

The Significance of Islamic Education in Building the Perfection of Moral

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Abstract—The purpose of. The research is a qualitative approach to literatures. The focus of research is the significance of Islamic education in building the moral perfection. Sources of primary data in this study in the form of words or theories that exist in the various references of data in forms of literature gathered through document review literature, including data relating to books on Islamic education derived from research, from internet articles, papers, and types of scientific work weightier, both foreign language and Indonesian language that is relevant to this study. Methods of processing and analysis of data required in the study of literature, is based on qualitative research methods with some data analysis techniques. The research results showed that Islamic education become the “grand design” of the most important in the sculpturing a noble character that is based on Islamic values in the frame of the Koran, Hadith and ijihad. Prophet Rasulullah saw. as the "principal teacher" in Islam, the birth and his mission to become agents in the morals revolution from the ignorance morale toward the Islamic morality. Islamic education model where its purposes to enhance noble character, should emulate the model of education carried out by the Prophet, whom can change the Makkah Madinah filled with ignorance into civilized town.

Keywords—islamic education; the perfection; morals

I. INTRODUCTION

The national education system functions and aims to develop students' potentials in order to become a man of faith and fear of Allah and also educating the Indonesian nation. Therefore, education is an attempt to increase proficiency, skills, understanding and attitudes through learning and experience needed to maintain and continue living and to achieve the goal of his life [1].

In other words, education, in the perspective of Islamic education is a means to assist learners in an effort to lift, to develop and direct its passive potential into active potential that can be actualized in his life to the fullest [2]. This dimension gives the sense that in this context, education is not a means which serves as indoctrination formation of pattern and colour of the personality of students, as desired by the educator or the education system. However, education serves as facilitator of the development potential learners are actively accordance with *sunatullah* each and intact, both physical and psychological potential. Thus, education is very similar to the need for food, clothing, and shelter for humans.

Man is the subject of education, as well as the object of education. Cultured human adult is "the subject of education" in the sense that he is responsible for organizing. They are morally obliged to deploy the personal development of their children, their future generations. Humans adult of all cultures, especially those who are teachers (educators) formally responsible for carrying out the mission of education [3]. With the formula like this, man also referred to as *homo educandum* (creatures that can be educated) and homo education (creatures educators).

Borrowing Rupert C. Lodge term, that "Life is education and education is life" [4]. This statement gives the meaning that education is a necessity in human life. Existence of education is one of the main conditions to continue and perpetuate human culture. Humans can build and customize their civilization (harmonization) old culture with new cultures proportionally-dynamic [5].

Education in Islam is a must for every Muslim, from "cradle to grave"; education for Westerners is as "long life education". In other words, Muslims have made education a primary mission that is not by chance if the first verse was revealed, namely *Q.S. al-Alaq / 96: 1-5* starting with *iqra* (اقرأ) which means Read. In that surah too, found the word *al-Qalam* (القلم) and *ma lam ya'lam* (يعلم مالم) who all showed on education. *Iqra* 'shows the importance of reading activities, *al-Qalam* hinted at the means for writing activities, and *ma lam ya'lam* shows the object in education [6].

Including the terms in that verse it contains philosophical value and the basis for the educational activities at the same Qur'anic emphasis on the importance of science [7]. As the implementation of the essence of *Q.S. al-Alaq / 96: 1-5*, then the Prophet Muhammad. immediately intensified educational activities through the spread of Islam.

The above formulation clearly illustrates that Islamic education is intended to achieve balanced growth of the human person as a whole through mental exercises, a mind, intellect, feelings and senses. Therefore, Islamic education must develop all aspects of human life, whether spiritual, intellectual, imagination (fantasy), physical, and language scholarship at the level of individual or group to push these aspects towards goodness and attainment of perfection of life.

