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BOOK-2

IRSTC 2015 PROCEEDINGS

3rd International Seminar;
Innovation Research for Science, Technology,
and Culture

Banda Aceh, 24 - 25 November 2015



School of Postgraduate
National Institute of Science and Technology
Jakarta, Indonesia



Politeknik Port Dickson, Malaysia

PROCEEDINGS

3rd International Seminar ; Innovations Research for Science, Technology and Culture IRSTC 2015

Organized by:



School of Postgraduate
National Institute of Science and Technology

Collaboration with ;



Banda Aceh, 24 - 25 November 2015

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Preface

International Seminar on Innovation Research for Science, Technology and Culture (IRSTC) 2015 organized by School of Post Graduate, National Institute of Science and Technology (ISTN), Port Dickson Polytechnic and collaboration with almost 15 university and Polytechnic in Aceh and North Sumatera also professional organizations. The seminar will be held in Polytechnic Aceh, NAD, at 24-25 November 2015. This seminar is also a realization as part of the concurring of 65th ISTN and 16th School of Postgraduate ISTN anniversary event and commitment to provide the third ISTN international seminar in contributing to the enhancement to the international cooperation among Indonesia institutes and the other countries.

International Seminar on Innovation Research for Science, Technology and Culture (IRSTC) 2015 provide an international forum for the sharing of the knowledge, information, experience and result research as well as their view of progress and discussion on the state of the art and Innovation Research For Future Nation and sustainable Development In Science, Technology And Culture for sustainable development.

We would also like to express our heartiest thanks to all speakers on this seminar. I would like also to thank all members of advisory board, steering committee, member of organizing committee, peer reviewers, sponsors and National Institute Science and Technology staff for their support to success of this seminar. We do hope that all participants will have an enjoyable meeting at this seminar.

Banda Aceh , 24 November 2015



Prof. Dr. Masbah R. T. Siregar, APU
Chairman of Organizing Committee IRSTC 2013

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Speech of Steering Committee

The Governor of Aceh Province, Mr. Zani Abdullah
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 The Aceh Polytechnic Director, Mr. Zainal Hanafi
 The Chairman of the Foundation Jabal Ghafur Banda Aceh, Mr. Hanif
 The leaders of MTRA University Cooperation that we can not mention one by one.
 The Key Note Speaker, Prof. Andriwo Rushdi from the National University of Singapore.
 Our special honor also goes to Prof. Ir. Agus Priyono, Vice Chancellor for Academic Affairs Assyafi'iyah
 Jakarta Islamic University, formerly the Rector ISTN
 Our Invited Speaker Prof. Dr. Ing. Ralf Foerster from the Beuth University of Applied Sciences, Berlin.

Dear speakers, invited guests, ladies and gentlemen

Assalamu'alaikum Wr. Wb

First of all, we all offer our highest praise and gratitude to The God Almighty, for with His Blessings the implementation of the International Seminar on Innovation Research in Science, Technology and Culture in Banda Aceh can be accomplished. Counting to this, ISTN Graduate School—in collaboration with a lot of partners—has organized international seminars for three times. The first and second seminar was held in Jakarta, while this third seminar is now held in Banda Aceh.

Holding this seminar for the third time proofing that it has been received and accepted by fellow scientists, researchers and postgraduate students, which can be indicated by the increasing trend of number of speakers who took the seminar, both from the country and especially from abroad. Forums like this gain its necessity significantly year by year, not only as a medium to exchanging information on scientific researches but also act as an order to filling required career paths for researchers, faculty and graduate students.

This third seminar could be realised due to help and cooperation of many parties:

First, by the help of our Graduate School alumni in the North Sumatra, whose hard work managed to bring about this seminar to be held in Banda Aceh. Selection of Banda Aceh as a host city is a bull's-eye, because since Reformation era, Basic Education basically regulated autonomously by the Region, leaving only higher education as the only melting pot for our nation's education mingling talks. A seminar like this also acted as a hotspot venue for not only national, but also international information exchange.

