

THE REJUVENATION OF AKHLAK EDUCATION IN ISLAMIC EDUCATION

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Abstract

This paper is a literature study on akhlak education contained in Islamic education. The discussion focused on the role of religion on akhlaks. Akhlak education really requires the role of religion that has urgency and significance in akhlaks. Therefore, it is necessary to rejuvenate the akhlak education contained in Islamic education, so that akhlak education becomes attractive. This paper finds that akhlak education contained in Islamic education is constructed based on religious relations. Therefore, akhlak education strengthens Islamic education.

Keywords: *religion, akhlak education, Islamic education*

Introduction

Religious education is education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religious teachings.¹ Because religious education obeys to religion,² so it adjusts to the teachings of the religion it professes.³ Thus religious education is related to akhlak education.⁴ A similar opinion was also conveyed by Zwingmann, that religion has an influence on akhlaks.⁵ Hermanu Joebagio also stated that religious education shows the importance of holding on to universal human values, so that actions taken remain based on akhlaks.⁶

The same view was expressed by Aṭīyah al-Abrāshī,⁷ Naquib al-Attas⁸ and Munir Mursi⁹ who stated that religious education should be directed at akhlak education. In this case Odgen also believes that religious education supports akhlak

¹ General Provisions in the Government Regulation of the Republic of Indonesia, Chapter I Article 1 Number 55 of 2007 concerning Religious Education.

² Suyadi and Sutrisno, "A Genealogical Study of Islamic Education Science At The Faculty of Tarbiyah and Teacher Training UIN Sunan Kalijaga", *Al-Jāmi'ah: Journal of Islamic Studies*, Vol. 56, no. 1 (2018), pp. 29-58. <http://dx.doi.org/10.14421/ajis.2018.561.29-58>

³ M. Agus Nuryatno, "Islamic Education In A Pluralistic Society", *Al-Jāmi'ah: Journal of Islamic Studies*, Vol. 49, no. 2 (2011), pp. 412-430. <http://dx.doi.org/10.14421/ajis.2011.492.411-431>

⁴ Syahril Zulkapadri, "Pendidikan Karakter dan Pendidikan Akhlak (Studi Perbandingan)", *Jurnal At-Ta'dib*, Vol. 9, No. 1, Juni (2014), pp. 109-125.

⁵ Christian Zwingmann, Markus Wirtz, Claudia Muller, Jurgen Korber, and Sebastian Murken, "Positive and Negative Religious coping In German Breast Cancer Patients" *Journal of Behavioral Medicine*, Vol. 29, No. 6, (2013), pp.517-553.

⁶ Hermanu Joebagio, "B.R.M.G. Sayidin Malikul Kusno: Pelopor Pendidikan Masyarakat", *Cakrawala Pendidikan*, Vol. 1, No. 1, (2009), pp. 96-108. <http://dx.doi.org/10.21831/cp.v1i1.50>

⁷ Muḥammad Aṭīyah al-Abrāshī, *al-Tarbiyah al-Islāmiyah wa Falāsifatuhā* (Kuwait: Isa al-Bab al-Halabi, 1975), pp. 22-25.

⁸ Muḥammad Naquib al-Attas, *Islam and Secularism* (Malaysia: Muslim Youth Movement of Malaysia, 1978), p. 52.

⁹ Muḥammad Munir Mursi, *al-Islāmiyah Uṣūluhā wa Taṭawwuruhā fī al-Arabiyyah* (Mesir: Dār al-Ma'arif, 1987), p.54.

education.¹⁰ In addition, Baldis also believes that religious education has a strong significance in shaping akhlaks.¹¹ This was also conveyed by Chima in his research stating that religious education can develop intellectuality as well as shape akhlaks.¹² Therefore, akhlak education really requires the role of religious education. Religion¹³ has urgency and significance in akhlaks, for example in religious attitudes and behavior.¹⁴

Meanwhile, according to Pargament, religion was described as defensive or regressive in akhlaks, passive to problems and is a symptom of anger.¹⁵ Thomas Lickona also stated that religious education and akhlak education were separated from one another.¹⁶ This view was reinforced by Charles C. Haynes that akhlaks could be taught without having to involve religious authority.¹⁷ In line with Comte's opinion which stated that akhlak education did not require religious education at all, let alone mysticism.¹⁸ Furthermore, Ezeh stated that morality did not need to be taught in religious education.¹⁹

Wayne in his research also stated that religion would have a dangerous influence on one's akhlaks.²⁰ Because religion was an illusion and religious people were those who suffer from neurosis disorders.²¹ Even religion could be politicized into a certain ideology.²² Although on the other hand religion is a driving force and controller for

¹⁰ Venessa Odgen, "The Role of Religious Education" (Ed.) Ron Best, *Education for Spiritual, Moral, Social, and Cultural* (New York: Continuum, 2000), pp. 157-160.

¹¹ Sean R. Baldis, "Character Education in the Classroom: A Personal Approach", *National Council of Teachers of English*, Vol. 4, No. 26 (2004), pp. 1-24.

¹² Christian Chima Ike, "Conflict Resolution in Families and High Schools: A Religious Educational Response", A dissertation in Fordham University New York, 2008. <http://fordham.bepress.com/cgi/viewcontent.cgi?article=2806&&context=dissertations> (akses 12 Desember 2016).

¹³ For Islam, religion is a form of obedience to Allah. for Hindus, religion is a call to fulfill the Dharma, which is a sacred duty or obligation that must be practiced. For Buddhists, the Dharma is the basis and order that governs the entire universe (cosmos) and the lives of every individual in society. Look in Sudirja, A., S.J., *Agama (di Zaman) Yang Berubah* (Yogyakarta: Kanisius, 2006), pp. 145-148.

¹⁴ Religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings. See Chapter I Article 1 in General Provisions in Government Regulation No. 55/2007 concerning Religious Education.

¹⁵ Pargament, Kenneth I. and James E. Lomax, "Understanding and Addressing Religion Among People with Mental Illness", *Journal of The World Psychiatric Association (WPA)*, Vol. 12, No. 1 (2013), pp. 26-56.

¹⁶ Thomas Lickona and Kevin Ryan, *Character Development in School and Beyond* (Washington DC: Cardinal Station, 1992), p. 382.

¹⁷ Charles C. Haynes, Association for Supervision and Curriculum Development, *The First Amendment in Schools: A Guide from the First Amendment Center* (Alexandria USA: ASCD, 2003), p.55.

¹⁸ Andre Comte Sponville, *Little Book of Atheis Spirituality* (New York: Viking Adult Press, 2008), p. 21.

¹⁹ Christopher Ezeh, *The Disaster of the Absence of Moral and Religious Education in the American Public Schools; Controversies and Possible Solutions*, (New York: Xlibris Corporation, 2010), p.50.

²⁰ Wayne Oates, "The Role of Religion in The Psychoses", *Journal of Pastoral Psychology*, Vol. 1, No. 4, (2012), pp.35-42.

²¹ Abdul Rahman Barakatu, "Kritik Terhadap Pandangan Sigmund Freud: Agama dan Implikasinya Terhadap Pendidikan", *Lentera Pendidikan*, Vol. 10, No. 2 (2014), pp.148-159.

²² Robert C. Trundle, "America's Religion Versus Religion in America: A Philosophic Profile", *Journal for the Study of Religion and Ideologies*, Vol. 11, No. 33 (2012), pp. 3-20.

akhlaks so that it can continue to run in accordance with the values and teachings of religion.²³

Meanwhile Masnun has a different view and states that the decline in akhlaks is caused by the overly dense religious education curriculum,²⁴ not religion. Because combining two different things (religious education and akhlak education) will lead to conflict and also increase understanding of solutions to eliminate conflict,²⁵ because religion is often the root of a conflict.²⁶

Based on this, akhlak education in Islamic education is loaded with transcendent values and is rejuvenated by re-establishing akhlak education in Islamic education. Because akhlak education is a way to adjust the behavior of students to become good citizens in the future.²⁷ So the rejuvenation of akhlak education in the midst of society is needed. This is because the task of the education world is getting tougher to form not only people who are ready to compete, but also have a noble character as one of social capital. Based on this, akhlak education in Islamic education is loaded with transcendent values and is rejuvenated by re-establishing akhlak education in Islamic education. Because akhlak education is a way to adjust the behavior of students to become good citizens in the future. So the rejuvenation of akhlak education in the midst of society is needed. This is because the task of the education world is getting tougher to form not only people who are ready to compete, but also have a noble character as one of social capital.²⁸

Akhlak education in this paper is expected to be able to form students who not only have intellect (smart), but also have good akhlak integrity.²⁹ Akhlak education helps to organize akhlak science.³⁰ And also has implications for the education process.³¹ Then it is necessary to rethink in education and re-engineering by modernizing existing learning and trying to produce new concepts continuously.³² Because the nation desperately needs ethics and also superior, strong and sturdy akhlaks

²³ Johan Fischer, "Proper Islamic Consumption: Shopping Among The Malaysin Modern Malaysia", *Journal of Asian Studies*, Vol. 69, No. 1 (2017), pp. 323-325.

²⁴ Mohammad Masnun, "Pendidikan Agama Islam dalam Sorotan", *Jurnal Pendidikan Islam Lektur*, Vol. 13, No. 1 (2017), pp. 229-248.

²⁵ Sarah Rasmi, Timothy M. Daly, and Susan S. Chuang, "Intergenerational Conflict Management in Immigrant Arab Canadian Families", *Journal of Cross-Cultural Psychology*, Vol. 45, No. 7, (2017), pp. 1124-1144.

²⁶ Nicola Colbran, "Realities and Challenges in Realising Freedom of Religion or Belief in Indonesia", Norwegian Centre for Human Rights, Oslo, Norway, *The International Journal of Human Rights*, Vol. 14, No. 5 (2010), pp. 678-704.

²⁷ Alex Agboola and Kaun Chen Tsai, "Bring Character Education in Classroom", *European Journal of Educational Research*, Vol. 1, No. 2 (2012), p. 164.

²⁸ Sudarwan Danim, *Agenda Pembaharuan Sistem Pendidikan* (Yogyakarta: Pustaka Pelajar, 2006), p.65.