Substantial definition of morals seems to complementary, and from which we can see the five characteristics contained in the morals act, namely: 1) The act of morality is an act that has been embedded in the soul, so it has become a personality; 2) The act of morality is an act done easily and without thought. This means that while doing a deed, which is concerned in a state of unconsciousness, amnesia, sleep and crazy; 3) That the moral act is an act that arises in people who do it, without any coercion or pressure from outside. Moral actions are actions undertaken on the basis of the will, choices and decisions in question. That moral science is the science which deals with human actions can be judged good or bad; and 4) That the moral act is an act done with factual, not a joke or for playacting.

In line with the characteristics of the fourth act of morals (especially good morals) is an act done for the sheer sincerity for Allah, not for praise them or because they want to get a compliment. This paper is to elaborate on the deeper significance of Islamic education in building the moral perfection

II. METHOD

Sources of primary data in this study in the form of words or theories that exist in the various references of data in forms of literature gathered through document review literature, including data relating to books on Islamic education derived from research, from internet articles, papers, and types of scientific work weightier, both foreign language and Indonesian language that is relevant to this study. Methods of processing and analysis of data required in the study of literature, is based on qualitative research methods with some data analysis techniques.

III. RESULTS AND DISCUSSION

A. Objectives of Islamic Education

The word education is etymologically derived from the Greek language, pedagogy, consists of two syllables that *paes* which means child, and again that means guiding. So pedagogy means the guidance provided to the child [8]. Thus, education in Greek is an effort to guide, direct, and foster the children (learners). From this sense further definitions founded, that education is to influence and arrange the children to be full-grown in a way by guiding him. Broader definition, to provide guidance to the minors become adults to grow and develop physically and spiritually, this education began since the child was born and ends when he dies.

John S. Brubacher said that Education should be thought of the process of man's reciprocal adjustment to nature, to his fellows, and to the ultimate nature of the cosmos. Education is the organized development and equipment of all the powers a human being, moral, intellectual, and physical, by and for Reviews their individual and social uses, directed toward the union of these activities with Reviews their creator as their final end [9].

According to the Law on National Education System (Education) Chapter 1, Section 1: Education is a conscious and deliberate effort to create an atmosphere of learning and the

learning process so that learners are actively developing the ones potential to have the spiritual power of religion, self-control, as well as the skills needed by himself, community, nation and state.

While the understanding of Islamic concept about education is influenced by the use of the term *al-tarbiyah*, *al-ta'lim* and *al-ta'dib*. Each of these terms has a different meaning, because of differences in the text and context of the sentence, although in certain respects, these terms have the same meaning.

The term *al-tarbiyah* is the base format which derived from *fiil madhi* (past tense) *rabba*, and has the same meaning as the word basis *rabba*, and in terms of its content is synonymous with the word *rabb* which is the name of the Lord. In the Qur'an the term *al-tarbiyah* cannot be found, but there is a term similar to the term *al-tarbiyah*, *al-rabb*, *rabbayani*, *nurabbi*, *ribbiyun* and *Rabbani*. By contrast, in the Hadith use the term *Rabbani*. All these phonemes connotations different meanings.

Based on the study of three terms related to Islamic education, *al-tarbiyah*, *al-ta'lim* and *al-ta'dib*, then if the terms are viewed from the emphasis point of view there is a point of difference within each other, but when judging in terms from its content elements, there is a content link interlocking with one another that is in terms of nurturing and educating children.

In *al-tarbiyah*, the stressed point focused on child guidance in order to have the power (potency) and essentially grow of what is required and can be fully developed, namely the development of science in human beings and the moral improvement by correct application of science in educating the persons.

While the term *al-ta'dib*, the point of emphasis is on mastering the science is right in a person in order to generate the stability of charity and good behaviour. As for al-study groups, a point he stressed on delivering the right knowledge, comprehension, understanding, responsibility, and the planting of the mandate to the child. *Ta'lim* include aspects of the knowledge and skills needed someone in his life and guidelines for good behaviour.