Secondly, this seminar was also carried out by the support of so many partners, ranging from the Polytechnic of Medan, the University of Al Azhar Medan, University Medan Area, University Putra Indonesia Medan, Academy of Engineering Aviation Safety Medan, Aceh Polytechnic South, Foundation JabbalGhafur, and of course Polytechnic Aceh, which already provides space and facilities.

Thirdly, this seminar is supported strongly by our partners from Malaysia, namely the Polytechnic Port Dickson led by Dr. Ishamsyah, by far more than just paper submitting with relentlessly sending also both moral and physical encouragements.

This seminar is also held as a result of close partnership with the Beuth University of Applied Sciences Berlin, Germany—motorised by our dearest colleague Prof. Ralf Foerster.

We also thank Prof. Andriwo Rusjdi from the National University of Singapore, whose name is well known as one of the world's top scientists in Sinkotron field. Prof. Andriwo's support is highly valued by us.

Our dearest seminar participants,

On this occasion, by the name of ISTN academic society, all partners, along with the audience give our most sincere gratitude to Mr. Sofyan Jalil, Minister of National Development Planning, which despite of his tight schedule can still manage to attend this opening ceremony.

The same respect, we express to Aceh Province Governor, and also the Mayor of Banda Aceh, who both have given us the opportunity to hold this seminar in this Province in this lovely city.

Our gratitude also goes to Mrs. Coordinator Kopertis III, Mr. Coordinator Kopertis I, and Mr. Coordinator Kopertis XIII for their support, so that this seminar can be held properly.

Highest regard submitted to the Committee, from Jakarta, Medan, Banda Aceh as well as those from Malaysia, who have been working very hard, so that although this time there are obstacles along the way but with a spirit of togetherness this seminar can be managed to be accomplished.

In the same spirit, we believe that the next seminar, namely IRSTC 2017 will positively be held, proposed to be in Port Dickson or other candidate places, which can be discussed in next agenda.

Finally, we greet you all a happy seminar, and of course our warm welcome to enjoy the wonderful beauty of nature, culture, and superbly exquisite culinary delights of Aceh.

Billahi Taufik Walhidayah
Assalamu'alaikum Wr.Wb

Prof. Dr. Ir. Dahmir Dahlan, MSc

ISLAMIC PERSPECTIVE ON MORALITY WORK

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ABSTRACT

In connection with the obligation of men to God becomes appointments between man and himself, and the appointments of an individual with another. Thus, the appointments include the whole area of their moral and social responsibility. It connects to Shariah dictum that organizes human actions both to God and another. The principle of all islamic morality work is determined by inseparable characters from all human actions and responsibility that must be carried on, not only in front of the employer or the employee, but also in front of the work itself which must be carried out as perfectly as possible based on someone's ability. In Islam, man is responsible for the consequences of his actions on the judgment day which the majesty is emphasized with powerful of the Quran, Islamic perspective rejects the separation between the sacred and the profane, furthermore it rejects the separation between religious and secular actions, or the worship of work. Working morality in Islam can not be separated from moral character which must be fulfilled by a muslim in living on earth, under the guidance and teachings of Shariah.

Value or moral system which is used as a reference in leading to the physical and spiritual ways of muslim which is value and morality taught by Islam as the revelation of God to Muhammad. Values and morality are comprehensive, and integrated, it is not fragmented into parts and independent of each other. Values and morality contain normative aspects (guidelines) and operative (the basic of attitude). To understand the Islamic morality work in a universal sense, in boarder and common concept of work, which in fact never fully separated from human attitude and actions, including the arts in general and ethical considerations which are covered in Shariah to the the whole human actions.

