Youth Generation Moral Education in Muhammadiyah University of Enrekang

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Abstract

Morals are good behavior that appears from a person after carrying out Islamic law, so that these morals and customs are formed into behaviors and traits that are firmly embedded in the self, so that when carrying out an act without requiring prior consideration. Morals occupy a special position in Islam, namely they are positioned together with the essence of ihsan, so that aqidah and shari'a will not be perfect without morals because all three are an inseparable unit. So the higher a person's Iman, the better his morals. One of the factors of moral decline is caused by internal factors, namely "the loss of adab" the loss of adab in the form of loss of body, mind and soul discipline caused by the influences of westernization that are not in accordance with Islamic law. Therefore it is necessary to re-instill moral values in various ways such as: (1) habituation to children in good behavior, (2) exemplary parents and teachers, (3) always giving good advice to children, and (4) tell stories of wisdom so that children can take life lessons from these stories.

Keywords : Morals, the loss of adab, habituation, exemplary, advice, stories

I. INTRODUCTION

The issue of morals in the course of human life is a fundamental issue. Basically, talking about morals is always related to issues of human behavior and is a major problem in human life, especially in the framework of the formation of civilization . Human behavior becomes a benchmark to know their actions or attitudes. Naturally, moral issues are always associated with social problems, because morality is a symbol for the civilization of a group of people (Assidiq, 2022). In the history of nations enshrined in the Qur'an such as the 'Ad, Samud, Madyan and Saba' as well as those contained in history books show that "a strong nation will collapse if its morals are damaged". [1] In recorded world history, for example, during the time of the 'Ad, Madyan and Saba' people the Al-Qur'an recorded as a people who had low moral qualities. The Al-Qur'an always refers to these people to show the low quality of human morality in several decades of history. In the following decades, the accumulation of symbols of depravity were the Pharaohs and Namrud who lived during the time of the prophets Musa and Abraham. The next symbol mentioned by the Qur'an is Abu Jahl and his people who lived at the time of the Prophet Muhammad. In the context of the Western world these other symbols can be addressed to Sigmud Freud, Nietzsche, Lenin, Kalr Marx and Hitler. of a more serious order is the damage wrought by a superpower such as the United States, Britain or

France. Their influence is at the level of thought which directly or indirectly, intentionally or unintentionally messes up faith, which means it can damage human morals in believing in God. Those who become these symbols have an important role in the field of thought and social groups. Thus, figures emerged who could subtly influence the minds of Muslim thinkers. This influence is very important in building human "perception" in understanding something. For example, Sigmud Freud "calls religious ideas about God and the supernatural as illusions because these concepts arise from human desires (human wishes) and not from reality". [2] Basically Allah SWT. Creating humans is only for the purpose of worshiping and serving Him alone, "Wamaa kholaktul jinna wal insa illa liyabudun": (And I did not create jinn and humans but so that they worship Me) Adz-Dzariat: 56. 3 Points of emphasis [on] devotion to Allah are Islamic morals, the morals laid out in Islamic teachings place great emphasis on noble morals. In the hadith it is stated "inama bu'istu li utammima markim al-akhlak" (Verily I was sent on this earth to perfect morals). This means that the sending of the Prophet Muhammad as an apostle to convey God's message emphatically is his main task as the perfecter of human morality . Morals in Islam start from the devotion of creatures to kholics by following the sunnah of the Prophet Muhammad. Who is the best personal role model. All characteristics of behavior, thoughts and attitudes that are contrary to the morals taught by the Prophet Muhammad are considered immoral.

II.   RESEARCH METHODS

This research is a type of research through internet browsing (internet research) using quantitative methods. This research tries to examine and collect data on the internet, this research does not deny written materials published in the form of books, magazines, newspapers, journals and others that are considered representative. These library materials are important for formulating a theoretical framework that will be used as a basis for conducting field research.

