Moral Education in the View of Yunahar Ilyas

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Abstract

This study examines the concept of moral education in the view of Yunahar Ilyas and its relevance in Indonesia. Moral education is an integral part of Islamic teachings, occupying a special and very important position, as evidenced by the many verses of the Qur'an and the hadith of the Prophet that discuss it. The concept of morality itself etymologically means character, temperament, behavior, or nature, which regulates human relations with God, others, and the universe. This study uses a qualitative method with a library research approach, collecting data from written materials such as books, journals, and articles, with the book "Kuliah Akhlaq" by Yunahar Ilyas as the primary data source. The results of the study show that Yunahar Ilyas places moral education as a fundamental foundation that does not grow by itself, but requires coaching, training, and hard work. This view is very relevant considering the degradation of morality in today's young generation, which requires educational institutions to conduct introspection and change in order to instill good moral and ethical values. Moral education, according to Yunahar Ilyas, is the foundation of true happiness in this world and the hereafter and is crucial to overcoming the moral crisis and forming a generation of integrity. This confirms the contribution of Yunahar Ilyas' thoughts in the context of moral education in Indonesia, which seeks to produce principles and truths according to the teachings of the Qur'an and as-sunnah.

| Keywords | education, morals, Yunahar Ilyas. |

INTRODUCTION

Moral education is an integral part of Islamic education. We all know that the majority of Indonesians are Muslim. With good moral education, it is hoped that the values of Islamic education can be instilled and implemented in Indonesia. Good moral education will lead those who practice it to become people with noble character in all aspects of life. Education is crucial for everyone. Through education, a person can learn about humanizing things from their inception to their death through various forms of knowledge delivered in a gradual manner, a process that is the responsibility of parents and the community.

In Islamic teachings, morality occupies a special and crucial position. In the Quran alone, there are approximately 1,500 verses dealing with morality, two and a half times more than there are verses on law, both theoretical and practical. This is not to mention the Prophet's hadith, both his words and his deeds, which provide guidance on noble morality in all aspects of life (Yunahar Ilyas, 2011).

Etymologically (literally), morality (Arabic) is the plural form of khuluq, which means character, temperament, behavior, or disposition. From this etymological understanding, morality is not only a set of rules or norms of behavior that govern relationships between humans, but also norms that govern relationships between humans and God and even the universe. (Yunahar Ilyas, 2015)

The Aqidah Akhlak is a foundation of belief for a Muslim which has a very large function and role in his life. Meanwhile, the Aqidah Akhlak subject is a subject that is often

developed at the elementary school education level, where in the process it discusses Islamic religious teachings in terms of faith and morals. Apart from that, the Aqidah Akhlak subject is intended to provide knowledge, understanding and appreciation of faith and moral values which are the main basis for forming a Muslim's personality, by directing students to become human beings. those who believe, are devout and have noble character towards the Almighty God then this process has given birth to principles and truth through education that is in accordance with the teachings of the Quran, (Harfiani, 2024).

According to Ibn Maskawaih in his book "Tahdhi bul Akhlaqqi wa tathhirul is the definition of akhlaq as follows:

<div dir="rtl">

حَالٌ لِلنَّفْسِ دَاعِيَةٌ لَهَا اِلَى اَفْعَالِهَا مِنْ غَيْرِ فِكْرٍ وَلَا رَوِيَةٍ

</div>

"A person's mental state that drives them to do things without thought and consideration." According to Ibn Maskawaih, morals are actions that are in accordance with or arise from a person's character.

This was confirmed by the Messenger of Allah in his words narrated by Imam Ahmad from Abu Hurairah:

<div dir="rtl">

اِنَّمَا بُعِثْتُ لِاُتَمَمَ مَكَارَمَ اْلأَخْلَاقِ

</div>

"Indeed, I was sent by Allah solely to perfect the moral glory of the people"

With this clarity, it is clear that Islamic teachings are teachings of noble and sublime morals. Therefore, according to Islam, the science of morals is not merely the study of the state and development of human character and behavior, but also encompasses efforts to improve that character and behavior and the study of the system of moral formation in humans.

