

## THE METHOD OF MORAL EDUCATION IN CONSTRUCTING PERSONALITY ACCORDING TO ISLAM

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### ABSTRACT

Nowadays, the moral degradation of muslim young generation is really in a sad matter. However, various negative effects coming from outer part, has caused moral crisis till brought this generation fallen into the depths of misery. For the sake of facing and challenging the negative influence of new century with all its sophisticated of its technology and its development, and to make this generation awake from this backwardness, moral education become the single way and solution which must be gone through to construct Islamic personality. That's way the writer saw it was so important one to discuss about the method of moral education in constructing personality according to Islam.

**Keyword:** Method, Moral Education, Personality, and Islam

### A. Introduction

At the present day, human life becomes progressively complex. So the condition make the education be a process in preparing and improving the quality of human resource with best quality, good conduct and good behavior for the sake of facing this epoch. Education is all adult effort in his interaction with children to increase growth of spirit and bodily and also the improvement toward adulthood to be good for his own self and for human society.<sup>1</sup>

Moral education represents especial problems which always become human being challenge in their history. Even the history of every nation indicates that a nation will be sturdy as long as its behavior sturdily too. But in contrary a nation will collapse as long as its behavior destroyed too. This matter is similar tone by Ahmad Syauqi famous poet of Egypt, born at Cairo (1868-1932) in one of his poem:<sup>2</sup>

وَإِنَّمَا الْأُمَّمُ الْأَخْلَاقُ مَا بَقِيَتْ # فَإِنْ هُمْ ذَهَبَتْ أَخْلَاقُهُمْ ذَهَبُوا

In target of education, it was an obligation for every educator to compromise at some education's view, physical education, soul or mind, and behavior construction. Construction of behavior represents the aim target than the aim of education. It's insufficient for science. Because sciences, properties, and deftness in any kind of science, if only pushing to moral decadence and weakness of soul, hence will not make the people respect and will not push

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<sup>1</sup> M. Ngalim Purwanto, *Ilmu Pendidikan: Teoritis Dan Praktis*, (Jakarta: Remaja Rosda Karya, 2006), h.10

<sup>2</sup> Abu Bakar Muhammad, *Pedoman Pendidikan Dan Pengajaran*, (Surabaya: Usaha Nasional, 1981), h.18

others to follow his science or deftness in science. But on that contrary, who has good moral, glory personal, beside he is literate, his science will be benefit to us and all his deed is charitable, and it's influencing our soul (impressing us). Hence from that, we have to make the moral direction for our life, and we make it a direction in education too.<sup>3</sup>

Nowadays, Muslim is very far from Islamic personality. It is commonly caused of their disobedience to the sources of religion. After all, they have been influenced by Western culture that forces them to follow it in their thinking and life style. However, the invasion of Western to Islam is aimed to destroy Islamic personality and to pollute faith truth. Hence, it is, of course, aimed to strip Muslim of noble behavior, afterwards it will be changed with disgraceful deeds, which make them be a foreign people in thinking and life style.

Islam required perfect Muslim of integrity, those who are able to balance their physic, spiritual, and mind. As a Muslim, he really pay much attention to spiritual and physical appearance without overstep the bounds and still unpretentious. His attention to these cases did not neglect him to show his interest in mind, in which he always fills it up with positive thinking. The types of Islamic personality have to reflect the ideal values of Islam and realize the concept of integrated man on Islamic perspective. The ideal values of Islam realized in six pillars of true faith (*al-Iman*), five pillars of true submission (*al-Islam*), and multiple pillars of the highest virtue (*al-Ihsan*).

After all, the personality concept of Islam has uniqueness of characteristics it self, compared to contemporary personality, both on the aspect of science paradigm or its basis elements. The contemporary psychology of personality has the concept in which just oriented to discuss human personality of being-distinct (*mahiyyah*), and never talk about it on 'how' things work (ideal).