III.   DISCUSSION

Definition and Purpose of Moral Education

Definition of Education

The term education in Arabic is used for various meanings, including tarbiyah, tahzib, ta'lim, ta'dib, siyasat, mawa'izh, 'there is ta'awwud and tadrib. As for the terms tarbiyah, tahzib and ta'dib often mean education. Ta'lim means teaching, siyasat means strategy, government, politics or regulation. Muwa'izh means teaching or warning.' There ta'awwud means habituation and tadrib means training. The terms above, Ibn Miskawaih in his book entitled tahzibul akhlak, Ibn Sina in one of his books Kitab al siyasat, Ibn al-Jazzar alQairawani with one of his books siyasat al-shibyan wa tadribuhum, Burhan al-Islam al-Zarnuji gives the wrong title one of his works Ta'lim al-Mula'allim tarik at-ta'alum. And there are many other scientists. Even though there are many differences, experts do not question the use of the terms above. Because, basically all these different views converge in a conclusion, that education is a process of preparing the younger generation to live a better life and fulfill their life goals. In fact, the term "education" has occupied many places and has been defined differently by various groups and experts, who are heavily influenced by their respective worldviews. Experts agree that education is not just teaching. If teaching can be said as "a mere process of transferring knowledge", education is "transforming values and forming personality with all the aspects it covers". Thus, teaching is more oriented towards the formation of "craftsmen" or specialists who are confined within their narrow specialization space, therefore, their attention and interest are more technical in nature. That is, the difference between education and teaching lies in "the emphasis of education on the formation of awareness and personality of students in addition to the transfer of knowledge

and expertise ˮ . Read; teacher, educator) with careful preparation and emphasis towards the process of transforming values and forming personality which is actually not easy to implement. When we look at history, "education" in terms, as it is commonly understood today was not known at the time of the Prophet Muhammad. However, basically the activities carried out by the Prophet Muhammad saw. training the skills of doing and behaving, motivating and creating a social environment that supports the implementation of the idea of forming the Muslim personality, has included the meaning of education in the present sense. Meccan Arabs who were ignorant, worshiped idols, polytheists, disbelievers, rude and arrogant then with the efforts and activities of the Prophet Muhammad. In Islamizing them, their behavior changes to worshiping Allah, God Almighty, believers and believers, Muslims and Muslims, being gentle and respectful of others and making them safe. The persistence of the Prophet Muhammad, they have Islamic personality as the goal of Islamic teachings, so that means the Prophet Muhammad (Mahyuddin, M. J., Sura, H., Muliyadi, M., Muzakkir, 2022). has educated, formed a personality that is an Islamic personality and at the same time means that the Prophet Muhammad SAW was a successful educator. [5] So it is clear that this persistence reflects efforts to mobilize all the potential possessed by humans, namely the potential to always tend to the goodness and pleasure of Allah SWT as a way that can make life happy and make their safety in this world and the hereafter. On the other hand, Al-Attas defines education as a process of planting something in humans. A process of "planting" refers to methods and systems for instilling what is referred to as education" refers to methods and systems for instilling what is referred to as "education" gradually "something" refers to the instilled content; and the "human self" refers to the receiver of that process and content. [6] From the above view contains three basic elements

that make up education, namely process, content, and recipient. But all of that is not yet a definition, because these elements are simply left unclear. Moreover, the way of formulating sentences that are intended to be developed into a definition as above, gives the impression that what is emphasized is the process. [7] So it can be formulated that education is something that is gradually instilled in humans (Suryani, 2022).