Concrete evidence of moral degradation is the lack of understanding among the current generation of people about how to practice good morals. The behavior exhibited by this generation illustrates the severity of the moral decline of children in Indonesia today. This is evident in their communication behavior with elders, their behavior toward peers, and their speech with parents. They certainly possess greater intelligence and skill than the general public. Given this situation, educational institutions should conduct introspection. They should examine why and what causes the current generation to develop bad habits. Education has traditionally been seen as a vehicle for instilling moral and ethical values. To address the problems facing the world of education, change is necessary. Only by changing for the better can all these problems be overcome. This is clearly stated in the Qur'an and the Sunnah that Allah will not change the condition of a people until they change themselves.(Imron, 2018b)

Of course, Yunahar Ilyas's view with moral education As a consequence of faith, a believer must always submit and obey Allah and His Messenger. When Allah and His Messenger decide something, there is no other word that a believer must say except sami'na wa ata'na (we hear and we obey). This verbal statement must be proven by attitude and deeds. Do not be like the Jews who say sami'na wa 'asaina. If a believer says sami'na wa ata'na, but in the reality of life does not follow what Allah and His Messenger have guided, then in essence it is no different from the attitude of the Jews who are criticized by the Qur'an,(Ilyas, 2013)

In Islamic teachings, morality occupies a special and crucial position. In the Quran alone, there are approximately 1,500 verses dealing with morality, two and a half times more than there are verses on law, both theoretical and practical. This is not to mention the Prophet's hadith, both sayings and deeds, which provide guidance on noble morality in all aspects of life (Yunahar Ilyas, 2011: 1).

Therefore, the Quran is the most important guideline for Muslims, which teaches humanity to always do good. This shows that every verse of the Quran has values and elements of moral education. The content of the Quran is inseparable from education, namely the education of humans to have noble morals, especially in social interactions between fellow Muslims, both among Muslims and non-Muslims. Therefore, Islam teaches humanity to always behave well in all things.

The issue of morals is a very important issue in Islamic teachings, so Rasulullah SAW as the messenger of Allah conveyed the message of Islam through the Al-Qur'an which addresses moral issues.

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيم

Which is true and indeed you really have great character (QS. Al-Qalam : 4)

And Islam also protects its people with its teachings and education, one of which is moral education, where moral education is the rules or procedures for a person to behave well for themselves, parents, other people and society, as contained in Surah al-Ahzab verse 70:

يَاأَيُّهَاالَّذِيْنَ اَمَنُوا اِتَّقُواللهَ وَقَولَّاسَدِيْدَا

Meaning: O you who believe, fear Allah and speak the right words.(QS. al-Ahzab:70).

In this verse, Islam warns its followers against speaking untruthfully, as refraining from false speech is a key element of good morals and prevents hostility between fellow Muslims. Similarly, moral education for maintaining good relations with fellow Muslims is contained in Surah an-Nur, verse 27:

يَاأَيُّهَاالَّذِيْنَ اَمَنُوا لَاتَدْخُلُوا بُيُوتًا غَيْرَ God bless you ذَلِكُم خِيْرّلَكُمم

This means, O you who believe, do not enter a house that is not your own before asking permission and greeting the occupants. that is better for you, so that you (always) remember. (QS. An-Nur:27).

Education must be able to produce individuals who are ready and capable of living amidst changing times. They should not be influenced by change but rather influenced by it. They should also not be able to resist change, as change is inevitable. This ensures that humans do not simply drift along with the currents that hit them but rather are able to navigate the currents of change, able to discern and simultaneously choose where to direct and shape the life of a society in accordance with the goals of moral education, in this case, Islamic education.(Husaini, 2018a)

The failure of education to instill moral values is evident in the characters of Indonesian children. Many schools are exclusively for the wealthy, capitalists. The poor are excluded from these schools, seemingly fueling the marginalization of those unable to receive a proper education. These further obscure the moral values within education. The continued prevalence of brawls, high crime rates, corruption, collusion, and nepotism among

educated individuals confirm that something is wrong with education today. This perspective on the educational phenomenon above inspired the author to further explore the verses of the Quran that lead to the improvement of human morality and the thoughts of educational practitioners, which he has outlined in several books and articles.(Nurhartanto, 2015).

