

# INTERNALIZATION OF QUR'ANIC VALUES IN THE ISLAMIC MULTICULTURAL EDUCATION SYSTEM

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**Abstract:** Islamic education is an Islamic institution focusing on forming human beings who have noble traits, such as good personality and behaviors according to Al-Qur'an values as life dogma on theological, norms, cultural, social, political, and economic aspects as knowledgeable, mature, humanist, and virtuous human beings. The purpose of this research is to understand comprehensively how the internalization of Al-Qur'an values in the Islamic education system at State Islamic High School (MAN) of Semarang Regency, Central Java. The method used is qualitative. Meanwhile, the data were collected with observation, in-depth interviews, and documentation. The data obtained in this study were then followed by stages, namely description, data reduction, data selection, data analysis, discussion, and conclusions. The results showed that, the internalization of Al-Qur'an values in the Islamic education system at MAN Semarang Regency, Central Java is to form the Al-Qur'an spirit. Consist in exemplary values (*uswatun hasanah*) in the framework of religious activities in Islamic boarding schools, discipline in various activities both in learning activities and in their daily lives, creating a conducive atmosphere in the school. Integration and internalization of Islamic values in the school coaching and problem solving for students, educators, and educational staff. While the efforts to internalize the Al-Qur'an values are, (1) The guidance conducted by the head of the madrasah regularly every Friday (2) the application of deliberation, fairness, honesty, and responsibility to the madrasah community (3) The enthusiasm of the madrasah community on implementing and obeying the madrasah regulations and avoiding detrimental actions. Madrasah as morality workshop emphasizes the habituation in behavior that illustrates the Al-Qur'an values and the goodness that students must have and become a habit of in their daily lives with a madrasah monitoring program involving various elements.

**Keywords:** Internalization of Al-Quran Values, Islamic Education, Islamic School

## Introduction

From a philosophical point of view, values are closely related to ethical issues. Ethics is also often referred to as the philosophy of values, which examines moral values as benchmarks for human action and behavior in various aspects of life. The sources of ethics and morals can be the result of thoughts, customs or traditions, ideology, and even from religion.<sup>1</sup> In the context of education ethics in Islam, the most authentic sources of ethics and values are Al-Qur'an and Sunnah of the Prophet peace be upon him, which were later developed by the results of the *ijtihad* of the scholars. Values that come from customs or traditions and ideologies are very fragile and situational, while the values of Al-Qur'an, namely the values coming from Al-Qur'an are strong because the teachings of Al-Qur'an are absolute and universal.<sup>2</sup>

Among the functions of Al-Qur'an are as a guide (*al-Huda*), an explanation for the way of life (*bayyinat*), a differentiator between right and wrong (*furqan*), a healer of heart disease (*syifa'*), a piece of advice (*mau'izah*) and a source of information (*bayan*). As a source of information, Al-Qur'an teaches people many things: from matters of belief, morals, principles of worship, *muamalah*, as well as the principles of science. Regarding science, Al-Qur'an provides insight and motivation for humans to pay attention to and examine nature as a manifestation of God's power. From the results of studies and research on natural phenomena, then knowledge appears. Based on this understanding, al-Qur'an acts as a motivator and inspiration for readers, reviewers, and practitioners.<sup>3</sup>

Al-Qur'an unites human attitudes and views towards one goal, namely *Tauhid*. Every time a man finds something new, from the results of a study, he feels more and more weaknesses and shortcomings before the Creator: thereby reinforcing his belief in the breadth of Allah's knowledge. In this connection, Al-Qur'an is essentially a miniature of the infinite knowledge of Allah. Which is unmatched. Therefore, when man tries to understand himself and then moves to an understanding other than himself, including the universe, he really realizes the limitations of his abilities. That is the comparison between Allah's knowledge and the human ability to understand

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<sup>1</sup> Tutuk Ningsih, *Implementasi Pendidikan Karakter*. (Purwokerto, STAIN Press. 2015), 21.

<sup>2</sup> Said Agil Husin al-Munawar, *Aktualisasi Nilai-nilai al-Quran*, (Jakarta, Ciputat Press, 2006), 112.

<sup>3</sup> *Ibid*, 121

it. Allah really contains knowledge that is very broad and deep; like an ocean that stores the most precious Pearl in the deepest water.<sup>4</sup>

Islamic education is an effort and process to humanize humans in the human cognitive, affective, and psychomotor domains. It is hoped that education can give birth to human beings who are quality, intelligent, and having noble character, able to solve problems and dynamic in facing every challenge of today's and future's life.<sup>5</sup> That way, the position of Islamic education in human life is a necessity that cannot be ignored. However, it must be carefully considered, formulated, and prepared.