## B. Discussion

### 1. Moral Education In Islam Perspective.

In daily conversation, the term "*Akhlaq (moral)*" is often compared to other term, like conduct, character, *unggah-ungguh* (Javanese), manner, ethics, and moral. Actually, *Akhlaq* term conceptually has special definition, particularly if evaluated from its word derived.<sup>4</sup> Based on those mentioned terms, moral or behavior word comes from Arabic language representing of the plural word of *Khuluq*. It's was taken from word *khalafa*. In Arabic dictionaries, *Khuluq* means *Thabi'ah*, attitude, tradition, behavior or

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<sup>3</sup> Abu Bakar Muhammad, *Pedoman Pendidikan Dan Pengajaran*, h.19

<sup>4</sup> Abdul Mustaqim, *Akhlaq Tasawuf: Jalan Menuju Revolusi Spiritual*, (Yogyakarta: Kreasi Wacana), h.1

artificial conduct system and character. The word of *Khuluq* which referred to the definition of conduct is mentioned twice In Holy Qur'an, in *Surah asy-Syu'ara'*: 137 and *Surah al-Qalam*: 4.

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ

"This is no other than a customary device of the ancients" (Surah As-Syura, Verse: 137).

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And surely thou hast sublime morals" (Surah al-Qolam, Verse: 4).

In *Al-Munjid* dictionary, *khuluq* means ethic kindness, conduct, behavior<sup>5</sup> as for Moral is interpreted as a science of good conduct, a science which try to recognize human being behavior, then gives a value to goodness or ugly as according to norms and ethics. It was so many experts who defined the moral term. One of them, Ibnu Maskawaih, he defined that moral was, "The state of the soul which causes it to perform its action without thought and deliberation".<sup>6</sup>

Whereas Imam Al-Ghazali also defined moral rather looks alike with Ibnu Maskawaih's definition, "Moral is a mental condition which planted in someone's soul, which from it the deeds will be showed up easily, do not need the requiring consideration or idea". From the definition above, hence, in fact, that moral comes from the mental condition which planted strongly in someone's soul, caused by he has accustomed it, so, when he will do the deed, he do not need again the requiring consideration or idea, it is like the habitual action of doing some deeds.<sup>7</sup>

The term of moral actually is neutral term, which included the definition of someone behavior even it good or bad deeds. If he done something goodness, hence referred with term of *al-Akhlak al-Karimah* (good moral). On the contrary of it, it is referred with term *al-Akhlaq al-Madzmmamah* (bad moral). But usually, the term of moral more tend to be positive interpretation. For example, if said to someone that he is the morality people, hence he has good behavior.<sup>8</sup>

So that, intrinsically the term of *Khuluq* (ethic kindness) or moral represent a conditions or natures which have diffuse in human being soul and become personality. From this, will arise the various deed without pretended and do not need requiring of

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<sup>5</sup> Luis Ma'luf, *Kamus al-Munjid*, (Beirut: Dar el-Machreq, 2000), h.194

<sup>6</sup> Suwito, *Filsafat Pendidikan Akhlak Ibnu Maskawaih*, (Yogyakarta: Belukar, 2004), h.29

<sup>7</sup> Abdul Mustaqim, *Akhlaq Tasawuf: Jalan Menuju Revolusi Spiritual*, h.2

<sup>8</sup> Abdul Mustaqim, *Akhlaq Tasawuf: Jalan Menuju Revolusi Spiritual*, h.3

mind. And also can be formulated that moral is science which teach human being to do a kindness, and prevent devilment in relationship with God, human being, and creatures around.<sup>9</sup>

While Mahmud Yunus, defines Moral as corps of a nature, which obeyed by society or public, from their experience, as the result of their thought that moral is the best guarantor of safety and society peacefulness and looking after them, besides guarantee the personal successfulness and winning selves conscience. He explains also that moral education is ethic education by some persons based on noble character, such honesty, kindness, modesty, truthfulness, self-confidence, etc.<sup>10</sup> Abdullah Nashih Ulwan explains that moral education is education based on moral and main attitude, character, behavior which must implanted to the human being since childhood till adulthood and become *mukallaf*, so they are ready to live in society.<sup>11</sup>

