THE RELEVANCE OF ISLAMIC EDUCATION TO IMPROVING THE MORALITY OF THE INDONESIAN NATION

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ABSTRACT
Islamic education is an important component in improving and even shaping the nation's morality. A small number of people still do not realize that Islamic education is very closely related as an effort to increase the nation's morality, so they need to get an understanding of this problem. It is clear that one of the benchmarks for the civilization of a nation is seen from the morality of the nation's human resources. Therefore, Islamic education is the spearhead in improving the morality of the Indonesian nation. Islamic education pays attention to all aspects of life so that it is in harmony with the laws contained in the Qur'an and Hadith so that the morality of the Indonesian people is getting better.

Keywords: Islamic education, Morality.

INTRODUCTION

Islamic education is a process of internalizing Islamic knowledge and values to students through teaching, habituation, guidance, parenting, supervision and development of their potential, in order to achieve harmony and perfection of life in this world and the hereafter (Ramayulis, 2019: 38). From this opinion it is clear that Islamic education is not only about theory but also makes habituation to each individual. Islamic education in Indonesia is not instantaneous and lasts but is very prolonged and often changes. Nothing else is just to adapt to the needs that exist at that time.

Islamic education in Indonesia has existed since the time of the Dutch government, which issued regulations guaranteeing equal distribution of reading and writing abilities for indigenous people so that they would more easily obey and comply with state law (Zahrini et al, 2011). The purpose of the Netherlands is nothing but to make it easier for the Dutch themselves. And there are lots of regulations issued by the Netherlands regarding Islamic education. So that at this time the direction of movement of Islamic education is very limited.

After the Dutch rule ended, it was followed by a period of Japanese rule. In this era, Islamic education gained more free movement. The reason Japan gave freedom to Islamic education was none other than seeking sympathy as an aid force in World War II. Followed by the Old Order period, Islamic education began to receive significant attention from the government. The government began providing assistance to institutions as recommended by the Central National Committee Working Committee (BPKNP) on December 27, 1945. This assistance was distributed evenly to both public and private institutions.

Furthermore, during the New Order era, Islamic education has greatly improved. The government implements the demands and aspirations of the people regarding Islamic education so that it is aligned with the constitutional basis, namely the 1945 Constitution, article 31. The long process of Islamic education that adapts to developments has an impact on the morality of a nation. Morality itself is defined as a value related to the good and bad of human behavior (Mustika Abidin, 2021:59). With Islamic education, morality is well formed. Even though there are many phenomena related to moral degradation, the relevance of Islamic education to improving the morality of the Indonesian nation can still survive and we can feel it.

METHOD

The research method used in this study is method qualitative descriptive research. Sources of data in this study are: (1) Primary data sources, in the form of related journals, books, magazines or newspapers with research. (2) Secondary data sources, in the form of observations and interviews with teachers and student.The data analysis used in this study is included in the variety qualitative analysis that aims to understand a situation, event, role, interactions and groups. Researchers try to be objective and honest in conducting data review

RESULTS AND DISCUSSION

The Existence of Islamic Education in Indonesia

Islamic education is a process of transinternalizing Islamic knowledge and values to students through teaching, habituation, guidance, parenting, supervision and development of their potential, in order to achieve harmony and perfection of life in this world and the hereafter (Ramayulis, 2019: 38). From the notion of Islamic education it is clear that Islamic education is not only related to worldly life but also related to life in the hereafter. The existence of Islamic education makes human resources more focused or in other words makes humans more moral. From teaching, habituation, guidance and so on, human resources who initially behaved poorly will slowly improve according to the directions given by an educator.

In Indonesia, Islamic education has several significant stages from time to time. This shows how important Islamic education is for the Indonesian people. The government is continuously improving the Islamic education system in Indonesia. Nothing but it aims to form human resources who have morality. The existence of Islamic education which continues to pay attention to its position by the government is proof of the importance of Islamic education. Of course, Islamic education also has significant relevance to the civilization of the Indonesian nation.