In general, Islamic education is a focus of education to give birth to human beings who have traits, personalities, behavior that are by the norms of belief, culture, social, political, and economic life as knowledgeable, mature, humanistic, noble and virtuous human beings. In addition, of course, they have the ability to read the opportunities and challenges in each of the changing times in this dynamic, as well as the ability to present solutions (problem-solving) in life.<sup>6</sup> Meanwhile, Islamic education itself is a conscious and planned effort from educators to students to create students who are following the values of Al-Qur'an and Sunnah.

Islamic education is considered successful if it can form students who can implement the values of Al-Qur'an and accept globalization and can maintain their character as true Muslims.<sup>7</sup> Whether we realize or not, as the times change, life will certainly become more and more complex, both in the form of challenges and opportunities that must be faced. Madrasah as an Islamic education institution and a tool to prepare people and provide solutions needs to have models and strategies that are under existing developments. Thus, the madrasah as an Islamic educational institution can benefit human life, both as a means of cognitive, affective, and psychomotor development for students to be able to face every challenge of the age, as well as a means to humanize humans according to human values. Moreover, it is the answer to the purpose of value education given to humans.

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<sup>4</sup> Maslikah., *Ensiklopedia Pendidikan*, (Salatiga: STAIN Salatiga Press, 2009), 130-131

<sup>5</sup> Qiqi Yuliati Zakiyah dan Rusdiana, *Pendidikan Nilai: Kajian Teoritis dan Praktik di Sekolah*, (Bandung: Pustaka Setia, 2014), 14.

<sup>6</sup> Abuddin Nata, *Pendidikan Islam di Era Milenial*, *Jurnal Conciencia*, Vol. XVIII, No. 1, Juni 2018, hlm 211.

<sup>7</sup> Badan Pusat Statistik Gender Tematik., *Perofil Generasi Milenian Indonesia*, (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2018), 112.

Thus, this research would focus to discuss comprehensively on how the internalization of Al-Qur'an values in the Islamic education system at State Islamic Senior High School (MAN) of Semarang Regency, Central Java. And using the qualitative method. The consideration of choosing qualitative research is based on its characteristics: (1) carried out in natural or real conditions, directly to the research data source as a key instrument, (2) descriptive in nature, (3) more emphasis on the process beside products (outcome), (4) performing inductive analysis and (5) emphasizing more on meaning.<sup>8</sup>

The approach in this research is qualitative-naturalistic by collecting data from field research. The field data collection was done through (1) observation (2) in-depth interviews (3) documentation. Furthermore, the data obtained was then followed by stages, namely description, data reduction, data selection, data analysis, discussion, and conclusions.

## **Internalization of Al-Quran Values in Madrasah Aliyah Negeri (MAN) 2 Semarang Regency**

Education is a conscious human effort in the process of influencing and determining life. In other words, education is something fundamental in human life. In the Great Dictionary of Indonesian Language (KBBI), education is a process to change the attitudes and behavior of a person or group of people through efforts to mature humans with teaching, training, processes, methods, and education.<sup>9</sup> In line with the increasingly dynamic development of society as a result of advances in science and technology, especially information technology, the actualization of the Al-Qur'an values is very important, since, without the actualization of this holy book, Muslims will face obstacles in the effort to internalize the Al-Qur'an values as an effort to form a person who is faithful, pious, noble, intelligent, advanced and independent.

Normatively, the goals to be achieved in the process of internalizing Al-Qur'an values in the Islamic Education system include three dimensions or aspects of life that must be nurtured and developed by Islamic Education. First, the spiritual dimension, namely faith, piety, and noble character (which

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<sup>8</sup> Lexy J Moleong, *Metodologi Penelitian Kualitatif*, Jakarta: Remaja Rosdakarya, 1999

<sup>9</sup> Badan Pengembangan Bahasa dan Kebudayaan Republik Indonesia, KBBI Daring (*online*), 2016.

is reflected in worship and mu'amalah).<sup>10</sup> As the value of the spirit of Al-Qur'an, surah al-baqarah verse 41, which means:

*"And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me." (QS 2:41).*

This spiritual dimension is summed up in one word, namely morals. Morals are a means of psychological and social control for individuals and society. Without morals, humans will exist with a group of animals that have no value system in their lives. Rasulullah is a source of morals that should be imitated by believers, as he said: "*Verily I was sent none other than to perfect noble morals.*"<sup>11</sup>

Moral education in Islam is encapsulated in the principle of "holding fast to goodness and virtue and avoiding evil: closely related to the effort to realize the basic goals of Islamic Education, namely submission and worship to Allah. Moral education emphasizes attitudes, traits, and behaviors that describe the values of goodness that must be owned and made into habits of students in everyday life. Rasulullah always advised his people to pay attention to the character of children well, because this morality is an implication and a reflection of the depth of faith in Allah."<sup>12</sup>