## 2. The Content Of Moral Education.

### a. Moral to Allah.

It's fitting that humans have the best character to God among the creatures of His creation. Only Allah is worthy of worship. And in His creation, man is given the perfection of an invaluable and has the advantage than the another creature. As given the reason for thinking, feeling, and passion. Morality to God can be interpreted as an attitude or actions and manifestations that should be done by human beings as creatures of God as *Khaliq*. Even the starting point for morality against Allah SWT is the recognition and realization that there is no god but Allah. He has a commendable qualities, which can not be reached by anyone, neither human beings nor angels able to reach. With regard to the character of God can be done by way of praising Him. So humans are fitting as servant of God made him to be the place to be closer to (*at-taqarrub ila-Allah*). The trick is to (a) oneness to God; (b) worship to Him; (c) devoted to Him; (d) special supplication to Him; (e) *zikrullah*; (f) trust; (g) patient; and (h) grateful or thanks to Him.

### b. Morals of the Prophet Muhammad Peace be Upon Him (PBUH).

Personal of Muhammad PBUH is a good example for all followers of Islam. As the apostles and prophets, he is very obedient and submissive to God for

<sup>9</sup> M. Yatimin Abdullah, *Studi Akhlak dalam Perspektif al-Qur'an*, (Jakarta: Amzah, 2007), h.4

<sup>10</sup> Mahmud Yunus, *at-Tarbiyah Wa at-Ta'lim*, (Gontor: Darussalam Press, tt), h.20

<sup>11</sup> Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam*, (Jakarta: Pustaka Amani, 1995), h.113

all His commandments which he must spread out the message what he received as a huge mandate for himself, for human being to be noble like his morals. So our duties as a people have properly Muhammad PBUH to follow him, the ways are i.e.: a. Loving him sincerely by following all the *Sunnah*, b. Making the Prophet as an idol, a role model in life, and c. Doing what he told, and do not do what He prohibited.

- c. Moral to Family, *Birrul Walidain* (to be Dutiful, and Good Or Obedience To Parents).

As a child, after piety to God, must devote to both parents. Parents who have struggled to maintain, educate, and caring for him to be a useful and happy. Therefore, a child bound to respect, love them, and do a good to them especially if they have advanced age. Do not say loud and rude to them.<sup>12</sup>

*Birrul walidain* consist of words *biru* and *al-walidain*. *Birru* or *al-birru* means goodness. *Al-walidain* means two parents or mother and father. So, *birrul walidain* is to be dutiful and good or obedience to parents (mother and father). According to Musthafa Al Maraghi, *birrul walidain* is to be dutiful and good to parents, by the way of love both of them with take care both of them kindly and rightly, and comply with parents wishes during not contradicted Allah's commandments. The term *birrul walidain* direct sourced from our prophet Muhammad PBUH. In one history called that Abdullah ibn Mas'ud – one famous companion of prophet-ask to Messenger of Allah PBUH about the most beloved deed accordance to Allah's love, so he said:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا. قُلْتُ ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ. قُلْتُ ثُمَّ أَيُّ؟ الْجِهَادُ فِي سَبِيلِ اللَّهِ (رواه البخاري)

“Narrated from Abu Abdirrahman Abdullah ibn Mas'ud R.A. He said: I asked to prophet PBUH, which deed is most beloved by Allah (the exalted and almighty)? He replied: to offer salaah (prayer) in its proper times. I asked again: what is the next? He replied: to be good and dutiful to one's parent. Then, I asked again: what is the next? He answered: to participate in the Holy struggle for Allah's caused”.

In other explanations, that Allah has commanded to be good and dutiful to parents, but He only mentioned the cause from mother side. Thus be

<sup>12</sup> M. Yatimin Abdullah, *Studi Akhlak dalam Perspektif al-Qur'an*, h.215

experienced by her more big, mother has contained her child with tired and troubled, then bored him and take care him every night and every day.<sup>13</sup>

d. Morals of Fellow Human Being.