Definition of Morals

Etymologically, morality is the plural form of khuluq which means deed or creation. In the context of religion, morals mean temperament, mind, character, manners or behavior. [8] While what is meant by morality (moral) is a complete system consisting of the characteristics of reason or behavior that make a person special. These characteristics form the psychological framework of a person and make him behave according to him and the values that suit him in different conditions. [9] In the Big Indonesian Dictionary, the word morals is defined as manners or behavior. Even though the word morals is taken from Arabic (which usually means character, behavior, habits, even religion), such words are not found in the Qur'an. What is found is only the single form of the word, namely khuluq which is stated in the Qur'an. an Surah Al Qalaam verse 4 "Wainnaka la'alla khuluqin 'adim" (And indeed you are truly virtuous of noble character). This verse is considered as a consideration of the appointment of the Prophet Muhammad SAW as an Apostle. There are several experts who provide a definition of morality, including: first, Ibnu Miskawaih said, that morality is a trait that is ingrained in the soul that encourages it to do actions without requiring thought and consideration. Second, Imam Al-Ghozali said, that morality is an ingrained trait in the soul which gives rise to various kinds of actions clearly and easily, without the need for thought and consideration. Morals are the values and qualities that are ingrained in the soul, with the light and scales a person can judge whether his

actions are good or bad. Morals must be constant, spontaneous and not temporary and do not require thought and consideration and encouragement from outside. Even though from the definition above the word morals is neutral, does not yet refer to good and bad, but what is the meaning of morality in general if it is not coupled with certain traits. Because of that morality there are al akhlaq al mahmudah which are commonly called commendable morals and al akhlaq mazmumah which are commonly called despicable morals. Departing from the above understanding, morality as behavior, then that morals or human behavior is very diverse, as in the following word of Allah which can be one of the arguments for this diversity, in the Qur'an Surah Al Lail verse 4 Allah has said: "Inna sya'yakum lasyaqo" (Actually your efforts are different)". This diversity can be viewed from the point of view, which includes the value of behavior, namely good and bad, and from the object of behavior, namely to whom the behavior is directed. In other terms, morality is commonly used with "ethics", the word comes from the Greek word "ethos". In the Big Indonesian Dictionary, the word ethics is explained by differentiating three meanings; first, the knowledge of what is good and what is bad and about moral rights and obligations (akhlak), secondly, a collection of principles or values relating to morality and the third is the value of right and wrong held by a group or society . There are those who think that ethics is the same as morality, because both discuss the good and bad problems of human behavior. Morals are also called the science of behavior or temperament ('ilm al-suluk), or tahzib al-akhlaq (moral philosophy) or al-hikmat al-amaliyat or al-hikmat al-khuluqiyyat. What is meant by this knowledge is knowledge about the virtues and ways obtain it, so that the soul is clean and knowledge of the humiliations of the soul to purify it. Meanwhile, according to Imam al-Ghazali argues that "Morals are a trait that is embedded in the soul from which actions arise easily, without requiring (prior) consideration of

thought. [10] The conception of morality according to Islam is towards pious charitable deeds, namely all good and commendable deeds, useful and beautiful to achieve happiness in the world and the hereafter which are blessed by Allah SWT. While the good deeds themselves are the core of Islamic teachings that must be applied to form the background for the moral conception that humans want to carry out. [11] From the above understanding, according to al-Ghazali, morals must include two conditions, namely: First, the action must be constant, namely it is carried out repeatedly (continuously) in the same form so that it can become a habit that permeates the soul. Second, the constant action must grow easily as a form of reflection from his soul without consideration and thought, namely not because of pressure or coercion and influence from other people. The explanation above illustrates that morality is a reflection or benchmark of every attitude, action, way of speaking or pattern of behavior of a person whether it is good or bad, both related to oneself, to fellow human beings, morals towards Allah SWT, and towards the environment. surrounding. So morals are the main foundation or basis in the formation of the whole human person, so that every Muslim has good character (noble character), behaves and has good character in accordance with Islamic teachings. The meaning of the word morality can be equated with the words ethics, morals and etiquette. However, only the words morals and ethics have the same meaning when it comes to human physical and mental behavior. The term moral education is intended as "an educational activity that is intentional for human behavior inward and outward towards a certain desired direction".