Second, the cultural dimension, namely a solid and independent personality, social and national responsibility.<sup>13</sup> As Al-Qur'an's gesture provides a very extraordinary picture and example, as Allah says in Surah Luqman verse 12, which means:

*Moreover, in fact, We have given Luqman wisdom, namely: "And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] – then indeed, Allah is Free of need and Praiseworthy. (QS, 31:12).*

This dimension universally focuses on the formation of Muslim personalities as individuals that are directed towards the improvement and development of basic (innate) factors and teaching (environmental) factors,

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<sup>10</sup> Abdurahmanansyah, *Prinsip-prinsip Filosofis kurikulum pendidikan Islam Telaah atas Pemikiran Ismail Ra'ji al faruqi*, (Yogyakarta, Rosdakarya 2018), 212.

<sup>11</sup> Mukh Nursikin, *Islam Paripurna, Rahmata lil'alamiin*, (Yogyakarta, Media Press, 2020), 124.

<sup>12</sup> Ibid, 115

<sup>13</sup> Kamarusdiana, "*Studi Etnografi dalam Kerangka Masyarakat dan Budaya*", *SALAM; Jurnal Sosial dan Budaya Syar-i*, Vol. 6, No. 2 (2019), 115-116.

guided by Islamic values. Basic factors are developed and enhanced through guidance and habituation of thinking, behaving according to Islamic norms. While the teaching factor is carried out by influencing individuals through processes and efforts to form conditions that reflect life patterns that are in line with Islamic norms such as role models, advice, suggestions, rewards, habituation, punishment, and the formation of a harmonious environment.

MAN 2 Semarang Regency as an Islamic education institution carries out a program of activities for the formation of social relations called religious activities of "Islamic boarding schools"<sup>14</sup> through the application of moral values in social interactions. The implementation steps include: (1), training students not to commit heinous and despicable actions such as cheating, killing, becoming loan sharks, legalizing other people's assets, eating orphaned property, hurting others, and so on. (2) strengthening cooperation (teamwork) by avoiding actions that can lead to damage to social relations such as defending crime, betraying, making false testimonies, isolating oneself from society, and so on. (3) Promoting praiseworthy and beneficial actions in social life, such as forgiving mistakes, keeping promises, improving human relations, and so on. (4) Fostering relationships following regulations, such as being polite, asking permission when entering the house, and many other examples.<sup>15</sup>

Love and responsibility for nationalism are also closely related to the formation of Islamic values in national life. Forming these values is directed at fostering relationships between students, and the relationship between teachers and the head of the madrasah as well as the relationship between those who lead and those who are led. As a Muslim, each individual is expected to be able to design attitudes and behaviors that are compatible with other people. Besides, it is also hoped that he/she can show obedience to the leaders through a harmonious reciprocal relationship.<sup>16</sup>

Third, the dimension of intelligence that leads to progress, namely smart, creative, skilled, and disciplined, work ethic, professional, innovative,

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<sup>14</sup> Interview with the head of student affairs Madrasah Aliyah Negeri 2 Semarang regency. On 21 November 2019

<sup>15</sup> Interview with the head of student affairs Madrasah Aliyah Negeri 2 Semarang regency. On 21 November 2019

<sup>16</sup> Omar Muhammad At-Taumy Al-Syaibani, *Filsafat pendidikan Islam*, (Jakarta: Bulan Bintang, 2000). 130.

and productive. As the values of the Al-Qur'an in Surah an-Nisa verse 59 which means:

*O, believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you 'truly' believe in Allah and the Last Day. This is the best and fairest resolution.*  
(QS. 4:59)

The dimension of intelligence in the view of psychology is a process that includes three processes, namely analysis, creativity, and practice. Intelligence regardless of its form, both IQ-ESQ and others are currently measured by achievement tests in Madrasah and are not an achievement in life. In the past, intelligence was measured by comparing mental age with chronological age, but nowadays IQ tests compare an individual's performance with an average for groups of the same age. The firmness of this intelligence dimension has implications for understanding the internalization of the values of Al-Qur'an in madrasahs as Islamic education institutions.<sup>17</sup>

### **The Efforts of MAN 2 Semarang Regency in Implementing Al-Quran Values in the Islamic Education System**

The role of Islamic education in developing the quality of human resources, namely as a teaching-learning process: transfer of knowledge, transfer of methodology, and transfer of value.<sup>18</sup> The function of Islamic education as a means of transferring knowledge can be viewed from the theory of "human capital";<sup>19</sup> that Islamic education is not seen as mere consumption goods but also as an investment. The results of this investment are in the form of workers who have the ability to apply their knowledge and skills in the production and development processes in general. In this connection the process of transferring knowledge in the framework of fostering science and technology for the development of human development. With a similar illustration, this knowledge transfer process also plays a role in the process of cultivating and building faith, piety, and noble morals.

