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Integration of Islamic Science in the Formation of Morals of the Golden Generation

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Abstract

The purpose of this article is to benefit from education for Islamic education. As learning that provides actionable knowledge and solutions for the construction of the Golden Age of Islam. Morality is a quality in the soul, easily conspicuous and (first) inconspicuous of action. In this study, a literature review model and a qualitative descriptive analysis are used. This research data method looks for data in notes, documents, articles, articles, and journals about how they can be applied. The results should be reviewed in terms of the fact that the formation of the relationship is very important for man and to complement the originality of the two sciences without reviewing them. And design creator.

Keyword: Integration of Knowledge, Morals, Golden Generation

Integrasi Ilmu Keislaman dalam Pembentukan Akhlak Generasi Emas

Abstrak

Tujuan dari artikel ini adalah untuk menganalisis bagaimana mengintegrasikan ilmu keislaman dalam pembentukan akhlak. Sebagai bahan kajian dan memberikan informasi serta solusi terhadap upaya yang dapat diterapkan pada integrasi keislaman dalam pembentukan karakter pada generasi emas. Akhlak adalah kualitas yang tertanam dalam jiwa, dari mana tindakan muncul dengan mudah dan tidak memerlukan pemikiran (awal). Jadi pembentukan akhlak sangat diperlukan, karena akhlak sebagai tujuan hidup manusia, mencerminkan akal manusia dan mengukur perilaku manusia. Penelitian ini menggunakan pendekatan analisis deskriptif kualitatif dengan menggunakan model literature review. Metode pengumpulan data penelitian ini mencari data tentang objek dan variabel berupa catatan, dokumen, makalah, artikel dan jurnal. Hasil penelitian menunjukkan bahwa pembentukan akhlak yang baik sangat penting bagi kehidupan manusia dan harus saling melengkapi tanpa menghilangkan keunikan antara kedua ilmu tersebut. Dan pendidikan menciptakan keterampilan.

Kata Kunci: Integrasi Ilmu, Akhlak, Generasi Emas

INTRODUCTION

A person is said to be perfect if he has commendable morals and stays away from all heinous morals. Morality can be linguistically good or bad, depending on which value system is used as a basis or standard. In Indonesia, the word morals is always positive. Good people are usually called character, and people who behave badly are called unscrupulous. This makes it easier for children to understand the value of good behavior and get used to it from an early age.

Morals are a system that regulates human behavior and behavior patterns in everyday life. The values in Islamic teachings are the source of Jihad as a method of Islamic thought. Morals facilitate actions and relationships between God, others, and the universe.

The essence of morals has five characteristics: (1) Deeds that are firmly embedded in the soul become part of the personality. (2) Actions that can be done easily without thinking. (3) imposing the act itself.

Morals can be a measure of a person's high and low degrees, even though a person has high knowledge, but he likes to violate religious norms and government regulations that person can be said to be a person who does not have a character or morals of the psalm. A person who is honorable must then reflect good character. On the contrary, if someone who likes to rob, poke and various kinds of toxicity is said to be a person who has good morals. Even someone who has bad morals hinders the progress and development of the government and the nation.

This paper will try to examine the application of . Integration of Islamic Science in the Formation of Golden Generation Morals. The development of the current era of globalization has an impact on the decline of the younger generation of Islam which is seen in the number of Muslims who have begun to erode islamic moral values and change to values that only think about the worldly, in other words, favors can only be felt by the body but far from the values of Islamic morals and change to values that only think about the worldly, in other words, favors can only be felt by the body but far from the values of Islamic morals and change to values that only think about the worldly, in other words, favors can only be felt by the body but far from the values of Faith. the current portrait of man still does not show any proud results. This is because parental parenting, the education system and the environment affect human personality in accordance with moral values and balanced from intellectual, emotional and spiritual aspects.

