

**The Values of Moral Education in Shaping Islamic Personality
In Era 4.0 Contained in the Book 'I Left Him because of Him'
by Dunia Jilbab and Ririn Rahayu Astuti Ningrum**

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Abstract

The aim of this research is to find out what are the values of moral education in forming an Islamic personality in the 4.0 era contained in the book 'I left him because of him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum. This research uses a type of library research (Library Research) with a qualitative approach. The data sources for this research are primary data, namely the book 'I Leave Him Because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, and secondary data, namely books or sources from other writings that discuss moral education. Then the data collection technique used in this research is documentation, where the researcher examines books related to the research object.

The research results show that morals towards Allah SWT are piety, patience and sincerity, repentance, avoiding immorality, and dhikrullah. Morals towards family are birrul walidain and giving love to children, while morals towards fellow human beings are religious tolerance and mutual advice and encouragement to goodness. Morals towards oneself are not being excessive, being a Muslim woman is expensive, maintaining one's purity, improving oneself, utilizing one's time and having high ideals, and taking lessons from every trial.

The Background of the Research

The advances in science and technology experienced by humans today are increasingly sophisticated and developing rapidly. In the current era, which is called the 4.0 era, technological progress can be said to be entering all areas of life. In fact, it cannot be separated from human life in carrying out and facilitating their work, both in the economic, socio-cultural, religious, political and educational fields. There are many benefits and positive things that we can feel

from technological advances in the current 4.0 era. However, apart from that, there are also quite a few negative impacts that occur from this progress, one of which is on human attitudes and behavior. Both as a religious human being, and as an individual and social creature. The most dangerous negative impact on human life due to the progress they are experiencing, is characterized by the tendency to assume that the only thing that can make their lives happy is material values. So humans chase too much after material things, without paying attention to spiritual values which actually function to maintain and control human morals.

Humans will definitely lose control and go in the wrong direction if spiritual values are abandoned, so they will easily fall into various deviations and moral corruption. For example, taking away other people's rights, sexual abuse and murder. The spiritual values referred to in Islam are religious teachings in the form of commands, prohibitions and recommendations, all of which function to develop human personality in relation to being a servant of God and a member of society.¹

The moral condition of the younger generation is damaged or destroyed. This is marked by the rise of free sex among teenagers (younger generation), the circulation of pornographic photos and videos among students and so on. Survey data regarding free sex among Indonesian teenagers shows that 63% of Indonesian teenagers engage in free sex.² The current social condition of teenagers is very worrying. Various surveys show surprising results. A survey conducted by the National Commission for Child Protection on 4,500 teenagers in 12 big cities during 2007 showed that 97% of teenagers had watched pornographic films, 93.7 had kissed, petting and oral sex, 62.7% of junior high school teenagers were no longer virgins and 21. 2% of high school teenagers have had an abortion. Secretary General of the Department of Health (Depkes) Sjafi'i Ahmad stated that information about pornography will change a person's

¹ Mustofa, *Akhlaq Tasawuf*, (Bandung, CV PUSTAKA SETIA, 1997), hlm 16-17.

² Dharma Kesuma dkk, *Pendidikan Karakter*, (Bandung, PT REMAJA ROSDAKARYA, 2018). hlm. 2.

behavior patterns according to the information they receive. (khabarislam.wordpress.com).³

The moral crisis occurred because there was no real will from the government. The government's power, funds, technology, human resources, opportunities and so on have not been widely used to develop the nation's morals. So this is where the role of education and the practice of religious values plays. Moral education is very important, especially with the challenges of the current era. Science is developing rapidly, besides that, moral knowledge also needs to be developed and implemented in everyday life by practicing the teachings in the Islamic religion.