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<sup>17</sup> Ahmad Darmaji, *Madrasah Baru Dalam Era Global*, (Yogyakarta: Safiria Insani Press, 2009),1-3.

<sup>18</sup> Abdurahmanansyah, *Prinsip-prinsip Filosofis kurikulum pendidikan Islam (Telaah atas Pemikiran Ismail Ra'ji al faruqi)*, (Yogyakarta, Rosdakarya 2018), 212.

<sup>19</sup> Ibid, 312

The efforts made by MAN 2 Semarang regency in the Islamic education system to internalize Al-Qur'an values, of course, are not enough in Madrasah only. The family institution that has the role of Islamic Education is a major concern because as the smallest unit of society, the quality of the family will have a direct impact on the life of the community itself. Therefore, the family is called the first and foremost educational institution. It can be understood that the family cannot be separated from education, even this is where the child first receives knowledge before he gets it from another institution.

Family becomes the main vehicle in one's education. However, with the existence of madrasah, some of these tasks are taken over by madrasah. The taking over of this task is also related to the fact that in an increasingly modern society with increasingly differentiated patterns of life, families cannot be able to serve all processes and guidance for children's educational needs. However, it does not mean that the role of the family as the main institution of education is reduced. Even though Islamic education institutions in the form of madrasahs have become institutionalized and are getting stronger, this does not mean ignoring the role of Islamic education in the family. In fact, in the midst of increasingly massive social changes in this era of globalization and information, the role of Islamic education in the family as a vehicle and information, as well as the role of Islamic education in the family as a vehicle for fostering religious beliefs, character, and personality is increasingly strengthened.<sup>20</sup>

In some developed countries, where the role of the family is experiencing demassification, recently there is a tendency in society to (re) make the family the basis for children's education. Under the motto "back to the the family",<sup>21</sup> the family plays a major role in shaping the character and personality of children and in developing moral values. Family for every student is the first and foremost realm of Islamic education. As the first and foremost basis, the family is the foundation and will be very influential for further development. If the coaching can be carried out well, it can be

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<sup>20</sup> Mukh Nursikin, "Eksistensi Madrasah dan Sekolah Islam sebagai Lembaga Pendidikan Islam dalam Sistem Pendidikan Nasional (Studi Kasus di MAN Yogyakarta III dan SMA Muhammadiyah 1 Yogyakarta)" [journal.umpo.ac.id/index.php/istawa/article/view/1001](http://journal.umpo.ac.id/index.php/istawa/article/view/1001) Vol. 2, No,3, (2017), 8.

<sup>21</sup> Shabina Arafat, et.al "Islamic perspective of the children's Rights: an overview", Asian jurnal of social & humanitis, volume 2, number 1 (2013), 299.



assumed that the coaching has been able to lay strong foundations for the next level of education, namely. As for the efforts of MAN 2 Semarang Regency to shape Islamic values in this context, among others are: (1) the head of madrasah conducts guidance regularly every Friday and collective prayer is carried out before learning begins. (2). The head of the madrasah applies the principles of deliberation, fairness, honesty, and responsibility to the madrasah community; (3) The madrasah community is obliged to obey the rules, avoiding actions that are detrimental to the harmony in the madrasah.<sup>22</sup>

To evaluate Al-Qur'anic values, optimizing the role of the family must be carried out, in addition to strengthening formal educational institutions. Thus, teachers, parents, and the community will share the responsibility. The goal to be achieved is to form people who are faithful, righteous, have a noble character, advanced and independent so that they have high spiritual endurance and can adapt to the dynamics of community development. Thus, it is hoped that this very religious nation of Indonesia will become a strong and advanced nation as well as prosperous and prosperous, especially advanced in the world of Islamic education as the basis for the development of a nation.

### **Madrasah as Institution for Religious Education and Moral Reform**

Entering the era of the 4.0 industrial revolution in Indonesia, madrasahs as Islamic educational institutions have a very important role related to moral development, where these morals have a strategic value in realizing success in life. The era of the industrial revolution 4.0, which is not based on noble morals, will only become slogans and clichés. Noble moral values as taught in Islamic values must be the foundation of the 4.0 industrial revolution era movement. Morals are a means of psychological and social control for individuals and society. Without human morals, it is the same as a group of animals that does not understand the importance of life. In this regard, the effort to uphold noble morals is an absolute necessity. Because noble morals will become the main pillars for the growth and development of a nation's civilization.<sup>23</sup>

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<sup>22</sup> Interview with the head of Madrasah Aliyah Negeri 2 Semarang regency. On 21 November 2019

<sup>23</sup> Interview with the head of student affairs Madrasah Aliyah Negeri 2 Semarang regency. On 21 November 2019.