²⁹ Mukani, "Pemikiran Pendidikan Islam Perspektif KH. M. Hasyim Asy'ari", *Jurnal Pendidikan Agama Islam*, Vol. 1, No. 1 (2017), pp. 133-152. <http://dx.doi.org/10.18860/j-pai.v1i1.3363>

³⁰ Ilkka Toumi, "Data Is More than Knowledge: Implications of the Reversed Knowledge Hierarchy for Knowledge Management and Organizational Memory", *Journal of Management Information Systems*, Vol. 16, No. 3 (2016), pp. 103-117. <https://doi.org/10.1080/07421222.1999.11518258>

³¹ Izzatur Rusuli, "Refleksi Teori Belajar Behavioristik dalam Perspektif Islam", *Jurnal Pencerahan*, Vol. 8, No. 1 (2014), pp. 38-54. <http://jurnal.unsyiah.ac.id/index.php/JPP/article/download/2041/2001>

³² Sobhi Rayan, "Islamic Philosophy of Education", *International Journal of Humanities and Social Science*, Vol. 19, No. 1 (2012), p. 150. http://www.ijhssnet.com/journals/Vol_2_No_19_Special_Issue_October_2012/16.pdf

as well as a big, tall and aspiring soul. A nation will only be able to face and achieve the demands of the modern era with akhlak provisions.³³ To facilitate this understanding, this paper presents a description of the concept of akhlak education, social institutions of akhlak education, and instruments of akhlak education. Then this paper concludes by asserting that akhlak education strengthens Islamic education.

Methods

This research is a qualitative research, in its implementation using literature (library research),³⁴ so in the process of collecting data, this research is based more on the study of texts or documentation.³⁵ This research uses the hermeneutic phenomenology method in interpreting and analyzing data (Lubis, 2004: 100-146). This refers to Martin Heidegger's theory which explains that the phenomenological description (Fromme, 2011: 263) is an interpretation or hermeneutic (Heidegger, 1962: 61-62) then the hermeneutic phenomenology in this study is used to understand a person's social thinking by giving interpretations to the meaning (Marriam, 2009: 205). Interpretation is done to find an understanding that there is an integration of akhlak education and Islamic education in Indonesia, as formulated by Gadamer (Lubis, 2004: 130).

Result and Discussion

The Concept of Akhlak Education in Religious Education

In this section the basic concepts of akhlak education are explained which include three things: the nature of akhlak education, the source of akhlak education and the purposes of akhlak education so that it is clearly illustrated about the akhlak education contained in Islamic education. Education is a strength because it produces knowledge, achievement and skills. While the power of education is a force that can change the destiny and journey of humans,³⁶ so akhlak education is one of the goals in the developing and strengthening human identity.³⁷ The concept of akhlak education contained in Islamic religious education is the seeding and planting of etiquette in a

³³ Aina Noor Habibah, "Pemikiran Tasawuf Akhlâqî K.H. Asyhari Marzuqi dan Implikasinya dalam Kehidupan Modern", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Vol. 3, No. 2 (2013), pp.268-290. <https://doi.org/10.15642/teosofi.2013.3.2.267-290>.

³⁴ Library Research is a research carried out by using literature, both in the form of books, notes and reports of research results from previous researchers. See M. Iqbal Hasan, *Pokok-pokok Materi Metodologi Penelitian dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p.11.

³⁵ Some of the advantages of documentation studies are: a) for research subjects that are difficult or unreachable, documentation studies can provide a way to conduct research, b) not reactive; because documentation studies are not done directly with people, c) longitudinal analysis; for longitudinal studies, especially those that reach far into the past, documentation studies provide the best way, d) sample size; with the documents available, this technique makes it possible to take larger samples because the costs required are relatively small. See Bailey, K.D. *Methods of Social Research*, (New York: The Free Press, 1982); Irawan Soehartono, *Metode Penelitian Sosial; Suatu Teknik Penelitian Kesejahteraan Sosial dan Ilmu Sosial Lainnya*, (Bandung: Remaja Rosdakarya, 2008),p. 71.

³⁶ Azyumardi Azra, "Paradigma Baru Pendidikan Dalam Era Globalisasi: Ke Arah Pengembangan LPTK", in Jejen Musfah and Yanti Herlanti (ed), *Pendidikan Islam: Isu dan Inovasi*, (Jakarta: FITK Press, 2017), p.173.

³⁷ Masykuri Abdillah, *Islam dan Dinamika Sosial Politik Di Indonesia*, (Jakarta: PT Gramedia Pustaka Utama, 2011), pp.164-165.

person,³⁸ which is compatible with ta'dib which is an Islamic education concept oriented towards the formation of akhlak students without ignoring the intellectual abilities and skills of students.³⁹

1. The Nature of Akhlak Education

The Law No. 20 of 2003 concerning the National Education System explains that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them, society and the country. Furthermore, Abuddin Nata explained that akhlak education is a process of internalizing akhlak values into children, so that these values are firmly embedded in mindset, speech and actions, as well as in social strata, functions and roles and the environment of the universe.⁴⁰ Zainudin also explained that akhlak education is education about the basics of akhlaks and the virtues of behavior, the character that must be owned and used by children since their childhood until they become a *mukallaf* (someone who is ready to navigate life's problems).⁴¹ To change akhlaks or to shape akhlaks is through effort and practice.

Fadhil asserted that akhlak education is basically an educational process to help individual Muslims actualize their potential, both physical and spiritual, so that they are capable of managing good relations with God Almighty, self, fellow human beings, and the universe.⁴² Furthermore Uus Ruswandi mentioned that akhlak education is a conscious, planned and systematic effort undertaken not only to humanize humans, but also to make humans aware of their position as the *khalifah of Allah fi al-ard*,⁴³ which in turn will further enhance themselves to become pious humans, have faith, have knowledge and be manifested in the form of good behavior carried out in everyday life.⁴⁴

³⁸ Ahmad Suyuthi, "Ta'dib Sebagai Upaya Rekonstruksi Pendidikan Islam Perspektif Syed Naquib Al-Attas", *Al-Hikmah*, Vol. 1, No. 2 (2011), pp.156-169. <http://ejournal.kopertais4.or.id/pantura/index.php/alhikmah/article/view/346>

³⁹ Kholili Hasib, "Pendidikan Konsep Ta'dib Sebagai Solusi Pendidikan Islam di Era Global", *Ta'dib*, Vol. 5, No. 1 (2017), pp.43-57. <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/viewFile/583/519>

⁴⁰ Abuddin Nata, *Kapita Selekta Pendidikan Islam: Isu-Isu Kontemporer tentang Pendidikan Islam* (Jakarta: Rajawali Pers, 2012), p. 209.

⁴¹ Zainudin, "Pendidikan Ahklak Sebagai Tuntutan Masa Depan Anak" *Ta'allum Jurnal Pendidikan Islam*, Vol. 1, No. 2 (2013), pp.205-216

⁴² Nur A. Fadhil Lubis, *Rekonstruksi Pendidikan Tinggi Islam* (Bandung: Cipta Pustaka Media, 2014), p.10

⁴³ The concept of the khalifah of Allah fi al-ard is that humans are given the task of serving, worshiping (obedient) to the khaliq (the creator), and are responsible for carrying out the mandate to prosper the earth in accordance with His will. The gesture of approval for humans to utilize existing natural resources is indeed not dismissed, provided that it must be in harmony with established ethical principles. The key word, may use existing resources as favors, gifts, and blessings limited to the fulfillment of needs, without damaging, injuring, and demeaning. See Falun Khalid, "Islam and the Environment Ethics and Practice", in Peter Timmerman [ed], *Social and Economic Dimensions of Global Environmental Change*, (Chichester: John Wiley & Sons Ltd., 2002), Vol. 5, 8-9; 'Abdullah Shahâtah, *Ru'yat al-Dîn al-Islâmî fi al-Hifâz 'alâ al-Bi'ah* (Kairo: Dâr al-Shurûq, 1968), p.19

⁴⁴ Uus Ruswandi, "Pengembangan Model Pendidikan Berbasis Karakter Ibad al-Rahman Dalam Upaya Membina Pribadi Akhlak Karimah: Studi Kasus pada SMA Plus Pesantren Amanah Muhammadiyah Tasikmalaya", *The Dissertation of General Education Study Program and Postgraduate School Values UPI Bandung*, (2010), p. 49

Suprayetno formulated that akhlak education is the scope of all aspects of life and human personality which is taken up through spiritual, cognitive, affective and psychomotor models in the formal, informal and non-formal education sectors.⁴⁵ Hasan explained that akhlak education is the internalization of values in children, so that it forms a stable awareness of what is good and what is bad, then at the same time akhlak education must also ensure that these values find operational manifestations so that naturally and spontaneously become part of the behavior in the lives of these children.⁴⁶

Based on the understanding of some experts, it can be concluded that akhlak education is an activity carried out consciously and intentionally to provide guidance, both physically and spiritually, through the inculcation of religious values, physical training and produce changes in a positive direction, which can later be actualized in life, with the habit of behaving, thinking and virtuous character that leads to the formation of human beings who have noble character.

2. Akhlak Education Sources

The source of akhlak education is al-Qur'an and al-Hadith which both serve as guidelines for the lives of people about the criteria of good and bad deeds done by humans.⁴⁷ The values extracted from the Qur'an and al-Hadith are internalized to students in an education system.⁴⁸ However, Islamic educational material is seen as not yet building a critical attitude, it is still limited to religious issues and does not have a concern for the development of general sciences, both social sciences and natural sciences.⁴⁹ For example, studies by Western scholars are not only focused on the study of *tafsir* (interpretations) but also on other studies of the Qur'an such as the text of the Qur'an, the history of the Qur'an, the periodization of the Qur'an, *'Ulum al- Qur'an* and so on. This is a golden time for the West because the study of the Qur'an is developing rapidly as "the golden age of quric studies has arrived".⁵⁰

Al-Qur'an and al-Hadith not only contain outward meanings but also include inner meanings.⁵¹ Sometimes al-Qur'an and al-Hadith also have a dualism of meaning that is implicit and explicit. Implicit means serving the implied meaning, while the other meaning introduces the explicit meaning.⁵² The Qur'an also has a dualism of meaning, namely muḥkam and mutashâbih. The verses of muḥkam (clear and unambiguous understanding) are the basis for religion, while the mutashâbih verses (containing

⁴⁵ Suprayetno, "Hadis-hadis Tentang Pendidikan akhlak", in *Hadis-hadis Pendidikan: Sebuah Penelusuran Akar-akar Ilmu Pendidikan Islam*, Editor, Hasan Asari (Bandung: Citapusaka Media Perintis, 2008), p.283.