The Koran is used as the first and main source of Islamic education because it has absolute value which was revealed from God. It is Allah SWT who created humans and He is also the one who educates humans, whose education is contained in His revelation. Not a single issue, including educational issues, escapes the scope of the Al-Quran.⁴ Allah SWT says in the Koran:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

Meaning: "And We have sent down to you the Book (Al-Quran) to explain everything and guidance and mercy and good news for those who surrender" (QS. An-Nahl [16] : 89)⁵

The verse above gives a signal that Islamic education can only be explored from authentic Islamic sources, namely the Koran. Islamic education is the process of forming individuals based on Islamic teachings to reach a high level so that they are able to fulfill their caliphate functions and succeed in realizing happiness in this world and the hereafter.⁶ Education is also the responsibility of all parties starting from the family as the first school (madrasah al-ula) in society. Educational institutions, as well as the state (Government). Islamic education is

³ Dunia Jilbab Dan Ririn Rahayu Astuti Ningrum, Kutinggalkan Dia Karena DIA, (Jakarta, Wahyu Qolbu, 2015), hlm 19-20.

⁴ Bukhari Umar, *Ilmu Pendidikan Islam*, (Jakarta: AMZAH, 2017), hlm. 33.

⁵ QS.An-Nahl (16): 89.

⁶ Abudin Nata, *Sejarah Pendidikan Islam*, (Jakarta: Rajawali Pers, 2012), hlm. 9.

not just a process of transforming knowledge, but Islamic education also aims to form and instill a generation with character and noble morals. In education, it is known that the term teaching means transfer of knowledge (conveying knowledge) and educating means building character to prepare superior human resources physically and mentally who have knowledge, skills and noble life values.

These noble values of life include moral education. Morals have been discussed by people from the past until now. Morals are habits that are deliberate or desired, or say that it is a strong will towards something that is done repeatedly so that it becomes a character that leads to good or bad. No one is devoid of morals. In morals there are elements of endeavor and freedom (no coercion).⁷ Morals are the most important part in creating a relationship, both between humans and Allah SWT and between humans and humans themselves.

In building a good civilization system that is in accordance with Islamic values based on the provisions of Allah SWT and His Messenger, moral education is a process or an important factor in education to build a nation, for example in this life is a household consisting of parents and child. In a household which is a miniature of society, if a family is not built on the basis of good morals then the family will not be able to live happily, comfortably, safely and prosperously even though the family is very rich. On the other hand, sometimes a family that is financially deficient can be happy because of the good moral development of the family. Moral education in the family is carried out by example and example from parents to their children, and parents' treatment of other people in the family and community will be an example for their children.⁸

Noble morals, as stated by experts, do not happen by themselves, but are influenced by various factors, especially the family environment, education and society in general. Thus, the responsibility for developing the morals of sons and daughters lies with both parents. Because the younger generation's interactions

⁷ Ahmad Muhammad al-Hufy, *Rujukan Induk Akhlak Rasulullah*, (Jakarta: Pustaka Akhlak, 2015), hlm. 60.

⁸ Zakiyah Darajat, *Pendidikan Islam dalam Keluarga dan Sekolah*, (Jakarta: Ruhama, 1995), hlm. 60.

with their friends are more frequent than interactions with their parents at home, this becomes a heavy responsibility for parents, because young people can trick their parents when they want to play.⁹ On the other hand, if we allow teenagers to fall into misguided actions, it means that we have let this nation and country fall into the brink of destruction. Youth development is also useful for the teenagers concerned, because in this way their future lives will be full of promise. By developing the morals of teenagers, the condition of the social environment will also become better, safe, orderly and peaceful, which will enable society to feel safe.¹⁰

In the book "I Left Him Because of Him" by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, we present instructions or morals in Islam that we must adhere to or implement in our lives to avoid sins or immorality, for example adultery. And also presents real stories of teenagers who fell into the world of dating, but then realized that dating was futile. They realize that dating is not a matter of love, but more about lust. In this case, women are often the victims. After men get what they want, they will casually dump their girlfriend.

In connection with the background above, no one has researched the values of moral education in forming an Islamic personality in the 4.0 era contained in the book. So the author feels interested in studying the values of moral education in forming an Islamic personality in the 4.0 era contained in the book "I left him because of him" by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, because according to the author this is very important in life because it contains values that can be used as role models and inspiration for readers to become human beings with morals and adhere to Islamic teachings, especially in the 4.0 era.

