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Islamic Education As An Effort To Strengthen Morals In The Era Of Globalization

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Abstract

Islamic education at this time is very much needed to develop knowledge based on faith and piety. This results in a pattern of physical and spiritual behavior that produces a form of self-concept, namely, being a person with character. The weakening of moral attitudes in the personality of a Muslim is not a small problem and needs to be taken seriously. Islamic education has an impact on increasing faith and piety to form a person who has character, especially with the increase in the current era of globalization, which changes all aspects of life, including mindset. The purpose of this study is to find out the process of Islamic education as the actualization of Islamic teachings so that it can be an effort to strengthen the morals that occur in this era of globalization in the personality of Muslims. This research is qualitative research with the type of library research (Library Research). The results of this study show that the strengthening of morals by Islamic education in the current era of globalization in addressing present moral and ethical deviations includes the need for revitalization as moral strengthening that needs to be carried out by Muslims today in facing the era of globalization, including 1) applying a holistic learning model and based on morality, 2) revitalizing moral education, 3) revitalizing social education, and 4) revitalizing the role of technology.

Keywords: Islamic Education, Morals, Globalization Era, Morals, Ethics.

Abstrak

Pendidikan Islam pada saat ini sangat dibutuhkan sebagai pengembangan ilmu pengetahuan yang berdasarkan atas dasar keimanan dan ketaqwaan. Hal tersebut menghasilkan pola keberperilakuan dalam jasmani dan rohani yang menghasilkan suatu bentuk konsep diri yaitu menjadi pribadi yang berakhlak. Melemahnya sikap berakhlak dalam kepribadian seorang muslim bukan masalah kecil dan perlu disikapi dengan serius. Pendidikan Islam memberikan dampak dalam peningkatan keimanan dan ketaqwaan sehingga membentuk pribadi yang berakhlak

terutama dengan peningkatan era globalisai saat ini yang merubah segala aspek kehidupan termasuk pola pikir. Tujuan dari penelitian ini agar dapat mengetahui proses pendidikan Islam sebagai pengaktualisasian ajaran agama Islam sehingga dapat menjadi upaya penguatan akhlak yang terjadi di era globalisasi ini pada kepribadian umat muslim. Penelitian ini merupakan penelitian kualitatif dengan jenis penelitian studi pustaka (Library Research). Hasil dalam penelitian ini bahwasannya penguatan akhlak oleh Pendidikan Islam di era globalisasi saat ini dalam menyikapi penyimpangan moral dan etika saat ini diantaranya diperlukan revitalisasi sebagai penguatan akhlak yang perlu dilakukan umat muslim saat ini dalam menghadapi era globalisasi, diantaranya: 1) menerapkan model pembelajaran holistik dan berbasis Akhlak, 2) revitalisasi pendidikan akhlak, 3) revitalisasi pendidikan sosial, dan 4) revitalisasi peran teknologi.

Kata Kunci: Pendidikan Islam, Akhlak, Era Globalisasi, Moral, Etika.

Introduction

Islamic education is very much needed to develop knowledge based on faith and piety. The importance of trust and righteousness for a Muslim creates a strong personality in tracing current developments without forgetting the essential elements regarding the relationship between Allah Swt. as the God of the universe who gives life to all humans and the creatures he created. In a particular sense, everything that happens in this world, both abstract and empirical, is determined by Allah Swt. as the most noble substance. As a function and aim of Islamic education, it focuses on human awareness that in everything that happens and does not happen, there is the intervention of Allah Swt. Every time. Without doubt and anxiety, Islamic education that uses the Qur'an and hadith as a source of Islamic law that provides direction is guided by the principles of Allah Swt and contained in the Al-Qur'an and the usefulness of hadith as a balance and addition to practices previously directed at the Al-Qur'an.

This results in a pattern of physical and spiritual behavior that produces a form of self-concept, namely, being a person with morals. The self-condition of a Muslim with morals is related to aspects of attitudes based on faith and purity so that the self-condition of a Muslim can behave by the rules of Allah Swt. They are given so that it can be done as well as possible without being denied. However, in the current era of globalization, it seems that morals are starting to fade. This can be caused by a Muslim's lack of knowledge about the importance of faith and piety in forming a moral person[1]. It cannot be separated from this that the decline in the morals of a Muslim can be caused by the widespread implementation of Islamic education that

does not address the essence and objectives of Islamic teaching[2]. The expected goal of Islamic education is to become a Muslim who can apply the principles of Islamic values in life[3].

