

STRATEGIC APPROACH IN FORMING MORALS AND RELIGIOUS ATTITUDES OF MUSLIM COMMUNITIES IN SOCIAL LIFE

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Abstract: The formation of morals and religious attitudes of Muslim society is very urgent to be implemented. This approach encourages Muslim communities to think actively about moral issues and in making moral decisions. Moral development according to this approach is seen as the development of levels of thinking in making moral judgments, from a lower level to a higher level. The aim of the research is to describe thoughts about strategies to shape morals and shape the religious attitudes of Muslim communities. This research is in the form of a literature study. The cognitive development approach characteristically places emphasis on cognitive aspects and their development. The type of research used in this discussion is using literature study which includes: systematic identification, analysis of documents containing information related to the study problem. So, the study here is to identify and analyze several documents or library materials according to the problem being studied. The research results show that the strategy for forming morals is by providing role models. Strategy for forming morals , namely: a person acts as a role model in his environment to evaluate moral development. Strategies for forming religious attitudes, namely: Adding Kahazana material about how to form religious attitudes, and adding Kahazana material about how to form religious attitudes. The strategy for forming religious attitudes, namely: Make notes in the muhasabah book about the formation of religious attitudes and check the notes in the muhasabah book about the formation of religious attitudes.

Keywords: Strategy, Morals, Religious Attitudes, Muslim Society



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Introduction

Strategies in forming the morals and religious attitudes of Muslim individuals must be carried out regularly and in a targeted manner so that Muslim individuals can develop and practice them in everyday life. To achieve this goal, of course, cannot be separated from several supporting factors that are available and implemented well, such as good teaching staff and other factors that influence the overall personality development process. An Islamic personality must consciously surrender oneself to Allah. This concerns faith by believing in the oneness of Allah, and concerns morals, which means a person must have morals as commanded by Allah SWT. Allah SWT has said in the Qur'an, when He gave an ideal example that was reflected in the figure of the Prophet Muhammad.

In the Islamic perspective, morals have a high position. Such is the high position of morals in Islam that the Prophet sallallaahu 'alaihi wasallam made them a barometer of faith. He said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

" *The believer with the most perfect faith is the one with the best morals .*" (HR. Abû Dâwûd and Tirmidzî).

In Islam, morals are closely related to faith and are not separate from it. The connection between faith and morals is also clearly visible in the instructions of the Prophet sallallaahu 'alaihi wasallam regarding morals. He often linked belief in Allah and the Last Day with morals. When a person has high orientation and ideals, namely the approval of Allah, then he will naturally despise anything that is contrary to these ideals, namely all actions or characteristics that are hated by Allah. Islamic morality has several features and special characteristics that differentiate it from other moral systems. Among the characteristics of Islamic morals are: (a) Rabbaniyah or being attributed to Rabb (God), (b) Insaniyah (humane in nature), (c) Syumuliyah (universal and includes all life), and (d) Wasathiyah (middle attitude) . One thing that is emphasized in Islam is that moral education must begin at an early age because childhood is the most conducive period for instilling good habits (Bafadhol, 2017: 45).

A strategy in forming a religious attitude by trying to find an effective solution to a situation that exists within a person that encourages the person to behave in a way that is related to religion. Religious attitudes are formed due to consistency between belief in religion as a cognitive component, feelings towards religion as an effective component and behavior towards religion as a cognitive component. In a religious attitude, the cognitive, effective and cognitive components are integrated with each other in a complex manner. Religious education that is formal and inspires reason and feelings plays an important role in the formation of religious attitudes.

