# BUILDING MORALITY AND ETHICS THROUGH ISLAMIC RELIGIOUS EDUCATION IN SCHOOLS

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## Abstract

*This comprehensive literature review explores the multifaceted dimensions of optimizing morality and ethics through Islamic religious education in schools. Delving into the growing field of Islamic education that can spur a new way of human life, from the beginning of life to its end are interrelated, this review synthesizes existing research, identifies trends, and offers insights for educators, policy makers, and researchers . The reason behind this exploration lies in the urgency to find out the level of morality of Islamic religious education in schools, namely: replacing the role of humans by automating a task or process. Strengthening the human role, namely presenting information, tasks, or processes. Restructuring or making changes to a task or process. This review covers various aspects, starting from Islamic religious education in schools, morality and ethics in Islam, Islamic religious education as a means of building morality, and the factors that influence it. By examining the interaction between aspects of morality and ethics, this literature review contributes to the ongoing discourse regarding assisting individuals in dealing with the moral challenges faced in modern contexts.*

**Keywords:** *Morality; Ethics; Islamic Religious Education*

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## A. Introduction

Education has an important meaning for human life. Education is recognized as a force that can also help humans achieve the splendor and progress of civilization. Apart from that, education provides provisions for humans to face a brighter and more humane tomorrow (Getteng, 2021); Sitopu et al., 2024). In teaching learning theory, many characters research about education that is not missing using animals, both mice, dogs and other animals that are done repeatedly. For example, why dog saliva is always tired when looking at food, which is called this as a response (Aslan, 2023)

The issue of education is indeed a very important and actual problem of all time, because only with education will humans gain knowledge and skills in managing the nature that God has given us (Antika et al., 2024). This statement indicates that education has a huge contribution, both in moral development, prosperity and even bringing progress to a people. Therefore, to measure the progress of a people or nation, one can look at the level of education (Daradjat, 2017; Afni et al., 2024).

Considering the urgency of Islamic education, studying Islamic education and developing moral ethics for the younger generation is a very important thing to discuss, of course, within an academic framework (Tubagus et al., 2023; Aslan & Shiong, 2023). It has been confirmed that when this discourse emerged, the problems that accompanied it were; how to build morality and ethics through Islamic religious education in schools. Morality is a benchmark for determining whether human attitudes and actions are right or wrong, seen from the good and bad sides as humans and not as actors of certain roles (Muharrom et al., 2023; Nurhayati et al., 2023). Thus, morals contain values and norms that originate from the human conscience.

Moral education is an integral part of the national education system in Indonesia. Through moral education, every individual is expected to form a good character and attitude and be responsible in everyday life (Meindl et al., 2018). However, an analysis of the gaps in moral education in Indonesia is also necessary because it can provide a deep understanding of the challenges and problems faced in implementing moral education. (Erwan et al., 2023; Aslan & Setiawan, 2019). In addition, this analysis can also help in formulating strategies and measures to be taken to improve the quality of moral education in Indonesia. Analysis of gaps in moral education can unravel various existing problems, such as a lack of understanding of moral concepts, imbalances between formal curricula and character education, as well as the lack of the development of effective learning methods for moral education. By analyzing the gaps in moral education, we can identify areas that need to be improved and systematically address the existing problems. Analysis of gaps within moral education can also help to increase the involvement of all stakeholders in the effort to bridge these gaps.

If the act committed is an evil act in the sense that it is not in accordance with human nature, then this voice of conscience essentially does not accept it. Therefore, no

matter how evil a person is, when he commits a bad act, there must be a glimmer of awareness that his act was wrong. As an expression, he may feel low self-esteem, feel guilty continuously, or even commit suicide. This happens because he feels pressured by the warnings issued by the voice of conscience. This voice of conscience invites humans to be aware of carrying out moral actions. This awareness is a moral awareness that requires not just an understanding of reason, but an understanding of the whole human person that is inward and deep. So the voice of conscience as a source of human morality basically tries to restrain and make people aware of bad actions.