Islam have been ordered to adherentsto fulfill his personal rights and justice to himself. Islam in the fulfillment of his personal rights should not harm the rights of others. And Islam also keep personal rights, others rights, and society so that no conflict arises. Everything went together in developing the laws of God. Morals of a fellow human being is a person's attitude toward others. These attitudes can be developed in some ways; (1) respect the feelings of others; (2) loving fellow Muslims as loving himself; (3) smart grateful for the good of others; (4) does not find fault with others.<sup>14</sup>

e. Morals to The Nature.

Nature is all that is in the heavens and the earth and its contents, except God. Human being as well as the Caliph was given the ability by God to manage the earth and this universe. Humans descended to earth to bring the grace and love for everything in nature. Therefore, human beings have duties and obligations of the natural surroundings, i.e., preserving and caring well. For that man should be able to maintain harmonious relationship with nature and the creatures around him, by a good to a certain character. Qur'an explained on surah al-Ahqaf, Verse: 3, said:

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى

“We created not the heavens and the earth and all between them but for just ends, and for a term appointed”.

From the above verses can be explained that a certain character with the surrounding nature that human being can do to preserve the natural as follows: prohibits wild cutting trees, prohibits the wild hunting of animals, reforestation, create a nature reserve and wildlife sanctuary, controlling the erosion, and provides certain sanctions for offenders.<sup>15</sup>

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<sup>13</sup> Maulana Abdul Majid Daryabadi, *Tafsir Al Qur'an: Translation And Commentary Of The Holy Qur'an Surah Luqman:14*, (Beirut: Dar Ibn Katheer, 2004) h.404

<sup>14</sup> M. Yatimin Abdullah, *Studi Akhlak Dalam Perspektif al-Qur'an*, h.212

<sup>15</sup> M. Yatimin Abdullah, *Studi Akhlak Dalam Perspektif al-Qur'an*, h.232

### 3. The Method Of Moral Education In Constructing Personality According To Islam.

There are some constructs that being able to maintain the psycho-physical aspect of human's behavior, are:

- a. *Firstly*, according to IbnRusyd, that the perfect man (*al-insan al-kamil*) is one who has the true knowledge and the right action. For him, the true knowledge is the knowledge bringing someone to know his God and the happiness (*al-sa'adah*) or the misery (*al-shaqawah*) of hereafter. Meanwhile, the right actions is the action being able to make happiness and to avoid from suffering in the hereafter.
- b. *Secondly*, according to al Ghazali, man has to focus his attention on the following matters; (1) the requisite action (*al-'ibadat*)<sup>16</sup>, (2) the customary law (*al-'adat*), (3) the damaged action (*al-muhlikat*), (4) and the blessed action.<sup>17</sup>
- c. *Thirdly*, saying of the prophet (*al-Hadith*) while he made dialogue with Angel Gabrielle.

فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتَابِهِ وَلِقَائِهِ وَرُسُلِهِ  
وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا  
تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ  
يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“Prophet of Allah, (tell me) what is faith? The holy prophet replied: that you affirm your faith in Allah, His Angels, His Books, His meeting, His Messengers, and that you affirm your faith in the Resurrection hereafter. He (again) said: Prophet of Allah, (tell me) what does al-Islam signify? He (The Holy Prophet) replied: al-islam signifies that you worship Allah and do not associate anything with Him and you establish obligatory prayer, and you pay the obligatory poor-rate (az-zakat), you fast Ramadhan. He (the inquirer) again said: Prophet of Allah, what does performance of good deeds”.

The hadith show us the three principles in the care of psycho-physical aspect of human being. The three principles are (a) the faith principle (*al-iman*), which will construct faithful one (*al-mu'min*) personality; (b) the submission principle (*al-islam*), which will construct submissive in service (*al-muslim*) personality; and (c) the highest virtue principle (*al-ihsan*) that will construct al-muhsin personality. Throughout the principle have the separate units, in which among one and another is interdependent. The construction of personality according to Islam is really not only going through the

<sup>16</sup> Abu Ammar Abu Fathiah Al-Adnani, *Mizanul Muslim*, (Solo: Cordova Mediatama, 2009.) h.388-389

<sup>17</sup> Al-Ghazali, *Ihya Ulum al-Din*, (Beirut: Dar el-Fikr, tt), h.11

one aspect, but rather it performs the three aspects simultaneously. Based on the three constructs, according to the writer, there are, four methods to construct the Islamic personality, the four methods furthermore, will be presented based on the theory of Islam with standing on the holy book (*Al-Qur'an*) and saying of the prophet (*Al-Hadith*), are:

a. Knowing of Allah (*Ma'rifatullah*).

