

The Application Of Islamic Educational Philosophy In Overcoming Moral Crisis In Class 4 MI NW Labanan

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ABSTRACT

This research is motivated by the importance of implementing Islamic character-based education in addressing moral crises, emphasizing the religious character through aspects of worship, faith, and morality via religious activities. Through these religious activities, it is hoped that moral crises among children can be more easily addressed, thereby shaping better morals. Therefore, the objectives of this research are to identify various forms of moral crises in children, to understand how the implementation of Islamic-based character education addresses moral crises, to find solutions for children who do not exhibit moral changes after the implementation of Islamic-based character education, and to determine the supporting and inhibiting factors in the implementation of Islamic-based character education.

This research adopts a descriptive qualitative approach with Class IV MI NW Labanan as the research object. The research subjects encompass the school principal, class teachers, religious instructors, and students. Data collection techniques employed include observation, interviews, and documentation. Data analysis involves data reduction, data presentation, and drawing conclusions. Meanwhile, data validity is tested using triangulation techniques

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INTRODUCTION

Peace be upon you, and may God's mercy and blessings be upon you. All praises be to Allah, the Lord of all the worlds. With gratitude, I express my presence before the Almighty Allah, who has bestowed His guidance, mercy, and blessings, thus enabling the completion of this scholarly work entitled 'The Application of Islamic Educational Philosophy in Overcoming Moral Crisis in Class 4 of MI Nahdlatul Wathan'. May continuous blessings and greetings be upon the great Prophet Muhammad SAW, who guided humanity towards the path of happiness in both this world and the hereafter. Also, I extend these blessings to his family, companions, and followers who remain steadfast until the end of time. Amen

The intersection of philosophy and Islam has given rise to a new branch of knowledge known as Islamic Philosophy of Education. Omar Mohamad al-Toumy al-Syaibany, as quoted by Rahmat Hidayat and Henny Syafriana Nasution, states that Islamic philosophy of education is essentially the implementation of philosophical views and principles within the realm of education, grounded in Islamic teachings. Furthermore, Zuhairini further elucidates that Islamic Philosophy of Education is the study of philosophical perspectives, systems, and philosophical streams within Islam concerning educational issues and how they influence the growth and development of Muslim individuals and the Islamic community. Additionally, they interpret Islamic Philosophy of Education as the utilization and application of Islamic philosophical methods

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and systems in resolving educational problems specific to the Muslim community, subsequently providing clear direction and purpose for the implementation of Islamic education (Ilham, 2020).

Philosophy is a form of thought that encompasses complexity and can sometimes be challenging to grasp. It represents a systematic worldview. Many consider philosophy as the foundation of all knowledge. The goal of philosophy is to deepen understanding. Additionally, philosophy is a discipline that branches into several areas, each corresponding to its particular focus of comprehension (Hermansyah & Asbari, 2023).

The KBBI (Indonesian Dictionary) defines the meaning of "filosofi" (philosophy) the same as "filsafat" (philosophy). "Filosofi" is a word borrowed from the Dutch language, "filosofie," while "filsafat" originates from the Arabic word "falsafa." This term has its roots in the Greek language, "philosophia." The Greek term consists of "philos," which means love or friend, and "sophia," which means wisdom, sagacity, or knowledge. So, based on its etymology, the meaning of "filosofi" is love for wisdom or love for truth, specifically the truth of knowledge (Hermansyah & Asbari, 2023).

These basic moral principles serve as numerous moral guidelines, some of which were conveyed by Kanjeng Sunan. Let us be kind-hearted individuals and refrain from undesirable and unvirtuous traits. Let us avoid glorifying ourselves as we already know that arrogance, feeling superior, and pride are all unattractive qualities. These are the diseases of the heart cautioned by Kanjeng Sunan; may we not fall prey to them. Let us avoid harboring grudges, strive to control our desires, and consistently introspect. To introspect means to focus more on ourselves (Ardelia et al., 2023).

