

THE EXISTENCE OF MORALITY AND RELIGION ABOUT EDUCATION IN COVID 19 ERA

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ABSTRACT

Education is the important element in building human resource in nation development. This study aims to reveals the existence of morality and religion in education progress in covid 19 era. Through education, perhaps the students didn't have science-technology only, but also science-religion (developing children be a good character and attitude). The qualitative analysis means to illustrate, explain, compare, and describe about moral and religion as the important thing in the education development. The result of study showed that the nation development exist about balance between morality and religion in education especially developing physical and spiritual based on national development purpose. Both are important, therefore if there is imbalance, impact in disorientation of national education development.

Keywords: Morality, Religion, Education

INTRODUCTION

Indonesia is still struggling against the corona virus disease until now, also other countries in the world. Total covid cases increase everyday, some people reported recovery, but many patients dead. Handling effort and prevention are going to against COVID-19, but all activities must go on exceedingly on nation education. The rapid development of science and technology give many effects for human life and challenge must be faced. To deal these problems, a lot of efforts were made including by improving all fields especially education. The national education goals as stated in the law of the Republic of Indonesia No. 20 of 2003 about national education system reads:

The national education function to develop skills, building character and dignified civilization nation in order to educate the nation life, aim to develop student's skill to be the faithful human and devout to God, good character, healthy, scholarly, clever, creative, autonomous and being the democratic nation and having responsibility.¹

F.J McDonald said in his book titled "Educational Psychology" that "education is a process or an activity which is directed at producing desirable changes in the behavior of human beings"². Chaplin (2001) said, morality is a thing touched character, behavior and decent, features with a good behavior, touched law, custom and tradition, habbit which is organizing the behavior.³

¹ Undang-undang RI. No. 20 Tahun 2003, *Tentang sistem Pendidikan Nasional*, (Bandung: Cintra Umbara), hlm.7.

² F.J McDonald, *Educational Psychology*, (California: Wadsworth Publishing, 1959) hlm. 4.

³ Chaplin, *Kamus Lengkap Psikologi*. Jakarta: Rajawali Pers, 2001, hlm. 21

Morality certained based on norm and value which privale in school area. Good or bad assessment of an attitude claims based on norm and value that privale in relation among the societies. Bertens (2007) said, the characteritics of moral value is a responsible activity related to human inner self, obligated and formal. Kohlberg (in Thalib, 2010) explained that there were 3 levels of moral development, the first is praconventional level, have the self characteristic related to the rules and respect other's importance to fulfill the individual needs. Second is conventional level, has the individual characteristic which hopes the good life appeared to everybody, and keep the social system which is going. Third is postconventional, has the individual characteristic which is relative to revere the rules in universal laws. Based on Islamic religion, Yatimin (2007) said that a good behavior is a good attitude of human.

Education is the important element in building human resource in nation development. Through education, perhaps the students didn't have science-technology only, but also science-religion (developing children be a good character and attitude).⁴ Therefore this study showed the existence of moral and religion value in the education development in covid-19 era. Then, hopefully the education be the strategic solution for problems of students, societies, and nation future as the effort to improve the value and dignity life.

METHODOLOGY

The study using the qualitative approach. Bogdan and Taylor defined that the qualitative methodology as a process that produced the descriptive data such as words or oral data from human and analyzed attitude.⁵ Qualitative research is formed to words, sentences, which is only some descriptions or informations. The resource of study is secondary data. Secondary data was analyzed by researcher and also from some books, journals, and kind of report study which is guided and being the references of this study exceedingly for the existence between morality and religion in the education during pandemic era.⁶

The research type is descriptive. It is a research that efforts to describes a sign, tragedy, event that is happening now. The researcher wants to observe morality rules and religion guided, systematic and clearly. The accumulation data used the documentation study which is accumulating by learning some books, documents, journals of study result. The analysis of study used qualitative analysis as the research procedur to produce the descriptive data. Descriptive means procedur of problem solving that was analyzed by describing the research subject/object conditions (human, institute, society, and etc) rightnow based on the real facts. The qualitative data showed in diary note from the observation result or note from some documents with some steps : 1) Reducing data is writing or typing data, explaining data and reporting details (add or delete unuseful data or unimportant); 2) Presentation data is taking from narrative texts, graphic, line, table, and draft, then making the conclusion and solution. 3) Take a conclusion including the verification by reading the paper, reobserve all notes, and discuss with friends.⁷ Analysis of qualitative means to describe, explain, compare, and declare descriptively about moral and religion as the important law in education development.