The development of Islamic education in Indonesia from time to time has started since the Dutch colonial era. Dutch colonization of Indonesia began in 1619 AD. In that year, Jan Pieter occupied Jakarta, thus meeting resistance from Sultan Panotogomo. It was during this time that the Saka

year count was assimilated to the Hijriyah year and applied throughout the country (Zuhairini, in Muh Amin 2019: 3). In 1813 AD, to be precise, under the leadership of Governor General Van De Bosh, the departments that managed education and religion were united. After that, under the leadership of Governor General Van Den Capellen in 1819 AD, he took the initiative to establish an elementary school intended for the natives with the aim of helping the Dutch government.

The initial step taken by the governor general was to issue a circular letter to the regents, which contained the essence of the circular, namely that the government would as soon as possible issue a regulation guaranteeing equal distribution of reading and writing abilities for indigenous people so that it would be easier for them to obey and comply with state laws (Zuhairini et al, in Muh Amin 2019: 4). In essence, the goal of the Netherlands at that time was to make it easier to run its government. Of course education at that time was also bound by regulations made by the Dutch. Among these policies occurred in 1882 AD that the Dutch government formed a special agency that oversees religious life and Islamic education called“priest councils.It was with this agency that in 1905 AD the Dutch issued a regulation that people who gave lectures (recitations) had to ask permission first.

Then in 1925 AD the Islamic education regulations issued by the Dutch Government were tightened, namely not everyone (in this case what is meant by Kyai) may give teaching. The reason for issuing this regulation was due to the emergence of educational organization movements such as Muhammadiyah, Nahdlatul Ulama, Islamic Syarikat Party (PSI), Al Ersyad, and so on. And it became increasingly apparent that in 1932 AD, the Dutch issued a new regulation in the form of eradicating and closing madrasas or schools that were not given permission to teach or those that gave inappropriate lessons. This is known as the Wild School Ordinance(Wild School Ordinance.The reason for the issuance of this regulation was the existence of nationalism-Islamism in 1928 AD which was popularized as the Youth Pledge.

Not only did it stop at the Dutch government, Islamic education also continued to develop during the Japanese government. Japan controlled Indonesia in 1942, to be precise after expelling the Dutch East Indies government in World War II with the motto "Greater East Asia for Asia". The initial steps taken by Japan were as if Japan was defending the interests of Muslims by using various means. One of Japan's efforts was to change the name of the Office of Religious Affairs (KUA) which was originally "Voor Islamistische Saken" led by Dutch orientalists to "Sumubi Office" led by Islamic scholars themselves, namely K.H Hasyim Asy'ari from Jombang, East Java. Apart from that, Japanese officials also often visited and even provided assistance to large Islamic boarding schools.

Not only that, Japan also allowed the formation of Hizbullah lines which functioned to provide basic military training for Islamic youth. Furthermore, Japan allowed the establishment of an Islamic College in Jakarta led by K.H Wahid Hasyim, Kahar Muzakir, and Mohammad Hatta.

Not only that, Japan also allowed the formation of Homeland Defenders (PETA) which is a form of cooperation between Islamic scholars and nationalist leaders. And finally, the Japanese gave permission for the Muslim community to continue a united organization called the Indonesian A'la Islamic Council (MIAI) which was of a societal nature. The action taken by Japan against Indonesia was none other than so that Indonesia could be fostered for the benefit of the Greater East Asia War.

After Japan left and Indonesia declared independence, it was time for Indonesia to enter the old order leadership. It was during this Old Order era that Islamic education began to receive significant attention from the government. The government began to pay attention to Islamic education in both public and private schools. The initial efforts made by the government were to provide assistance to institutions as recommended by the Central National Committee Working Committee (BPKNP) on December 27, 1945. BPKNP stated that "Madrasahs and Islamic Boarding Schools are essentially a tool and source of education and intelligence of the common people which are deeply rooted in Indonesian people in general should also receive real attention and assistance in the form of guidance and material assistance from the government.

