how difficult life they face, they remain firm in the path of God with good morals. This is the principle for survival in facing the times.

Putting morals above science is the responsibility of all of us, as children of parents, as students, santri, and teachers and lecturers, as young people in the older or vice versa. morals is very important in this moral degradation; boundless promiscuity, fellow students' mass brawls, student anarchist attitudes when carrying out demonstrations, and many other phenomena which we deserve to be far longer in studying morals. Strengthening moral values for children will save them from a variety of moral damage. A child will have strict principles, not easily carried away and ready to face various obstacles in life.

Internalization of Moral Education at School

In Urdu language dictionary, internalization is appreciation, deepening, profound mastery that takes place through guidance. So internalization is a process of instilling something, namely the process of entering a value towards someone who will form his mindset in seeing a meaningful reality of experience.

In the internalization process that is associated with fostering students or children, there are three stages that represent the process or stages of internalization, namely: a) Value Transformation Stage: This stage is a process carried out by educators in informing good and bad values . At this stage there is only verbal communication between educators and students or foster children. b) Value Transaction Phase: A stage of value education by carrying out two-way communication, or interaction between students and educators which is a reciprocal interaction. c) Transinternalization Stage: This stage is far more profound than the transaction stage. This stage is not only done with verbal communication but also mental attitude and personality. So at this stage personality communication plays an active role.

According to Frankel, values are standards of behavior, beauty, justice, truth, and efficiency that are binding on humans and should be carried out and maintained. In addition, Mulyana stated that values are references and beliefs in making choices. Value is something that is desired so that it leads to action on someone.

Therefore, if it is associated with human development, then the process of internalization (value) must go according to the tasks of its development. Internalization is the central process of a personality change, which is a critical dimension of the acquisition, or change of human self, including the personality meaning of a value or the implications of the response to meaning.

Internalization can be interpreted as an appreciation, or it can also be interpreted as a deepening. However, what is meant by internalization here is the deepening or appreciation of moral values that are carried out during the study at school. With this internalization, students are expected to get used to all the positive activities given at the School. In an effort to develop students' moral potential, there are several methods that teachers can do. Moral internalization methods that apply at School are given to students so that students have a strong personality and have noble character (akhlak al-karimah).

The objectives that need to be developed in the process of internalizing moral values at the School are with the curriculum and customs, including Tahfiz, Study of Arbain Hadith, Salat Rawatib, Duha, Tahajud, Witir, Monday Thursday Fasting, Arafat , Tasu'a, 'Ashura, Hajj rituals, corpse care, recitations,

calligraphy, three language speeches, Tapak Suci, Hizbul Wathan, computer, gymnastics, swimming, archery, horse riding, sports outbound, Camping, entrepreneurship, Amaliah Tadris (Micro Teaching), Study of Ilmiah Papers, Wufud Da'wah, Social Services, and Organizations. And the 3 T program is tahfizh (memorizing), tafhim (understanding) and taf'il (practicing). The stages of moral education given in schools in the form of extracurricular activities are expected to make school culture and function as prevention, and teaching.

Conclusion

Moral education needs to be applied early starting from basic education institutions to high institutions, because moral education is the foundation of a student. The purpose of moral education is different from the goal of Islamic education itself. The highest goal in religion and morality is to achieve happiness here and the afterlife, the perfection of the soul for the individual, and to create happiness, progress, and determination for the community.

Person's morals must be related to the quality of a Muslim's faith and will affect behavior. People who do not have morals, then their actions and behavior will be far from being commendable. The rise of immoral acts which are considered as a common act by the community is a proof of the moral crisis in society.

The purpose of Islamic education, of course, cannot be separated from the goals of human life because the ideal educational goals must lead to the formation of an ideal human being. Meanwhile, the ideal human figure is a human whose life goals are in harmony with the purpose of his creation.

Islam today has fallen into retardation. At least, there are two things to consider here. First, Islamic education, both its meaning and purpose must refer to the cultivation of Islamic values and not justify forgetting social ethics or social morality. Planting these values is also in order to reap the success of students, then able to produce goodness in the future. S

second, education is actually inseparable from the task of the human caliphate, or more specifically as the preparation of caliph cadres in order to build a world paradigm, which requires mastery of science and technology as a tool to carry out the duties of the Caliphate on earth. If the conception of the purpose of human life is applied as the main goal of Islamic education, it is expected that a good generation of Muslims will be born in world civilization.

However, moral education must be directed based on the concept of Islam. This is because the importance of morals as a foundation must be built on science and the values that will be transferred to students through the educational process. Morals are a very important theme in the Islamic perspective because putting morality on science is a shared responsibility. This moral concept contains further doctrinal implications that the purpose of human life must be within the framework of worship to God. This doctrine is the key to Islamic teachings. So, from the moral concept there will appear a very important standard in the concept of Islamic education, namely the moral standard (value standard) which is essentially good bad and right wrong.

For believers, the standard of values must certainly be very clear, which is based on the Qur'an and hadith. What God commands is good and what is forbidden by him must be bad. What is right according

to God is true and what is wrong according to Him is indeed wrong. So it is not an exaggeration to say that noble character is the source of all goodness, because people who have noble character will always try and rush to do good deeds that are beneficial, and at the same time leave despicable actions that harm themselves and people other.