THEORITICAL STUDY

⁴ Abdullah Idi dan Jamali Sahrodi *Moralitas Sosial dan Peranan Pendidikan Agama* Intizar, Volume 23, Nomor 1, 2017, hlm. 4

⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif Edisi Revisi*, (Bandung: Remaja Rosdakarya, 2005), hlm. 45

⁶ Bogdan dan Taylor, (1975), *Metodologi Penelitian Kualitatif*. Bandung: Remadja, hlm. 5

⁷ Kaelan. 2012. *Metode Penelitian Kualitatif Interdisipliner*. Yogyakarta: Paradigma. Hlm.77

Daniel U Levine & Robert J. Havighurst said:

*The school seeks to help young people from lower-status family rise on the social scale, and the extent to which society is meritocratic depends partly on how effective educational system is in this short. Thus, the social class of young adults is determined partly by what they make out of their schooling, and partly by their social class origins.*⁸

Religion and moral value is very important for nation life. In the education world, moral coaching is one of the function to improving the nation life, besides that need to improving the knowledge. Indonesian human faith that the two functions is relating each other. The collaboration of knowledge and moral is absolute to build the religious, morality, and dignity generation. The knowledge was developed with basic of good morality in order to give the benefit and kindness.⁹

The development of religious morals is closely related to manners, polite attitude, and will to do religious teaching in daily life. The philosophical discussion put forward by Kilpatrick on moral education will develop with various expert opinions in the aspects of character, moral and religious values.¹⁰ Lawrence Kohlberg emphasized moral education is aimed to the building steps that moral education based to form student steps. Besides, Lawrence Kohlberg also offered a concept as basic of moral education application in Western. The principal is immanent conditions in social relation network or a low that organized the balance.¹¹

National Encyclopaedia of Indonesia explained that moral is a part of philosophical science especially learn and study about human behavior. Moral is a norm that will explain about how human acts. Then we could say that moral is a characteristic of human behavior related to the society measure, especially for good or bad behavior, morality is not a birth nature but growing and developing in life.¹²

Octavia ciped Al-Mawardi opinion the defined *adab* as knowledge about the action which is deleting false and mistakes wheter statement, behavior, action or moral. Al-Mawardi also divided *adab* in 2 types. They are *adab al-dunya* and *adab al-din*. *Adab al-dunya* include: (1) social ethics, related to orderliness, laws of country, nation, public ethics, politic, and collective social problems; (2) individual ethics that placed the citizen to responsible in improving behavior and appearing the personal kindness. *Adab al-din* is an ethics of Islamic laws as obligatin and exhibition, *halal* and *haram* law, loyalty, sin and etc.¹³

Mufid considered that ethics inclined toward the knowledge of good or bad. Ethics mostly called ethics code. Morality is characteristic or all principles and good or bad value. There are 2 basic laws of moral: First, good attitude law, where human must have a certain attitude for everything. How the good attitude must be formed concretely, depend on the best condition ever. Second, justice law that is a same principle considered somebody needs. The similar load used must be carried together, of course based on the quality of each member. There was the difference between ethics and religion. The ethics supports the religion where could help human in applying their idea to solve the problems. The difference of ethics and religion, where ethics based on the rational argumentation, and religion obligate human to base their selves to the God words and religion law. In religion there is an ethics, and religion is a norm in ethics. Both are

⁸ Daniel U Levine & Robert J. Havighurst (1989) hlm. 229

⁹ Asti Inawati. (2017), Strategi Pengembangan Moral dan Nilai Agama Untu Anak Usia Dini, Jurnal Pendidikan Anak, Vol. 3 No. 1

¹⁰ William C Campbell, Frank J Cavico, Pedro F. Pellet, Bahaudin J. Mubtaja. 2010. Applying Moral Development Literature And Aethnical Theories To Administration of Taxes In Kosovo, Internasional Business and Economics Research Journal, Vol. 9, No. 7

¹¹ Lawrence Kohlberg; Richard H Hersh. 2010. "Moral Development : a Review of the theory", Theory into Practice, Vol. 16, No. 2

¹² *Ensiklopedi Nasional Indonesia Jilid 10*. (1990), PT. Cipta Adi Pustaka. Jakarta, hlm. 371