Qur'anic method on the educational values is based on the faith principle of unity of God (*at-tawheed*). The true faith (*al-iman*) to the Unity of God is the way of hidden strength of soul to extricate oneself from his desire and to overcome the weakening factors in the direction of majesty. However, the soul (*al-nafs*) has to know his God sincerely, i.e. by knowing of the names of God (*al-asma*), His attributes as well as His actions (*al-af'al*). Thereby, the soul will be peaceful when it close to God while worshipping Him based on his knowledge, his love, and his belief.<sup>18</sup>

Al Quran has determined that the involved relationship between God and His servant is carried out in the direct contact, without requiring of shaman, paranormal, or the other mediator. It was due to Allah is indeed very closed to Him; He is listening to the soul distressed when it calls on Him as well as He is listening to the prayer of every suppliant when he calls on Him (surah al-Baqarah, verse: 186 and surah an-Naml, verse: 62). There is nothing difficult to understand; there is no the vague that has to be especially interpreted as well as there is no aid and protection (*syafa'at*) of the holy one (*al-waliy*), which can help him in the calculation day (*yaum al-hisab*).

The Lord is the Great Observant of all secrets; He is the Great Knoweth on what is being in the heart, and indeed there is no the vague for Him, in which He knoweth whatever there is on the earth and in the sea, not a leaf doth fall but with His knowledge, there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but it is (inscribed) in a Record Clear (to those who can read) (surah al-An'am: 59 and Ar-Ra'd, verse: 8-10). The true believers' understanding of Allah's knowledge such this, is expected to be able to increase his complete sensitivity of Allah's sight to him, in which He always witnesses his actions, whether the hidden or the visible one.

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<sup>18</sup> Muhammad Syadid, *Manhajul-Qur'an Fit-Tarbiyah*, (Jakarta: Robbani Press, 2003), h.94

Afterwards, Al-Qur'an brings this description to the depth place of the soul and the feel arousing to make everyone be always feeling witnessed by God from near, however, Allah do not know only, but rather He will always accompanies him wherever and whenever he is (surah Yunus, verse: 61 and surah al-Mujadilah, verse: 7). The Lord is holy from the interrelatedness of distance and places. Qur'anic reflection of the essence of Allah's knowledge, His witnessing and seeing hoped to be able to straighten the soul (*al-nafs*), to sharpen the sensation, and to be the well education for the heart (*al-qalb*).

In accordance with the natural state of being (*al-fitrah*) human being as basically so weak. He required the strenght that can help him in the trouble. If anyone perceived that he was alone while he was facing the difficulties, so he will never forceful to overcome the faced problems. Nevertheless, if he perceived that Allah is always with him, therefore, Allah will awaken him while he failed, He will help him while he required on Him, He will grant him a request while he called on Him, He will make him become powerful while he was weak as well as He will assist him while he fought. He will always get Allah's aid that make him become stronger to face himself, be powerful to overcome all burdens and difficulties he face, and become forceful to face his enemies (surah Thaha, verse: 42-46).

Afterwards, the Holy Book brings the true believers with a new way, in which it brings him to the essence of powerful in the world that there is not strenght and steadiness except the divine decree of Allah. Verily, when He intends a thing, His command is, "be", and it is (surah Yaasin, verse: 82). Al-Qur'an would like to make His servant (*al-'abd*) live within the sensitive feelings as well as it would like to make him always relates to his God, as if he could see Him (*al-ihsan*). At the same time, his heart (*al-qalb*) trembles together with every would phonemenon, his feeling calls back and forth to the realm, and he will always sancity God by praising Him and His authority. All the empires are under God's authority; the glory and the humbleness are appropriate with His will. As Allah has said in Holy Qur'an:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Say: "O Allah. Lord of power (and Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power” (surah Ali Imran, verse: 26)

b. Purification of The Soul (*Tazkiyatun-Nafs*).