Fahrudin Faiz has started gaining recognition, frequently participating in seminars and becoming a speaker. His name has also risen to prominence thanks to the content on YouTube and snippets of short videos widely uploaded on social media channels like Instagram, Facebook, Twitter, and Spotify. His words, delivered with politeness and gentleness, seem to encourage the audience to think critically and thoughtfully without passing judgment on others. With every theme he addresses, Fahrudin Faiz adeptly dissects it with a broad outlook and perspective (Claudiawan et al., 2023)

The moral crisis currently affecting the millennial era has sparked deep concerns about the moral values prevailing in today's society. The ethical crisis in the millennial era has become an increasingly profound and complex issue. Various factors such as globalization, technological advancements, and social changes have shaped the context of individual behavior and weakened fundamental moral values. Within this context, this review examines the importance of civic education as a primary solution for shaping individual character and social ethics in the millennium era. The study delves into the concept of civic education, the role of educational institutions, and the challenges faced in actualizing civic values in education. Research findings highlight the significance of civic education in addressing the current moral crisis and emphasize the necessity for collaboration among the government, educational institutions, and society to achieve these goals (Nugraheni & Najicha, 2023).

However, in Indonesia, it's not just that; the moral crisis among teenagers is also a significant concern. The morals or behaviors of Indonesian teenagers have undergone changes due to influences from foreign countries that have been introduced to Indonesia. All of these are directly absorbed without considering or choosing the behaviors that should be adopted by Indonesian teenagers. In the past, Indonesian children's morals could be highly praised. Judging from their manners, etiquette, and good language. But now, the morals or behavior of Indonesian teenagers are deeply concerning, and this is what concerns us at the Nahdlatul Wathan Elementary School regarding how to find solutions related to preventing moral crises through the application of good attitudes and characters in line with Islamic teachings so that the Indonesian generation not only becomes intelligent but also possesses noble character.

The understanding of morality as a doctrine of ethics means everything related to the demands to perform good deeds and abstain from bad actions that contradict the established norms within a social environment. Morality as a rule refers to the standards employed by society to judge a human action, determining whether it falls into the category of good or bad (Nugraheni & Najicha, 2023). State the objectives of the work and provide an adequate background, state of the art, avoiding a detailed literature survey or a summary of the results. This section should provide the description of the research topic, state of the art of the research topic, research problem/gap, research objectives, and brief description of the methodology to be used to reach research objective.

Reference numbers should be indicated in the text by square brackets, e.g. [1], or [1,3], or [1-3]. Reference style standard for Atom Indonesia is the Elsevier numeric without title. When a reference has more than three Authors, write in References only the first three names followed by et al.

THEORY/CALCULATION (optional)

Theory section should extend, not repeat, the background to the article already dealt with in the Introduction and lay the foundation for further work. Use this section to help readers to easily understand your study and/or your methodology to reach your research objectives. In contrast, a Calculation section represents a practical development from a theoretical basis.

METHODOLOGY

A. The research method

The research method employed is a qualitative method with a case study approach. The case study will provide an in-depth understanding of the implementation of Islamic-based character education in addressing the moral crisis in Grade IV of MI Nahdlatul Wathan Labanan, Research Subjects

B. The research subjects

The research subjects consist of Grade IV teachers, Grade IV students, and other relevant parties involved in the educational process at MI Nahdlatul Wathan.

C. Data Collection Techniques

Data Collection Techniques are interviews and observation:

a. Interviews

Interviews will be conducted with Grade IV teachers to understand the approaches they use in implementing character education.

b. Observation

Observation will take place in the classroom to directly observe how Islamic-based character education is implemented in day-to-day learning.

C. Document Analysis

Analysis of official school documents and teaching materials related to Islamic character education.

D. Data Analysis

Thematic data analysis will be conducted. Data collected from interviews, observations, and document analysis will be organized and analyzed to identify patterns, themes, and trends related to the implementation of Islamic-based character education.

E. Research Limitations

The limitations of this research may be related to constraints on time, resources, and accessibility, which could affect the depth of understanding of the implementation of character education in Grade IV at MI Nahdlatul Wathan.

F. Research Ethics

All research processes will adhere to research ethics, including data security, confidentiality of information, and approval from relevant parties. Provide sufficient detail to allow the work to be reproduced. Methods already published should be indicated by a reference. Only relevant modifications should be described.