⁴⁶ Hasan Asari, "Pendidikan Akhlak: Konsep dan Dinamika Historis" in *Semiloka Nasional: Pendidikan Akhlaq Membangun Akhlak Bangsa*, IAIN-SU Collaboration with IAIN-SU Education Quality Assurance Center, at Valencia Hall Garuda Plaza Hotel Medan, 5-6 October 2011, p.26.

⁴⁷ Zainudin, "Pendidikan Akhlak Sebagai Tuntutan Masa Depan Anak," *Ta'allum*, Vol. 1, No. 2 (2013): 205-216.

⁴⁸ Ahmad Jamin, "Pendidikan Islam Sebagai Sebuah Sistem (Transformasi Input Menuju Output Yang Berkarakter)", *Jurnal Islamika*, Vol. 15 No. 2 Tahun (2015), pp. 173-186.

⁴⁹ Agus Sholeh, "Meretas Jalan Memberdayakan Pendidikan Islam", *Edukasi*, Vol. 4, No. 2 (2016), p. 62.

⁵⁰ Yusuf Rahman, "Tren Kajian al-Qur'an di Dunia Barat", *Studia Insania*, Vol. 1, No. 1 (2013), pp. 1-2.

⁵¹ Ilham Masykuri Hamdi, "Tasawuf dalam Pandangan Nurcholis Madjid", *al-Banjari*, Vol. 14, No. 1 (2015), p. 54.

⁵² Abdullah Saeed, "Some Reflection on the Contextualist Approach to Ethico-Legal Text of the Qurân", *Bulletin of the School of Oriental and African Studies University of London*, Vol. 71, No. 2 (2016), pp. 221-222.

ambiguity) must be fully understood first.⁵³ This has the potential to cause misconceptions contained in al-Qur'an and al-Hadith. This misunderstanding is even feared could lead to the removal of the sacredity of this holy book,⁵⁴ so deductive logic and linguistic rules are needed,⁵⁵ as they relate to knowledge, reason and analysis.⁵⁶

Regarding human actions that are considered good or bad, there are two schools, namely Mu'tazilah and Ash'ariyah. According to the Mu'tazilah school that good and bad that arise are based on human reason without looking at the revelations or scriptures that determine an action. Whereas Ash'ariyah believes that the deed is said to be good or bad based on the Qur'an.⁵⁷

Humans in addition to having reason, also has a lot of potential.⁵⁸ Humans are created with all the potential that distinguishes humans from other creatures, with the mind possessed by humans, then they can distinguish good and bad deeds. But human reasoning has limited capacity to determine good and bad. So at that time, humans need revelation as a guide to determine their behavior. Thus, reason and revelation are inseparable, revelation is useful as a guide to establish that the action is good or bad while reason runs everything that has been established by the revelation.⁵⁹

Thus, in addition to al-Qur'an and al-Hadith, akhlak education also requires human reason.⁶⁰ This is in accordance with the flow of pragmatism which states that a truth is effective even though it is relative. The truth in pragmatism is of course different from the truth in religion. Something that is absolute because the source of truth is God's revelation, not the rational analogies of human.⁶¹ While religion is the best way out, when it can be interpreted according to reason.⁶² Because the recognition and understanding of reality by itself will refer to the same truth.⁶³

3. The Purposes of Akhlak Education

The purposes of akhlak education is actually nothing that is different from the purpose of education in general. The Indonesian government has outlined these educational and teaching objectives in law number 12 of 1954, especially articles 3 and 4 which read as follows:

⁵³ D. Shathopalets, "Interpretation of the Term Muḥkamât and Mutashâbihât in Medieval Qur'anic Exegesis", *Journal of Qur'anic Studies*, Vol. 5, No. 4 (2013), pp. 145-146.

⁵⁴ Mustafa Shah, "The Philological Endeavours of the Early Arabic Linguist: Theological Implications of the Tawqîf-İştîlâḥ Antithesis and the Majaz Controversy", *Journal of Qur'anic Studies*, Vol. 2, No. 1 (2016), pp. 43-66.

⁵⁵ Sâmi 'Atâ', "Kalimah al-Ta'wîl wa Atwâruhâ", *al-'Ulûm al-Sharî'ah wa al-Qânûn*, Vol. 33, No. 1 (2016), pp. 29-31.

⁵⁶ 'Imâd 'Abd. Yaḥyâ dan Nawâr Muḥammad Ismâ'il, "Ta'wîl wa Adâuh al-Wazîfi: Muqâbarah al-Turâthiyah", *Majallah Jâmi'ah al-Tirkî li al-'Ulûm al-Insâniyah*, Vol. 14, No. 6 (2017), p. 143.

⁵⁷ Mulyadhi Kartanegara, *Filsafat Islam, Etika dan Tasawuf* (Ciputat: Ushul Press, 2009), p.74.

⁵⁸ A. Wade Boykin, "Human Diversity, Assessment in Education and the Achievement of Excellent and Equity", *The Journal of Negro Education*, Vol. 83, No. 4 (2014), pp. 499-521.

⁵⁹ Damanhuri, *Kawasan Studi Akhlak* (Banda Aceh: ArraniryPress dan Lembaga Naskah Aceh (NASA), 2012), 96-97; See also Rifyal Novalia, *Akhlak Sebagai Sarana Mencapai Kebahagiaan Dalam Perspektif Psikologi Ibn Miskawaih* (Ciputat: Cinta Buku Media, 2014), pp.89-90.

⁶⁰ Enok Rohayati, "Pemikiran Al-Ghazali Tentang Pendidikan Akhlak", *Jurnal Ta'dib*, Vol. 16, No. 1, (2011), pp. 93-112.

⁶¹ Fauziah Nurdin, "Kebenaran Menurut Pragmatisme dan Tanggapannya Terhadap Islam", *Jurnal Ilmiah Islam Futura*, Vol. 13, No. 2, (2014), pp. 184-200.

⁶² Beckingham, "Islam and the Rejection of Nationalism", *Futures*, Vol. 12, No. 3, (2016), pp. 247-248.

⁶³ Muzaffar Iqbal, "Islam and Modern Science: Formulating the Questions", *Islamic Studies*, Vol. 39, No. 4 (200), pp. 517-570.

Article 3 : The aim of education and teaching is to form capable human beings and democratic citizens who are responsible for the welfare of society and the motherland.

Article 4 : Education and teaching are based on the principles contained in "Pancasila", the Constitution of the Republic of Indonesia and on the culture of Indonesian nationality.

The Law No. 20 of 2003 stated that national education functions to develop the abilities and forms of character and civilization of a dignified nation in the context of educating the life of the nation, aiming at developing the potential of students to become human beings who believe in and fear God Almighty, have a noble, healthy, knowledgeable, competent, creative, independent, and become citizens who are democratic and responsible.

If examined in the law above, it is evident that the objectives of Indonesian education are:

- a. Form a noble human being.
- b. Forming capable human beings.
- c. Forming democratic citizens.
- d. Forming citizens who are responsible for the welfare of the community and the motherland.

Jacques stated that the purpose of education is to shape the akhlaks of children, so they must be included in all activities at school.⁶⁴ Ki Hadjar Dewantara revealed that education is an effort to develop akhlak, mind and body in order to develop the perfection of life.⁶⁵ While Thomas Lickona argued that education has two goals, namely to guide to be smart and virtuous (akhlak).⁶⁶

In a further context, akhlak education aims to improve the quality of the educational process and results that lead to the formation of the noble character of the students as a whole, integrated and balanced.⁶⁷ Ḥasan al-Bannâ revealed that the goal of akhlak education for every Muslim is to have akhlaks and be implemented in daily life through obedience and kindness.⁶⁸ Aṭiyah al-Abrâshî stated that the purpose of akhlak education is to form good human beings, polite in words and deeds, also in behavior, temperament, simplicity, sincerity, honesty and holiness.⁶⁹ Akhlak value can be considered as behavior, when it is in the form of actions that reflect someone's attitude.⁷⁰ Thomas Lickona⁷¹ added that having akhlak values is not enough to be a akhlak human being. However, these values must be accompanied by akhlaks, with the

⁶⁴ Jacques S. Benninga et al, "The Relationship of Character Education Implementation and Academic Achievement in Elementary Schools," *Journal of Research in Character Education*, Vol. 1, No. 1, (2003), pp. 273-297.

⁶⁵ Ki Hadjar Dewantara, *Bagian Pertama Pendidikan* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1962), pp.14-15.

⁶⁶ Thomas Lickona, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York, Toronto, London, Sydney, Aucland: Bantam books, 1991), pp.7-9.

⁶⁷ E. Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: PT Bumi Aksara, 2011), p.9.

⁶⁸ Ḥasan al-Bannâ, *Majmû'ah Rasâil* (Iskandariyah: Dâr al-Dakwah, 1990), p.330.

⁶⁹ Muḥammad Aṭiyah al-Abrâshî, *al-Tarbiyah al-Islâmiyah* (Qâhirah: 'Îsâ al-Bâbi al-Halabî wa Shurakâtuḥ, 1969),p. 9.

⁷⁰ Suparno, *Pendidikan Budi Pekerti di Sekolah: Suatu Tinjauan Umum* (Yogyakarta: Kanisius, 2012), p.87.

⁷¹ Thomas Lickona, "Eleven Principles of Effective Character Education," *Journal of Education*, Vol. 4, No. 1, (1996): pp.156-174.

intention that humans are able to understand, feel, and at the same time work on the values of virtue.