The ability of a nation to survive is determined by the extent to which the people of that nation uphold moral and moral values. The better the morals and morals of a nation, the better the nation concerned or vice versa. Morals or morals are closely related to the existence of religious education. It is not an exaggeration to say that moral education in Islam is an inseparable aspect of Islamic religious education. This is because something that is considered a good barometer is both in the view of religion and society, and vice versa, something that is considered bad is a bad barometer in the view of religion and society.

In this connection, noble moral values should be instilled from an early age through religious education and initiated in the family environment through culture and habituation. The habit is then developed and applied in social life. Here, pioneers and religious leaders, and religious institutions are required to take a leading role in fostering noble morals among the society. Moral development requires serious efforts to translate the noble values of religion so that religious communities can understand them and ultimately apply them in daily life as well as in the life of the nation and state.

In this regard, good moral exemplary is needed for the Prophet and good scholar figures. The Indonesian people are required to strengthen their determination in building the morals of the people. The development of the morals of the people can be done by giving the understanding that morals can be a controller as well as a means of assessing the perfection of one's faith. The perfection of faith can be seen from the behavior displayed in social interactions, such as in social life, religion, nation, and state. If this is practiced by every component of the nation, there will be a generation and society that is moral and has good character. The height of one's faith can be seen from the height of morals and morals in the midst of society.

### **Religious and Moral Education in the National Education system**

Religious education and moral education in the national education system have quite a fair place. Law Number 2 of 1989 concerning the National Education System Chapter IX article 39 point 2, for example, states that the content of the curriculum for each type, pathway, and level of education must include Pancasila Education, Religious Education, and Citizenship Education. Religious education is usually defined as education

whose material is related to faith, piety, morals, and worship of God. Thus, religious education is related to the fostering of mental and spiritual attitudes, which can then underlie human behavior in various fields of life. Religious education is inseparable from efforts to instill religious values and elements in one's soul. There are four of these religious elements in general.

- 1) Belief or belief in the existence of God or the supernatural power of a shelter and asking for help;
- 2) Doing the best possible relationship with God to achieve a prosperous life in this world and the hereafter;
- 3) Loving and carrying out God's commands and keeping away from His prohibitions, by way of worshipping sincerely, and leaving all things that are not permitted by Him;
- 4) Believing in the existence of things that are considered holy and sacred, such as holy books, places of worship, and so on.<sup>24</sup>

The scholars are quite diverse in their interpretation of what is meant by morals. For example, Murtadha muthahari says that morality refers to an act that is human in nature, namely an action that is more valuable than just natural actions such as eating, sleeping, and so on. Behavior that is classified as moral is an act that has value, such as gratitude, respect for parents, and so on. If someone gets such good treatment from other people, then that person says that moral actions are actions that are directly ordered by religion. Some say that moral actions are actions that lead to feelings of loving one another. Moral actions are all types of actions that are reserved for others.

In terms of form and type, these morals can be divided into two parts. First, commendable morals such as being honest, sincere, patient, tawakal, grateful, guarding yourself against sin, being willing to accept God's gifts, being kind, helping, forgiving, and so on. Second, disgraceful morals such as abusing trust, breaking promises, cheating, being cruel, angry, committing sins, and so on. Because these despicable acts must be shunned, while those praiseworthy deeds must be practiced, then morality further implies good and praiseworthy deeds.<sup>25</sup>

Furthermore, morals are closely related to good deeds. If these notions of religion and morality are connected, it seems that they are closely related.

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<sup>24</sup> Mukh Nursikin, *Islam Paripurna, Rahmatal lil'alamiin*, (Yogyakarta, Media Press, 2020), 99.

<sup>25</sup> *Ibid*, 112

In the context of this relationship, if religious teachings are taken, then morality is very important, even the most important, where honesty, truth, justice, and devotion are among the most important characteristics in religion. This is in line with the opinion of Fazlur Rahman who said that the core of religious teachings is morally based on belief in God (*habl min Allah*) and justice and doing well with fellow humans (*habl min al-Nas*).<sup>26</sup>

Regarding the close relationship between religion and morals as mentioned above, it could be analyzed from all the teachings contained in religion, which ultimately lead to moral formation. The command to pronounce two sentences of the creed that initiates a form of recognition of one's Islam contains a moral message so that all his words and actions are motivated by values that only come from God and His Messenger, and at the same time are directed to gain His pleasure. Furthermore, praying is aimed at avoiding heinous and evil deeds (Surah Al-Ankabut, 2: 183). The next linkage can be seen that the aspect of issuing zakat is aimed at eliminating a stingy attitude and fostering an attitude of social concern (Surah At-Taubah, 9: 103).