Based on the background of the problem that has been explained above, it is necessary to identify the following problems: Lack of application of moral values in everyday life in Indonesia, school education has not been fully optimal in instilling good morals, the need to study the concept of Islamic moral education more deeply, lack of morals in today's young generation from speaking or behaving, current education needs to equip the young generation to be able to face the changing times. From the identification above, there are several problems in this study, namely: How is the concept of moral education according to Yunahar Ilyas? How is the relevance of Yunahar Ilyas's thoughts to change? What are the moral values put forward by Yunahar Ilyas? What is the contribution of Yunahar Ilyas's thoughts on moral education in Indonesia?

Based on the above explanation, the researcher is interested in discussing "Moral Education from the Perspective of Yunahar Ilyas." Therefore, the author is also interested in further studying moral education from Yunahar Ilyas' perspective. It is hoped that this work will complement existing theories and strengthen the moral theory from the Qur'an and As-Sunnah.

METHOD

Research methods are the procedures and schemes used in research. Research methods enable research to be conducted in a planned, scientific, neutral, and valuable manner. Research methods serve as strategies for collecting data and finding solutions to problems based on facts (Gounder, 2012) and (Williams, 2017). Qualitative research can also be described as descriptive and analytical. Descriptive qualitative research means describing and explaining the events, phenomena, and social situations being studied. Analysis means interpreting, interpreting, and comparing research data.(Waruwu, 2023).

This research is essentially library research. This means that data is gathered from written materials, such as books, journals, articles, or other sources related to the topic being discussed. The content of this library study can take the form of a theoretical study focused on information surrounding the problem being studied.

This research is a library research whose object is the book Kuliah Akhlaq by Yunahar Ilyas, therefore this research is not limited by place and time. As for the research time, this research was carried out for more than 2 months, namely from the end of February to mid-May 2025. According to Suharsimi Arikunto, the data source is the subject from which the data is obtained.9 This means where the researcher gets information about the data needed in this research. The data sources that the researcher uses include: Primary data sources are data sources that directly provide data to data collectors. In this study, the primary data source is a book entitled Kuliah Akhlaq by Yunahar Ilyas, published in Yogyakarta by Suara Muhammadiyah Publishers in 2020 and consists of 263 pages, with ISBN; 978-979-8702-03-7.

RESULTS AND DISCUSSION

Yunahar Ilyas was born on September 22, 1956 in Bukittinggi, West Sumatra. His father was named H. Ilyas (d. 1995) and his mother was named Hj. Syamsidar (d. 1988). As is the matrilineal Minangkabau tradition, Yunahar Ilyas has a tribal name inherited from his mother, namely the Guci tribe. H. Ilyas was rarely at home because he had to travel to trade. Usually he would come home once in three months and stay one week at home. Meanwhile, Hj. Syamsidar was a housewife who devoted her time and energy to caring for the children. Because his father was rarely at home, Yunahar Ilyas and his siblings were more in the care of his mother. The result of his mother's upbringing, which was full of love and prioritized education, both religious and general, later made the majority of her children work as teachers and lecturers. As a child, Yunahar Ilyas was nicknamed a naughty child because he was difficult to control and often made his older brother angry. Because he continued to cause trouble, his older brother once tied his hands to the house pillar to deter him. However, outside the house, Yunahar Ilyas is a good child and gets along well with other people and is responsible for his obligations at school. (Syahrial, 2024).