Abuddin Nata also mentioned that the goal of akhlak education must be guided in order to create an inner attitude that is able to spontaneously encourage all good deeds to be achieved so that they reach perfection and obtain true and perfect happiness.⁷² The existence of akhlak education is expected by someone to read and understand the akhlaks in themselves so that they can implement the akhlaks. Because humanity is not a substance that stays in a person, but it is in continuity in the process of finding its identity by building its own world.⁷³

Said Aqil said that the akhlak goal was to make people who have faith, piety, noble, progressive, independent have a high spiritual soul and can adapt to the dynamics of community development.⁷⁴ This explanation can be used as an interpretation of Ibn Miskawaih's thought which stated that happiness which is transcendent by means of practicing good values in life, will benefit others.⁷⁵

Ibn Miskawaih's thought is in line with Islamic law, that the best human beings are humans who benefit others. In the level of practical akhlaks, a person who attains happiness according to Ibn Miskawaih if in his life has implemented Divine akhlaks, that is, who is able to utilize all the potential he has for good, so as to reach a noble human being.⁷⁶ According to Ibn Miskawaih the aim of akhlak education is to create happiness for humans.⁷⁷ Happiness happens when humans do perfect kindness. The essence of perfect does not need to get anything else. Because the top of everything is perfection.⁷⁸

Mulyadi Kartanegara stated that happiness is achieved when there is perfection, and perfection equals goodness, then goodness equals happiness. The relationship between these three things gives the understanding that a good person is someone who feels happy.⁷⁹ Humans as creatures created in perfect form, human perfection lies in the mind that is used for thinking.⁸⁰

In the thought of Ibn Miskawaih, a mind that leads to goodness is a mind that seeks to utilize all the potential that exists in a person to obtain the highest virtue, namely to pour all his time on divine things,⁸¹ so that it leads to perfection. Komaruddin Hidayat stated that happiness arises from within himself for others. It means giving

⁷² Abuddin Nata, *Pemikiran Para Tokoh Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2010), p.11

⁷³ Ahidun Asror, "Ritual Islam Tradisional: Rekonstruksi Nilai Lokal dan Proses Pembentukannya," *Istiqro'*, Vol. 6, No. 1 (2007), pp.201-223.

⁷⁴ Said Aqil Husin al-Munawwar, *Aktualisasi Nilai-nilai Qur'ani dalam Sistem Pendidikan Islam* (Jakarta: Ciputat Press, 2005), p.15.

⁷⁵ Ibn Miskawaih, *Tahdhîb al-Akhlâq wa Tathhîr al-A'râq* (Mesir: al-Husainiyah, 1924), p.101.

⁷⁶ Ibn Miskawaih, *Tahdhîb al-Akhlâq wa Tathhîr al-A'râq* (Mesir: al-Husainiyah, 1924), p.99.

⁷⁷ Ibn Miskawaih, *Tahdhîb al-Akhlâq wa Tathhîr al-A'râq* (Mesir: al-Husainiyah, 1924), p.46.

⁷⁸ Ibn Miskawaih, *Tahdhîb al-Akhlâq wa Tathhîr al-A'râq* (Mesir: al-Husainiyah, 1924), p.90.

⁷⁹ Mulyadhi Kartanegara, *Filsafat, Etika dan Tasawuf* (Ciputat: Ushul Press, 2009), p.67.

⁸⁰ In psychology, the thinking process is divided into two parts; undirected thinking (daydreaming), and directed thinking (realistic). Undirected thinking (daydreaming) is autistic thinking which creates itself from reality and sees itself as fantasy images. Slurred mental activity. While directed thinking (realistic) is conducted in order to adjust to the real world. Directed thinking is guided to the objectives to be achieved and controlled. See Abdul Rahman Saleh and Muhib Abdul Wahab, *Psikologi Suatu Pengantar dalam Perspektif Islam* (Jakarta: Prenada Media, 2004), 232.

⁸¹ Ibn Miskawaih, *Tahdhîb al-Akhlâq wa Tathhîr al-A'râq* (Mesir: al-Husainiyah, 1924), p. 93.

something that is best to others, and in that gift grows happiness because of the ability to give happiness to others.⁸²

This indicates that the purpose of akhlak education is to be able to provide happiness that grows over someone's morality and to feel that character. This indication is in line with the opinion of Aliah B. Purwakania Hasan who stated that happiness which includes morality will remain alive and strong in the human mind and soul.⁸³

Social Institutions of Akhlak Education

This section explains the social institutions of akhlak education based on the thought of Wim Bernasco who states that there are three social institutions in akhlak education: family, school and community who have a significant role in the akhlak development of a child.⁸⁴ Jun Sung Hong and James Garbarino stated that a person's akhlaks are strongly influenced by various aspects such as family, school and society. Everything is interconnected in giving influence to one's akhlaks.⁸⁵ Prestwich recommends that akhlak education involves families, schools and the community because akhlak education is a complex problem.⁸⁶ There are also affirmations from several figures such as Abdul Majid,⁸⁷ Jamal 'Abd. al-Rahmān,⁸⁸ Moh. Solikodin Djaelani,⁸⁹ Muchlas Samani,⁹⁰ and 'Abdullah Nāsiḥ 'Ulwān⁹¹ who also said that akhlak education is the responsibility of families, schools and communities. This proves that akhlak education is not only centered on one institution or one scope.

1. Family

Family is the main pillar of life, because from there a community, civilization and culture are built.⁹² Somayeh stated that it is the family who has a significant major influence on the development of children's akhlaks.⁹³ Parents are the ones who have the

⁸² Komaruddin Hidayat, *Psikologi Beragama Menjadikan Hidup Lebih Nyaman dan Santun* (Jakarta: Hikmah, 2006), p.132.

⁸³ Aliah B. Purwakania, *Pengantar Psikologi Kesehatan Islami* (Jakarta: Raja Grafindo, 2008), p.121.

⁸⁴ Wim Bernasco, "Adolescent Delinquency and Diversity in Behaviour Settings", *Australian & New Zealand Journal of Criminology*, Vol. 46, No. 3 (2013), pp.357-378. <https://doi.org/10.1177/0004865813490949>

⁸⁵ Jun Sung Hong and James Garbarino, "Risk and Protective Factors for Homophobic Bullying in Schools: An Application of the Social Ecological Framework", *Educational Psychology Review*, Vol. 24, No. 2 (2012), pp. 271-285. <https://doi.org/10.1007/s10648-012-9194-y>

⁸⁶ Dorothy L. Prestwich, "Character Education in America's School", *School Community Journal*, Vol. 14, No. 1 (2004), pp. 139-150. <https://eric.ed.gov/?id=EJ794833>

⁸⁷ Abdul Majid and Dian Andrayani, *Pendidikan Karakter Perspektif Islam* (Bandung: PT Remaja Rosdakarya, 2011), p.160.

⁸⁸ Jamāl 'Abd. al-Rahmān, *Aṭfāl al-Muslimīn Kaifa Rabāhum Nabi al-Amīn* (Makkah: Dār al-Ṭaibah al-Khaḍr, 2000), pp.198-201.

⁸⁹ Moh. Solikodin Djaelani, "Peran Pendidikan Agama Islam dalam Keluarga dan Masyarakat", *Jurnal Ilmiah*, Vol. 1, No. 2 (2013). <http://e-journal.jurwidyakop3.com/index.php/jurnal-ilmiah/article/view/140>

⁹⁰ Muchlas Samani, *Konsep dan Model Pendidikan Karakter*, (Bandung: PT Remaja Rosdakarya Offset, 2013), p. 174.

⁹¹ 'Abdullah Nāsiḥ 'Ulwān, *Tarbiyāt al-Aulād fī al-Islām*, (Kairo: Dār al-Salām li al-Ṭibā' wa al-Nashr wa al-Taūzī', 1981), p. 125.

⁹² Samsudin, *Perempuan Pekerja dalam Perspektif Hukum Islam dan Hukum Positif di Indonesia* (Cirebon: Pangger, 2011), p.90.

⁹³ Somayeh Taghizadeh Rahmat Abad and others, "Investigating the Relationship of Parenting Styles with Creativity and Moral Development in Male Perschoolers in Yarzd City", *European Journal of Experimental Biology*, Vol. 3, No. 5 (2013), pp. 605-608. <https://pelagiaresearchlibrary.com>

responsibility to shape their akhlaks.⁹⁴ Therefore, religious education in the family environment has a big role in the formation of akhlaks for a child.⁹⁵

Family is the first place that has the most central role for a child's growth and development. Parents have the most dominant role in providing akhlak education.⁹⁶ Parents must prioritize the formation of akhlaks, because akhlaks is the implementation of faith. Akhlak education in the family is carried out with the example of parents, one of which is courtesy towards others.⁹⁷ Children will follow everything they get in the family environment. Parents become the first educators they know. They will imitate everything they see, hear, and feel from their parents.⁹⁸ Parents are the main factor affecting children in learning akhlak education.⁹⁹

Exemplary is the most effective way to positively influence the success of akhlak education. As emphasized by Hery Noer Aly, one will find it easy to communicate his message verbally, but on the other hand, the object of akhlak education will have difficulty understanding the message if someone does not give an example.¹⁰⁰ This was confirmed by Musli in his research that one of the methods of akhlak education is exemplary.¹⁰¹ Likewise with the research of Desti Widiani and Siti Wangidah at the Taruna al-Qur'an Special School which stated that the exemplary method for autistic children is one of the effective methods in instilling akhlaks.¹⁰²

Children, no matter how much effort is prepared for their good, no matter how sacred they are in nature, they will not be able to fulfill the principles of goodness and noble values of religion, as long as they do not see their parents as role models of high values in their family environment. Therefore Sahidin asserted that one of the qualities found in humans is the nature of imitation. The nature is in the form of a desire that encourages children to imitate the behavior of others they see when they are experiencing growth and development in themselves or when they are not able to think critically.¹⁰³ Humans learn more and emulate from what they see and experience. As in

⁹⁴ Dindin Jamaludin, "Character Education in Islamic Perspective", *International Journal of Scientific & Technology Research*, Vol. 2, No. 2, Februari (2013), pp.187-189. <https://doi.org/10.1.1.300.3289>

⁹⁵ Fachrudin, "Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak", *Jurnal Pendidikan Agama Islam -Ta'lim*, Vol. 9 No. 1, (2011), pp.1-16. <https://goo.gl/H1bos1>

⁹⁶ One of the tasks of parents is to maintain the nature of children so as not to commit moral deviations. Parents are obliged to provide moral education and guidance for their children. See 'Abd. al-Rahmān al-Nahlawī, *Uṣūl al-Tarbiyah al-Islāmiyyah wa Asālibihā fī al-Bait wa al-Madrasah al-Mujtama'*, (Beirut: Dār al-Fikr. 1999), 43; Zakiah Daradjat, *Pendidikan Islam dalam Keluarga* (Jakarta: Bumi Aksara, 2008), p. 41.

⁹⁷ Zakiah Daradjat, *Pendidikan Islam dalam Keluarga*, pp.12-16.

⁹⁸ Basidin Mizal, "Pendidikan dalam Keluarga", *Jurnal Ilmiah Peuradeun International Multidisciplinary*, Vol. 2, No. 3 (2014), pp.155-178. <https://goo.gl/pVJZqr>

⁹⁹ Zaiton Mustafa and Hishamuddin Salim, "Factors Affecting Students' Interest in Learning Islamic Education", *Journal of Education and Practice*, Vol 3, No 13, (2012), pp.81-86. <http://www.iiste.org/Journals/index.php/JEP/article/view/3059>

¹⁰⁰ Hery Noer Aly, *Ilmu Pendidikan Islam* (Jakarta: Logos Wacana Mulia, 1999), p.178.