Followed by the new order period which began in 1965 AD to the present. During this period there were many changes that were aligned with the ideals of the Indonesian nation, one of which was a change in the field of education. Changes in the field of education lie in the goals of education, the school system and learning opportunities for the Indonesian people. The initial step taken by the government was to adjust education according to the demands and aspirations of the people as stated in Article 31 of the 1945 Constitution.

So, Islamic education in Indonesia is not suddenly good, but through a long process that is taken by making system improvements to adapt to the needs or aspirations of the people. Since the time of the Dutch government, the essence of Islamic education was only for the Dutch's own needs so that the Indonesian people understood the laws they had made. Continuing during the Japanese government, Indonesia was given freedom in carrying out Islamic Education but this was nothing but an attempt by Japan to seek sympathy for the people in the framework of World War II. However, after Indonesia's independence, Indonesia has the right to determine the direction of Islamic education which is truly in accordance with the needs of the Indonesian people. So that Islamic education can continue to grow and we can feel it today.

Morality in Indonesia

After explaining the existence of Islamic education, we can see the relevance of Islamic education to increasing the morality of the Indonesian people. But before that, it is necessary to know in advance about the notion of morality. Moral is a value related to the good and bad of human behavior (Mustika Abidin, 2021:59). So, what is said to be moral can be seen from a person's affective behavior. This behavior arises because of the habits that

exist in a person. The habit arises as a result of being taught or the habits he sees. So to form good morals, of course, Islamic education must be in accordance with the Qur'an and Hadith.

Morality itself appears due to the cultivation, development and formation of morals towards each individual. To achieve good enough morality, it must be done from an early age until adulthood. This is reinforced by (Surur, 2010) that a person's morals can be nurtured and developed towards a perfect level of development in an educational process. This education is, of course, with Islamic education whose educational procedures have also been explained in the Qur'an and Hadith. For example, it can be done by instilling honesty, responsibility, discipline starting from simple things. That way a good habit will emerge that will carry it forward.

The relevance of Islamic education to improving the morality of the Indonesian people can be applied through everyday life which will later become the character of a nation. Everyday behavior can start from the smallest scope in schools, society to the scope of the nation and state (Abd. Rahman, 2015: 55). If Islamic education has been applied from the smallest environment, it will increase the morality of our nation. When all can be characterized, dignified and civilized, then it can be said that the nation has high morality. So, it is emphasized that the relevance of Islamic education to the morality of the Indonesian people is when the application of Islamic education is able to give birth to generations who are moral in everyday life in accordance with the Qur'an and Hadith.

Facts about the morality of the Indonesian people are now a hot topic of conversation in the world of Islamic education and even in the wider community. There are many phenomena that show that the younger generation in the current era (modern era) has no morals in themselves (Indriana Wijayanti, 2021:5). Many phenomena of moral decline are also caused by many things in this modern era, one of which is the sophistication of digital technology which easily erodes the nation's morality. The erosion of individual morality is nothing but a lack of good habits. This is where the relevance of Islamic education becomes a powerful foundation in phenomena like this.

In addition, another cause is that some Indonesian people still do not really understand the relevance of Islamic education to moral development so that it becomes a factor causing the decline of the nation's morality. In response to this, it is necessary to have more in-depth publications related to this quite urgent problem. When publication is carried out continuously, it will reduce public ignorance of this important matter. In addition, in the current era there are many factors that influence moral decline. To deal with the moral decline that has occurred, it is necessary to intensify Islamic education so that the relevance of Islamic education to improving the morality of the Indonesian nation is maintained properly. The government also continues to improve the Islamic education system in accordance with the times with the aim that the relevance of Islamic education to improving the morality of the Indonesian nation is maintained.