It is hoped that the integration of Islamic science can form the morals of the Golden Age, it requires people who are strong, reliable, intelligent, creative and innovative in their minds and actions. The formation of human morals can use the cultivation of exemplary methods, practice, advice as well as rewards and sanctions. With these methods, it is hoped that it can change human morals in order to become a human being who has akhlakul karimah.

RESEARCH METHODS

This research is a library research with a historical approach. The historical approach has at least four main activities: heuristics, verification, interpretation, and historiography. Heuristics are steps taken to collect historical data. Validation is the step of analyzing data for uniqueness. Interpretation is a step to connecting the data obtained.

Presentation is the step of presenting historical fact data. Through these four activities, it should be possible to redesign the concept based on the flow of time and cycles and its objectives and evaluations to integrate Islamic knowledge into the formation of The Golden Age morality.

RESULTS AND DISCUSSION

Islamic Scientific Integration

The concept of science in Islam is the relationship between Islam and knowledge, the Qur'an and the Sunnah of Allah known as the Prophet. In this case, the Islamization of science is a current that establishes the relationship between the universe and reality as a source of human knowledge, and in this case the integration of science is inseparable from the Islamic concept.

The word "integration" comes from the Latin for "whole" or "all-inclusive". On the other hand, the word "to establish", according to its etymology, means to balance, into a single whole or round whole. In English, it comes from the word 'integration', which means the perfection or fullness of the process of equality in the elements of a society, and from this is generated a mindset that lives in social harmony.

According to Naquib al-Attas, the Islamization of the appeal seeks to detach the appeal from the explanation of ideology and secular underpinnings, that is, certain entities separate from religion and the state, therefore disguised the concept of a recent treaty with gender. Islam. According to Naquib's mirage, on Nasr's disapproval, the Islamization of the call to prayer was related to ontological and epistemological changes, related to the change in the vision of space that became the mat of the rupture of the call to prayer and the methodology used, to shape Islamic news. The initiator of the Islamization of Advice essentially arose from a response to the dichotomy between the Meapilas call to prayer and the call to prayer embraced by the profane West and the edge of modern science in the Ismaili space. For one use, the grip of modern advice can be just as amazing, however, for another use it will have the opposite blow in the human pattern of judgment, because the modern advice adopted from the West has weakened the religious title. Furthermore, the Islamization of teachings is seen in confusion and a surprising response to the duality of the education system that Muslims face, namely the Ismaili language education system and modern (secular) teachings that sometimes confuse Muslims. In the emptiness of a kind and kind person [1].

According to Amin Abdullah, the integration of science has difficulties, having difficulty in cooperating with Islamic religious education and general education is sometimes not in line because the two sciences do not want to give way, both of which are trying to be the priority. Therefore, there is a need for good and wise interconnectivity. Interconnectivity in Amin Abdullah's opinion is to seek to thoroughly understand the phenomena that occur in life and humans can living a life with the sciences of religion, social sciences, humanities, as well as natural sciences cannot stand alone. Therefore, cooperation is necessary not only for relations between disciplines, but also for greeting and correcting each other. The Integrative Combined Approach is an approach that blends popular science and religion without oppressing each other. Community Verified icon [2].

In this interactive-connected approach, it is an attempt to make a connection between theology and the general sciences. The deepening of the interactive-connected

approach makes the experience of science an individual mindset because non-Muslims naturally view this knowledge and do not see it as a problem, but there is no interference from religious knowledge. On the other hand, religious acts are assumed to involve the receipt of alms in the form of heavenly rewards. From here can it is reflected that Islam is a lil' alamin grace. Interrelated differences are related to the Islamization of science in the relationship between general science and religious science. If you use the approach of Islamization of science, the distinction, fusion, classification between religious knowledge and science is common here. Because science has a fundamental approach or way of thinking among the sciences and includes Islamic values, namely tawhid, moral wonders, and world principles, the interconnection approach values existing general knowledge more, but generally values this general knowledge more. Science and religion can go the same way without burdening each other. . STAIN Qudus also has the concept of integration of science, with more emphasis on the practical dimension of the application of Islamic teachings in everyday life, rather than the structure of science called basic scientific model (PIP STAIN Qudus). Based on three religious models, namely [2]:

1. Transition from normative understanding of religion to historical understanding of religion.
2. Transition from a theoretical understanding of religion to a practical understanding of religion.
3. Transition from individual religious understanding to social understanding.