¹³ Octavia, L. (2014). *Pendidikan Karakter Berbasis Tradisi Pesantren*. Jakarta: Rene Book dan Rumah Kitab, hlm. 13

relating each other, but separated theoretically. In a short context, it will difficult to throwing one of them. Human couldn't act if only hold on religion without applying ethics or the other side. People called having ethics, if they gave attention to the religion.¹⁴

Samsirin in his journal quoted Yusuf Al-Qardhawi's opinion classified morals into seven categories as a level of moral values expected in Moslem life: morals related to oneself; morals related to family; morals related to society; morals related to animal world; morals related to physical environment; and morals related to God/Creator. Morals is a plural world but sometimes used in a singular form means character, innate disposition or a state of the soul which causes it to perform its action without thought or deliberation'.¹⁵

RESULT AND DISCUSSION

The Existence of Morality and Religion on Education during the Covid-19 Era

Temporary closed of educational institution as efforts to press the spread of the covid-19 pandemic in the world is impact on millions students no exception in Indonesia. Interruption in the learning process directly between student and teacher, cancellation of learning assesments has an impact on morality, religion and decrease the quality skills of student. The burden is the responsibility of all elements of education, especially the country in facilitating the continuity of school for all stakeholders of education to do long distance learning. How should Indonesia plan, prepare, and resolve the covid recovery, to press the education damage in the future especially on moral problems or student's moral.

Moral, taken from Latin language "mos" (plural, mores) means habit, tradition. Meanwhile, morality in language also comes from word "mos" latin language (plural, mores) means habit, customs. The word "bermoral" refers to how the cultured and behaved society. And the the word "moralitas" is an adjective word from Latin *moralis*, has the same meaning with moral, there is only a more abstract tone. The word "moral" and "moralitas" have the same meaning, so the definition more emphasized on using the word "moralitas" because of its abstract nature. The morality is a moral nature or the whole basis and value with respect to good and bad.¹⁶

Bertens in his book entitled "Etika" said that moral is values and norms which is the guidelines for person or group that used to organize an action¹⁷ (Bertens, 2007:4). From the definition above, could be said that moral is a person measure or group in applying an action. For example, organization group who demonstrated with anarchist action, they guided on the bad value and norm or some political party members who affected by corruption cases, they guided on the bad value and norm.

Furthermore, Al-Ghazali¹⁸ suggested that moral also called as the word match "akhlak", means character, nature which resides strongly in the human soul and as the source of appearing a certain action from his self easily and lightly without thinking and planning before. While, Wila Huky as quoted by Bambang Daroeso¹⁹ formulate a more comprehensive moral definition. They are:

¹⁴ Mufid, M. (2009). *Etika dan Filsafat Komunikasi*. Jakarta: Kencana Prenada Media Group, hlm. 180

¹⁵ Samsirin, *Nilai-Nilai Pendidikan Karakter Menurut Konsep Yusuf Qardhawi*, EDUCAN: Jurnal Pendidikan Islam, Vol 1, No 1 (2017) Universitas Darussalam Gontor, hlm. 40-55

¹⁶ Asmaran As, *Pengantar Studi Akhlak*, cet.1, Rajawali Press, Jakarta, 1992, hlm. 8.

¹⁷ Bertens, K. *Etika*. 2007. PT. Gramedia Utama. Jakarta, hlm.4

¹⁸ Al-Ghazali dalam terjemah: Moh. Rifai , *Akhlak Seorang Muslim*, Cet. Ke-1, Wicaksana, Semarang, 1986, hlm. 31

¹⁹ Bambang Daroeso 1986. *Dasar dan Konsep Pendidikan Moral Pancasila*. Semarang: Aneka Ilmu. Notonegoro dalam Fauzi, Rahmat. 2009. hlm.22

1. Moral as the ideas about life behavior, with a certain basic color held by the human group in a certain environment.
2. Moral is a theory about a good life behavior based on certain life and religion view.
3. Moral as human behavior that it based on consciousness, it related to the requirement to approve the best according to the values and norms accured in environment.