¹⁰¹ Musli, "Metode Pendidikan Akhlak bagi Anak", *Media Akademika*, Vol. 26, No. 2, (2011), pp.215-231. <https://goo.gl/hEtE3t>

¹⁰² Desti Widiani and Siti Wangidah, "Pendidikan Karakter bagi Anak Autis di Sekolah Khusus Taruna Al-Qur'an Yogyakarta", *Jurnal Penelitian*, Vol. 10, No. 1, (2016), pp.1-24. <https://goo.gl/3614Hb>

¹⁰³ Syahidin, *Menelusuri Metode Pendidikan dalam al-Qur'an* (Bandung: ALFABET, 2009), p.153.

the statement made by Madjid that the language of action is more fluent than the language of speech.¹⁰⁴

The level of education, employment, economic level, and environment of parents also determine the success of akhlak education in their children.¹⁰⁵ This is in accordance with Ahmad Kainuwa's research which concluded that the higher income and education of parents, will have a good influence on the behavior and education of their children.¹⁰⁶ There is also research which states that children with strict and more aggressive single parents are more akhlak.¹⁰⁷

Failure of the family in conducting akhlak education to their children will make it difficult for other institutions outside the family (including schools and communities) to improve it. The family is the smallest institution in society. The family has an important role in the formation of a society.¹⁰⁸

Family plays a huge role in the formation of akhlaks for children, because it is in the family environment that children first receive an education that can affect their subsequent development.¹⁰⁹ A strategic place in akhlak education is family, not school. If akhlak education in the family goes well, school and society no longer have a significant role in the formation of children's akhlaks.¹¹⁰ Therefore, schools should conduct mentoring programs that include the role of parents and the community.¹¹¹ As was done in SDN Jeruk III, Bandar, Pacitan, which is a form of community engagement, starting from the process of planning, determining, carrying out, supervising and conducting participatory evaluations. Forms of community participation in schools can be in the form of financial / material participation, ideas and prayers.¹¹² This was also reinforced by Nurhasanah who conducted research on students of al-Izhar Pondok Labu Middle School, who concluded that akhlak education in the family had greater contribution to student akhlaks compared to akhlak education in schools which did not significantly affect student akhlaks.¹¹³

¹⁰⁴ Nurcholish Madjid, *Masyarakat Religius* (Jakarta: Paramadina, 1997), p.91.

¹⁰⁵ Taufiqurrahman, Ahdi Makmur and Hajiannor, "Pendidikan Akhlak oleh Orangtua terhadap Anaknya (Studi Kasus Pola Keluarga Sakinah Teladan) di Kalimantan Selatan", *Mu'adalah Jurnal Studi Gender dan Anak*, Vol. 1 No. 2, (2013), pp.57-78. <http://dx.doi.org/10.18592/jsga.v1i2.676>

¹⁰⁶ Ahmad Kainuwa and Najeemah binti Mohammad Yusuf, "Influence of Socio-Economic and Educational of Parents on their Children's Education in Negeria", *International Journal of Scientific Publications*, Vol. 3, No. 10 (2013), pp.2250-3153. OI: <http://dx.doi.org/10.14303/er.2014.202>

¹⁰⁷ Hakan Usakli, "Comparison of Single and Two Parents Children in Terms of Behaviour Tendencies", *International Journal of Humanities and Social Science*, Vol. 3, No. 8 (2013), pp. 735-769. <http://dx.doi.org/10.1007/s10826-015-0239-y>

¹⁰⁸ Jito Subianto, "Peran Keluarga, Sekolah, dan Masyarakat Dalam Pembentukan Karakter Berkualitas", *The Islamic Educational Research Journal*, Vol 8, No 2 (2013), pp.331-354. <http://dx.doi.org/10.21043/edukasia.v8i2.757>.

¹⁰⁹ Fachrudin, "Peranan Pendidikan Agama Dalam Keluarga Terhadap Pembentukan Kepribadian Anak-Anak", *Jurnal Pendidikan Agama Islam -Ta'lim*, Vol. 9 No. 1, (2011), pp.1-16. <https://goo.gl/H1bos1>

¹¹⁰ K. Bertens, *Etika* (Jakarta: PT Gramedia Pustaka Utama, 2007), pp.65-66.

¹¹¹ Cindy Ann Smith and Melissa A. Stormont, "Building an Effective School-Based Mentoring Program", *International Journal Intervention in School and Clinic University of Missouri*, Vol. 47, No. 1 (2011), pp.14-21. <https://doi.org/10.1177/1053451211406544>

¹¹² Budi Wiratno, "Partisipasi Masyarakat Dalam Pendidikan", *Jurnal Pendidikan Ilmu Sosial*, Vol 26, No. 1, (2016), pp. 28-34. <http://journals.ums.ac.id/index.php/jpis/article/view/2062/1564>

¹¹³ Nurhasanah, *Peran Pendidikan Moral di Keluarga dan Sekolah Terhadap Karakter Siswa* (Magelang: PKBM "Ngudi Ilmu", 2013).

2. School

Joao Lopes stated that schools are the most responsible for akhlak education,¹¹⁴ because at home a child lacks it.¹¹⁵ Even though schools get responsibilities in akhlak education, they need the role of family and the community to participate in it.¹¹⁶ Schools must include akhlak education in their curriculum. This is consistent with Najah's research that recommends reform of akhlak education in Lebanese schools involving school principals as school leaders.¹¹⁷ Sukirin stated that the educational process in religious schools is primarily aimed at educating students to become experts in the religious field.¹¹⁸ Sa'id Aqil Husain al-Munawwar acknowledges that the school prepares quality human resources not only for intelligence but also for making a real contribution in creating increasingly akhlak students.¹¹⁹

Husni Rahim believes that the formation of student akhlaks is influenced by several factors, namely curriculum, students, and methodology.¹²⁰ Schools must socialize akhlak education in several ways; integrated in the curriculum, school management, and extracurricular programs.¹²¹ Islamic Education Curriculum (*Pendidikan Agama Islam / PAI*) in schools is one of the supports for akhlak education.¹²² Religious education in schools provides religious knowledge and also shapes the akhlaks of students.¹²³ Religious education in schools contributes to the formation of akhlaks is also recognized by Nath Sharma and Rajendra.¹²⁴

¹¹⁴ João Lopes, Célia Oliveira, Lauren Reed and Robert A. Gable, "Character Education in Portugal", *Childhood Education*, Vol. 89, No. 5, (2013), pp.286-289. <http://dx.doi.org/10.1080/00094056.2013.830880>

¹¹⁵ Guang-Lea Lee and M. Lee Manning, "Character Education Around the World: Encouraging Positive Character Traits", *Childhood Education*, Vol. 89, No. 5 (2013), pp.283-285. <http://dx.doi.org/10.1080/00094056.2013.830879>

¹¹⁶ Sean R. Baldis, "Character Education in the Classroom: A Personal Approach", *English Leadership Quarterly*, Vol. 26, No. 2 (2004), pp.4-6. <http://dx.doi.org/10.1080/03057240701194738>

¹¹⁷ Najah A. R. Ghamrawil, Norma Ghamrawil, Tarek Shal, "Perception of Character Education: The Case of Lebanese School Leaders", *Journal of Leadership*, Vol. 4, No.1 (2015), pp.129-142. <http://dx.doi.org/10.4236/ojl.2015.44012>

¹¹⁸ Sukirin, "Pondok Pesantren Modern Muhammadiyah Buntalan, Klaten: Profil Pondok Pesantren Yang Khas", *Cakrawala Pendidikan*, Vol. 1, No. 1 (1987), pp.68-77. <http://dx.doi.org/10.21831/cp.v1i1.7439>

¹¹⁹ Sa'id Aqil Husain al-Munawwar, *Aktualisasi Nilai-nilai Qur'an Dalam Sistem Pendidikan Islam* (Jakarta: Ciputat Press, 2003), pp.41-42.

¹²⁰ Husni Rahim, *Kendali Mutu Pendidikan Agama Islam* (Jakarta: Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Direktorat Pembinaan Pendidikan Agama Islam pada Sekolah Umum Negeri, 2001), pp.10-38; Kurnali, *Pengembangan Pendidikan Agama Islam Sebagai Budaya dalam Pembentukan Karakter Siswa (Studi Kasus di SMP Islam PB. Soedirman Jakarta)*, (Kalirejo: PKBM "Ngudi Ilmu", 2014), 12.

¹²¹ Tri Marhaeni Puji Astuti, Elly Kismini, Kuncoro Bayu Prasetyo, "The Socialization Model of National Character Education for Students in Elementary School Through Comic", *Jurnal Komunitas*, Vol. 6, No. 2 (2014), pp.260-270. <http://dx.doi.org/10.15294/komunitas.v6i2.3305>

¹²² Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam", *Jurnal Al-Ulum*, Vol. 13, No. 1, (2013), pp. 25-38. <https://goo.gl/hmEMgG>

¹²³ Article 1 Paragraph 1, General Provisions of Government Regulation (*Peraturan Pemerintah / PP*) No. 5 of 2007 concerning Religious Education; see Robert Jackson, *Rethinking Religious Education and Plurality Issues in Diversity and Pedagogy* (New York: Routledge Falmer, 2004), pp.126-142.

¹²⁴ Nath Sharma and Rajendra Kumar Sharma, *Advanced Educational Psychology* (New Delhi: Atlantic Publishers & Distributor, 2006), p.8.