The Purpose and Direction of Moral Education

According to Ahmad D. Marimba, the main goal of Islamic education is synonymous with the goal of life for every Muslim, namely to become a servant of Allah, namely a servant who

believes and surrenders himself to Him by embracing Islam. [12] Moral problems are inherent in human beings themselves, and can also be in the form of conscience or intuition or instincts that always tend to the truth. With this view, morals will grow by themselves, even without being formed or cultivated (Rahim, 2022). This group further suspects that morality is an inner picture as reflected in external actions. These external actions will not be able to change the inner actions. People with short talents cannot elevate themselves by themselves, and vice versa. [13] Some experts say that morality is the result of education, training, coaching, and hard and earnest struggle. [14] Groups that support this second opinion generally come from Islamic scholars who tend to be good morals. Ibn Maskawaih, Ibn Sina, al-Ghazali and others are included in the group who say that morality is the result of effort (muktasabah). Efforts to develop morals through various educational institutions and through various methods continue to be developed. This shows that morals do need to be fostered and moral development actually brings results in the form of forming Muslim individuals who have noble morals, obey Allah and His Messenger, respect mother and father, love all God's creatures and so on. Moral development for the younger generation is increasingly needed, especially at a time when there are more and more challenges and temptations as a result of the globalization era marked by technological advances. Currently, for example, people will easily communicate, interact with anything in this world, be it in the form of good or bad, because of sophisticated technology. Events that are good or bad can easily be seen on television, Facebook, Twitter, the internet, cellphones, and so on. There are also many films, books, posters, advertisements and places of entertainment that present various kinds of immorality. with drugs, alcohol, and others, materialistic and hedonistic lifestyles are increasingly becoming symptomatic. All of this clearly requires moral development. [15] The formation of a child's

character so that he has commendable qualities, noble character is not possible with just an explanation of understanding, but requires habituation to do good deeds, and it is hoped that later he will have praiseworthy qualities and stay away from despicable traits. Practice and practice in daily activities is far more important and important than just studying and reading books, scriptures. The habit of practice makes him inclined to do good deeds and abandon bad ones (Ibrahim, 2022). Moral education, the formation of attitudes and personality in general occurs through experience since childhood. The first and foremost educators are parents, teachers, and the community. All the experiences a child goes through as a child will be an important element in his personality. The child's attitude towards his religion is first formed by his parents, then perfected or corrected by the teacher at school (Elihami, 2023). Prayers, prayers, reading the Koran, congregational prayers, mosques, mosques, or prayer rooms must be made a habit from childhood, so that a feeling of joy in worship will grow. Religious practice training, which concerns morals/behavior and social worship or relationships with fellow human beings in accordance with religious teachings is far more important than just theory. Thus, basically the purpose of moral education is in line with the goals of education as alluded to in the Qur'an, namely fostering human beings both individually and in groups so that they are able to carry out their functions as caliphs of Allah and as servants of Allah. The duties of the caliph himself must fulfill four interrelated sides. namely the task giver (God), the task recipient (human), the place or environment where humans are, and the assignment materials they have to carry out. And these four things are interrelated, which is why there are often differences and educational goals between one society and another. others, because they have to pay attention to environmental factors. Based on the information above, it is only natural that Omar Muhammad al-Toumy al-Syaibany stated