Yunahar Ilyas began his formal education at Taluk I State Elementary School in Bukittinggi, graduating in 1968. Then he continued his education at the State Religious Teacher Education (PGAN) in Bukittinggi, for four years and graduated in 1972. And continued to PGAN in Padang, which is the best PGA school in West Sumatra, graduating in 1974. For his studies, Yunahar Ilyas earned a Bachelor of Arts degree in Arabic at the Imam Bonjol State Islamic Institute (IAIN), in 1978. While taking a Complete Bachelor's degree at the same campus, Yunahar Ilyas also studied at the Imam Muhammad Ibn Su'ud Islamic University in Riyadh, Saudi Arabia. So in 1983 he graduated from his campus in Riyadh and obtained a License (Lc) degree and one year later completed a Complete Bachelor's Degree (Doktorandus) at IAIN Imam Bonjol. Meanwhile, his Master's and Doctoral degrees were obtained at the State Islamic Institute (IAIN) Sunan Kalijaga which has now changed its name to the State Islamic University (UIN) Sunan Kalijaga in Yogyakarta. Each in 1996 and 2004.

Works by Yunahar Ilyas

Throughout his life, Yunahar Ilyas has published several books, including Lectures on Islamic Creed (1st edition, 1992), Lectures on Akhlaq (1st edition, 1999). Both books are mandatory books used by many lecturers in teaching Aqidah and Akhlaq courses at Muhammadiyah universities as well as other private and state universities. Then there are books discussing feminism, such as Feminism in the Study of Classical and Contemporary Quranic Interpretation (1st edition, 1997), Construction of Gender Thought in the Thought of Mufasir (1st edition, 2005) and Gender Equality in the Quran: A Study of the Thought of Mufasir (1st edition, 2006). And several books on thematic interpretation, such as the book Cakrawala Al-Qur'an (1st edition, 2003), Kisah Para Rasul (1st edition, 2006) and Typology of Humans in the Qur'an (1st edition, 2007). In addition to books, there are also works in journal form, such as Corruption in the Perspective of Religions (LP3 UMY, 2004),

Reactualization of Islamic Teachings: Study of Munawir Sjadzali's Legal Thought (Jurnal Al-Jamiah, 2006), and Ulil Amri in the Review of Interpretation (Jurnal Tarjih, 2014).

Moral Education According to Yunahar Ilyas

The results of this study indicate that Yunahar Ilyas' position on morality is highly relevant to the concept of the uniqueness of morality in Islam. Within all Islamic teachings, morality occupies a special and crucial position. This can be seen in several points:

1. Rasulullah SAW placed the perfection of noble morals as the main mission of the Islamic Message.

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent to perfect noble morals" (HR. Baihaqi)

2. Morals are one of the main teachings of the Islamic religion. So Rasulullah SAW once defined religion as having good morals (husn al-khuluq). It is narrated that a man asked the Messenger of Allah:

يَارَسُولَ اللَّهِ , مَاالدِّيْنُ ؟ فَقَالَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ : حُسْنُ الخُلُقِ .

"O Messenger of Allah, what is religion? He answered: (Religion is) good morals"

The definition of religion (Islam) with good morals is comparable to the definition of the Hajj pilgrimage with wuquf in 'arafah. Rasulullah SAW said, "Hajj is Wuquf on Arafah." This means that someone's Hajj is invalid without wuquf at Arafah.

3. Good morals will weigh heavily on the scales of a person's goodness. In Islam, morals are also used by Allah SWT as a measure of a person's faith. The perfection of a person's faith can be seen from the goodness of their morals. This statement is based on the following affirmation of the Prophet Muhammad:

Meaning: "The most perfect faith of a believer is the one whose morals are good."

a) Rasulullah SAW placed the perfection of noble morals as the main mission of the Islamic message. Morals are one of the main teachings of the Islamic religion.

b) Good morals will weigh a person's goodness on the doomsday

c) Rasulullah SAW made good and bad morals a measure of the quality of his faith.

d) Islam makes good morals the proof and fruit of worship of Allah SWT.

e) The Prophet Muhammad SAW always prayed that Allah SWT would improve his morals.