The weakening of moral attitudes in a Muslim's personality is not a small problem and needs to be addressed seriously. Even Allah Swt. has warned about this; in fact, fragments of verses are always associated with threatening sentences such as, "Indeed, my punishment is excruciating" (Q.S Ibrahim: 7). It is necessary to strengthen the application of morals attitudes, Sufis apply an attitude of maintaining morals with the self-concept of moral Sufism which emphasizes perfecting one's morals to get closer to Allah Swt[4]. It is crucial if the implementation of strengthening moral attitudes is carried out in the current era of globalization, remembering that the strengthening of scientific attitudes that occurs in the current era of globalization sometimes puts aside the essence of God's teachings and prioritizes the attitude of promoting worldliness and overrides the religious attitude.

The importance of strengthening morals in Islamic education was expressed by Harkit[5], in his research; it is essential to produce a multidimensional generation that links the intellectual, emotional, and spiritual so that they can insert faith and purity, which will lead to the formation of a person's morals because the process of Islamic education in achieving its goals can consider essential factors that can result in the formation of a person's morals.

The efforts of Islamic education to strengthen morals were stated by Ramadhani[6], regarding his research which refers to the urgency of Islamic education regarding in-depth studies of the concepts and characteristics of Islamic education. The strengthening of morals carried out by Islamic education also needs to link the universal values contained in the Al-Qur'an and hadith, which continue to be adapted to the conditioning of Islamic education so that it remains relevant and realistic with societal changes and demands.

Furthermore, research on the impact of globalization, which means globalizing all aspects of life, was researched by Kaspullah[7], that the era of globalization presents new challenges in the realm of Islamic education, where the growth and changes that occur must be responded to with a careful and alert attitude. All existing challenges require quality and competitive Human Resources (HR). This makes Islamic education integrated with religious values that refer to God's principles so humans can have faith and holiness to strengthen morals. All of this aims to create quality

human resources who have faith in God; therefore, it is necessary to increase Islamic education, which is committed to internalizing Divine values.

From the research above, one main key can be taken regarding Islamic education, which has an impact on increasing faith and purity to form a person with morals, especially with the increase in the current era of globalization, which is changing all aspects of life, including human thought patterns. In the research that the author presents, it is clear from previous research that Islamic education efforts are needed to strengthen morals in the era of globalization. Islamic education is necessary as a balance to human survival because the values contained in the teachings of Islamic education are taken from divine values. The human mindset in the current era of globalization does not fail to abandon the faith and purity of a Muslim, which can destroy human morals. The formulation of the problem in this research is how to pursue the Islamic education process to strengthen morals in the current era of globalization. This research aims to understand the process of Islamic education as actualizing the teachings of the Islamic religion so that it can be an effort to strengthen the morals that occur in this era of globalization in the personality of Muslims.

The contribution of this research to the general public is a principle of life that emphasizes the importance of strengthening the good morals of fellow humans and Allah Swt. For future researchers, it will become a source of educational insight whose application must constantly be updated in line with the ongoing developments of the times and as an effort to produce superior and civilized Islamic generations.

Method

This research is qualitative research with the type of library research. The author took the material in this library study research from scientific articles, books, journals, documents, and other related reading sources. They were followed by the analysis methods carried out in this research, namely the content analysis method and the interpretation method. The content analysis method is used to conclude by finding message characteristics systematically and objectively. It is also carried out using the interpretation method as linking the research message with the research objectives carried out explicitly and implicitly in finding the reality of the research object, especially in this research, which seeks to decipher the process of Islamic education as strengthening morals.

Results and Discussion

Islamic Education In The Era Of Globalization

There is a lot of understanding regarding Islamic education, which has its urgency in forming the personality of a Muslim in general so that he can have a stance of faith and purity as well as the final process of creating a Muslim person with morals. The keywords that need to be highlighted in Islamic education that have been explained can fulfill the concept of conformity: having strong faith within oneself to have a guide to life with a strong belief in Allah Swt. Holiness is an internalization of the process of faith so that it can always relate to the Almighty of Allah Swt. and obey all His commands and prohibitions without hesitation[8]. From the process of these keywords, if it has been carried out with sincerity, it will form a Muslim person with morals, namely the final process of internalization, which produces a reflection of the components of faith and purity, which are reflected in the self, to form noble morals[9].