Key words: *Islamic Law, Morality work*

I. INTRODUCTION

Islam is a complete and universal teachings, and it does not know the separation between the sacred and the profane, between ritual worship and the work which consider to religious and spiritual, and it is evaluated as a religious obligation for Muslim like morality, it is measurement to determine right or wrong from human action, it is seen in terms of good and bad as a human being and not as a specific and limited role of the player¹. Value or moral system which is used as a reference which leads to the physical and spiritual for muslim ways are value and morality taught by Islam as the revelation of God, who revealed to Muhammad. Values and morality are comprehensive and integrated, they are not seperated into parts and independent of each other. A values and morality contain normative aspects (rules, guidelines) and operative (the basis of deeds). To understand islam morality work in a universal sense, in the sense of broader and common concept of work, which in fact never fully separated from human actions, including the arts in general and ethical are covered in Shari'ah which leads to the human action.

In This writing the writer wants to describe "Islamic perspective On Morality Work"

¹ Frans Magnis Suseno, *Etika Dasar: Masalah-masalah Pokok Filsafat Moral*, Yogyakarta: Kanisius, 1991, h. 19

2. DEFINITION

Etymologically the word *moral* comes from Latin word which means customs, habits, or way of life. This definition is similar to the Greek word *ethos* and which is known as the ethics. This word also has a sense of custom or habit². There are also other word which has the same meaning, namely morality (Arabic), which comes from *khalafa* (*khuluqun*) which means behaviour, customs, or *khuluqun* which means creation. So morality is behavior. Because the existence can be good and bad, depends on the system used as reference³.

In Indonesian vocabulary, there are some terms which have meaning with morality, such as behavior, character, personality, and so on. All the attributes are related to the person, and morality. However, the synonym is often used for morality is ethics.

Although etymologically the term of moral means customs, habits or way of life, but substantively it is not only meaningful of habit but it relates to the good and bad human as human. In other words, morality is a measurement to determine right or wrong from human attitudes and actions can be seen from good and bad as human and not as an actor. It is assumed that morality includes values from human conscience. As Setiadi states⁴:

"... not just what is usually done by a person or group, but also their thinking and principle to know what is good, and what is not, what is a must to do for human actions / *actus humanus*".

And Poespoprojo also writes the understanding about morality, as follow⁵:

"... A fundamental habit, came from something is inherent in human nature such as telling the truth, paying debts, respecting parents, and so on. Such actions are not just a habit or custom but the right thing, and if they do something out of control means the action is wrong".

From the explanation above it can be said that the moral is standard quality of human actions whether it is right or wrong, good or bad in measurement of values based on the human conscience, and the nature from God, the Act comes from human conscience can be called by abnormal actions.

Moral person is a person who has the provisions of nature in itself. The Implementation is started from the rise of the will, that is good will until arriving in good behavior and goal. As Darues says that the moral requires continuous goodness since appearing of good will. It sometimes can't be called by a moral person. Although the truth is relative among the society, but the truth of morality is universal. It is caused of the moral characteristic itself which based on human conscience that leads to goodness.

Basically there are two kinds of conscience, namely the conscience leads to goodness and the conscience leads to badness. If the desire wants to do something good is challenged, in the meaning of leaving to do something good in the society norms, so the conscience keeps calling because it wants to do something correctly. This conscience reminds that the action was not good. The conscience is like a voice which forces to be listened⁶.

If the discussion is seen in the context of Islam, so basically the conscience is faith. Because one of the pillars of faith is justification by conscience (*Tasdiqun fi al qalb*). In relationship the existence of faith in a man, the Prophet Muhammad saw has warned by one of the hadith:

الإيمانُ يزيدُ وينقصُ. (رواه أحمد عن معاذ بن جبل)

The hadith above indicates clearly that the existence of faith in human beings can be so strong so the whole behavior and mind are based on faith in God, and also the faith can be weak. Even the faith can not be function because of other factors that are opposite to the faith itself. Beside that

² Poespoprojo, *Filsafat Moral Kesusilaan dalam Teori dan Praktek*, (Bandung: Remaja Karya, 1986), h. 3-5

³ Zakiah Drajat, *Dasar-dasar Agama Islam, Buku Teks Pendidikan Agama Islam di Perguruan Tinggi*. Bandung: Bulan Bintang, 1984, h. 254.