According to Yunahar Ilsyas, morality can be a measure of good and bad. This is evident in Islamic teachings, which are derived from the Quran and Hadith, not from reason or societal views, as in the concepts of ethics and morals. Nor is it based on good and bad in itself, as in the Mu'tazilah view. In the concept of morality, everything is judged based on the qualities of patience, gratitude, forgiveness, generosity, and honesty.

The natural instinct, also known as conscience, discussed in the Quran can be used as a measure of good and bad for humans. Allah SWT created them with a natural belief in monotheism, acknowledging His oneness. Because of this natural instinct, humans love purity and are always inclined towards truth. Their consciences always yearn for and long for truth, wanting to follow God's teachings, as truth cannot be found except through God,

the absolute source of truth. However, human nature is not always guaranteed to function properly due to external influences, such as education and environment. Natural instinct is simply a basic potential that needs to be nurtured and developed.

For Yunahar Ilyas, education also plays a crucial role in developing and perfecting morals. He rejects the view that morals don't need to be cultivated because they develop naturally. He even emphasizes that morals are derived from education, training, coaching, and intense struggle. If morals cannot be changed, the advice and guidance provided will be in vain. Education is a process of educating humans from darkness to enlightenment, ultimately leading to a noble personality.

There are several points that we must know about how important moral education is:

a) The foundation of happiness, we need to know that good morals will lead humans to true happiness in this world and the hereafter.

b) The Prophet Muhammad (peace be upon him) was sent to perfect noble morals. This demonstrates that morality is the core of Islamic teachings.

c) The development of the times or the moral crisis that we know that in the modern era there are so many challenges. Moral education is crucial to overcome the moral crisis and form a generation with integrity.

Thus, moral education is the primary foundation for developing a holistic Muslim personality. Good morals not only build an individual's relationship with God but also with fellow human beings and the universe. Yunahar Ilyas also stated that morals are not just about education but also about morals toward Allah SWT, morals toward the Prophet Muhammad (peace be upon him), personal morals, morals within the family, morals in society, and morals as a citizen.

As we know, morality towards Allah SWT is to protect oneself from Allah's torment by following all His commands and staying away from all His prohibitions. Or in other words, following all of Allah's commands and staying away from His prohibitions (intitsalulumairillah wajtinabu nawahih). Meanwhile, the morals of al-karimah towards the Messenger of Allah are obedience and love to him. Obeying the Prophet means carrying out all his orders and staying away from his prohibitions. This has all been stated in his hadith (sunnah) which takes the form of his words, actions and decrees. The moral education for the Prophet that needs to be instilled is; polite; pay high respect to the Messenger of Allah; obey and follow the Sunnah, love the Messenger of Allah; pray to him.

Likewise, Personal Morals comes from the Arabic word اخلاق, the plural form of the word khuluq خلق, which means "character". Meanwhile, according to the terminology, the word "character", character is what exists in humans, related to consciousness driven by thought and ratio. Budi is also called character. Character is what is seen in humans because it is driven by feelings of the heart called behavior. So, character is a combination of the results of reason and feeling that manifest in human will and behavior. Humans as God's creatures have obligations to themselves. However, this obligation does not mean that this obligation is more important than the obligation to God. Because the first and foremost obligation for humans is to believe with true conviction that "There is no God but Allah".

This basic belief is an obligation to God as well as a human obligation to themselves for their salvation.

We must also pay attention to morals in the family, that the term Birrul Walidain comes directly from the Prophet Muhammad SAW. In a narration, it is mentioned that "Abdullah ibn Mas'ud" a famous companion of the Prophet asked the Prophet SAW about what deeds are liked by Allah SWT, he mentioned the first prayer on time, the second Birrul Walidain and the third Jihadu Fii sabilillahi (HR. Mutafaqun Alaih). Then the morals of society and the morals of the state, morals towards society are peaceful traits in the human soul that are carried out spontaneously without prior consideration in the environment or life. We must pay attention to our brothers and neighbors. Because neighbors are always there when we need help. As narrated from Bukhari;