Mark J. Britzman concluded that schools have a very important role in the akhlak education program.¹²⁵ Potts in his research stated that the curriculum is effective if based on the needs and interests of students.¹²⁶ Finn found that students who have problems with their akhlaks feel left out if the curriculum taught to them is not designed according to their needs, especially if school rules are not structured fairly and are not effective in involving them.¹²⁷ Schools must be built into an environment that forms akhlaks together by teachers, principals, counselors, staff and others.¹²⁸

Abir Tannir in his research has a view that students who have IQ above the average are those who can receive akhlak education than students who have it less.¹²⁹ Therefore, teachers and students must have good relations, and teachers and parents must form more effective interpersonal communication. So that what is conveyed by the teacher and parents to students can be more heard and applied.¹³⁰

The responsibility for akhlak education in schools is the responsibility of all subject teachers.¹³¹ Because teachers have the power to provide a significant influence on the akhlak education program.¹³² Teachers are the most important element in an education system. they are the cutting edge. The learning process of students is greatly influenced by how students view their teachers. Teachers' personalities such as giving attention, warmth, and supportive (encouraging) are believed to provide motivation that can improve student achievement.¹³³ Teachers also need to build a positive image of themselves if they want their students to respond and be invited to work together in the learning process.¹³⁴

The teachers must be an example for their students, because their akhlaks will be the inspiration for the formation of the students' akhlaks in their schools.¹³⁵ Jackson found that a teacher is a factor that determines students' perceptions of a teacher's ability

¹²⁵ Mark J. Britzman, "Improving Our Moral Landscape via Character Education: An Opportunity for School Leadership", *Professional School Counseling*, Vol. 8, No. 3 (2005), pp.293-295. <https://www.questia.com/read/1G1-128973107/improving-our-moral-landscape-via-character-education>

¹²⁶ Potts, D., "Paired Learning: A Workshop Approach to Humanities Course", dalam D. Blich (ed), *Teach Thinking by Discussion* (Surrey: SRHE & NFER-NELSON, 1986), pp.49-81.

¹²⁷ Finn, J.D., "Withdrawing From School", *Review of Educational Research*, Vol. 59, No. 2 (1989), pp.117-142. <http://journals.sagepub.com/doi/abs/10.3102/00346543059002117>

¹²⁸ Quin M. Pearson and Janice I. Nicholson, *Comprehensive Character Education in Elementary School: Strategies For Administrators, Teachers and Counselors* (Alexandria: Blackwell Publishing Ltd, 2000), p.3.

¹²⁹ Abir Tannir and Anies Al-Hroub, "Effects of Character Education on The Self-Esteem of Intellectually Able and Less Able Elementary Students In Kuwait", *International Journal of Special Education*, Vol. 28, No. 1, (2013), pp. 47-59. <https://eric.ed.gov/?id=EJ1023237>

¹³⁰ Fatia Syarah, "Proses Pembentukan Konsep Diri Pada Anak Usia SD Melalui Komunikasi Antarpribadi Dengan Guru (Studi Kasus SD Islam Sabilina)", *Thesis of the Faculty of Social and Political Sciences, Department of Communication, Postgraduate Program, University of Indonesia, Jakarta (July 2012)*.

¹³¹ Akla, "Desain Dan Pengembangan Pembelajaran Bahasa Arab Berbasis Pendidikan Karakter di Madrasah", *Tarbawiyah*, Vol. 13, No.1, (2016), pp.19-35. <http://e-journal.metrouniv.ac.id/index.php/tarbawiyah/article/view/485>

¹³² Sirous Mahmoudi, Ebrahim Jafari, Hasan Ali Nasrabadi, Mohmmd Javad Liaghatdar, "Holistic Education: An Approach for 21 Century", *International Education Studies*, Vol. 5, No. 3, Juni (2012), pp.178-186. <http://dx.doi.org/10.5539/ies.v5n3p178>

¹³³ Halsall, E., *The Comprehensive School: Guidelines For the Reorganisation of Secondary Education* (Oxford: Pergamon Press, 1973), p.45.

¹³⁴ Troisi, N.F., *Effective Teaching and Student Achievement* (Reston, Va: National Association of Secondary School Principals, 1983), p.241.

¹³⁵ Munif Chatib, *Gurunya Manusia* (Bandung: Kaifa, PT Mizan Pustaka, (2011), p.39.

to create an atmosphere that is conducive to the learning process.¹³⁶ By developing this atmosphere, it means that a teacher has entered the realm of learning zone.¹³⁷

The method that can be used by teachers in akhlak education is the story method as revealed by Husni Rahim in his research that there are several teachers who use stories in teaching akhlak education in kindergarten.¹³⁸ However, Armai Arief in his research said that religious education (akhlak) which tends to cognitive and ritualistic aspects has an effect on the disorientation of religious values where permissive, materialistic and secular attitudes flourish.¹³⁹ Donald Wiebe also said that dogmatic religious education promotes an exclusive attitude which then acts sectarian and ideological.¹⁴⁰ Then the reward and punishment method is suitable to be applied in schools with the aim of making students akhlak. This is in accordance with research conducted at SDI Nurul Qur'an Kudu which has a positive impact on students. In this way the students are motivated to have akhlaks.¹⁴¹

3. Community

Angela Chi-Ming Lee in her research in Taiwan in 1949-2004 stated that the community was very influential on the akhlaks of a child, both directly and indirectly.¹⁴² The same thing conveyed by S.E. Oladipo¹⁴³ and Emilie Philips Smith¹⁴⁴ that the community is also a akhlak education institution for children. So according to Kokom St. Komariah in akhlak education needs collaboration among families, schools and the community. No matter how good akhlak education in the family without the support of schools and the community, it is difficult for children to have good akhlaks. Likewise akhlak education in schools, without the support of family and community, it is difficult for children to have good akhlaks.¹⁴⁵ The same thing conveyed by Brad Zdenek and

¹³⁶ Jackson, D.L., Teal, C.R., Raines, S.J., Nansel, T.R., Force, R.C. and Burdsal, C.A., "The Dimension of Student' Perceptions of Teaching Effectiveness", *Educational and Psychological Measurement*, Vol. 59, No. 3, (1999), pp.580-596. <https://doi.org/10.1177/00131649921970035>

¹³⁷ Rogers, S and Renard, L., "Realtion-Driven Teaching", *Educational Leadership*, Vol. 57, No. 1, (1999), pp.34-37. <https://eric.ed.gov/?id=EJ592915>

¹³⁸ Husni Rahim and Maila Dinia Husni Rahiem, "The Use of Stories as Moral Education for Young Children", *International Journal of Social Science and Humanity*, Vol. 2, No. 6, (2012), pp.454-458. <https://doi.org/10.7763/IJSSH.2012.V2.145>

¹³⁹ Armai Arief, "Pengembangan Pendidikan Budaya dan Karakter Bangsa dalam Upaya Menghadapi Tantangan Global", *Tarbiya*, Vol. 1, No. 2, (2014), pp.215-226. <https://doi.org/10.15408/tjems.v1i2.1269>

¹⁴⁰ William H. Brackney, Review of *The Politics of Religious Studies: The Continuing Conflict with Theology in the Academy*, edited by Donald Wiebe, *Journal of Church and State*, Vol. 43, No. 2, (2001), pp.370-371. <https://doi.org/10.1093/jcs/43.2.370>

¹⁴¹ Muhammad Shobirin, Tri Joko Raharjo, and Siskandar, "Implementasi Metode *Tarhib* dan *Tarhib* Dalam Pembelajaran Aqidah Akhlak Untuk Mengembangkan Kepribadian Siswa Sdi Nurul Qur'an Kudu Genuk Semarang", *Innovative Journal of Curriculum and Educational Technology*, Vol. 1, No.1, (2012), pp.66-68. <https://journal.unnes.ac.id/sju/index.php/ujet/article/view/829>

¹⁴² Angela Chi-Ming Lee, "Changes and challenges for moral education in Taiwan", *Journal of Moral Education*, Vol. 33, No. 4, (2014), pp.575-595. <http://dx.doi.org/10.1080/0305724042000315635>

¹⁴³ Samuel E. Oladipo, "Moral Education of the Child: Whose Responsibility?", *Journal of Social Science*, Vol. 20, No. 2 (2009), pp.149-156. <http://www.tandfonline.com/doi/abs/10.1080/09718923.2009.11892733>

¹⁴⁴ Smith Emilie Phillips, Atkins Jacqueline, Connell Christian M., "Family, School, and Community Factors and Relationships to Racial-Ethnic Attitudes and Academic Achievement", *American Journal of Community Psychology*, Vol. 32, No. 4 (2003), pp. 179-203. <https://doi.org/10.1023/A:1025663311100>

¹⁴⁵ Kokom St. Komariah, "Model Pendidikan Nilai Moral Bagi Para Remaja Menurut Perspektif Islam", *Jurnal Pendidikan Agama Islam - Ta'lim* Vol. 9 No. 1, (2011), pp. 45-54. <https://goo.gl/sooBzT>

Daniel Schochor who stated that the role of family, school and community have an important role in akhlak education.¹⁴⁶

A child will learn about akhlaks based on norms that develop in society.¹⁴⁷ This is clarified in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Chapter XV, Part One, Article 54, Paragraphs 1, 2, and 3 which read:

- 1) Community participation in education includes the participation of individuals, groups, families, professional organizations, care and community organizations in organizing and controlling the quality of educational services.
- 2) The community can participate as a source, implementer, and user of educational outcomes.
- 3) Provisions regarding community participation as referred to in paragraph (1) and paragraph (2) shall be further regulated by Government Regulation.¹⁴⁸

Society has a significant influence on a person's akhlaks. Children who interact with the community indirectly influence those children.¹⁴⁹ This is because children are part of a society that cannot be separated. As part of the community, children are required to have good akhlaks to the community.¹⁵⁰

Sheldon and Epstein stated that schools must establish relationships with the community, so that cooperation can be established in managing akhlak education.¹⁵¹ Even parents and teachers must also try to teach akhlaks to children.¹⁵² All this must always be pursued by parents, teachers and the community in carrying out akhlak education.¹⁵³

Sagaf S. Pettalongi in his research revealed that Indonesian people have social diversity in the form of ethnicity, culture, customs, and religion. This diversity is a great potential in national development.¹⁵⁴ Therefore, Maksudin in his research stated that in

¹⁴⁶ Brad Zdenek and Daniel Schochor, "Developing Moral Literacy in the Classroom", *Journal of Educational Administration*, Vol. 45, No. 4, (2007), pp. 514-532. <https://doi.org/10.1108/09578230710762481>

¹⁴⁷ Alireza Ameri, Fatemeh Mohammad Jafari, "From Classmates to Soulmates: Diary of an Educational Reincarnation in Critical Reflection-based Iranian EFL Classroom", *Journal of Language Teaching and Research*, Vol. 7, No. 6, (2016), pp. 1231-1238. <http://dx.doi.org/10.17507/jltr.0706.23>

¹⁴⁸ Republic of Indonesia Law No. 20 of 2003 concerning the National Education System. Furthermore, in Chapter XV Part Two, Article 55 Paragraphs 1, 2, 3, 4, and 5 also explains the role of the community in education seen in the implementation of community-based education.