that the basis of Islamic education is identical with the basic goals of Islam. Both come from the same source, namely the Qur'an and Hadith, Islamic education thinkers share similar thoughts. [16] Another figure who considers the importance of moral education is Syed Muhammad Nauquib al-Attas by using the word adab or ta'dib. Al-Attas said that the metaphysical truth of the centrality of God as the Highest Reality is fully in harmony with the purpose and meaning of adab and education as ta'dib. Al-Attas considers that the process of education is the cultivation of adab into oneself, a process that cannot be obtained through a special method. [17] Al-Attas's explanation illustrates that the moral potential is at the highest reality which is the central point in human life. Based on the importance of morality in human life, Ibn Miskawaih said that the purpose of moral education is the realization of an inner attitude that is able to encourage spontaneously to give birth to all actions or good values, so as to achieve perfection and obtain sa'adat (true happiness / perfect happiness). This opinion has reason that goodness is everyone's goal, a factor of God's grace that can achieve goodness, besides the sincerity of effort and good behavior. [18] As concluded by Suwito that the purpose of moral education according to Ibn Miskawaih's thought is the creation of human beings with divine behavior. This kind of behavior arises from the divine mind that exists in humans spontaneously. [19] The formulation of the objectives of moral education like this can essentially be done through building personal motivation and that of others to emulate the morals of the Prophet. This means that various activities in his life always do something by following the morals of the prophet, both in the context of formation as a person and towards other people. In other words, it can be said that the purpose of moral education is the creation of human beings who believe in balanced physical and mental behavior. Characteristics of the Young Generation Characteristics are defined as special characteristics. Characteristics or indicators function to explain in detail about the meaning of something. As we have understood that the younger generation is a generation of young people who live in a certain period, meaning that the younger generation has a very broad scope of meaning and certainly has certain characteristics that need to be explained so that we truly understand who the younger generation really is (Nasrul, 2022). The younger generation has characteristics that include many things, namely during their teenage years the younger generation will experience physical and psychological development towards maturity such as body, thinking and emotional development. In this character, the younger generation needs to be careful in responding to the changes that occur so that they can develop naturally and be directed according to their goals (Ismaya, 2022). Besides that, the young generation in their adulthood has a psychological burden and responsibility in all their behavior and actions. The younger generation will always try to be independent in dealing with all their life needs (Hajiannor, H, 2022). Looking at the characteristics of the younger generation above, psychologically the burden that is carried on by the younger generation is none other than to empower themselves and the community's potential, even though this effort has not been successful in its implementation, these characteristics must be inherent in the younger generation, they must be able to recognize and understand the nature and position of the younger generation as a form of self-knowledge and their roles in family, social and religious life (Suherman, 2022). In terms of these psychological characteristics, the younger generation actually needs to understand that maturity of thoughts, patterns of attitudes, and actions are solely developed for the benefit of the ummah, namely a duty required by religion, as self-devotion to Allah, with the dedication i'tiqad described in the word- It is in the letter Adz-Dzariyat verse 56, which means: "I (Allah) did not create jinn and humans except that they serve Me". which is determined by Allah,

namely having the instinct as a servant (servant) to Allah and being able to carry out His commandments in his personal life, family, society, state and religion (Fadli, 2022).