⁴ Gunawan Setiadi, *Dialektika Hukum dan Moral dalam Pembangunan Masyarakat Indonesia*, Jakarta: BPK Gunung Mulia, 1990, h. 2.

⁵ Poespoprojo, h. 2.

⁶ Djijakara, S. J. *Tentang Pendidikan*, Jakarta: Pembangunan, 1966, h. 43.

shows the existence of faith in the human heart, and the hadith also suggests the need of fertilization and development of faith in order to preserved from damage (atheis). The Efforts of fertilization and development can be done by education in in general. In such thinking, the process of education in this study especially moral education is a religious nature (Islam). Therefore, in family life, parents are required to give moral education for their children, as a preparation for them to live in the future. It can be understood moral is the field of human life in terms of goodness. Norms are the measurement to determine right or wrong from the human attitude, in terms of good and bad as a human being⁷.

That is why morality is not related to one of human life alone but also it relates to all aspects of human life. Thus the evaluation of moral is a comprehensive evaluation of human being to determine their quality.

Downey and Kelly argued that characteristics qualification of human moral as follows:

"1. Realize of the need to consider factual evidence in order to achieve the goal, 2. Realize to learn the meaning of moral has a meaning of everyting, 3. Moral authority can help us taking a decision and decide the correct choice, 4. Able to act based on moral decision, 5. Have a positive commitment to moral values and others feeling, 6. Humanity soul and the ability to live as a moral creaturer"

From the opinion above, regarding to the characteristics of moral human, it can be known that the qualification characteristics refers to goodness in all complexities of life which the kindness is not only manifested in the form of behavior, but also when the the will appears, based on group solidarity.

3. MORALITY ASPECTS

Morality is complex and abstract. Because the existence is influenced by many factors in human life. This morality is based on the human conscience. Although the nature of the human conscience is universal, but it is difficult to know for sure. Knowing the human conscience can only be done through manifestations, either behavior or word they are saying. Therefore in understanding conscience must be done carefully so so that we can get comprehensive description.

In other theory mentioned morality includes three aspects namely behavior, cognition, and affection⁸. In fact, morality is a sequence of including three aspects behavior, cognition and affection so in studying and doing research, it must include all aspects. It is assumed by James R. Rest: In lying theory is mentioned that morality relates to 3 aspects, they are behavior, cognition and affection. In fact, morality is the whole aspects including behavior, cognition and affection so the application must relate to whole aspects. It is also posted by James R. Istirahat:

".... No one of the theories approaches which give a view for moral psychology comprehensively. This shows that the theory is only focused on some aspects from morality problem and others ignored⁹"

If it is analyzed religion teaching in this context, actually Islam has taught clearly. For example from Tawheed, the application of Islam is divided into three aspects; Faith, Islam, Ikhsan. In these three aspects give three kinds of religious orientation in epistemology of Islam. Faith aspect has learned systematically and created Kalam Science. And the study of Islam has formulated Islamic laws organizationally by creating Fiqh science. With both assumptions mentioned that sciences have formed a more exoteric religious orientation. While Ikhsan form of religious perception is more intuitive, more emphasis on the importance of appreciation through the practice of real-spiritual practice. This trend Akhlaq (Tashawwuf).

Afif A. Thabarah says that the meaning ikhsan includes all good meanings; all interactions elevate and enhance the dignity and human status, to develop his qualities, and also can bring him

⁷ Fran Magnis Suseno, *Etika Dasar: Masalah-masalah Pokok Filsafat Moral*, Yogyakarta: Kanisius, 1991, h. 19.

⁸ Kurtines, h. 39.