Moral Formation

According to Imam al-Ghazali as quoted by Abuddin Nata morals is a deep behavior and deed and thinking about it but the deed is done in a spongy manner and is already flesh-blooded with one's personality, so in this case a person iongainm performs an unkind deed he will consider it well and think about the impact of what he did. According to Imam al-Ghazali that morals are a trait, attitude and behavior that is ingrained in the soul and personality of a person that arises spontaneously without any consideration or thought in advance [3]. According to al-Ghazali the nature of morals includes two conditions, namely:

1. The deed must be constant, that is, this trait is carried out repeatedly in the same form so that it can become personality.
2. The deeds done must grow easily without thinking and considering first, without any pressure or coercion from others or the influence of the persuasion that makes a person affected.

According to Imam Ghazali, morals are not the knowledge of good and evil (knowledge), the nature of good and evil (power), and the practice of good and evil (verbs), but the dwelling of the soul. Number). 'arashikha fi-nefs). Morality is a word often used by Ghazali. That is why we often find expressions such as "generosity" and "bad morals". Morals according to al-Ghazali are open charities that cannot be directly classified as good or bad and cannot be determined. One's sincerity, sincerity, reliability, etc. are seen as virtues.

Therefore, based on the Qur'an and hadith, morals are behaviors that people want without difficulty, which is reflected in habits that are easy to obtain without difficulty, and that provide peace of mind with direct and sincere intentions. previous guide. Buya Hamka

often uses the word character to describe morality in his writings. For example, Buya Hamka, *Innam bu'ist-tu li utammima makarimal akhlaqi!* He interpreted the hadith. ; I was just sent out with perfect noble morals.

In the hadith of our Prophet above, we see that Buya Hamka interpreted the word *Wallachia* as a noble moral. Therefore, in his view, character equals morality. Buya Hamka often uses the word character when talking about morality. Like the great dictionary Indonesian, the word morality is interpreted as ethics, behavior. Thus, the moral reference in the work of Buya Hamka refers to the word character [4].

1. Moral Purpose of Human Life

According to Buya Hamka, morals are the goal of people who truly want to perfect their humanity. Buya Hamka said: The priority of virtue is the ultimate goal. And getting rid of animals is a noble goal. Morality is the meaning of life and what people really become. Because man is the most perfect creature and his morals must be perfect so as not to look like an animal and not be as dangerous as animal. Buya Hamka saw in him there was a noble purpose and a purpose in human life.

2. Human reason and morals

According to Buya Hamka, the mind is a bond, and the mind binds man, like a rope tying a camel. Like a camel tied with a rope so that it does not come loose, the human heart binds its lust to prevent the camel from escaping. Buya Hamka believed that reason is a tool that binds the will not to pursue evil. For him, the sign of the sage is Character. Because rational people always weigh the good with the bad. In this regard, Buya Hamka argues that reason plays an important role in shaping the good character of society. Ahmad Tafsir's purely Muslim view reinforces Buya Hamka's view above. Ahmed Tafsir believes that a perfect Muslim has a healthy and strong body, a wise and intelligent mind, and a pious heart. A perfect Muslim must have an intelligent mind. Because this intelligent mind helps people distinguish right from wrong. The wise can avoid evil, and the wise mind helps to perfect morals.