¹⁴⁹ Steven B. Sheldon and Joyce L. Epstein, "Getting Student to School: Using Family and Community Involvement to Reduce Chronic Absenteeism", *The School Community Journal*, Vol. 2, No. 4 (2006), pp.40-56. <https://eric.ed.gov/?id=EJ794822>

¹⁵⁰ Abdullah Idi, *Sosiologi Pendidikan, Individu Masyarakat dan Pendidikan* (Jakarta: Rajawali Press, 2011), p.103.

¹⁵¹ Steven B. Sheldon and Joyce L. Epstein, "Getting Student to School: Using Family and Community Involvement to Reduce Chronic Absenteeism", *The School Community Journal*, Vol. 2, No. 4 (2006), pp.40-56. <https://eric.ed.gov/?id=EJ794822>

¹⁵² Jon C. Marshall, Sarah D. Caldwell and Jeanne Foster, "Moral education the Character", *Journal of Moral Education*, Vol. 40, No. 1 (2011), pp.51-72. <http://dx.doi.org/10.1080/03057240.2011.541770>

¹⁵³ Joanna Elizabeth Crossman and Marilyn Clarke, "International Experience and Graduate Employability: Stakeholder Perceptions on the Connection", *Higher Education*, Vol. 59, No. 5 (2010), pp.599-613. <http://dx.doi.org/10.1007/s10734-009-9268-z>

¹⁵⁴ Sagaf S. Pettalongi, "Islam Dan Pendidikan Humanis Dalam Resolusi Konflik Sosial", *Cakrawala Pendidikan*, Vol. 2, No. 2 (2013), pp.172-182. <http://dx.doi.org/10.21831/cp.v0i2.1474>

advanced education, the education system is adapted to the community itself.¹⁵⁵ So according to Florian in his research stated that Islamic educational institutions that accommodate the interests of the community and take part in community empowerment on a modern scale though.¹⁵⁶

From the above information it can be concluded that there are three social institutions in akhlak education namely family, school and community who have significant relationships and influence on akhlak education. Thus, for akhlak education to run properly, all social institutions must partner in providing akhlak education, so that there is a match between akhlak education obtained by children in all social institutions; family, school and community.

Akhlak Educational Instruments

In this section, the authors propose social interaction as an instrument in akhlak education. This is based on that social interaction is a dynamic relationship between people, groups, and relationships between people and groups. An absolute requirement for social interaction is the existence of contact and communication among humans which gives rise to social networks.¹⁵⁷ Social interaction is a relationship between two or more people, where in the behavior affect each other, changing the behavior of individuals with one another.¹⁵⁸ Al-Fārābī believes that humans are social creatures who have a natural tendency to participate in society because it is impossible to fulfill all their own needs without assistance and cooperation with other parties.¹⁵⁹ Muhammad Amin believes that humans need to interact with humans. Conversely, humans will not be able to maintain their existence if they do not interact with humans.¹⁶⁰ The same thing is also expressed by Seyyed Hossein Nasr who stated that no human being lives without social interaction.¹⁶¹

With regard to social interaction, that there are three models in social interaction; *First*, concentric interaction, that is a relationship (interaction) must begin with connecting (interacting) with God first. The relationship (interaction) with God is then continued by interacting with the family then continued with the community.¹⁶² If one's relationship (interaction) with God is good, it can be ensured that the relationship (interaction) with others is good. However, if the relationship (interaction) with God is

¹⁵⁵ Maksudin, "Sistem *Boarding School* Smp Islam Terpadu Abu Bakar Yogyakarta (Transformasi dan Humanisme Religius)", *Cakrawala Pendidikan*, Vol. 1, No. 1 (2012), pp.38-54. <http://dx.doi.org/10.21831/cp.v0i1.1465>

¹⁵⁶ Florian Pohl, "Islamic Educatin and Civil Society: Reflection on the Pesantren Tradition in Contemporary Indonesia", *International Education Society*, Vol. 50, No. 3 (2016), pp.95-108. <https://doi.org/10.1086/503882>

¹⁵⁷ Akhmad Yusuf, "Dinamika Ekonomi Masyarakat Arab di Batavia Tahun 1900-1942", *Al-Turās*, Vol. 22, No. 1, (2016), pp.98-120. <https://goo.gl/dYD978>

¹⁵⁸ Endah Purwanti, "Upaya Meningkatkan Kemampuan Interaksi Sosial Melalui Metode Bermain Peran Pada Anak Play Group Alam Matahari-Ku Ngemplak Boyolali Tahun Ajaran 2011/2012", *Naskah Publikasi Jurusan Pendidikan Anak Usia Dini, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah Surakarta*, (2012), pp.1-93.

¹⁵⁹ Abū Naṣr Muḥammad ibn Tarkhan al-Fārābī, *Arā' Ahl al-Madīnah al-Fāḍilah*, (Beirut: Dār al-Mashriq, 1996), p.75.

¹⁶⁰ Muḥammad Amīn al-Miṣr, *al-Mujtama' al-Islāmiy*, (Kuwait: Dār al-Arḡam, 1980), pp.8-9.

¹⁶¹ Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: Harper Collins Publishers, 2004), p.159.

¹⁶² Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity*, p.197.

not good, then the relationship (interaction) with others is not good either. So, the relationship (interaction) with God has a significant influence on others.¹⁶³

Second, symbiotic interaction is a relationship (interaction) that is reciprocal and mutual needs. In this context, a family has a symbiotic-mutualism relationship where family members need each other. When these needs are met and stopped then what happens is freedom between members.¹⁶⁴ *Third*, bound interaction is a relationship (interaction) based on agreement. That social life is based on an agreement that has been agreed before. In this case, a family is formed on the basis of an agreement in marriage. The family actually survives on the basis of convention.¹⁶⁵

The three interaction models above do not seem to be partially applied, especially to the people who currently need integrative insightful solutions.¹⁶⁶ The three interaction models should be integrated because they complement each other so that the interaction has quality.¹⁶⁷

Social interaction is formed genetically and geographically so that there is a shared awareness of the importance of a social relationship to manage various problems that arise in the midst of such interactions. Thus, in the community contained the nature of the community, the system of organization, civilization and social interaction which in sociology is the core of a community.¹⁶⁸ All forms of human interaction aim to create an orderly, harmonious and united life.¹⁶⁹ Keddie Nehli said that to create social stability, human relationships must be placed within a akhlak framework.¹⁷⁰

Akhlaqs are a vital force that plays an important role in social interaction. This strength can be strengthened by appropriate parenting through healthy youth and community development programs.¹⁷¹ Morality is normatively a mental trait that is embedded in the soul which gives rise to actions easily.¹⁷² A Muslim must be akhlak

¹⁶³ Masduki, *Humanisme Spiritual: Paradigma Pengembangan Masyarakat Islam dalam Filsafat Sosial Hossein Nasr* (Ciputat: Referensi (Gaung Persada Press Group), 2014), pp.144-145.

¹⁶⁴ Jean-Jacques Rousseau, *Perihal Kontrak Sosial*, terj. Ida Sundari Husen dan Rahayu Hidayat (Jakarta: Dian Rakyat, 1989), p.4.

¹⁶⁵ Moh. Asy'ari Muthhar, *Masyarakat dan Negara Menurut al-Farabi; Relevansi dengan Pemikiran Politik Modern* (Jakarta: Fananie Center, 2016), p.49.

¹⁶⁶ Integrative insights in community life are needed. These are not only in the realm of thought, but also in other fields, for example the integration of science, integration between economics and religion, integration between psychology and religion, and others. Look, Jurate Morkuniene, *Social Philosophy: Paradigm of Contemporary Thinking* (Washington D.C.: The Council for Research in Values and Philosophy, 2004), p.5.

¹⁶⁷ Masduki, *Humanisme Spiritual: Paradigma Pengembangan Masyarakat Islam dalam Filsafat Sosial Hossein Nasr* (Ciputat: Referensi (Gaung Persada Press Group), 2014), p.146.

¹⁶⁸ Nanih Machendrawaty and Agus Ahmad Safe'i, *Pengembangan Masyarakat Islam, Dari Ideologi, Strategi sampai Tradisi* (Bandung: Rosda, 2001), p.5.

¹⁶⁹ QS. al-Hujurat [49]: 13 addressed to all humanity, not only to the Muslims. Therefore, there is no reason to hinder international unity for those who believe in the truth of all the Prophets, and who view all human beings as one people (*umat*). See, 'Abbās Maḥmūd al-'Aqqād, *al-Falāsafah al-Qurāniyah: Kitāb 'an Mabāḥith al-Falāsafah al-Rūḥiyyah wa al-Ijtīmā'iyah allatī Waradat Maḥdū'atuhā fī Āyāt al-Kitāb al-Karīm*, (Qāhirah: Dār al-Nahḍah, 1947), pp.79-80.

¹⁷⁰ Keddie Nehli, *An Islamic Response to Imperialism: Political and Religious Writings Jamal al-Din al-Afghani*, (Berkeley: University of California Press, 1983), p.153.