Education is every human being's right to obtain it. Also, there is a human obligation to carry it out, in the sense that humans have the right to receive education and are required to carry out the educational process. According to Tafsir[10], humans need help to become actual humans. Humanizing humans is the motto of the philosophical analogy, but there is an interdependence between humans and knowledge, and the emergence of knowledge is the cause of the educational process. Therefore, it is a human's right to know something obtained to search for knowledge, but the obligation humans must carry out is the method or effort to get that knowledge.

Islamic education is an effort to acquire Islamic knowledge, especially if the human is Muslim[11]. Therefore, Muslims are required to obtain the right to receive the Islamic education process and are obliged to study Islamic education[12]. Islamic education directs humans to rediscover the essence of religion in Allah Swt. By strengthening ourselves, we support people's faith and devotion to Allah Swt. A strong understanding of implementing Islamic education in Muslim individuals forms the strength of attitudes with good morals towards humans, especially Allah. Almighty substance[13].

It should be noted that Islamic education differs from Islamic religious education, which is generally found in the scope of learning in schools. Islamic education is an effort to find one's identity through the process of Shari'a, which leads to the process of Islam, Aqidah, which produces a process of faith and cleansing

the heart and mind with Sufism to achieve the process of Ihsan and what arises from this forms a person with high ethics or morals[14]. However, it differs from Islamic education in that it is a form of understanding, knowledge, and practice of the Islamic spiritual process, which is by the pillars and requirements generally carried out in everyday life[15]. Islamic education has a broader scope than Islamic religious education because of its overall position. Islamic education directs the formation of the self so that it has an optimistic attitude in seeing spiritual reality, which requires the formation of an objective attitude based on the foundation of faith and piety and produces personal achievements with morals.

Talking about the aims of Islamic education, Andewi stated that Islamic education aims to form honesty within oneself, to have trustworthy behavior in all things, to have an attitude of keeping promises, to be able to do justice to anyone, to be fond of helping each other in goodness and to be a person who always applies istiqomah. Meanwhile, Muhtar defines Islamic education as an effort to raise awareness of the importance of having good morals and worshiping only Allah Swt. as a form of human implementation as a caliphate on earth to obtain happiness in the world and the afterlife. In the Al-Qur'an, there is recognition of the goals of Islamic education in several verses, including:

a) The first goal is to grow and develop devotion to Allah Swt. The Almighty Substance contained in QS. Ali Imran verse 102.

b) Islamic education aims to facilitate attitudes and souls that always worship Allah Swt., as stated in QS—az-Zariyat verse 56.

c) Islamic education aims to develop and cultivate the morals of the QS—al-Ahzab verse 33.

Based on all of this, the definitions of the objectives of Islamic education all discuss the direction of Islamic education, which seeks to form individuals with good moral character. Indeed, it is a common thing that must be achieved in my efforts to create a Muslim personality with good morals because using morals in everyday life is a form of human representation in submitting to the commands that Allah has given. According to Nata[16], humans with morals have used faith in their hearts to transform themselves and form whole-body movement patterns that form positive movements with genuine intentions.

The era of globalization, which has significantly impacted human life, is sometimes the cause of changes in human

thought patterns and behavior. According to Primayana[17], globalization has many concepts and interpretations from various circles; there are many dimensions in the meaning of globalization, so it has the meaning of many changes. However, what needs to be paid attention to about the meaning of globalization is that there is a connection between thought patterns that change one's activities so that they are more inclined towards changing attitudes towards behavior that follows changing times. Many are found to sometimes not pay attention to the ethics and morals that apply in this era of globalization.

Islamic education in the era of globalization should prioritize strengthening faith, holiness, and personality morals. The increasingly changing form of the era of globalization in every line of life sometimes reduces moral and ethical interests and attitudes to moral attitudes, which are interpretations of faith and piety. Islamic education aims to foster faith and piety and produce an attitude of good moral character. In the current era of globalization, it is possible to find significant challenges for Islamic education in achieving the desired goals. Therefore, strengthening the Islamic values contained in the Al-Qur'an and hadith requires deep internalization of the personality of Muslims, especially in the process of progressive Islamic education.