لا يومن احد كم حت حت يحب لاخيه مايحب لنفسه

Meaning: "None of you is a believer until he likes for his brother what he likes for himself." (HR. Bukhari)

In social life, we are inseparable from the activity of visiting and receiving guests. Sometimes we are the ones visiting relatives, friends, or acquaintances, and other times we are the ones being visited. This is to ensure that these visits continue to have a positive impact on both parties. Etymologically, the word "musyawarah" (consultation) comes from the word "syawara," which means to express the best opinion by comparing one opinion with another. In Lisan Al-'Arab, it means to pluck from its powder and its container. This word is taken from the sentence "I take honey from its container." It means to equate the best opinion with honey, and deliberation is the effort to obtain that honey wherever it is found, or in other words, whoever's opinion is considered correct without considering who conveys it. Deliberation can mean to say or propose something. Deliberation or shura is something very important in creating rules in any society.

From the explanations above, we can conclude that there are good and commendable values (which should be followed) and bad values that we should avoid in various areas of life. The values presented are derived from the Quran and the Sunnah. These values will become more vivid when we can witness them in our daily lives, whether in personal, family, community, or national life.

Moral Education According to Experts

However, several previous theories say that morality is a characteristic or state of behavior that is constant and pervasive in a person's soul that grows into natural and easy actions, without requiring thought and consideration. Based on the above understanding, the essence of morality according to al-Ghazali must include two conditions, namely: (a) the action must be constant, that is, done repeatedly; continuous in the same form, so that it can become a habit (habit forming); (b) the constant action must grow easily as a reflexive form of his soul without consideration and thought, that is, not because of pressures, coercion from others, or beautiful influences and persuasions and so on. In Islamic teachings, there are several efforts taken in implementing moral education and mental development. One of them is Tazkiyatun Nafsi. Tazkiyatun Nafsi was widely studied and experienced by al-

Ghazali in his Sufism journey. Al-Ghazali's Tazkiyatun Nafsi would be sufficient to describe Tazkiyyatun Nafsi in Islam, because the discussion in al-Ghazali's view is not only based on the Quran and al-Sunnah, but also based on rational thinking about moral education and mental development (Al-Ghazali, 2015).

Moral education is a conscious effort by an educator to instill good and noble habits or character in students, thereby developing individuals who are obedient to God. According to Hamzah Ya'kub, the factors influencing the formation of morals are, in principle, influenced and determined by two main factors: internal and external factors.

1. Internal Factors

   Internal factors are factors that come from oneself, namely the pure nature which is an innate talent since humans were born and contains the meaning of the purity of children born from external influences.

2. External Factors

   As for external factors, they are factors taken from outside which influence human behavior or actions.(Sesady, 2023).

Morality is a topic of endless debate, as it is one of the core teachings of Islam and a crucial aspect of human life. The Prophet Muhammad (peace be upon him) was sent to this earth to perfect human morality. The purpose of morality from an Islamic Religious Education perspective is to discuss the importance of morality in Islamic life and education, as well as to encourage personal attitudes toward moral perfection (Anbiya, 2023).

In the perspective of Islamic education, morals occupy a high position and are closely related to faith. Islamic teachings emphasize the importance of morality in life and are considered a key aspect of a believer's faith. The Prophet Muhammad (SAW) said: "The person whose faith is the most perfect is the person whose morals are the best. (The person whose faith is most perfect is the person whose morals are the best)" (HR Tirmidhi, Riyadlu Al-Shalihin).

We can conclude that morality is very important in our lives, whether in education, the state, society, or family. Morality is an integral part of every individual. Morality must also be based on the Qur'an and the Sunnah.

CONCLUSION

According to Yunahar Ilyas, moral education strongly emphasizes the importance of developing Islamic character and morality based on the Qur'an and Sunnah. Moral education is seen as the primary foundation for building civilized individuals, broad-minded individuals, and instilling noble values. Yunahar Ilyas also views moral education as a long-term investment to create a generation that is faithful, pious and has noble morals which will ultimately bring benefits.

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