⁹ Kurtines, h. 38.

closer to God. More detail Al-Ghazali in Ihya " Ulum al-Din Volume III, describes this Ikhsan which includes three dimensions of consciousness as follows:

- a. Theological sensitivity and intensity of the relationship between human and God. This sensitivity is based on the Hadith which states:

الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"Worship to Allah as if you see him or if you are not able if you're diihatnya ¹⁰".

The first assumption is Maqom musyahadah, where as if he was sitting cross-legged in front of God and witnesses the sight of God on him. While the second assumption is Maqom muroqobah, such as blind people face the king, he was not able to see but realize if he was being seen by the king

- b. Social solidarity, which is the concern of social reality, starting from the household to the relationship between human beings and relationship with animals. Q.S. 4:36.

c.
d.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَ
الْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا .

"Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful"

- c. Mental resilience is fortitude to do the heavy job, patient to face of disaster that, patient with material temptations, etc. A moral teachings; patient, qona'ah (accept after trying), tawakkal, iffah (refrain from negative desires), syaja'ah (courage), and istiqomah will establish a independent personal culture (private culture), optimistic and simple. And all of moral have been had by Muhammad propet (QS.37: 80).

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ . (رواه البخاري و مسلم)

"Indeed so our reward to those who do good".

Al-Ghazali states that the moral values taught by Islam based on on four mains (fadlail) as follows:

- a. Al-Hikmah, cognitive ability in determining the best choice in the thinking, attitudes and actions.
- b. Al-Adalah, a mental condition that has ability to control desire, emotions, and subjectivity to the truth and objectivity.
- c. Al-Iffah, resilience in managing attitudes and actions so it will not to get caught up in the material greed and hedonistic tastes.
- d. As-Syaja'ah, moral courage to do the tasks and obligations of the judgment of reason and moral integrity ¹¹.

¹⁰ Al-Ghazali, Ihya "Ulul al-Din, Dar Al-Kutub Al-'Arabiyyah, h.35.

¹¹ Al-Ghazali, Ihya "Ulul al-Din, Dar Al-Kutub Al-'Arabiyyah, h.35.

For Al-Ghazali four mains (fadlail) is a Ummahatul Akhlaq (parent morals) which will determine consciousness and activity (a'maalul qulub), and in time will affect the appearance of attitude and physical actions (a'maalul jawarih).

In study of the morality theory can be understood that morality based on faith in essence transcendental to mix in psychological processes and finally it articulates themselves in the form of moral action. Between moral action, psychological processes that occur, and faith can not be separated each other. The functional Relationship of these three aspects have been emphasized in the hadith of the Prophet.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ .

"Indeed, the value of an action depends on the underlying intention ¹²"

Furthermore, revealing the moral judgment needs to be done psychology methods, namely how the person can give considerations which makes moral behavior according to his conscience. Telling this moral considerations is by telling spoken. Therefore, the method used must be able to get verbal expressions which reflects of conscience.

James R. Rest proposes a model of moral considerations, by proposing four basic process as follows:

- a. Interpreting the situation by identifying actions which are possible for the actor and how each set of behaviors affect the people involved.
- b. Choosing and thinking about what a person should do in applying the moral to concrete situations to determine the expected moral action.
- c. Selecting and considering between the good moral which is not possible to take decision about what someone wants to do.
- d. Implementing, to do what someone wants to do ¹³.

1) Morality in religious education

Public education is an educational program that is intended to develop human identity in proportion so it can create proportion human being. This understanding refers to what McGrath said, he stated that public education is education to prepare people to be able to live full and satisfying as individuals, families, community members, workers, and as a citizen ¹⁴. This understanding is very broad and complex. In its operation there are some specific understanding.

DR. Muhammad S.A. Ibrahimy, bachelor of Islam education of Bangladesh, in one of the publishing "Ismaic Gazette" in 1983, that Islamic education in his view is an educational system which allows to someone to intend his life based on Islamic ideology (Islamic ideals), so it can be easily to form life himself based on islamic teachings. The scope of Islamic education has changed according to different time. In line with the changing times and developing science and technology, the scope of Islamic education becomes wide ¹⁵.