Apart from improving the Islamic education system from time to time, improving morale can be done through the method of Islamic religious education itself. An educator, especially in Islamic education, not only conveys material but also tries to practice to improve morals directly so that the relevance of Islamic education can really be felt (Indriana Wijayanti, 2021: 6). Not only that, the relevance of Islamic education to increasing national morality can be done through local wisdom in the local area (Susanto, 2019). It is through local wisdom that a person can easily accept good habits so that morality will slowly improve. With activities related to local wisdom, of course, a culture that is in accordance with true Islamic education based on the Qur'an and Hadith. Gradually, the relevance of Islamic education to improving the nation's morality will be felt.

Analysis

The description above illustrates that Islamic religious education is an agent of changesignificant in character formationbecome an important part of the process, but the problem so far, Islamic religious education in schools has only been taught as aknowledge without application in everyday life. Untilthe function of Islamic religious education as one of the formation of noble morals forstudents do not achieve well.

It is time to change the learning pattern of Islamic religious education material above. Teacher who to spearhead the success of a learning must realize that responsibility for the success of learning Islamic religious education is not only at the level just cognitive. But no less important is how to provide awareness to students that religious education is a necessity so that students have a high awareness to implement religious knowledge obtained in everyday life.

This is where teacher creativity is needed in conveying learning, where the learning of Islamic religious education should not only be taught in the classroom, but how teachers can motivate and facilitate religious learning outside the classroom through activities that are religious in nature and create an environment schools that are religious and not limited by class hours and are integrated with other subjects. The teaching media for Islamic religious education must also be varied. The use of technology, applications, quality learning videos will be able to affect the morals and character of students.

The main goal of learning Islamic religious education is the formation of personality in oneself students who are reflected in their behavior and mindset in everyday life days, then the learning of Islamic religious education is not only the responsibility of one Islamic religious education teacher themselves, but it takes support from the whole community in school, community, and more importantly are the parents. Schools must be able to coordinate as well communicate learning patterns of Islamic religious education to several parties who have mentioned as a series of communities that support and care for each other for the formation of students with morals and virtuous character.

One of the successes of learning Islamic religious education in schools is also determined by application appropriate learning method. Ibn Sina in Risalah al-Siyasah requires teacher professionalism determined by intelligence, religion, morals, charisma and authority.

Therefore, one of the important educational processes is exemplary. Behavior andThe teacher's behavior is a valuable mirror of learning for students. Education related personality or morals cannot be taught only in the form of knowledge, but there needs to be habituation in everyday behavior. After setting an example good, teachers must encourage students to always behave well in life everyday. Therefore, apart from assessing, the teacher is also a supervisor of behavior students every day at school, and this is where the importance of support from all parties.

Because in the habituation method students are trained to be able to get used to it behave well anywhere, anytime and with anyone. learning process teaching that is expected in moral education is more about educating not teaching. Educate means the learning process is more directed to guidance and advice. Guiding and advising means directing participants students towards learning values as role models in real life, so not just impart knowledge. Educate with giving attention means always paying attention and always following children's development in everyday behavior. It can also be used as a basis evaluation for teachers for the success of their learning. Because the most important thing in the learning process of Islamic religious education is a change in good behavior in everyday life as a manifestation of the application of knowledge that has been obtained.

CONCLUSION

The existence of Islamic education in Indonesia has gone through many processes from time to time. The process of existence is of course also getting better from time to time. Starting from the reign of the Netherlands, Japan, the old order and the new order to what can be felt today. Changes in the Islamic education system also continue to develop along with the development of situations and conditions. So that the existence of Islamic education continues. It's not something that's very easy to maintain, but remembering the importance of it, you're trying hard to survive in an era of increasingly devastating change.

Starting from Islamic education which has a major influence on the morality of the Indonesian nation. Without Islamic education, there could be lasting destruction. However, because of Islamic education which instills character, habituation, and guidance, morality persists. Even though moral degradation has shaken the Indonesian nation, the government and also the role of Islamic educational institutions continue to pay attention and adjust to the current conditions. Thus the relevance of Islamic education to increasing the morality of the Indonesian nation is very visible and there is no doubt about it.

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