The Concept of Morals in Life

The existence of morals in life is a blessing from Allah to all humanity. The involvement of morals contained in the human personality can have an impact that creates prosperity and peace and provides a response to positive activities so that people around them can receive it well and create a happy or happy effect for both those who practice attitudes with good morals and those who receive it from subject treatment, both benefit equally. However, what happens if life is not based on sound moral attitudes? Of course, it will impact unease and restlessness caused by a lack of human values, which should be appropriately implemented from an excellent moral attitude. Therefore, morals are an effort to humanize humans. Therefore, Rasulullah saw. Said, "Indeed, I (Rasulullah) was sent to perfect good morals" (HR. Ahmad).

In this hadith, it can be described, according to Mandjid[18], that there were no excellent moral values during the Jahiliyah Quraysh Makkah era, which was too concerned with ego and lust, which made them act like animals, the crime rate was so high, and there were many stupid human actions which were detrimental to themselves and others so that they had to

there is a change in attitude to be able to improve attitudes and reap good moral values so that Allah Swt. Giving grace and His womb, that's why the Prophet Muhammad saw. He was sent to Mecca to improve human morals. Until now, the mission of the Prophet Muhammad has been. It has become a guide in behavior for all humans and other living creatures in this world.

Morals are essential in human life because they strengthen the personality of a country, and if you ignore them, then destruction will befall the nation of that country. As Shaikh Musthafa Al Ghilayini wrote in Idzatun Nasyi'in, composing a poem;

إنما االمم االخالق ما بقيت # فإن همو ذهبت أخالقهم ذاهبوا

The progress and decline of a nation, the rise and fall of a country, depends on its morals. If the morals of a nation are good, then the nation and government are good, but if the morals of a nation are bad and fragile, then the nation and government are destroyed (Musthafa Al-Ghilayini, Idzatun Nasyi'in).

The morals in this life should be used as well as possible for Allah Swt. Fellow humans and the surrounding environment. The principles of Aqidah and Sharia need to be combined with morals because these three elements are very closely related. If one is lacking, then the cultivation of morals in life will not be optimal[19]. Moral benchmarks from the point of view of aqidah and sharia have the urgency of life hegemony which can be carried out as an adjustment in believing and adopting an attitude of devotion to Allah Swt. The Qur'an mentions benevolent attitudes consisting of elements of aqidah, sharia and morals as the foundation for obeying the commands of Allah Swt. namely QS Al Baqoroh: 177;

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ

"It is not that turning your face towards the east and west is a virtue, but virtue believes in Allah, the Last Day, the angels, the books, the prophets and giving the treasures one loves to one's relatives, orphans, poor people, travelers (who need help) and people who beg; and (freeing) his servants, establishing prayer, and paying zakat; and those who keep their promises when they

promise, and those who are patient in adversity, suffering and in war. Those are the people who are true (in their faith), and they are the ones who are pious". (Q.S Al Baqarah: 177).

According to Shihab[20], believing in Allah Swt. is the basis of virtue. Every human being who believes must have an attitude of virtue, namely the process of faith that flows in his body so that it has the effect of changing attitudes and behavior as well as maximizing his livelihood in the world only depending on God's pleasure, thus giving rise to a sense of reverence and calm in responding to the implementation of the worship that He commands and his pleasure and satisfaction. Willing to abandon the evils that He forbids.

This moral attitude in life is a virtue that prioritizes the common good. This attitude impacts establishing a harmonious, religious, and peaceful life. The virtues are based on the heartstrings, not just a surge of fiery emotions. According to Saepudin[21], virtue or Al-birr is doing good and trying to do it as much as possible and as well as possible. A human being who believes in doing good deeds can see Allah Swt. The Most Good Doer (Al Barru). Virtue in Islam is found in three main areas: aqidah, worship, and morals.

Morals in this life play a vital role because they influence the progress of existing civilization. In the past, their societies were destroyed not because of economic or political factors but because of moral factors. Therefore, morals determine the existence of a people or group, and the reality of morals in this life requires good cultivation from example. And habits because morals cannot be formed if there is no such thing[22]. Allah Swt. said about the destruction of a people :

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَى بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرً

"And if We want to destroy a country, then We command those who live in luxury in that country (to obey Allah), but they commit disobedience in that country, then it is appropriate for them to apply our words (our provisions), then We destroy the country it's as devastating as it gets. And how many people after Noah We destroyed. And sufficient is your Lord, All-Knowing, All-Seeing of the sins of His servants". (Q.S. Al Isra [17] : 16-17).