3. The Measure of Human Morals

For Buya Hamka, the standard of morality is faith. Faith is the belief in God in religion. Thus Buya Hamka can be said to measure human morality in his religion. Good schools and bad schools have religion. According to this sense, goodness is an act that is in accordance with the will of God (religion). Evil deeds are deeds who do not obey God's will.

Naturally, Buya Hamka had religious tendencies. Because he is a cleric who clings to his religion and practices it. Basically moral education has one purpose. It is the desire to achieve good and forsake evil, both in the life of the individual himself, in society, in the nation and the state. According to Islamic educators, the objectives of moral education are to [5]:

- a. Develop love for God in your heart.
- b. Develop the right intentions and true beliefs in him.
- c. Educate them to live the commandments of Allah Almighty and stay away from His prohibitions.
- d. Familiarize yourself with noble customs and carry out religious obligations.
- e. Teach them to know and practice religious rules.

- f. Clues in this life and the hereafter.
- g. Setting an example (good behavior).

From the above we can conclude that the purpose of moral education is to form manners. Moral education is a means to achieve the purpose of moral education to create a good human being.

From the above, we can conclude that the purpose of moral education is to form good morals. Moral education itself is a way to achieve the goal of moral education and become a moral person. Among the factors affecting morale, there are three very popular trends. The first is nativism. The second is empiricism and the third is convergence. According to the Aboriginal way of thinking, talent, talent and intelligence are the most influential factors in shaping a person. This is a congenital factor. Empirical trends show that the strongest factor affecting an individual's self-education is the social environment, including external factors, education and counseling provided [3].

Furthermore, Convergence Current argues that moral formation is influenced by internal factors such as the child's temperament and external factors such as rigorous training and coaching, and increased interaction in social settings. This third river seems to follow the teachings of Islam. Therefore, there are two factors that affect the moral development of a child. In other words, it is potential physical, intellectual and mental innate child and external factors. In this case, parents at home and teachers and leaders in the school. The successful collaboration of the three educational institutions created cognitive (knowledge), affective (awareness) and psychomotor (experiential) aspects of childcare.

The following factors can shape the morale of each person.

1. Congenital factors

Instincts As biological beings, it is the innate factor from birth that drives all human behavior. This factor is called instinct or character.

2. Genetic Factors (Al Waritoh)

Genetic traits are traits that are passed down from parents to offspring (children and grandchildren).

The most important thing in Islam is moral formation. This can be seen from one of the apostolic missions of Muhammad SAW. The relevance of Islam to moral construction can be seen from Islam's attention to the moral construction and construction of its soul. Mental development must come first before physical development. It promotes the creation of well-being and happiness throughout human life, both externally and internally.

Islam's attention to moral constructions can be further analyzed in terms of the moral content contained in all aspects of Islamic teachings. For example, the Islamic faith is closely related to doing a series of good deeds and deeds. Moral development in Islam is also integrated with the practice of the pillars of faith. Imam AL- Ghazali's analysis of the fifth pillar of Islam clearly shows that the pillars of Islam the fifth includes the concept of moral formation. For example, the first condition of Islam is to read two creeds. This expression includes the statement that a person must obey only the rules and instructions of God throughout his life.

A good person is one who obeys and obeys the commandments of Allah and

His Messenger. The same applies to the other pillars of Islam, each of which contains moral concepts. Based on this analysis, Islam places great emphasis on moral development, including methodology. Observing the development of Islamic morals means using an integrated method or system. In other words, using various means such as worship to improve morals. Usage system Same time. Another step that can be taken for this moral development is habitual. It was founded in childhood and continues.