Another opinion strengthen equality of moral and *akhlak* meaning is Muslim Nurdin's opinion who said that *akhlak* is a set of values against which to measure to determine the merits of an act or a value system that regulates patterns of human attitudes and actions. From the definition of laws and morals above, could be defined that law of moral is a good or bad attitude measure which is considered correct from the general view.²⁰

Moral and religion development is very closely related to character, manner, and willingness to implement religious teachings in daily life. The philosophical discussion submitted by Kilpatrick about the moral education will develop with various expert opinions in the aspect of character, moral and religious value.²¹

As believed, religion has an important role in human life both individually and in groups. Generally religion serves as a way of guiding its followers to reach the calmness life and happiness here after. Besides, according to Hendro Puspito in his book, Sururin explained that one of the religious function as an educational function included the task of teaching and guiding. The education success lies in the utilization of spiritual values which are the main religious beliefs, they are meaning and purpose in life, conscience, and human responsibility to God.

Rosyadi followed Emile Drukheim's opinion in Education and Sociology (1956) said that education is of eternal human life itself who can life consistently in overcoming threats and future challenge.²² With the advancement of education it is hoped that it can reduce various social phenomena, related to social morality in society. Since longtime ago, the morality problems has been a concern of founding fathers such as the important of religious education, moral, and manner in national education system. As it known that the concept of morality that grows and live in the middle of plural society that there is a need for a solution of at least an offer of substance including diversity of moral concepts. Morality is an attitude of a person's heart that is seen in outward behavior. Morality happened if human takes a good attitude because he aware of the psyche and responsibilities, not for profit and without strings attached. The defect moral is a condition where his life is delinquent, often doing crime, behave anti-social, without organic deviations in the intellectual function. It's just that the intellect doesn't work so there is a chronic moral stagnation.²³

The principle of social morality at least has the moral values based on 3 basic principle: liberty, equality, and reciprocity. When the three principles are used as a basic for a person to think and act that expected to show the high moral behavior towards forming the good behavior. The high moral behavior is the benefit attitude, does not hurt, punish, bother, and take people's rights. A thing that should be done is a behavior that refers to respecting the rights of others in human values are universal. A moral person always thinks and acts on the premise of reason how his existence could come the benefit for societies.²⁴

Therefore, need the strategic steps and solutions for education world of Indonesia especially in handling covid impact on education world, all stakeholders must be struggled. This

²⁰ Muslim Nurdin, *et.al.*, *Moral Islam dan Kognisi Islam*, Cet. Ke-1, CV. Alabeta, Bandung, 1993, hlm. 205.

²¹ William C Campbell, Frank J Cavico, Pedro F. Pellet, Bahaudin J. Mubtaja., 2010. Applying Moral Development Literature And Aethnical Theories To Administration of Taxes In Kosovo, *Internasional Business and Economics Research Journal*, Vol. 9, No. 7

²² Rosyadi, K., *Pendidikan Profetik*. Yogyakarta: Pustaka Pelajar. 2004, hlm. 124

²³ Kartono, K. *Patologi Sosial*. Jakarta: Rajawali Grafindo, 2002, hlm. 191

²⁴ Sjarkawi, 2011, *Pembentukan Kepribadian Anak: Peran Moral, Intelektual, Emosional dan Sosial sebagai Wujud Integritas Membangun Jati Diri*. Jakarta: Bumi Aksara. hlm. 78-80.

condition couldn't loose from government wisdom and its application exceedingly school as the institution of education operator must be prepared to facilitate every changes related student education. The behavior education must be the strong guide in the technology development and information speedline. Education programs must be delivered to the students, especially longdistance learning media, but the school side must paying attention to the ethics as the institution. Learning press at home to the students could have the guide so the teachers who teach through online media always smooth and smart to deliver some lesson which is obligate to understand.²⁵

CONCLUSION

It can be conclude that the nation development looked the existence of balancing between morality and religion on education especially building physic-material and spiritual, based on the nasyon philosophy purpose. Both are important, that's why if there was imbalance will impact on disorientation of building nation education. A nation will not develop and nature if it attacks students such as children, adult, and young generation. As well as develop physic-material on nation will appear to the developed country without supporting the optimal quality of social morality. The efforts to streghten morality and religion, need the good attention and commitment for the important of optimalistic in developing moral for all citizen with the different identity in plural society systematicly and integral.

²⁵ Rizqon Halal Syah Aji, 2020, Dampak Covid-19 pada Pendidikan di Indonesia: Sekolah, Keterampilan, dan Proses Pembelajaran Jurnal Sosial, SALAM; Jurnal Sosial & Budaya Syar-I FSH UIN Syarif Hidayatullah Jakarta, hlm.400

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