It means to adorn oneself with the angel nature, after purifying of the disgraceful deed. On the other words, the self is purified from the anger to change into the reproaching soul (*al-nafs al-lawwamah*), and it will be finally changed into the tranquil soul (*al-nafs al-muthmainnah*).<sup>19</sup>

The soul which is considered, being able to carry out purification, is the animal or carnal soul (*al-nafs al-hayawaniyyah*) named the evil soul (*al-nafs al-ammarah*) or the soul that incites to evil. It usually inclines to the evil as well as asks man to do the crime. If this soul is purified and beginning keeps away from the evil, accordingly, it is beginning cencures itself. Then, it is mentioned as the reproaching soul (*al-nafs al-lawwamah*). When the soul has really been sanctified as well as attained the happiness, so that it is also able to develop its ability to do right action, and it is not only as the crime source. It has already obtained the angel characters and performed what Allah commands.

Purification of the soul is impossible to do without carrying out self-restraint, work at hard, and seriousness. The Holy Qur’an made seriousness the requisite to gain the guidance of God. For the beginners as well as the intermediate persons or even for the supreme one, self-restraint is absolutely required. However, God’s servant cannot absolutely avoid it. Allah said in his Holy Book:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ  
وَتَوَاصَوْا بِالصَّبْرِ (٣)

“Verily man is In loss, except such As have Faith, and do righteous deeds, and (join together) In the mutual teaching of truth, and of patience and constancy” (surah al-Ashr, verse: 2-3).

After all, the soul can be sanctified by doing self-restraint. Afterwards, the purified soul was considered has already progressed to the righteous soul (*al-nafs al-muthmainnah*) (surah al-Fajr, verse: 27-30). Purification of the soul within self-restraint is the important aspect to construct the Islamic Personality. As we

<sup>19</sup> M.S. Nasrulloh, *Zikir Dan Kontemplasi Dalam Tasawuf*, (Bandung: Pustaka Hidayah, 1997), h.45

understood, that the soul is the basis element of human psychic including the impetus to act both good and bad. Thereby, if it has been purified, so the personality of human being is expected able to be going on together with God's will as well as the action of Him.

c. Straightening of Mind Based On Qur'anic Values.

Mind (*al-'aql*) is the wealth of man, which has to be used as well as possible. It is the instrument of soul being able to distinguish between man and the other creature. It has an extraordinary ability for thinking, although it is limited as well. Nevertheless, most people might not use his mind to think; he always close himself of the highest knowledge (*al-ma'rifat*); and he shackles his mind with following someone blindly (*at-taqlid*) as well as serves to another God besides Allah (surah Al-A'raf, verse: 179 and surah an-Naml, verse: 61).

To understand the world phenomenon, mind attaches his thought with five senses, logical reasoning, and experiments. It was due to the only thought will never produce anything except emerging a new conflict, polemic, and more far from the reality of life. Therefore, Qur'an has related human's thought by any signs of Allah, which is available in this world, while reminding us to obey what Allah established.

Al Qur'an commands human being to think and to do meditation upon the creation of God, the Most Beautiful, either what is available in the sky and in this earth. Qur'an makes the world become an object to think and to take a lesson (*al-'ibrah*). Qur'an also describes the beautiful world as well as its system units. God has raised the heavens without any pillars; He has subjected the sun and the moon; He has spread out the earth and set thereon mountains standing firm, and flowing rivers; He drew the night as a veil; all of it has become evidence of God's existence in all secrets of everything (surah ar-Ra'd, verse: 2-4).

Some characteristics of Islamic personality based on Islam and the Qur'an, that the person is characterized by who seek for the actual fact of nature and God's creation; seek knowledge as much as possible as the stock in the world and the Hereafter, and most importantly, did not prejudice bad to God in all aspects of his life.<sup>20</sup>

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<sup>20</sup> Muhammad Utsman Najati, *Al-Qur'an wa 'Ilmu an-Nafs*, (Jakarta: Pustaka Azzam, 2005), h.238

d. Purification Of The Heart (*Tazkiyat al-qalb*).

