

The Urgency of Manners and Morals Education

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ABSTRACT

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The importance of manners and morals education in Islamic teachings plays an important role in human life. The purpose of education in manners and morals is so that children are able to behave properly and be able to carry out sharia, avoid and prevent themselves from sinful acts. This research uses a type of library research that is carried out by studying and analyzing or analyzing. The results of this discussion are many stages that can be carried out by teachers and parents in fostering and teaching children to have good manners and morals. Starting from familiarizing children in doing good things, providing role models to always teaching children to get closer to Allah SWT.

1. Introduction

The world of education is the institute that is most responsible for the problems that occur when it fails to produce moral, character, and civilized generations. And all religious education taught in schools and other educational institutions has not been able to change people's behavior. Given the importance of manners for every Muslim person as practiced by the Prophet Saw. and his companions and those after him who followed him in goodness. So to get the adab in question, it is necessary to explore the sources of Islam itself, namely the Koran and the sunnah of the Prophet Muhammad Saw. (Alfen Khairi, 2020: 10)

The urgency of moral education in Islamic teachings plays an important role in human life, because the good of a nation is the departure of a generation that has noble morals in accordance with Islamic teachings. In addition, the main mission of the Prophet Muhammad Saw. is to foster the order of human life from Jahiliyah life to a better Islamic life and morally good This is as mentioned in a hadith which means:

"From Anas r.a Rasulullah Saw.: "That I was sent (as a Messenger) is to perfect noble morals". (H.R. Ahmad, juz II: 381).

The problem that occurs today is that there are many unemployed people after taking higher education, not ready in terms of knowledge to enter the world of work. Students are also free to mix with the opposite sex, while parents just let it go, considering it normal so as not to be left behind by the trend of young people. Teachers usually play tiktok by dancing, which is also considered a normal thing without any shame and an attitude of maintaining honor. The manners and morals of a child in the current generation are very concerning in schools there are students who do not appreciate and respect their teachers just because the teacher has a fierce character that makes students dislike him. This is a form of unsuccessful fostering and building noble manners and morals of students, while building manners and morals is the most important part of educational goals, both religious and national education.

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2. Literature Review

Islamic education places humans as creatures of God. Thus humans are the object and at the same time also the subject of education that is not value-free. His life and life are bound by the values contained in the nature of his creation. So if in living life, his attitude and behavior are in line with that essence. Humans will get a happy and meaningful life. Conversely, if it is not in line or contrary to this principle, humans will face various complicated problems, which if not resolved to destruction (Jalaluddin, 2002: 20).

According to Sheikh Muhammad An-Naquib Al-attas, adab is defined as knowledge, which contains the purpose of seeking knowledge. In Islam, the purpose of seeking knowledge is to always instill a kindness that can be instilled in humans, as humans and as psychology, character, and psychology that can be used as a differentiator between one person and another. (Lilik Hendrajaya Elfindri, 2012: 27).

With this it can be understood that adab is a rule regarding manners based on Islamic religious rules used in everyday life. People who have manners mean that they know the rules about manners taught in Islam. However, in its development and uncivilized are synonymous with aspects of politeness that are generally and not specifically incorporated in Islam. The word adab means commendable behavior and good manners. Adab means courtesy and educating or training the soul and improving morals. In the Indonesian dictionary, the word adab means good manners, politeness and refinement.

Al-Ghazali classifies the most important adab education and must be known including: good and bad deeds, the ability to do them, knowing the condition of his morals, and the nature that tends to one of two different things, and likes one of the two, namely goodness or badness. (Niswatin khoiriyah, 2021: 8). Adab education is an effort to guide the next generation to become human beings who are moral, civilized, and ethical. (Alfen Khairi, 2020: 21).

The purpose of manners education is to form and produce individuals who are civilized towards Allah SWT, civilized towards the prophet Muhammad Saw, civilized towards parents, civilized towards children, and civilized towards fellow creatures in accordance with the values contained in the Qur'an and hadith. (Alfen Khairi, 2020: 25). Especially on the issue of a servant's adab to Allah SWT. where this adab is the main goal in the life of a Muslim. In Islam, the development of morals and manners is an integral part of the world of education because it is the intended goal, namely creating human beings who are moral, civilized and pious through knowledge, skills, and attitudes according to Islamic values. (Syafri Ulil Amri 2012: 68-69)

Manners are the state of a person's soul that encourages him to do actions without thinking or without prior consideration. (Suwaibatul Aslamiyah, Zulianah, Maula, 2021: 1). Akhlak is a trait that has been embedded in the soul that encourages one's behavior easily so that it becomes habitual behavior. If this nature gives birth to a behavior that is praiseworthy according to reason and religion, it is called good morals (akhlak mahmuda). Conversely, if it gives birth to bad actions, it is called bad morals (mazumah morals). (Dedeh Makbuloh, 2013: 142).