And it can be seen that doing hajj (pilgrimage) is aimed at keeping away from heinous acts, deliberate violations (*fasiq*), and enemies (Surah Al-Baqarah, 2: 197). Furthermore, Imam Al-Kahlani said that the *Hajj mabrur*, which will be promised heaven in the hereafter, is a pilgrimage followed by deeds of better morals. Analysis of the relationship between morals and morals can be continued by looking at all the messages contained in the teachings of the Al-Qur'an. The command to believe in Allah that is repeated more than two thousand times in the Al-Qur'an is intended so that humans, apart from remembering Allah, can also absorb His qualities to be applied in everyday life. Strictly speaking, humans have morals or morals as the morals of Allah, according to the level of human ability. If Allah is compassionate, just, and forgiving, then humans should try to have these characteristics.

Furthermore, if in the Al-Qur'an there are stories of prophets or people who are disobedient, the goal is to build morals. Good people like the Prophets are always in the protection of Allah and the end of their struggle is in victory. This can be learned so that humans have a good attitude to get God's love and stay away from bad deeds so as not to be hated by God. An

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<sup>26</sup> Asfa Widiyanto, "Salahuddin Wahid and the Defence of Minority Rights in Contemporary Indonesia" <https://www.aljamiah.or.id/index.php/AJIS/article/view/172>, DOI: Vol 52, No 2 (2014).

interesting story in the Al-Qur'an is like the story of Prophet Yusuf, a personal figure who has a balance between physical beauty and inner beauty.

Through this simple analysis, it is clear that religious and moral education have a close relationship. Among other things, good behavior can be cultivated through the cultivation of the values of religious education. It is recognized that develop good morals can also be obtained from the results of human reasoning (ratio). However, good morals will be stronger if they are based on religious values that come from revelation. This can be understood because moral values based on religion (revelation) have eschatological values; good (moral) in the view of religion will not only benefit the world but reward in the hereafter. This reward is the stronger motivation in encouraging someone to do moral actions. This is different from moral actions, which are based on reasoning (ratio) where the only benefits obtained are moral in the world, without any reward in the hereafter.

### **Madrasah as Workshop for Moral Education and Islamic Life Skills**

Islam is a religion that is very concerned about education issues. The guidelines of the holy book and the Sunnah of the Prophet clearly encourage Muslims to improve the skills and morals of the younger generation. This is because education is an investment in human capital for the future by equipping the young generation with noble character and high skills.<sup>27</sup> Al-Qur'an, for example, reminds Muslims to be vigilant not to leave weak offspring, which will cause concern. Allah SWT said in Surah an-Nisa' verse 9, which means: And let Allah fear those who leave behind them weak children, whom they worry about (their welfare). Therefore, let them fear Allah and let them speak the right word. (QS. An-Nisa [4]: 9)

Efforts to prevent a generation from inheriting weak offspring, which in the Prophet's hadith are also mentioned so as not to be economically weak (poor), is a natural effort. However, especially in modern times with the industrial economic pattern as it is today, this effort is carried out by equipping the young generation with the necessary skills, so that they can appear as quality and independent human resources.

Moral education has significant relevance to religious education. It is not an exaggeration to say that moral education in Islam is an aspect that cannot be separated from religious education. Because something that is

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<sup>27</sup> Mukh Nursikin, *Islam Pariipurna, Rahmatal lil'alamiin*, (Yogyakarta, Media Press, 2020), 121.

considered a good barometer is good in a religious perspective, vice versa, something that is considered a bad barometer is bad in a religious perspective.<sup>28</sup>

Morals are a means of psychological and social control for individuals and society. Without morals, humans are the same as a herd of animals. The success of Islamic education also looks at the reality of the actions (morals) of its members. Rasulullah is a source of morals that a believer must emulate, because he has great and noble morals, as Allah says, "*and indeed you (Muhammad) are truly virtuous and noble.*" (QS. Al-Qalam [68]: 4).

Moral education in Islam, as conveyed by Uthman Abdul Mu'iz Ruzlan, is encapsulated in the principle of "*holding on to goodness and virtue and keeping away from evil and evil*" is closely related to realizing the great goals of Islam, namely submission, submission, and worship to Allah. In the context of Islamic Education, this moral education is an important thing that must be instilled in students considering that the current generation seems to have been immersed in an atmosphere of moral decadence. The MAN 2 Semarang as an Islamic educational institution, has a central role in establishing interactive communication with students regarding the problems it faces. Admittedly or not, the phenomenon of student brawl and delinquency symptoms indicates a lack of communication between schools, parents, and children. Therefore, those children indulge their heart because parents do not appreciate the presence of children in the family. Anticipating the condition of madrasa having this kind of spirit, Rasulullah said, recommended that people be decorated with good morals because it is a reflection of good human beings, as he said: "Abdullah bin Amru bin Ash Ra. said: Rasulullah was not a bad person in speech or behavior. Even the Prophet said: the best you are in the best of morals." (Narrated by Bukhari and Muslim).<sup>29</sup>