RESULTS AND DISCUSSION

The focus of the research on the implementation of Islamic Education Philosophy to address moral crises in Grade IV at MI Nahdlatul Wathan will be centered on exploring character education strategies that integrate Islamic values into the curriculum. This study aims to analyze the effectiveness of teaching methods based on Islamic teachings in shaping students' characters, explore the challenges and obstacles in implementing religion-based moral education, and investigate the role of teachers and the school environment in addressing ethical issues faced by Grade IV students. The research will also emphasize a profound understanding of students' responses to the applied methods of Islamic character education, along with an assessment of their effectiveness in addressing the existing moral crisis

Translate paragraf berikut ke bahasa Inggris yang baik dan benar "Pendidikan sekarang ini sudah berkontribusi dalam perkembangan ilmu pengetahuan dan teknologi, dimana kemanfaatannya memberikan ilmu pengetahuan baru yang nantinya akan berguna bagi peserta didik dan kemajuan teknologi bangsa. Perkembangan ilmu pengetahuan dan teknologi telah mempengaruhi penggunaan proses pembelajaran mulai

dari membantu dalam penggunaan materi pembelajaran seperti komputer, teknologi-teknologi yang diterapkan di laboratorium bahkan pemanfaatan dalam bidang administrasi sekolah itu sendiri maupun lembaga pendidikan lainnya. Proses belajar mengajar kini disesuaikan dengan majunya teknologi informasi yang membantu dalam proses penerimaan informasi dengan lebih mudah cepat dan efisien. Pendidikan sekolah disesuaikan dengan perkembangan teknologi informasi, yang menyebabkan terjadinya perubahan dan pergeseran paradigma pendidikan. Pemanfaatan teknologi informasi dalam pembelajaran sangat diperlukan untuk menghadapi tantangan era global ini (Ridho et al., 2022)

Ki Hadjar Dewantara regarded character as one's nature or moral conduct. With moral conduct, a person will become independent and have a distinct personality, capable of self-control. Education is considered optimal when noble traits are more prominent in students compared to malicious traits. Individuals with such character are seen as civilized figures, embodying the true goal of education. Therefore, the success of genuine education lies in producing civilized individuals, not those who are merely intellectually and psychomotorically smart but lacking in character or noble moral conduct (Yunita & Mujib, 2021).

Social media in Indonesia has rapidly followed the development of internet access among users in the country, especially with the growth of internet infrastructure such as WiFi access, fiber networks, and others. The use of social media has also become increasingly diverse. It's not just about activities like finding friends, socializing, and so on, but social media in Indonesia is also utilized for promoting specific products or essentially conducting certain businesses. Social media is defined as an "online medium that allows users to present themselves, interact, collaborate, communicate with other users, and form social bonds virtually (Fitri & Qurniawati, 2022)

Education is one of the basic needs of humans, just as they need food, drink, clothing, shelter, and health that must be fulfilled. This is because when humans are born, they do not know anything, as stated in the Quran An-Nahl: 78, which means: "And Allah extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful." Islamic education is the process of developing the potential of learners through teaching, habituation, guidance, mastery, and supervision to obtain various knowledge and Islamic values to achieve perfection in life, both in this world and the hereafter (Syafirin et al., 2023)

The PPK Movement positions character education as the deepest dimension or core of national education, making character education the axis of elementary and secondary education implementation. In Article 3 of Presidential Regulation No. 87/2017, it's explained that PPK is executed by applying the values of Pancasila in character education, primarily encompassing religious values, honesty, tolerance, discipline, hard work, independent creativity, democracy, curiosity, nationalism, love for the homeland, appreciation for achievement, communicativeness, love for peace, enthusiasm for reading, concern for the environment, social care, and accountability. These values embody the five interrelated main characters: religiosity, nationalism, independence, mutual cooperation, and integrity.

Ministerial Regulation No. 20/2018, Article 6, explains that PPK in schools is carried out through three classroom, school-based, and community-based approaches, Classroom-Based PPK is conducted by:

a.integrating character values in thematic or subject-integrated learning processes according to the curriculum;

b.planning classroom management and teaching methods/guidance in line with the students' characters;

c.conducting learning/guidance evaluations; and

d.developing local content curriculum according to the needs and characteristics of the region, educational institutions, and students.

School-Based PPK is implemented by:

a.emphasizing the habituation of core values in the school's daily life;

b.setting an example among school members;

c.involving all educational stakeholders in the school;

d.establishing and adhering to the school's norms, rules, and traditions;

e.developing the school's uniqueness, excellence, and competitiveness as its distinctive features;

- f. providing ample space for students to develop their potential through literacy activities; and
- g. fostering interests, talents, and potentials through extracurricular activities.