Moral education according to Al-Ghazali is the process of forming ideal human morals and serious development so as to realize a balance and iffah. However, no human being can achieve a perfect balance in the four elements of morals (still have to work towards it) except the Messenger of Allah Saw. because it was assigned by Allah SWT. to perfect human morals. (Niswatin khoiriyah, 2021: 8)

Moral education in Islam is part of religious education. Good and bad in the view of morals are also considered good and bad by religion. So that a Muslim has not perfected his religion before his morals are good. Thus, the order of value and bad in moral education can be measured through the order of assessment of the guidance of Islamic teachings, in other words, the characteristics that contain virtues in Islamic teachings can be known for the determination and consideration of moral teachings. (Ramayulis, 2002: 114)

The purpose of moral education is to build human beings who are able to carry out their functions as servants of Allah and as His caliphs, able to carry out sharia, avoid and prevent themselves from sinful acts and prosper the earth. Forming a human person who has good values in accordance with the guidance of Islamic teachings. Internalized in every person who is applied in the implementation of education, in order to get human beings who are noble, faithful and devoted to Allah as the ultimate goal of the moral education process as has been aspired to. (Asnawi, 2020: 52)

From the description above, it can be explained that adab and moral education are very important to be taught to children, especially familiarized from an early age so that the child can have a good character, for example, children can be polite and

courteous to elders and peers, especially to the child's teachers. Adab refers to moral behavior that develops through the educational process while morals refer to moral behavior that arises from the process of worship.

3. Research methodology

This research uses a type of library research which is carried out by studying and analyzing various documents in the form of books, journals or writings related to adab and moral education. The data analysis technique used is content analysis or content analysis.

4. Results and Discussion

Forming manners in students can be done through the process of teaching and learning things that need to be done early, because the process of instilling manners cannot be instant, it takes a long time to form it. Learners are familiarized with good manners and habits and given a picture of a noble person, namely the Prophet Muhammad Saw. as the best example for humans.

This process must be carried out continuously until the learner reaches the age of *mumayyiz*, which is a child who is able to distinguish several things independently and can distinguish good and bad things. A continuous process will facilitate good manners in learners. Habituation that is often done will provide a process for the perfection of the soul of the mind and spirit of students until puberty. When the mind and soul of the learner is well formed, then start for him to demand the real science, namely the obligatory science (*fardhu 'ain*) and choose science according to his potential and talent to the science of specialization (*fardhu Kifayah*). The steps and efforts that can be taken are as follows: First, providing guidance and knowledge, by conveying and understanding to students related to manners to parents, teachers, manners in the assembly of knowledge, and manners towards fellow creatures. Second, providing a good example to students exemplary given by a teacher and exemplary given by parents to their children. Third, training, getting used to good behavior and always reminding students to always behave politely and politely. (Niswatin & Isa, 2021: 86-87). Fourth, explaining to students about the rules of science and conveying lessons in an easy way and providing understanding in a gentle way and fourth, the teacher provides supervision of the development of the situation or condition of students. (As'ad, 2022: 65)

According to al-Ghazali's opinion, a child must be educated with good morals so that he can use the world for the purpose of the hereafter, which means not dismissing world affairs but making the world a tool to achieve the ultimate goal. The first is: The first is: the importance of a child getting closer to Allah SWT; second, the child associates with others who are good, friendly, and introspective; third, the child must study useful knowledge with the aim of improving the heart and cleansing the soul; and fourth, so that a child is not greedy for wealth but only just enough (Amini, 2010: 24).

The steps and efforts taken by teachers and parents in moral education in educational institutions are not only focused and fixated on the learning process in the classroom by providing various kinds of teaching and advice, but teachers and parents also often give reprimands to children outside the learning process if they behave badly. Teachers and parents also treat them with affection and always show good role models so that they become role models for them. As for what can be done by teachers and parents, namely first, fostering children to believe in God, love, obey him and have a noble personality. Second, Introducing religious laws and how to perform worship and getting used to being happy to do religious symbols. Third, balancing religious knowledge and introducing Islamic manners. Fourth, strengthen a sense of religion, in the person, get used to adhering to noble morals and hating despicable morals. Teaching children to familiarize themselves with good manners at home, at school, on the street, visiting manners, speaking to hear people talk, discussing and other meetings. (Fadhilah, 2021: 31).

From the description above, it can be seen that there are many stages that can be carried out by teachers and parents in fostering and nurturing and teaching children to have good manners and morals.

5. Conclusion

Education of manners and morals is very important to be taught to children, especially familiarized from an early age so that the child can have a good character, for example, children can be polite and courteous to older people and peers, especially to the child's teachers. Adab refers to moral behavior that develops through the educational process while morals refer to moral behavior that arises from the process of worship. Forming manners in students can be done through the process of teaching and learning things that need to be done early, because the process of instilling manners cannot be instant, it takes a long time to form it. Likewise, in shaping children's morals, it can be done from an early age to familiarize children to do good things and always get closer to Allah SWT.

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