⁹ Yuliarti Hasta Rini, Nilai-Nilai Pendidikan Akhlak Yang Terkandung Dalam Buku Seni Interaksi Rasulullah SAW (*Interactions Of The Greatest Leader*) Karya Syekh Shalih Al-Munajjid, Jurnal Scholar Google, (UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG, 2019), hlm. 10.

¹⁰ Abudin Nata, *Manajemen Pendidikan*, (Jakarta: Kencana Prenada Media Group, 2010), hlm. 225.

Research Methods

In this research, researchers used a qualitative approach with a type of library research (Library Research), namely a series of activities related to collecting library data, namely reading, taking notes and processing research materials.¹¹ Researchers will analyze the data in the book 'I Leave Him Because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, and relevant books, journals, articles from the internet that are related to the moral education contained in the book 'I Leave Him Because of Him' is the work of Dunia Jilbab and Ririn Rahayu Astuti Ningrum.

The object of this research is the book 'I left him because of him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, with the main discussion being the moral education values contained in it. So that the problem does not widen, this research only focuses on the moral educational values contained in the book I Leave Him Because of Him by Dunia Jilbab Dan Ririn Rahayu Astuti Ningrum. And it will be strengthened by theories that are relevant to the values of moral education from thinkers taken from books or journals and articles from the internet.

This research uses a type of library research (library research) by referring to books, articles and documents related to the values of moral education. Literature study is an activity to examine the theories underlying research, both theories relating to the field of science being researched and methodology. And in the literature study empirical matters are also studied, originating from previous research findings.

Primary data is literature that directly discusses the object of the problem in this research, namely the book 'I Leave Him Because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum. Secondary data is a supporting source that is used as a tool to help this research, namely in the form of books or other written sources that discuss moral and theoretical education.

¹¹ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta, Yayasan Obor Indonesia, 2008), hlm 3.

Data collection is carried out using the documentation method, namely a way of searching for data regarding things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas and so on.¹² Documentation is a record of events that have passed, documentation can be in the form of writing, drawings or someone's monumental works.¹³ This method is used to make it easier for researchers to search for and obtain the data needed in this research.

Content Analysis Method is an analytical method used to reveal, understand and capture the content of literary works. In literary works, the content in question is the messages conveyed by the author through his literary work. This analysis is based on the assumption that quality literary works are literary works that are able to reflect a positive message to their readers.¹⁴

Descriptive method is a method used to discuss research objects as they are based on the data obtained.¹⁵ The descriptive technique used in this research is qualitative analysis, with qualitative analysis a systematic picture of the contents of a document will be obtained. The contents of the document are examined and then classified according to certain criteria or patterns that are to be achieved in this analysis, namely explaining the important points in a manuscript or document.

Results and Discussion

From the results of the analysis carried out by researchers on the book 'I left him because of him', many moral education values were obtained. So researchers broadly group the research results into four parts, namely morals towards Allah SWT, morals towards family, morals towards fellow humans and morals towards oneself.

¹² Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan Praktik*, (Jakarta, Rineka Cipta, 2006), cet, VIII, hlm 231.

¹³ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, (Bandung, ALFABETA, 2020) Cet II, hlm 314.

¹⁴ Suwardi Endraswara, *Metodologi Penelitian Sastra*, (Yogyakarta, Medpress, 2008), hlm 160.

¹⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung, Remaja Rosdakarya, 2000), hlm 163.