Some of the methods commonly used in moral cultivation include [6]:

1. Method of procedure. Exemplary is a behavior that needs to be imitated and exemplified in educational practice, and students tend to imitate their educators. Because psychologically, the child likes to imitate without thinking about the consequences. Amr bin Utba said to his son's teacher: "Your son's eyes are on you, what you do is good for him, what you do is bad. (Sa'aduddin, 2006: 89).
2. Exercise and habituation methods. Non-habitual education and training. It is the practice of certain activities such as prayer, fasting, adhab, to behave with others according to certain norms and make it part of our life over and over again.
3. Story method. Stories have great appeal, and people use their five senses to attract the attention of storytellers. Because stories have an irresistible appeal to the human psyche. They have stories because it's about the past, the present, very rare things, etc. stories. In addition, the story stayed in the human brain for an almost unforgettable time. (Syalhub, 2006:115).
4. Maudizah (rat) method. Maudizah means advice. Rasyid Ridha defines Maudizah as advising goodness and truth in everything that touches the heart, awakening them to practice the Qur'an, and using heartfelt phrases to guide people to the ideas they want. This became known as counseling.
5. Reward and Penalty Methods. When cultivating morality by example and teaching does not work, we turn to methods of reward and punishment or promise and intimidation. Because Allah Almighty created heaven and hell, promising heaven and threatening hell.

Golden Generation

The word 'generation' in the Big Dictionary Indonesian is defined as all people who have more or less the same lifetime, generation and generation, or generations of people in a lifetime, can simply be interpreted as the uniqueness that characterizes him and his time. which can characterize history and changing times [7].

According to Notosusanto, the idea of generations is a core group, a role model for people of his time who were seen as leaders or at least model-setters in social situations. Defined as a precious, high-quality/valuable and valuable metal. From our understanding of the above two words, we conclude that the Golden Generation is a group of people who simultaneously live with quality high self to be a role model for his community in building the nation and state. This golden age is very broad, because it depends on the views and needs of the group and nation.

According to Eddy Wibowo, the definition of Indonesia's Gold Belt is the next

generation of a highly productive, invaluable and invaluable nation in this era. For this reason, it needs to be managed and utilized properly to give birth to humans with noble character, intelligence, competitiveness and talent. The character of the successor who determines the hopes and future of the country is an indispensable element that must be formed so that the younger generation has a strong and correct moral understanding. Building a Golden Generation country intelligent and able to manipulate elements of the situation they face to achieve their goals.

Abilities that are individual traits that are manifested in behaviors that meet certain needs / needs. Manipulation, that is, active and deliberate actions to identify and reconcile the relationships between the elements present in a situation. Items that are the result of splitting/splitting parts part of a certain body. A goal is a state in which talent manifests itself in the form of effort. Success depends on the member meeting the expected standards. After all, the Golden Generation is a competitive generation. In other words, a generation that shows superior talents can compete with other countries and maintain the prestige of the Indonesian nation. He will be great, strong, respected and respected among the nations of the world.

Eddy Wibowo added, the Golden Generation was the first to see their future and the future of their country. The Golden Belt is a young generation with a positive attitude and mindset, based on good morals and a positive spirit. The golden generation is a generation with a vision of a bright future, great talents, strong personality, high intelligence, competitiveness and desirable educational products. Golden Generation is the older generation of working age who can make the life of the nation's people dignified, harmonious and quality. A generation must face the challenges of its time, use existing and available resources to sustain development, ensure the sustainability and sustainability of this development, and protect the resources of the population and the conditions of the country to preserve them.

CONCLUSION

Morality is fundamentally tied to the individual, to actions and actions. If the inherent deed is bad, it is called bad morals or mazuma morals, while if the morals are good, it is called mahmudah morals. Basically, morals are closely related to human affairs, namely Halik (Creator) and Makruk (Creator). The Messenger of Allah was sent to perfect the morals of man, to improve the relationship of Makr (man) and Halik (Allah Tala) and the good relations between creations.

The realization of the Golden Generation paradigm must be encouraged in a planned and structured manner by all stakeholders (families, schools, communities). Islamic education learning that aims to develop good thoughts, attitudes and morals / behavior from an early age. Habituation and exemplary become important, since the focus of the assessment of learning should be not only on the cognitive aspect, but also on the full development of the noble human character.

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