## B. Method

A methodical and comprehensive approach was taken in the literature review on "Building Morality and Ethics through Islamic Religious Education in Schools" in order to find and examine related scientific publications. The first step is to describe the precise focus of the research, namely Islamic religious education in schools, morality and ethics in Islam, Islamic religious education as a means of building morality, and factors that influence the effectiveness of Islamic religious education. This distinction helps in determining the parameters for the next stage of the review (Radha Krishna et al., 2019). A comprehensive literature search was conducted across leading academic databases, scientific journals, and repositories. Using keywords such as "morality", "ethics", "transformation", and "Islamic religious education", this search aims to identify academic sources, scientific articles and peer-reviewed books that address the research focus. Inclusion and exclusion criteria were established to ensure literature selection aligned with research objectives, with non-academic sources and unrelated material excluded to maintain scientific rigor (Spezi et al., 2017). After identifying potential sources, relevant data, concepts and findings were systematically extracted from each selected publication. Key themes related to the morality of Islamic religious education are identified and catalogued. This data extraction process facilitates a comprehensive understanding of the diverse perspectives presented in the literature.

The extracted data was then organized into thematic categories to provide a structured presentation of the literature review. This categorization aims to identify common threads, different points of view, and gaps in the existing body of knowledge, thereby contributing to creating a coherent narrative that follows the logical flow of the research objectives (Bandara et al., 2015). Each selected source undergoes critical analysis, evaluating its credibility, methodology, and theoretical framework used. This process involves assessing the strengths and limitations of each publication, acknowledging conflicting viewpoints, and contextualizing differing perspectives within the broader narrative.

The final stage involves synthesis of the extracted data and critical analysis into a cohesive narrative. This literature review is structured to provide a comprehensive exploration of the concepts of morality and ethics, emphasizing their role in maintaining

identity. This synthesis aims to offer insight, draw connections between various sources, and present a comprehensive understanding of the topic, contributing to the ongoing discourse regarding Islamic education and the moral ethical development of the younger generation, which is a very important matter to discuss, of course, within an academic framework.

## C. Finding and Discussion
### 1. Islamic Religious Education in Schools

Islamic education in schools is an important part of the education system in Indonesia, whose interests also require cooperation with various parties, one of them is parents. Some research has been done on the importance of religious education for children at home before going to school for example Aslan, (2022); Syamsuri et al., (2021); Aslan, (2019). This is because Indonesia, as a country with a majority Muslim population, has a responsibility to provide a good understanding and cultivation of Islamic religion to the younger generation. Islamic education in schools is also aimed at forming a person who believes and fears Allah and practices the teachings of Islam in everyday life.

It is possible to conclude from observations that using Islamic religious instruction in (public) schools is not ideal. Numerous internal and external variables contribute to this. The following external factors can impact the minimal practice of religious education in public schools: 1. The rise of parents who are less aware of the value of religious education in various communities surrounding the school; 2. Satanic temptations in the surrounding environment, such as gambling and lust-inducing spectacles; 3. The effects of scientific and technological advancements progressively erode religious feelings and widen the divide between rational technological values and traditional values (Erwan et al., 2023; Nurdiana et al., 2023).

However, internal factors contribute to less-than-ideal religious education in public schools:
a. Teachers lack the necessary skills to become professionals in education;
b. The relationship between religious teachers and students is only formal and does not extend outside of the classroom;
c. The teachers' methodological approach is still centred on traditional orientation, which makes it difficult to pique students' interest in religious lessons;
d. There is currently no established legal basis for managing religious education in the national education system, including the management of Islamic education institutions.

Guidelines and direction are required when creating Islamic religious education in light of the circumstances and challenges encountered (Sarmila et al., 2023; Sulastri et al., 2023; Haddar et al., 2023). This is related to the strategic initiatives to enhance the particular calibre of Islamic religious education provided in public schools, as outlined in the Department of Religion's General Policy Strategic Plan of the Directorate General of Islamic Religious Education. Enhancing the standard itself impacts how well pupils who

attend school learn from their Islamic religious education. In reality, Muslims look for quality to meet their expectations (An-Nahlawi, 1996). Since Islamic education is only officially implemented in schools for two hours each week, there are several obstacles in the way of implementing Islamic religious instruction in public schools. Teachers will face challenges related to cognitive abilities, attitudes, and competencies (Darajat, 2019).