Islamic education as a means of civilizing Islam in society, has a flexible character to the development of aspirations of human life without losing the basic principles. Islamic education is able to accommodate the demands of human life from time to time, including demand in the field of science and technology.

Specifically relating to the demands of the development science and technology, Islamic education is to direct and control, so that the fundamental value comes from faith to Allah may

¹² Al-Suyuti, *Jami'us Shaghir fi Ahaditsi Basyir an-Nadhir*, (Terjemahan), Jakarta: Dar al-Ihya' al-Kutub al-Arabiyah, t. H. 76.

¹³ Kurtinus, h. 45.

¹⁴ Stone, *Clarance M, Urban Polisy and Politics in a Bureucratic Age*, New York: Prentice Hall, 1952. h.4.

¹⁵ H.M.Arifin, *M.Ed, Filsafat Pendidikan Islam*, Jakarta: Bumi Aksara, t.t. h.37.

- e. Behave right and able to do personal tasks as well as possible, both physical and spiritual¹⁹.

2) Morals education in the family

In a hadith of the Prophet Muhammad sai

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يمجِسَانِهِ.

"Every child born on nature, so parents both of which make him a Jew, or a Christian or a Zoroastrian (fire worshippers)" (H.R.Imam Bathaqi, Imam Thabrani)²⁰."

Explicitly this hadith is the spirit of moral education in the family which is undertaken by parents to their children. The presence of children for parents is the mandate of God, endowed with human nature unspoiled. Through interaction with the environment, so the human nature of this child will have changes or developments. Because the first environment known by child is a family, so the family (parents) gives many shades to the child's human nature.

Explanation of the hadith above is not just an ideological perspective, but also a moral perspective. So whether morality of children will be colourfull Jews, Christians, and Zoroastrians, depending on the moral education conducted by parents.

However, it should be underlined here that the substance of the hadith is not the same with Tabularasa Theory by John Locke. The word 'Fitrah' in the hadith does not refer to an empty mental condition at all, but it refers to the physic conditions that are potentially. They are humanity potential as a provision for humans to be able to live humanely. Because of this potential development depends on the education activities which occur in the environment, family, school, and community. That is why even though every child has human potential since they were born, but in the subsequent development many human beings acts inhumane. This means that the potential has not had chance to develop optimally.

Because the family environment (where parents play a major role) is the first environment for children to communicate, so this environment provides a lot of color to the child. Basically moral education is founded in every process of education which takes place in the school environment, community, or in a family environment. This based on characteristics of moral education itself which is not basis on material and practices and the applying is not limited by space and time. Downey and Kelly stated about the characteristics of moral education as follows:

- a) Moral education does not have a specific learning materials
- b) Moral education is not disciplines which have materials including a number of specific knowledge.
- c) Moral education does not start when children enter the school, but it is given since the child was born.
- d) Moral education involves the whole curriculum, each subject can be used to develop the child morality.
- e) Moral education is not only intellectual but also emotions, feelings, and personality.
- f) In the educational purpose, morality is the most fundamental purpose

Humanizing means making moral to human, so therefore the moral education is very important in any educational efforts²¹.

The argument above is quite comprehensive to describe moral education and position in the processes of education generally. If we refer to the essence of education that is to humanize humans, so in all subjects in school should reach the level of moral education, it does not finish on the mastery

¹⁹ Soejono, *Pendahuluan Ilmu Pengetahuan Umum*, Bandung: Ilmu, 1980. h. 21.

²⁰ Abdurrahman, h. 94.