The verse above is an explanation that the destruction of previous nations was due to disobedience, namely as a form of lack of good morals towards fellow humans, living creatures, and Allah Swt. So according

to Tafsir[23], currently, there is a need for exemplary figures or role models who have good moral personalities as examples because of the role of good morals in life as human role models who can provide a safe and comfortable attitude. This security and comfort is a form of mutmainnah, namely the physical and spiritual condition of humans, which is surrounded by the lust of Malaikah, not Shaythoniah, and where the passion of Malaikah is a form of the existence of the attributes of Allah Swt. in humans who continue to encourage them to have good behavior or be able to behave with good morals, hablum minaa Allah and hablum minna Annas .

Strengthening Morals by Implementing Islamic Education in the Era of Globalization

The current era of globalization has made people aware that it was a dream that was once difficult to achieve, but nowadays, it feels so easy, even within reach. Characteristics of the era of globalization According to Kaspullah[24], four characteristics occur in globalization today: 1) Changes in progress and technological development in all aspects, 2) Markets and economic production of interdependent countries, 3) Increased common problems, 4) The existence of interaction and cultural exchange activities without realizing it.

It can be understood that this era of globalization is changing all aspects of life in a sophisticated and profitable way. However, what needs to be underlined regarding the current impact of globalization is that there are common problems, especially in morality and ethics, which are increasingly declining[25]. According to Syahra[26], the recent decline in morality and ethics is caused by the lack of strength in previous societies in instilling ethical values and character. So, in the current era of globalization, society's views and mindset are changing as an adjustment step. Still, society in the current era of globalization forgets the norms that apply to humanity so that it can make good and bad judgments in society's view.

Therefore, it is essential to strengthen morals as a solution to restore previous norms that apply and also strengthen people's personalities regarding the importance of having moral attitudes, ethics, and character in the current era of globalization[27]. Let what happened before pass, but in the new era which has become the beginning of people's lives, today it needs to be strengthened again as a provision for future generations[28]. Referring to the mission of Rasulullah saw. sent to earth, according to the following hadith:

عَنْ أَبِي هُرَيرة قَالَ: قَالَ رسولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"إِنَّمَا بُعِثتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاقِ

"From Abu Hurairah, who said that Rasulullah saw. Once said, "Indeed, I was sent only to perfect good morals" (H.R Ahmad).

In the Qur'an, Allah Swt. said:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا

اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا

"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment, and he mentions Allah a lot" (QS. Al Ahzab: 21).

If it can be understood with these two Naqli propositions, it is clear that Rasulullah saw. Who was sent with the mission of perfecting morals and also the verses of the Koran that Rasulullah saw. as the best role model who should be used as an example for humans, means that Rasulullah saw. as a solution from Allah Swt. because of the many moral and ethical deviations of the Quraish of Mecca in the past which could continue to hurt the teachings of monotheism which have a vision, mission and goal of uniting Allah Swt. and also believe and be devoted to Him[29].

Ibn Kathir explained that this verse is the central postulate that gives a message, which recommends that believers follow the example of the Messenger of Allah in all his words, deeds, and actions on earth. Rasulullah saw. I hope you understand the importance of good morals on this earth for the survival of human beings and finding a good ending (khusnul khatimah). So, in deepening the existing narrations, Rasulullah saw. depicted as a soft-hearted human figure, always inviting goodness and helping to the truth. It is not surprising that the influx of opponents of Rasulullah saw. He converted to Islam and considered himself a friend of those who had converted to Islam because of his admiration for the morals of the Prophet Muhammad[30].

With the current rampant moral and ethical deviations, it is necessary to revitalize Islamic education to strengthen morals. In putting forward the idea of revitalization, according to Nata[31], several steps need to be taken so that Islamic education can contribute to enhancing morals in the current era of globalization, including:

1) Implementing a Holistic and Moral-Based Learning Model

Holistic education is an educational process that seeks to develop the human

personality as a whole, which includes intellectual, physical, social, aesthetic, and spiritual development[32]. In general, holistic education aims to mobilize a person's cognitive, affective, and psychomotor roles so that they can have implications simultaneously. Holistic education is also: a) developing learning strategies, b) being able to develop students' potential, c) an environment that develops potential, and 4) implementing various assessment strategies[33].