MAN 2 Semarang Regency emphasizes attitude, character, and behavior that describes Al-Qur'an values and the goodness that must be owned and made into a habit by students in everyday life with the Islamic Education monitoring program. Rasulullah always advises his people to pay attention to the character of children well, because morals are the implications of faith to Allah and from here the judgment is whether a

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<sup>28</sup> Ibid, 103

<sup>29</sup> Zakiyah Dradjat, *Pendidikan Islam dalam Keluarga dan Sekolah*. (Jakarta: Ruhama, 1994) 52.

person is truly believing or vice versa. From Abdillah and he said, "*Maintain your children's prayers and teach goodness (good character) to them because actually goodness (character) is a habituation.*" (Narrated by Baihaki).

### **Madrasah as Religious Education institution: Overcoming Moral Crisis**

The moral crisis, which initially only hit a small part of society, has now spread to the wider community, including students. The moral crisis in society is usually seen by fraud, oppression, bullying, fighting, slander, licking, and so on. Meanwhile, burning criminals without going through a legal judicial process, violating regulations without feeling guilty, easily provoked by emotions and so on, can see the moral crisis that befell the public in some of their attitudes that easily take away the rights of others, consider justice. While the moral crisis that befell students can be seen from the many complaints of parents, education experts, and parents who are involved in the religious and social fields regarding the behavior of some students who are difficult to control, naughty, drunk, stubborn, often make disturbances, brawls between students. And even brawls between colleges and other criminal behavior.<sup>30</sup>

The moral crisis, which is the root of the crisis in various fields of Indonesian life, has yet to end. Sheikh Al-Nadwi now describes this situation that:

*"What is being suffered in the world due to the decline of the Muslims is like a new world that has just been hit by a terrible earthquake. Here and some buildings are leveled to the ground, walls that are collapsed and cracked, poles that slide, tiles that are broken, casualties lying around, and objects that were destroyed scattered about. Rasulullah at the beginning of his struggle faced this situation. That is why the focus of attention on da'wah has not been directed at improving morals. In one of the hadiths, it says, "Innama bu'ithtu li utammima makarim al-akhlak" (I was sent to perfect the good characters)"<sup>31</sup>*

Facing the above phenomena, nowadays often accusations (even if they may be termed scapegoats) of moral decline are directed to education and it is said to be the cause. The world of Islamic education is indeed facing a tough test as well as a challenge to overcome this crisis. This is

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<sup>30</sup> Kamarusdiana, "Studi Etnografi dalam Kerangka Masyarakat dan Budaya", *SALAM; Jurnal Sosial dan Budaya Syar-i*, Vol. 6, No. 2 (2019), 115.

<sup>31</sup> *Ibid*, 111

understandable because Islamic education is at the forefront in preparing quality human resources, and morally must do so. Islamic education thinkers call for intellectual intelligence to be followed by moral intelligence, solid religious education, and moral education to be ready to face global challenges. Education must make a real contribution in realizing an increasingly cultured society.

Anticipating the moral crisis, MAN 2 Semarang Regency conducted a character internalization program through *uswatun hasanah* in the field of Islamic education, namely:

*First*, moral education is carried out by establishing the implementation of religious education at home, school, and community with the concept of habituation. This is believed because the core of religious teachings is noble morals that are based on faith in God and social justice.<sup>32</sup> Zakiah Daradjat said, if we take religious teachings, then morals are very important, even most importantly, where honesty, truth, justice, and devotion are among the most important characteristics in religion.

*Second*, MAN 2 Semarang Regency integrates Islamic education and general education. Almost all education experts agree that teaching only consists of transferring knowledge, skills, and experiences, which are intended to educate reason and provide skills. Meanwhile, education is focused on efforts to help personality, attitudes, and patterns of life-based on noble values. In every teaching, there is actually education. Language teaching, for example, educates people to speak straight. Meanwhile, teaching logic educates people to think systematically and logically, to be objective, honest, tenacious, and diligent. Meanwhile, teaching physics teaches people to be grateful for God's blessings in His creation.<sup>33</sup>

*Third*, MAN 2 Semarang Regency inculcates that moral education must be supported by group cooperation and genuine efforts from parents, schools, and the community with the cooperation of the association of guardians of madrasah students. Parents at home must increase their children's attention by taking the time to provide good guidance, example, and habituation. Parents must also strive to create a harmonious, calm, and

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<sup>32</sup> Asep Muhammad Iqbal and zukkifli, "Islamic fundamentalisme, nation-state and global citizenship; the case of hiszb ut-Tahrir" Indonesian journal of islam and muslim societies, vol.6 no.1 (2016) 35.