²¹ Downey, Mariel and Kelly, *Moral Education, Theory and Practice*, London: Harper and Row Publication, 1982.

of the material and skills. For example a biology teacher explains the process of mutualistic symbiosis, his explanation is not only intended to make students know these processes, but also directed to children having a responsibility to keep the process of symbiotic mutualism is by maintaining the balance of nature. Further the children are guided to admire God's creation, so that growing sense of faith in themselves

The messages of morality is always contains in any proces of educational in any kind of subjects. These messages are substantive value if it is observed from the terms and nature of education itself. Soelaeman²² explains that education must be seen not only from his actions, but also the meaning.

Moral education occurs in families taking place in an informal atmosphere in every situation, whether it is conscious or not by parents. Giving praise when the child is doing somethings good and warning when children make mistakes, without realizing it basically processes of teaching moral values. The process does not apply in interaction between parents and children, where parents take a position as a counselor and children as guided, but also through transactions between individuals in the family in balanced way. They are watching their behavior of each other, whether it is based on harmony morality or not. Are there family who tells and warn the mistake firstly if one member of family out of the moral, before the public telling them.

In complete families, there is still a mother and father, parents play an important role in teaching moral to their children. However, because in the beginning the children is closer to mother, making the mother's role is more prominent especially in the first five years of age in the child. Like what Sigmund Freud said that the first five years of life are decisive for the formation of personality²³.

So for Freud, the first five years of a child's life will determine his personality, where the role of the mother in this case is very prominent. The important of family education in forming a child's personality is not in sequence of events, but in the sense of appreciation and understanding of the life situation of their education. Langgulong said that the family plays an important role in moral education for children as first institution which interacts with children, therefore the family should teach children good morality taught by Islam such as truth, honesty, sincerity, patience, compassion, love kindness, generous, brave, and so forth. And family also teaches the value and benefits to have morality in life and accustom the morality since early childhood. Because humans receive advice by love, and they rejecte if it is accompanied by violence, based on what Allah says:

وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

"you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you (Ali Imran: 159)".

The family is one of the central pillars of education. Education experts do not doubt the effectiveness of educational efforts in the family. Every behavior of parents or adult as family members in the form of verbal and action will directly shape children' personality and morals. This happens through process of identification, internalization, modeling, and others, where every moment from this proces occurs in the interaction and communication among family members.

However, many parents do not realize the existence of educational processes that occurs in the family environment. This result makes malfunctioning of the family as a pillar of education that so growing young generations who do not have morality and personality expected. Socially and politically it is disadvantageous. Because the harmony of the society comes from the harmony of

²² Moh. Isa Suliaman, *Suatu telaah Tentang Manusia Religi Pendidikan*, Jakarta: Departemen Pendidikan dan Kebudayaan PPLPTK.

²³ Hall C, and Lindzei, h. 50.

function in human life which creates science and technology. Faith and virtue are included in creating science and technology, so that the use was directed to the effort to create the welfare of human, not to be ruled out.

Islam is in human behavior by processing of education is not merely a theological system, but more than that, including a perfect civilization. Therefore Islam deals with any form of progress or modern society will not have "shock ideal" given his flexible character to all human cultural developments. All development and progress are selecting values to be adjusted with Islam. Dr Muhammad 'Athiyah al-Abrasyi is one of the Egyptian education experts argues that the ultimate goal of Islamic education is the formation of al-karimah which is fadhilah in students' soul, so that the child will get used to behaving and thinking spiritually in holding on high morality, without take into the material advantages¹⁶.

Idealistic view of Dr. Muhammad 'Athiyah above reflects Islamic values which based on mission of the Prophet that enhances the superior morality. Implicitly, khuluq pman God creation are recognized as psychological potential which based on human development from birth who need guidance by processing of education systematically. The meaning value system and moral is a whole institution consisting of two or more components influence one another or work in a unity or coherence which is oriented to Islamic values and morality¹⁷.

Value or moral system which is used as a frame of reference that leads into the physical and spiritual ways of behaving Muslim is value and morality taught by Islam as the revelation of God, who revealed to Muhammad. Values and morality are comprehensive, and integrated, not fragmented into parts independent of each other. A values and morality contain normative aspects (rules, guidelines) and operative (the basis of deeds).