The way that teachers can add to Islamic religious education learning is through extra-curricular learning and not just formal learning at school. Extra-curricular learning can be carried out at school, in class or in the prayer room. It can also be done at home or an approved place. The study time is of course outside formal lesson hours. This method does require additional facilities, time and teacher energy, perhaps even costs, but that is the challenge for teachers who don't just teach; but has a missionary spirit to spread religious knowledge wherever and whenever. This requires good coordination and cooperation between teachers and parents.

## Morality and Ethics in Islam

Ethics and morals play a very important role in the Islamic Religion. Islam provides clear and firm guidelines about what is considered good and bad, and teaches individuals to behave well and have noble morals. The following are some ethical and moral principles in Islam:

a. Justice: Islam places great emphasis on the importance of justice in all aspects of life. Individuals are expected to act fairly in all relationships and treatment of other people, regardless of ethnicity, race, religion or social status.

b. Honesty: Islam teaches the importance of being honest in all things. Honesty is considered one of the noblest qualities and is the foundation of good relationships between individuals.

c. Politeness: Islam encourages individuals to behave politely and civilized. Respecting others, using good language, and maintaining ethics in social interactions are an integral part of Islamic morality.

d. Patience: Islam teaches the importance of being patient in facing challenges and trials in life. Patience is considered one of the qualities necessary to maintain calm and steadfastness in the midst of difficulties.

e. Generosity: Islam encourages individuals to behave generously and generously towards others. Providing assistance to those in need and sharing wealth are values that are highly recommended in Islam.

f. Respect and Appreciate Others: Islam teaches the importance of respecting and respecting the rights of others, including the rights of neighbors, family, orphans, the elderly, and people who are weak in society. Islam prohibits all forms of treatment that degrade human dignity.

g. Keeping Promises and Trust: Islam encourages individuals to keep promises and trust. Keeping promises, honoring agreements, and maintaining the trust of others are values that are highly upheld in Islam (Hardiono, 2020); (Asnaini, 2019); (Nurgiansah, 2021).

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**Islamic Religious Education as a Means of Building Morality**

Islamic Religious Education plays a very important role in the formation of individual morals and ethics. The following are some of the important roles played by Islamic Religious Education in this regard:

a. Forming Moral Awareness: Islamic Religious Education helps individuals to understand and internalize the moral values taught in Islamic teachings. Through teaching about Islamic ethical and moral principles, religious education helps individuals develop a strong moral awareness and a deep understanding of what is right and wrong.

b. Strengthening Faith and Piety: Islamic Religious Education helps individuals to strengthen faith and piety towards Allah. Through a deep understanding of Islamic religious teachings, individuals can internalize the spiritual values that underlie Islamic morality. It helps in directing individuals to behave with full awareness of God's presence and their moral responsibility towards Him.

c. Provides Moral Guidance: Islamic Religious Education provides clear guidance on correct and moral behavior in various aspects of life. Religious education teaches individuals about ethical and moral principles that they must apply in their relationships with God, themselves, family, society and the environment. This helps in shaping good and responsible behavior in daily life.

d. Teaching Universal Values: Islamic Religious Education teaches universal values that can be applied by individuals from various cultural and social backgrounds. Principles such as justice, honesty, mutual assistance and respect for others are values taught in Islam and apply to all individuals, regardless of cultural or social differences.

e. Developing Social Awareness: Islamic religious education teaches individuals to have high social awareness. Through an understanding of concepts such as ukhuwah (brotherhood), fairness in treatment, and paying attention to the rights of others, Islamic religious education helps individuals develop a sense of empathy, caring, and social responsibility.

f. Overcoming Contemporary Moral Challenges: Islamic Religious Education helps individuals in dealing with the moral challenges faced in the modern context. By teaching religious principles that are relevant to contemporary issues such as integrity, tolerance, gender justice, the environment, and technology, Islamic religious education helps individuals make wise and responsible moral decisions (Somad, 2021); (Ristianah, 2020).