Community-Based PPK is applied through efforts to:

- a. strengthen the role of parents as primary education stakeholders and the School Committee as a community participation institution that upholds mutual cooperation principles;
- b. involve and empower the environmental potential as a learning source, such as the presence and support of arts and culture activists, community figures, alumni, businesses, and industries; and
- c. synergize PPK implementation with various existing programs within the academic scope, education activists, civil society institutions, and information institutions (Kosim, 2020).

Noble character means an individual possesses knowledge about their potential, marked by values such as being reflective, self-confident, rational, logical, critical, analytical, creative, and innovative, independent, living healthily, responsible, loving knowledge, patient, cautious, willing to sacrifice, courageous, trustworthy, honest, keeping promises, fair, humble, ashamed of wrongdoing, forgiving, compassionate, loyal, hardworking, diligent, meticulous, initiative-taking, positive thinking, disciplined, anticipatory, initiative-driven, visionary, sincere, enthusiastic, dynamic, frugal/efficient, valuing time, dedicated, self-controlled, productive, friendly, appreciative of beauty (aesthetics), sportsmanlike, resilient, open, orderly. Individuals also have the awareness to strive for the best or excellence, and they can act in accordance with their potential and awareness (Yunita & Mujib, 2021)

In the world of education, exact sciences have garnered significant attention, especially in schools, as they require a certain level of understanding to comprehend. One of the factors behind this is the difference in children's brain processing capabilities regarding these subjects. Exact sciences are disciplines that heavily rely on the left brain's ability to comprehend them, thus requiring a high level of left-brain dominance. Consequently, individuals who possess higher dominance of the right brain over the left often face difficulties in understanding exact science lessons, especially mathematics (Razak et al., 2023)

The exact sciences learning for the 4th-grade Madrasah Ibtida'iyah at MI NW Labanan plays a significant role in developing students' skills and understanding of science and mathematics subjects. Through a fun and interactive approach, students will be guided to grasp fundamental concepts in natural sciences such as properties of objects, the environment, and natural processes. Additionally, in mathematics education, they will learn arithmetic operations, basic geometry, and their practical application in daily life situations. Teachers will employ engaging and practical methods to enhance students' comprehension, motivate their learning, and enable the application of learned concepts in real-life contexts. Therefore, the exact sciences learning at the 4th-grade level in Madrasah Ibtida'iyah Nahdlatul Wathan Labanan is expected to provide a solid foundation for students' abilities in understanding and applying science and mathematics

CONCLUSION

Our moral behavior towards others, firstly, let's avoid disputes. Life indeed brings us face to face with differences, differences in principles, differences in perspectives. Hopefully, it doesn't result in disputes because when a dispute occurs, usually everyone loses. It aborts the discovery of truth, fails to establish who is right, and ultimately leads to nothing but losses

The philosophy of educational management at MI Nahdlatul Wathan Labanan is also reflected in the application of moral values and ethics as an integral part of the learning process. By integrating philosophical principles into daily activities, the Madrasah aims to create a positive learning environment that supports the development of students' character. Focusing on human resource management and implementing these values can serve as a strong foundation to achieve broader educational goals.

The conclusion drawn from this study is that in the practice of life, it should be done in a balanced manner. Every action taken should be done with balance to avoid being too heavily inclined towards one side. Certainly, this is not an easy task as it requires an understanding of its principles, rather than just acting impulsively.

Furthermore, every individual should act wisely in all aspects—avoid laziness, stinginess, or extravagance. Therefore, each individual, when taking a step, should do so wisely, understanding the right balance and distinguishing between right and wrong. For the advancement of the Madrasah, these principles

can be applied in the educational program at MI Nahdlatul Wathan Labanan. A conclusion contains only the main findings of the study and their meanings. It should not replicate the abstract, but might elaborate the significant results, possible applications and extensions of the work.

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AUTHOR CONTRIBUTION

This section is for declaring the main contributors of the paper. For example:

A. First_author and B.C. Second_author equally contributed as the main contributors of this paper. All authors read and approved the final version of the paper.

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