<sup>33</sup> Ibid, 232



serene household so that the child will feel calm in spirit and can easily be directed to positive things.<sup>34</sup>

*Fourth*, MAN 2 Semarang Regency creates an environment that has a religious nuance, such as habituation of performing congregational prayers, upholding discipline, maintaining cleanliness, order, honesty, helping to help, and so on, so that religious values become habits, traditions, and culture throughout students. Attitudes and behavior of teachers who are not praiseworthy or deviate from moral norms should not hesitate to take action. Meanwhile, the community also strives to create an environment that is conducive to moral formation, such as creating an orderly environment, free of drug trafficking, gambling associations, and so on. The community should help prepare a place for the benefit of developing talents, hobbies, skills, and welfare for teenagers and their citizens.<sup>35</sup>

*Fifth*, MAN 2 Semarang Regency instills moral education by using all opportunities in the school; various facilities including modern technology, creative opportunities, exhibitions, visits, camping, etc. should be seen as opportunities to build morals. Likewise, various religious facilities such as mosques, educational institutions, newspapers, magazines, radio, television, the internet, and so on can be used as a means of shaping morals.

Besides that, as a reflection of noble morals, a person will have a gentle attitude towards fellow humans. There is no fighting, hostility, and violence in the family, school, and community life. There is only an atmosphere of peace, tranquility, and comfort that is a reflection that will be produced with good morals. For this reason, every family is required to pay attention to good moral values to give birth to individuals who have good character and noble character. Islamic education experts say several things need to be considered in instilling moral education in students, namely:

- 1) Providing good role models for children and holding fast to noble morals.
- 2) Provide children with opportunities and a practical atmosphere where they can practice the morals received from their parents.
- 3) Giving responsibility to children in determining their attitudes and actions.

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<sup>34</sup> Asep Muhammad Iqbal and zukkifli, "Islamic fundamentalisme, nation-state and global citizenship; the case of hiszb ut-Tahrir" Indonesian journal of islam and muslim societies, vol.6 no.1 (2016) 35.

<sup>35</sup> Ibid, 211

- 4) Showing that the family is always watching them consciously and wisely.
- 5) Keeping them from associations that can destroy their morals.<sup>36</sup>

Various instructions from Al-Qur'an and Sunnah concerning education generally show that the main purpose of education is moral education and the development of skills or expertise. Regarding morals, the principles and problems are almost the same for all human beings throughout the ages. However, regarding expertise, there are differences in human needs from one place to another. So of course, the type of expertise needed in modern times is different from the types of expertise in the previous era, that the need for modern expertise requires modern Islamic education as well; therefore, there is a need for innovation and development in various ways.

## Conclusion

Based on the description of the data, facts, and also the discussion and analysis presented above, giving some point. MAN 2 Semarang Regency as an Islamic education institution, carries out a program of activities for the formation of moral and social relations called religious activities "*madrasah pesantren*."<sup>37</sup> Internalizing the application of Al-Qur'an values with the concept of *akhlakul karimah* in social interactions: (a) Training students not to commit heinous and despicable acts such as cheating, killing, becoming loan sharks, legalizing other people's property, eating orphan property, hurting fellow community members and so on. (b) Strengthening cooperation (teamwork) by avoiding actions that can lead to damage to social relations such as defending crime, betraying, making false testimonies, isolating oneself from society, and so on. (c) Promoting praiseworthy and beneficial actions in social life, such as forgiving mistakes, keeping promises, improving human relations, and so on. (d) Fostering relationships by regulations, such as being polite, asking permission when entering the house, and so on.

The efforts of MAN 2 Semarang Regency in shaping Islamic values in this context include (a) The head of the madrasah conducts guidance regularly every Friday and collective prayer is carried out before learning

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<sup>36</sup> Sanaky, Hujair A.H., *Paradigma Pendidikan Islam: Membangun Masyarakat Islam Madani*, (Yogyakarta: Safiria Insania Press, 2003),109.

<sup>37</sup> Interview with the head of student affairs Madrasah Aliyah Negeri 2 Semarang regency. On 21 november 2019

begins. (b) The head of the madrasah applies the principles of deliberation, fairness, honesty, and responsibility to the madrasah community (c) The madrasah community is obliged to obey the rules, avoiding actions that are detrimental to harmony in the madrasah.

MAN 2 Semarang Regency becomes a moral workshop by emphasizing habituation to behavior that describes Al-Qur'an values and the goodness that students must have and become a habit of in their daily life with Islamic Education monitoring programs at home and home.

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