The Dynamics of Life of the Young Generation

The world today is truly borderless, across ethnicities, cultures, nations and religions. Global civilization provides a big challenge for the world of education, especially moral education or human life behavior. These challenges do not only arise in relation to potential development and self-actualization. human resources, and not only as a supporter of globalization, but also as a controller of the flow of globalization which intensively influences, sometimes even damages the joints of our lives. However, globalization is not a scourge and we need not be afraid, because globalization is a reality of the modern world. Future challenges, developments in science, technology, information, communication and art have given new colors to the formation of the younger generation. This condition is indeed very concerning, and demands joint attention, especially for the Indonesian people in various aspects of life (Sura, 2022). It is undeniable that the negative side which is the impact of advances in technology and communication, such as from electronic media, informatics, and print media, has made the lives of the younger generation become cases that are often questioned and attract a lot of attention, for example rape, use of illegal drugs. , as well as things that are contrary to the negative order of life. From the presence of the progress of the Prophet's moral science is the Koran, the principle of asma' al-husna as much as possible can be instilled in human beings. The things that need to be understood in behavior are: First, morals towards the Creator (Khaliq). Allah is the creator of nature and its contents including humans, humans were created in the best form and different from other creatures. they are actually the deeds of Allah SWT. Thus, humans must have faith, be pious and submit and obey orders and stay away from all the prohibitions of Allah SWT which are used as the basic principles of ma'rifatullah. Ma'rifatullah is the foundation of humans as khalifatullah fi al-ardl (Elihami, 2023). The principle of ma'rifatullah must be instilled to avoid denying the Creator. By believing in Af'alullah (deeds), Asmaullah (names), Attributes of Allah (obligatory characteristics), even up to Dzatullah (Dzatul Wahid). Only humans who want to muroqoba, dhikr, think, purify both in thought or deed are not polluted by evil, hypocrisy and always try not to give up in order to gain the pleasure of Allah and always surrender to Him because everything is the will of Allah. Humans must always be grateful for all the blessings that have been given and sincerely accept all His decisions, by always praying for forgiveness for all the mistakes they have made. Second, morals with other humans, as social beings, humans cannot live alone, they definitely need the help of others, therefore humans must do good and have high morals towards each other (Hervina, 2022). Believing that social life is part of that which is mortal, then towards eternal life is the principle of the doomsday. The principle of this eschatology is a high morality towards others. These morals include morals towards peers, morals towards neighbors and morals towards teachers, towards parents, and others both related to attitudes, ways of speaking, debates and patterns of life must reflect and be based on the principle of monotheism ma'rifatullah, fully aware of asthma 'alhusna and eschatological principles. Third, morality towards oneself, the principle of ma'rifatullah by purifying oneself and trying to get closer to Allah illustrates that in the human person has the right to be properly needed, guarded and cared for, must be cleaned of all impurities both physically and spiritually, namely by walking purified or by repenting. One example of morality towards oneself is to avoid acts that are prohibited by religion such as drinking alcohol, eating forbidden foods, getting involved in drugs and other despicable acts.

Fourth, morals towards the natural surroundings, beliefs besides the morals above are also morals towards nature or the environment (Syahdan, 2022). The environment here is everything that is around humans, both animals, plants, and other inanimate objects or it can be said that all creatures created by Allah SWT, as stated in the Qur'an Surah al Hasyr verse 5 which means : "Whatever you cut down from the date palm (belonging to the disbelievers) or what you let (grow), stand on the tree, then (all of that) is with Allah's permission." M. Quraish Syihab interpreted the verse as follows: "not to mention humans and animals, even uprooting or cutting down trees is prohibited, except when forced to, but that must also be permitted by Allah SWT, in the sense that it must be in line with the goals of creation and for the greatest benefit" .20 We all are not allowed to do anything arbitrary to anyone and anything, a small example of deforestation that has occurred recently, then disasters occur, flash floods and droughts. Except with the provisions stipulated in religious teachings. Because Islam is Rahmatan lil aalamin, Islam is Rahmad for all nature.

IV.   CONCLUSION

Behavior is a reflection or benchmark of every attitude, action, way of speaking or pattern of behavior of a person whether it is good or bad, both related to oneself, to fellow human beings, morals towards Allah SWT, and towards the surrounding environment. Morals are the main foundation or foundation in the formation of the whole human person, so that every Muslim has good character (noble character), behaves and behaves well, has good morality in accordance with Rosululloh Saw. all education. So basically moral education for the younger generation is aimed at creating the inner and outer behavior of the younger generation so that they become balanced human beings in terms of themselves and outside themselves. The approach to moral education is not monolithic in the sense that it must be a name for a subject or institution but is integrated into in various subjects or institutions. From the explanation above, it can be concluded that moral education for the younger generation is one of the objectives of Islamic education which is based on what was taught by the Prophet Muhammad, both theoretically based on the Qur'an and al-Hadith, as well as practically through the behavior of everyday life. The principles of moral education need to be understood and applied comprehensively (broadly) and are not limited to having morals towards Khaliq and humans, but more than that, as much as possible we are able to have morals with this universe.

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