Thus, the findings of this study show that improved understanding of and practices of Islamic education in schools are a major concern in the context of Muslim education in Indonesia. And found that there is an urgent need to improve the understanding and practice of islamic education at schools. This is due to several factors, such as a lack of understanding of the teachings of Islam, inadequate religious education

curricula, and the limitation of knowledge and skills of teachers in teaching Islamic religion education.

**Factors that Influence the Effectiveness of Islamic Religious Education**

Islamic religious education as a pillar of moral and ethical formation faces several challenges that need to be overcome. The following are some common challenges faced in Islamic Religious Education:

a. Contextual Challenges: Islamic Religious Education needs to face contextual challenges related to social, cultural and technological changes. In this increasingly complex and diverse world, religious education must be able to adapt teaching materials and methods to make them relevant to the realities faced by the younger generation.

b. Curriculum and Teaching Methods: Developing an appropriate curriculum and effective teaching methods is another challenge in Islamic Religious Education. A curriculum is needed that is comprehensive, relevant and in line with current developments, as well as teaching methods that are interesting, interactive and motivate students to learn moral and ethical values.

c. Quality of Teachers: The availability of qualified teachers in Islamic Religious Education is also an important challenge. Teachers must have a deep understanding of Islamic religious teachings, pedagogical competence, and the ability to convey religious values in an effective and interesting way. Developing teacher professionalism and improving the quality of religious education are things that need attention.

d. Proper Understanding: Another challenge is proper understanding of the teachings of the Islamic religion. Sometimes there are differences in interpretation that can obscure the ethical and moral values actually taught in the Islamic religion. Therefore, a clear and consistent approach is needed in teaching Islamic religious values to avoid misunderstandings.

e. Influence of the Secular Environment: In a more secular environment, where religious values are often marginalized, Islamic religious education is faced with challenges in influencing individual thinking and behavior. It is important for Islamic religious education to develop approaches that are relevant and attractive to the younger generation so that they can appreciate and apply religious values in everyday life.

f. Meeting Individual Needs: Every individual has different needs, interests and challenges. The challenge in Islamic religious education is to meet individual needs and ensure that religious education provides relevant and useful solutions in shaping individual morals and ethics according to the context (Tolchah, 2020); (Rosyad & Maarif, 2020); (Susilowati, 2022); (Elihami & Syahid, 2018); (Hidayat & Wijaya, 2016).

Overcoming challenges in Islamic Religious Education requires collaboration between government, educational institutions, communities and families to strengthen the curriculum, improve the quality of teachers, facilitate appropriate understanding of religious teachings, and develop approaches that are relevant and responsive to the needs of students.

**D. Conclusion**

Their Islamic religious education greatly influences Muslims' moral and ethical development. Religious instruction develops moral consciousness, bolsters faith, and offers guidelines for moral action by helping students comprehend and put Islamic teachings into practice. To develop moral and responsible behaviour, values like fairness, integrity, courtesy, tolerance, and charity are instilled in students. Islamic religious education also teaches universal values like environmental preservation and respecting and appreciating others. Nonetheless, there are obstacles to Islamic religious education, including shifting societal norms and beliefs, technology advancements, and generational shifts. Strategies like creating a relevant curriculum, raising the calibre of teachers, using media and technology, working with parents and the community, being adaptable when faced with problems, and ongoing monitoring and assessment must be implemented to overcome this obstacle. Consequently, Islamic religious education serves as a solid foundation for instilling virtuous morals and ethics in Muslims so they can actively contribute to creating a better society. Morality in religious education can be seen from the Islamic value system that is to be formed in the students' personalities in its overall form which can be classified into norms. For example, Islamic legal norms (syari'ah), moral norms and so on. Because Islamic education has the main aim of fostering noble morals, the Islamic moral system that is developed in the educational process is norms that are oriented towards Islamic values. In the context of the world of schooling in Indonesia, the presence of the Religious Education program is intended to be the basis for the development of students into good human beings, which are then also developed aspects of intellectuality and specialized skills in accordance with the interests and talents contained in the students.

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