Qualitative protrusion on the concept *tarbiyah* is *Rahmah* (compassion) and instead of science (knowledge). Especially in the case of *ta'dib*, knowledge more highlighted than affection. *Muaddib* and *mu'allim* are people who educate and teach children who are growing and developing.

Some meanings of *al-tarbiyah*, *ta'lim* and *ta'dib* above, Islamic Education experts are trying to formulate the nature of Islamic education as stated by al-Mohammad al-Syaibani Taoumy, Islamic education is the process of changing individual behavior in private life, life communities, and the natural surroundings, by means of teaching as a profession and as a human activity among human professions in society [10].

Based on the above definition, there are three elements that support the establishment of Islamic education, namely: 1) There should be guidance for the development of physical and spiritual potential learners are impartial; 2) The business is based on the teachings of Islam, which the scholars agreed that establishes the source in the form of the *Koran*, *hadith*, *ijma*

'and *qiyas*; and 3) The effort aims to make the students eventually have major personality according to the Islamic (Muslim personality) measures.

B. Models of Islamic Education in Shaping Noble Morals

The main purpose of Islamic education is the formation of the moral and character capable of producing people who are immoral. So the urgency of moral education so Rasulullah saw. said in a hadith describing the main mission of apostolic sourced from Abu Hurairah r.a. said: The Messenger of Allah. He said: Truly I was sent to perfect morals.

Descriptively, the above hadith explains the prophetic mission as bearers' to improvements manners, so he has always shown *uswah hasanah* (a good example) as a form of internalization of values and good morals prototype so that his people could easily follow suit. This was based on the word of Allah. in *QS. al-Ahzab/33:21*.

Terma character derived from the Arabic, the plural of *khulqun* which means character or behavior; manners and behavior. The words have a rapprochement with the terms *khulqun* as *masdar* form meaningful events. Similarly, the files related to *isim khaliquun* which means the creator and the creature is *isim maf'ul* means created. Compliance with some of these terms indicates that; First, the moral dimension of human life has two aspects namely vertical and horizontal, or human life in touch with *khaliq* (God) and also with the creature; Second, morality includes the notion of creating alignment between the *khaliq's* will and the individual's behavior (man).

Therefore, in morals covered environmental ethics to maintain the harmony of the environment as a result of the system development process. In addition, in terms of character creation is included alignment between the will of the Creator to the human behavior. In other words, one's manners towards others and the new environment contains the essential moral values, when an action or behaviour is based on the will of the Creator (God).

Imam al-Ghazali says that morality is inherently embedded in the soul that lead to deeds with simple and easy, without requiring thought and consideration" Anis Ibrahim says that morality is inherently embedded in the soul, who was born with a variety of actions, good or bad, without requiring thought and consideration.

In the context of education, the hadith and the verse contains two concepts, namely; First, that the main purpose of education taught by Prophet Muhammad. is a noble moral education (*karimah*) and commendable (*Mahmudah*) derived from the Qur'an and the Hadith; Second, in the process of moral education, the Prophet. Do not just throw a tradition which is considered as a good behavior according to local people, so the Prophet. using the term "enhance" is not a substitute. Therefore, the moral teachings of the Prophet. is "maintaining good long while and take a new one better" [11].

Although in terms of education there is also a moral and intellectual development, but its source is not a revelation from God, but rather the result of philosophical speculation about ethics adapted to the purpose of physical material that secular

people. If forced to associate with the word *rabb* in *QS. al-Isra / 17: 24 (rabbayani saghira)*, then education becomes meaningful parenting, bear, feeding, developing, maintaining, raising, growing, reproducing and tame. All of it is a logical consequence of the word *rabb*, which basically contains elements of ownership and mastery over something that was then cast as the object of such learners. If this is used as arguments (not just about humans in general), it could also be applied to the species of animals and plants. This is not possible because in Islamic education, there must be elements of science and virtue, guidance and skills practice, when animals and plants are not able to receive or capture virtue and capture the knowledge