Moral-based holistic learning is learning that can provide moral awareness to develop a person's personality with humanist principles so that it has the potential to support the formation of morals. Regarding morals here, according to Muhammad[34], It is not just taught but needs to be practiced in habit and as an example from the teacher. The suitability of holistic teaching and applying the concept of moral example and habituation is an effort to strengthen morals in the current era of globalization.

2) Revitalization of Moral Education

The existence of moral education as a means of developing a Muslim's personality to have a monotheistic attitude with full faith and intense devotion. The point of expressing morals starts from the heart, namely feeling the application of moral values in life, which every human being, especially Muslims, must carry out. The heart reflects tenderness in accepting something based on solid belief. If the heart is shaken, it will erode the perfection of faith. The Islamic Education Curriculum should provide cognitive, affective, and psychomotor components simultaneously and in balance. In many cases, currently, there is a lack of affective and psychomotor application and a lot of delivery of cognitive attitudes. Moral education in the Islamic Education curriculum must balance these three components.

3) Revitalization of Social Education

Social education is the most important thing in building an attitude of group loyalty, equality, peace and brotherhood[35]. The relationships that occur in social implementation strengthen the attitude of getting along with each other (hablum minaa annas) which is the strategy of the Prophet Muhammad. in preaching and improving the morals of the ignorant. The application of social attitudes with morals is very sustainable because humans who are able to behave socially with each other actually also practice good moral attitudes towards fellow humans. In the Qur'an, the importance of social behavior between people is explained;

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ

ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"And those who believe, men and women, some of them (are) helpers for others. They enjoin (do) what is right, forbid what is evil, perform prayers, pay zakat, and obey Allah and His Messenger. Allah will give them mercy; Indeed, Allah is All-Mighty, All-Wise. Allah promises the believers, men, and women, (will get) paradise beneath which rivers flow, they will remain eternal therein, and (get) good places in paradise 'Adn. And Allah's pleasure is greater; it was great luck." (QS. At Taubah: 71-72).

According to Asyari[36], social education values can be taken from the verse above, namely the attitude of helping, encouraging goodness, preventing evil, social solidarity and brotherhood. These social attitudes are a reflection of the morals of a Muslim. Shihab[37], believes that the social values that apply today are a mutual agreement in realizing social norms and a moral environment with the essence of truth with elements of the embodiment of religious values implemented in everyday life.

4) Revitalizing the Role of Technology

To revitalize the role of technology, Islamic Education must make efforts to provide developers with the tools to implement morals in everyday life[38]. For example, educational technology that contains moral and ethical elements by displaying life mottos with characters, exciting animations, or flexible delivery of material[39]. The current era of globalization, which has had a significant impact on change, also requires balancing it in applying moral values , which are very important[40].

Conclusion

Islamic education has a significant role in the current era of globalization, especially in strengthening morals. This step is a solution to the widespread moral and ethical deviations that are currently occurring. It is miserable that in the current era of globalization, which advances all sectors in technological development but experiences severe problems regarding morals and ethics, Islamic education has rights and obligations that must be carried out in the current era of globalization, namely the right to Islamic education, namely the implementation of moral values that can achieve the goal of Islamic education itself, namely creating a solid atmosphere of faith and devotion so that it can create harmonization and peace,

especially in human devotion to Allah Swt. Also, Islamic education must strive to develop directions for internalizing it in Muslims with active and exemplary habituation. Within the scope of these two characteristics is called the practice of Islamic education in cultivating morals in the personality of Muslims.

The concept of morals in life is a form of virtue carried out in everyday life for the benefit of human life. This virtue is a form of human submission to Allah Swt. Arrogance, arrogance, lying, and various other bad traits are manifestations of the loss of human morals, which was the cause of the destruction of previous peoples who ignored the importance of morals that must be applied in life. Strengthening morals by Islamic Education in the current era of globalization in responding to present moral and ethical deviations includes the need for revitalization as a moral strengthening that needs to be carried out by Muslims today in facing the era of globalization, including 1) implementing a holistic and moral-based learning model, 2) revitalizing moral education, 3) revitalizing social education, and 4) revitalizing the role of technology.

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