The heart represents organic material owning the cognitive system of emotion. It is located at the piece of flesh (*al-mudghoh*). The heart has ability to obtain the knowledge (*al-ma'rifah*) through direct insight or spiritual savoring (*al-zawqiyyah*). Knowledge, which can be felt by the heart, is abstract matters, such as affection, aversion, happiness, sadness, sorrow, ideas, etc. when his knowledge expanded properly, hence, one would be easy to the empathy.<sup>21</sup>

When the heart functioned properly, hence human-life will be better and conforms to his essential nature (*al-fitrah*), because the heart has the illuminated divinity nature of God (*natur illahiyat or natur rabbaniyyat*). *Natur illahiyat* represents super-awareness nature of human being that emanated from God. Man wherewith not merely acquainted with his physical and social life, but also he is able to know the spiritual life, divinity, and religiousness. Because of this nature, therefore, the heart also well known as the divinity nature of God (*fitrah ilahiyah or fitrah rabbaniyyah-nurraniyyah*).<sup>22</sup> Man's personality, actually, is the result of interaction among heart, mind or intellectual, and his soul. In this interaction, the heart (*al-qalb*) has the dominant position to restrain the personality. As mentioned in the hadith:

إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ  
أَلَا وَهِيَ الْقَلْبُ (رواه البخارى)

"Indeed, in the body there is a meat clot. When he was good then all the better body, but when it is broken then all the body become damaged as well. Remember that it is the heart".

Among most dominant power in man is the emotional energy. Its procedure is always iclinded to the natural state of being (*al-fitrah*), which is deeply longing for the attendance of God (*hanifiyyat*). The procedure, like this, is caused of its state whose hold the reins of the entire system of personality. It is important to remember that the heart is the center component of human being. It is considered as the prime determinant of good and bad aspects of behavior. On the Islamic Psychology review, there is inter-relationship between the heart and behavior. When someone has goodly or beautiful heart (*qalbun salim*), hence he is

<sup>21</sup> Fuad Nashori, *Potensi-Potensi Manusia: Seri Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 2005), h.114

<sup>22</sup> Abdul Mujib, *Kepribadian Dalam Psikologi Islam*, (Jakarta: Raja Grafindo Persada, 2006), h.206

inclined to the right action. Nevertheless, the goodly heart sometimes aroused the negative action or even destructive.<sup>23</sup>

### C. Conclusion

Moral education is the soul of Islamic education, and Islam also concluded that noble character and moral is the soul of Islamic education. In fact, reaching the perfect moral is the aim of education. As for intention of Islamic education is the intention of moral education is to form the people who have good moral, ossify the willingness, polite in talking and deed, august in behaviour and conduct, wisdom, perfect, respectable, sincere, holy and honest. The main purpose of Islamic education is character and moral construction which get result of it is the morally man, who has an personality, has purity soul, has a certain level of moral, has to know the obligation and practice, respect for human rights, has to know the difference between bad things and good one, and remember God every time, anytime and anywhere, in his movements and behavior.

In Islam, has been given an explanation of principles in the care of psycho-physical aspect of human being, as has been explained in the Hadith of Rasulullah SAW, the three principles are: (1) the faith principle (*al-iman*), which will construct faithful one (*al-mu'min*) personality; (2) the submission principle (*al-islam*), which will construct submissive in service (*al-muslim*) personality; and (3) the highest virtue principle (*al-ihsan*) that will construct al-muhsin personality. The method of moral education to construct personality according to Islam is really not only going through the one aspect, but rather it performs the three aspects simultaneously. Based on the three constructs, according to the writer, there are, four methods of moral education to consruct personality according to Islam, are: 1. Knowing of Allah (*Ma'rifatullah*), 2. Purification of the soul, 3. Straightening of mind based on Qur'anic values, and 4. Purification of the heart.

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<sup>23</sup> Fuad Nashori, *Potensi-Potensi Manusia: Seri Psikologi Islami*, h.117

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