Thus the Islamic value system which is set up in the the students can be classified into norms. For example (shari'a) Islamic, moral norms and so on. Because the basic Islamic education aimed at training morality, so the Islamic moral system which develops in the process of education is the norm oriented to Islamic values.

Fundamental Islamic values contain absolute fundamental to human life as individuals and members of society is not a tendency to change to follow the taste of human passion which vary according to the demands of human tastes vary according to the demands of social change. Islamic values are absolute of God and it will have function to controlle to the demands of social change and the demands of individual.

Islamic morality is not only made up of a collection of restrictions, essencely it is a strength and positive which are supporting for sustainable development and for personal awareness in the development process. The development is coloured by purity¹⁸. The Morality by Sayyid Qutub tabi'i derived from human character in line with the Islamic values which forces liberation of the soul and the inner burden of sin and abominable deeds contrary to the command of Allah.

From expalaination above it can be understood that religious education is an educational program that leads to form of man who has the action, they are:

- a. Behave right and able to do the tasks mandated by God as well as possible.
- b. Behave precise and able to do work as well as possible.
- c. Behave precise and able to do tasks of the nation and its culture as well as possible.
- d. Behave precise and able to do public duties and environment tasks as well as possible

¹⁶ Mohd 'Athiash al-Abarsi, *Dasar-dasar Pokok Pendidikan Islam*, (terjemahan), Attarbiyatul Islamiyah, h. 23-24.

¹⁷ Hills Jean R. *Toward an Science of Organization*: Center for the Advanced Study of Education Administration, University of Oregon, Eugene, 1968, h. 18.

¹⁸ Sayyid Quthub, *This Religion of Islam*, *International Islam federation*, on Student Organization, USA. h. 29-30.

needs of certain external, but also a happiness makes the soul refresh and have meaning specific religious.

In Islamic art, the beauty of objects that are prepared for daily use, from textiles and carpets to bowls and lamps give testimony about the rich results of work from the people who work with love, devotion, happiness, and peace. These elements can not be separated from the problem of work ethical dimension in Islam. These elements also put the moral consequences of making something in the soul of the worker, that is, those who in making things according to the norms of traditional art and also shows the inside of humanity. If someone wants to learn work ethic of the Muslims today, he will not find the whole quality of the characteristics from points mentioned above in action, at least not in every place and not type and classes of workers. Even in later generations, in various Islam regions, some moral qualities of workers and ethical dimensions have decreased or even disappeared, especially in big cities. The writing presented above represents point of view from traditional Islamic in work ethics based on Quran and hadits ang elaborations with sariah institution.

In most of the Islamic world, a worker especially in big cities often regardless of the origin of family and social, relationships with the norms of nature interrupted. In many cases, production ways are based on machine which has replaced tradisioanal way based on the love and devotion to a skill. The laws that are partially alienate has replaced the law of God and destroy the homogeneity of Shariah as a religion and ethics teacher have been difficult to find in some manufactures.

All of these occur when the market which is Muslim workers strongly dominated by people who are blind with ethical considerations. All factors and other forces partially have been damage to the tradisioanal arrangement where Islamic work ethic applied and used. However, these Islamic work ethics and people who still keep to it, never loose at all. Many of the traditional Islamic work ethic still survive, even in modern society. Thus, Islamic work ethics that should be known and studied, not only because ethics can still be found in some parts of the Islamic community and the region, but also it remains a good destination for Muslims to applied it today.

Apart from the various problems in Islamic world caused by the widening of modernism and reactions that appear above it, Muslims which employees the people who work in in Muslim community, will not forget the content of a hadith which states that "strange is the muslim ways, because there is good in every event he does" those who believe in God knows that, if they truly believe in God, they have to adjust their work with the norms that have been set by God and are able to present their work to God to carry out according to the ethical rules which containe in Islamic revelation.

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