Based on the previous discussion which explains the values of moral education in forming an Islamic personality in the 4.0 era contained in the book 'I Leave Him Because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, humans are currently being carried away by the flow of increasingly sophisticated and rapidly developing technology. One example is when they see something that is viral or trending on TikTok, for example, they imitate that thing in terms of clothing, style and language in speaking and behavior and so on, so that the values of Islamic teachings that should be practiced in everyday life are already starts to fade and slowly disappears. We as Muslim believers should prove our faith by behaving and speaking politely according to what is taught in Islam. This is in line with the opinion of Zakiah Drajat who says that in Islamic teachings, morals cannot be separated from faith. Faith is a confession of the heart and morals are the reflection of that faith in behavior, words and attitudes. Faith is meaningful, while morals are evidence of faith in actions carried out with awareness and because of Allah alone.¹⁶

The level of moral nobility is closely related to the level of faith, as in the hadith of the Prophet Muhammad SAW which reads: The believer with the most perfect faith is the believer with the best morals. (HR. Muttafaqun Alaih). So this is where the importance of moral education and practicing the values of Islamic teachings is to form an Islamic personality in the 4.0 era. To make this happen, it is necessary to instill the values of moral education contained in the book 'I Leave Him Because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum.

Based on research conducted by Novia Anisa, it is also related to the results of research conducted by researchers, where Novia Anisa found the values of moral education, namely piety, love and blessing, sincerity, gratitude, repentance, patience, compassion, syaja' Ah, forgiveness and Birrul Walidain. In the results of Novia Anisa's research, she only mentions the various morals contained in the book. Meanwhile, the researcher not only mentions the various morals but also classifies them into which morals include morals towards Allah

¹⁶ Zakiah Drajat, *loc.cit.* hlm 67-70.

SWT, morals towards family, morals towards fellow human beings and morals towards yourself.

What Novia Anisa's scientific work has in common with researchers is that they both research the values of moral education in different books. The difference is that the author examines the values of moral education in forming an Islamic personality in the 4.0 era, which are contained in the book 'I leave him because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, while Novia Anisa examines the values of moral education contained in the novel heaven that is not missed Asma Nadia's work. Apart from that, it lies in the conclusions of each study.

As for the research conducted by Yuliarti Hastha Rini, it is related to the results of research conducted by researchers, where Yuliarti Hastha Rini's research found the values of moral education, namely morals towards Allah SWT, namely piety, dzikrullah, sincerity and repentance, morals towards the family, namely birrul walidain, friendship with close relatives, rights, obligations and love of husband and wife, love and responsibility of parents,

Morals towards oneself, namely gratitude and maintaining personal purity, morals towards society, namely cultivating good relations with society and liking to help others, morals towards the state, namely deliberation, commanding ma'ruf against evil, upholding justice, as well as the relationship between leaders and those led, morals to nature, namely loving and protecting animals.

What Yuliarti Hastha Rini's scientific work has in common with researchers is that they both study the values of moral education contained in different books. The difference is that the researcher examines the values of moral education in forming an Islamic personality in the 4.0 era contained in the book 'I leave him because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum, while Yuliarti Hastha Rini examines the values of moral education contained in the Interaction Arts Book Rasulullah SAW (Interactions Of The Greatest Leader) by Sheikh Shalih Al-Munajjid. In addition, it lies in the conclusion of each book.

Based on the theoretical discussion in the previous chapter and the results of research conducted by Yuliarti Hasta Rini, it supports the results of research conducted by researchers, namely about morals towards Allah SWT, morals towards family, morals towards fellow humans and morals towards oneself.

Conclusion

From the discussion carried out by the author as in the previous chapters, it can be concluded that the values of moral education in forming an Islamic personality in the 4.0 era contained in the book 'I leave Him because of Him' by Dunia Jilbab and Ririn Rahayu Astuti Ningrum consist of: Morals towards Allah SWT, namely piety, patience and sincerity, repentance, avoiding immorality, and dhikrullah. Morals towards family are birrul walidain and giving love to children, while morals towards fellow human beings are religious tolerance and mutual advice and encouragement to goodness.

The morals towards oneself are not exaggerating, being a Muslim is expensive, maintaining one's purity, improving oneself, making the most of one's time and having high ideals, and taking lessons from every trial. These moral education values are what we need to apply in our daily lives as Muslims and Muslim women in forming an Islamic personality in the current 4.0 era.

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