Thus, Islam as the religion of the actions of the Prophet. aims to improve many of the sublime morality, so moral education (character) be of paramount importance in Islamic education. This suggests greater flexibility and inclusivism Islamic teachings on transinternalisation of moral education. The core teachings of Islam rests on the principle of the unity (*tawhid*) by rejecting all thoughts and actions that smelled secular, which separates the religious teachings of the philosophy of national and state life, because secularization childbirth personality rupture (split personality). Implementation of such understanding is Indonesian Muslims who have a good vertical relationship with God (*habl min Allah*) should directly proportional to the horizontal relationships are good also towards fellow humans (*habl min al-nas*), resulting in a relationship that is symbiotic between individual piety (in form of worship) and social piety (in the form of *muamalah*).

According to Muhaimin, there are three dimensions of Islamic educational purposes, namely; First, the formation of perfect man (human universal) having faces like the face *Qur'anic* kinship, brotherhood cultivate an attitude of egalitarianism, a face full of glory, creative face, a face that *monokotomis*, which fosters *integralism* Divine system into the system *Insaniah* and *kauniah* system, faces a balance that fosters policies and wisdom; Second, the creation of insane fanatic who has the dimensions of religious, cultural and scientific; Thirdly, awareness of human functioning as a slave, Caliph of Allah, as well as *warasah al-Anbiya* 'and provide adequate provisions for the implementation of these functions [12].

Education of children can only be just delegated to institutions of formal education, but parents should not be granted his release. Formal education is more emphasis on the attainment of knowledge of children who are mere cognitive, affective and psychomotor side while less attention. The implication is that the birth-generation smart intellectually, but poor social intelligence, emotional intelligence, spiritual intelligence and with *qalbiyah* or *ruhaniyah* [13].

One of the most important goals of the concept of education is a change in attitude to a better direction. In the concept of Islamic education, the improvement realized by the birth of the perfect man figure, namely achieving human figure in terms of intellectual and cultured in the character or morals. Perfect man is a man who has a picture of perfection in balance. Perfect man is not only familiar with religious ethics, but also has a

high brightness ratio so that science does not make them as being arrogant figure, but actually makes it as being close to his Lord [14].

Establishing Islamic values to learners in formal educational institutions through religious education programs have an important peak role, can even be regarded as a determinant of changes, particularly changes in morals or attitudes. Islamic values who want to be imparted to students is not confined to the religious and moral values only but the overall aspect of the teachings of Islam. Furthermore, learners are directed to the selection of good behavior that began with *uswah hasanah* of educators. In the sense that the educator is a picture of moral goodness discussed in front of learners.

IV. CONCLUSION

Based on the above explanation, the Islamic education into the grand design of the most important in the formation of a noble character based on Islamic values in the frame of the Koran, Hadith and *ijtihad*. Prophet. as the "principal teacher" in Islam, and the birth of his mission to become agents in the revolution of morals ignorance toward Islamic morality. Completion of morals is a prophetic vision of the most essential. Therefore, the model of Islamic education to enhance noble character should emulate the model of education conducted by the Prophet. The main model of education of the Prophet, is planting *aqidah* that he run for approximately 10 years in the initial phase of prophet hood in Mecca.

Therefore, the 9-year education program launched by the government, the curriculum should only discuss about faith alone. In other words, religious education must become the spirit and the spirit of education given to children. If the curriculum in 2013 (K-13) carrying the internalization of religious values on each unit of lessons, it is not the best solution in forming the character and morals of learners. If a math lesson with the internalization of religious values do, then the cognitive and affective aspects are achieved is the understanding of math without religious values.

Consequently, educational materials religion or religious instruction should be the core subjects of each level of

education for 9 years with the allocation of a minimum of 4 hours per day, and that the toll road *sirath al-mustaqim* to build character and moral perfection learners.

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