¹⁷¹ Nansoon Park, "Building Strengths of Character", *Reclaiming Children Youth*, Vol. 18, No. 2 (2009), pp.46-47. <http://dx.doi.org/10.2202/1940-1639.1042>

¹⁷² Mustopa, "Akhlak Mulia dalam Pandangan Masyarakat", *Nadwa Jurnal Pendidikan Islam*, Vol. 8, No. 2, (2014), pp. 261-280.

and apply it in everyday life because the core teachings of Islam are akhlaks.¹⁷³ Humans who have noble character are patient, honest, sincere, polite in speaking, gentle and friendly, and also have integrity.¹⁷⁴

Akhlak education not only shapes children comprehensively to be smart and good in person, but also shapes them into good actors in social interaction, which will contribute to changes in a more just, good and humane social order.¹⁷⁵ Akhlak education aims to make akhlak changes in a child. Children will learn about good akhlaks and will change from bad to good and can be accepted based on community norms.¹⁷⁶

Social interaction in society is inseparable from the noble values of religious teachings, so the role of religion in responding to and facing social change in society is very important.¹⁷⁷ Islamic education enhances akhlak education because morality is to think, will, and behave in accordance with the nature (conscience) to continue serving God.¹⁷⁸ Akhlak education makes students as whole people, and will produce intellectual actors who are insightful, and able to decorate life with harmony and tranquility based on noble akhlaks.¹⁷⁹

According to Rayan that Islamic education is based on the basic concepts of humans as individuals, society and the world. In Islamic education, the relationship between all of them occurs in a balanced and harmonious way.¹⁸⁰ So morality is a person's quality and mental state of formation is influenced by innate factors (fitrah-nature) and the environment (socialization or education-nurture). Potential good akhlaks possessed by humans before birth, but that potential must be continually fostered through education.¹⁸¹

Individually, akhlak goodness causes calmness and serenity in a person and socially makes it easy to interact with the community.¹⁸² And religion is the deciding factor in the process of adhering to the socio-cultural interaction of the people as well as

¹⁷³ Adibah Binti Abdul Rahim, "Understanding Islamic Ethics and Its Significance on the Character Building", *International Journal of Social Science and Humanities*, Vol. 5, No. 6, (2013), pp.508-513. <http://dx.doi.org/10.7763/IJSSH.2013.V3.293>

¹⁷⁴ Ari Khairurrijal Fahmi dan Nuruddin, "Nilai Pendidikan Akhlak Dalam Syair Imam Al-Syafi'i (Kajian Struktural Genetik)", *Arabiyāt Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, Vol. I, No. 2, (2014), pp.182-194. <http://dx.doi.org/10.15408/a.v1i2.1138>

¹⁷⁵ Ma'zumi Jakaria, "Contribution of Madrasah to the Development of the Nation Character", *International Journal of Scientific & Technology Research*, Vol. 1, No. 1, (2012), p.37. <http://dx.doi.org/10.1590/S0101-73302013000200002>

¹⁷⁶ Jon C. Marshall, Sarah D. Caldwell and Jeanne Foster, "Moral education the Character", *Journal of Moral Education*, Vol. 40, No. 1 (2011), pp.51-72. <http://dx.doi.org/10.1080/03057240.2011.541770>

¹⁷⁷ Yaghoob Foroutan, "Social Change and Demographic Response in Iran (1956–2006)," *British Journal of Middle Eastern Studies*, Vol. 41, No. 2 (2014), pp. 219-229. <http://dx.doi.org/10.1080/13530194.2014.884317>

¹⁷⁸ Syahrial Zulkapadri, "Pendidikan Karakter dan Pendidikan Akhlak (Studi Perbandingan)", *Jurnal At-Ta'dib*, Vol. 9, No. 1, (2014), pp. 109-125. <http://dx.doi.org/10.21111/at-tadib.v9i1.305>

¹⁷⁹ Alfianoor Rahman, "Pendidikan Akhlak Menurut Az-Zarnuji dalam Kitab Ta'lim al-Muta'allim", *At-Ta'dib*, Vol. 11, No. 1, (2016), pp. 129-144. <https://www.ejournal.unida.gontor.ac.id/index.php/tadib/article/download/647/579>

¹⁸⁰ Sobhi Rayan, "Islamic Philosophy of Education", *International Journal of Humanities and Social Science*, Vol. 2, No. 19, (2012), pp.150-156. http://www.ijhssnet.com/journals/Vol_2_No_19_Special_Issue_October_2012/16.pdf

¹⁸¹ Badrudin, "Pendidikan Karakter Anak Dalam Rumah Tangga", *Jurnal Studi Gender dan Anak*, Vol. 1, No. 2, (2017), pp. 190-207. <http://jurnal.fkip.uns.ac.id/index.php/sosant/article/view/3016>

¹⁸² Mustopa, "Akhlak Mulia dalam Pandangan Masyarakat", *Nadwa Jurnal Pendidikan Islam*, Vol. 8, No. 2, (2014), pp. 261-280. <http://dx.doi.org/10.21580/nw.2014.8.2.581>

the unifying nation.¹⁸³ Therefore, humans are required to learn a mental or psychological activity that occurs in interaction with the environment that produces changes.¹⁸⁴

Bagus Bintang Sukarno in his research concluded that there is no influence of students' social interactions (high and low) on student achievement. In general students who have high social interaction tend to get better performance than students who have low social interaction. Conversely students who have low social interaction tend to get below average achievement.¹⁸⁵ Education is a process of socialization of children that is directed and influenced by family and community life.¹⁸⁶ This socialization process is used as an instrument of akhlak education.

To find out the success of akhlak education requires an instrument in accordance with its objectives, by comparing a person's behavior with akhlak indicators. Ibn Miskawaih stated that the aim of akhlak education is the realization of all good deeds, so as to achieve perfection and obtain true and perfect happiness.¹⁸⁷ Whereas akhlak education material is; (1) things that are mandatory for the necessities of life; (2) things related to the soul; and (3) matters relating to fellow human beings (social interactions).¹⁸⁸ In accordance with the third point, Janis revealed that akhlak education is often used to state that someone displays akhlaks in accordance with community norms, so it is said to be good akhlaks. Vice versa. It is further stated that social interaction is a component of akhlak education.¹⁸⁹ Hanun Asrohah stated that a person's akhlaks are formed through continuous interaction with his social environment.¹⁹⁰

Septimar et al, revealed that the instrument of akhlak education was seen from students' social interaction with the community and its environment.¹⁹¹ Deitje explained in his research that the instrument of akhlak education is used to identify the morality of the norm rules that are followed by the community. If the rules are good, fair and consistent, children will feel happy. But if the rules are made unrealistic, unworkable

¹⁸³ Feryani Umi Rosidah, "Pendekatan Antropologi dalam Studi Agama", *Religió: Jurnal Studi Agama-agama*, Vol. 1, No. 1, (2011), pp. 23-32. <http://ejournal.kopertais4.or.id/mataraman/index.php/tahdzib/article/view/2448>

¹⁸⁴ Zulhammi, "Teori Belajar Behavioristik dan Humanistik dalam Perspektif Pendidikan Islam", *Jurnal Darul 'Ilmi*, Vol. 3, No. 1, (2015), pp. 105-127. <http://ejournal.kopertais4.or.id/madura/index.php/syaikhuna/article/view/1034/767>

¹⁸⁵ Bagus Bintang Sukarno, "Pembelajaran Fisika Dengan Pendekatan Kooperatif Model Stad dan Jigsaw Ditinjau dari Gaya Belajar dan Interaksi Sosial Siswa", *Postgraduate Thesis, Sebelas Maret University Surakarta*, (2010).

¹⁸⁶ Ataulah Siddiqui, "Ethics in Islam: Key Concepts and Contemporary Challenges", *Journal of Moral Education*, Vol. 26, No. 4, (1997), pp. 1-27. <http://dx.doi.org/10.1080/0305724970260403>

¹⁸⁷ Ibn Miskawaih, *al-Ḥikmah al-Khālidāt*, (Qāhirah: Maktabah al-Nahḍat al-Miṣriyah, 1952), p.34.

¹⁸⁸ Ibn Miskawaih, *Tahdhīb al-Akhlāq*, (Beirut: Manshurāt Dār al-Maktabah al-Ḥayāh, 1977), p.116.

¹⁸⁹ Janis (John) Talivaldis Ozolinš, "Creating Public Values: Schools as Moral Habitats", *Educational Philosophy and Theory*, Vol. 42, No. 4, (2010), pp.253-294. <http://dx.doi.org/10.1111/j.1469-5812.2008.00491.x>

¹⁹⁰ Hanun Asrohah, "Interaksi di Kelas Perspektif Pendekatan Konstruktivistik Untuk Pengembangan Akhlak", *Ulumuna Jurnal Studi Keislaman*, Vol. 18, No. 1 (2014), pp. 103-120. <http://dx.doi.org/10.20414/ujis.v18i1.154>

¹⁹¹ Septimar Prihatini, Djemari Mardapi, Sutrisno, "Pengembangan Model Penilaian Akhlak Peserta Didik Madrasah Aliyah", *Jurnal Penelitian dan Evaluasi Pendidikan*, Vol. 17, No. 2 (2013), pp.347-368. <http://dx.doi.org/10.21831/pep.v17i2.1705>

and unfair, then the children will have a despicable character.¹⁹² Sutijan et al concluded that the success of akhlak education is seen when they make the best interactions with others and the environment.¹⁹³

Conclusion

This paper concludes that akhlak education contained in Islamic education really requires the role of religion that has urgency and significance in character. Thus, it is necessary to revitalize the akhlak education contained in Islamic education, so that akhlak education becomes attractive. This paper confirms that akhlak education contained in Islamic education is constructed based on religious relations so that akhlak education strengthens Islamic education.

This is based on the findings contained in this paper. *First*, akhlak education is found in religious education because religion has an influence on individual akhlaks so that the actions taken are based on akhlaks. *Second*, that the basic foundation of akhlak education is al-Qur'an and al-Ḥadīth as a guide to the life of Muslims which explains the criteria for good and bad actions of humans. *Third*, the goal of akhlak education so that every Muslim can be akhlak and implemented in daily life through obedience and kindness such as being polite in words and deeds, starting in behavior, simplicity, sincerity, honesty and holiness.

Fourth, that there are three social institutions in akhlak education namely family, school and community that have significant relationships and influences on akhlak education. This proves that akhlak education is not only centered on one institution or one scope. Religious education in the family plays a huge role in the formation of akhlaks for a child because the family is the main pillar of life, from which a community, civilization and culture are built. Whereas religious education in schools is primarily aimed at educating students to be akhlak. Therefore, schools are the most responsible for akhlak education. Schools must include akhlak education in the curriculum. Meanwhile the community has a significant influence on the akhlaks of children. This is because they are part of a society that cannot be separated. As part of the community, children are required to have good akhlaks to the community.

Fifth, akhlak education is not only oriented towards individual aspects but also social aspects. Akhlak education should give birth and pay attention to human existence as social creatures. Thus, akhlak education is more on returning humans to their human nature, namely as social creatures, then social interaction is one of the instruments in akhlak education.

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¹⁹² Deitje A. Katuuk, "Pengembangan Instrumen Pendidikan Karakter Pada Siswa SD di Provinsi Sulawesi Utara", *Jurnal Pendidikan Karakter*, Vol. 4, No. 1 (2014), pp.11-22. <http://dx.doi.org/10.21831/jpk.v0i2.2173>

¹⁹³ Sutijan, Hasan Makhfud, Lies Lestari and Chumdari, "Pengembangan Instrumen Penilaian Pendidikan Karakter Terpadu", *Jurnal Paedagogia*, Vol. 18, No. 2 (2015), pp.1-9. <http://jurnal.fkip.uns.ac.id/index.php/paedagogia/article/view/7517>

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