Religious attitude is a condition that exists within a person that encourages him to behave in accordance with his beliefs. Attitude is a predisposition to act happily or displeased, agree or disagree with certain objects based on psychological components; cognition, affection and conation. This means that attitude is a complex interaction of human psychological components with their environment. Civil society was formed on the basis of religious motivation and ethos. Civil society shows a society that is civilized, virtuous, has noble character, egalitarianism and respects someone based on work performance. And uphold the law, tolerance, pluralism, social justice and revive democracy in a forum for deliberation. Civil society is different from civil society which was born from the social context of contemporary Western society, namely from the people's resistance movement to break free from oppressive and authoritarian regimes and has nothing to do with morals or noble character and religion. Contemporary Muslim intellectuals seek to formulate religious values in civil society as an operational basis for the behavior and actions of each individual in society (Hamali, 2011: 77).

In the context of forming religious attitudes, observers can use several approaches as follows; (1). Value clarification approach, (2). Cognitive development approach, (3). Value analysis approach, (4). Values Cultivation Approach. Religious attitudes are closely related to beliefs/beliefs. And belief is an abstract thing and difficult to prove empirically, therefore the influence it causes is more of a psychological influence. Belief itself is a level of thought which in the process of human thinking has used the beliefs and convictions of religious teachings as a refinement of the process and achievement of truth and reality that is beyond the reach of human thought (Wuryo, 1982: 104).

Religious attitudes are a manifestation of a person's experience and appreciation of religion, and religion concerns a person's inner issues, therefore the issue of religious attitudes cannot be separated from a person's level of devotion to their religion. Religious attitude is a complex integration between elements of cognition (knowledge), affection (appreciation) and conation (behavior) towards religion

in a person, therefore it is closely related to a person's mental symptoms.

Religious attitudes are strongly influenced by innate factors in the form of religious nature; where humans have the instinct to live religiously, and factors outside the individual, in the form of guidance and development of religious life from their environment. These two factors have an effect on the birth of psychological influences on humans in the form of fear, dependency, guilt, and so on which cause the birth of beliefs in humans. Furthermore, from these beliefs, patterns of behavior are born to obey religious norms and institutions and even create certain religious norms and institutions. The formation of religious attitudes and morals, apart from educational institutions, households and the community also has a very important role, starting from basic education to secondary level education and even to tertiary institutions.

Methods

The type of research used in this discussion is using literature study which includes: systematic identification, analysis of documents containing information related to the study problem. So, the study here is to identify and analyze several documents or library materials according to the problem being studied (Sevilla *et al.*, 1993: 31). In this study, the data collection method that researchers use is the documentation method, namely looking for data regarding things or variables in the form of notes, transcripts, books, newspapers, magazines, bulletins, journals, articles and so on. In this research, data analysis methods are also used. Data analysis is the process of organizing and sorting data into patterns, categories and basic units of description so that themes can be found and working hypotheses can be formulated as suggested by the data.

The reason researchers use research II in the form of library research is because this research is an important approach in the scientific research and development process for the following reasons: 1). Collecting Relevant Information: Research collects the latest and relevant information regarding the topic or problem being researched. Through previously published sources, researchers can access a variety of perspectives, theories, and the latest findings in their field of study. 2). Provides a theoretical basis: This research helps establish a solid theoretical basis for the study conducted. By studying existing literature, researchers can understand relevant conceptual frameworks, theories that have been developed, and methodological approaches used by other researchers.

Results and Discussion

A. Morals

In the large Indonesian dictionary, the word Akhlak is defined as character or behavior (PBDPN, 2007: 9). Etymologically, the word morals comes from the Arabic plural from the mufrad form "*Khuluqun*" which means manners, temperament, behavior or character (Zahruddin: 2004: 1). In terms of terminology, several experts put forward the following understanding of morals:

1. Ibnu Miskawaih stated that morals are a state of a person's soul that encourages him to carry out actions without prior consideration (Zahruddin, 2004: 4).
2. Imam Al-Ghazali stated that morals are an attitude that is rooted in the soul from which various actions can be born easily and effortlessly, without the need for thought and consideration. If that attitude results from good and commendable actions, both in terms of reason and sharia', then it is called good morals. And if a disgraceful act arises from it, then this attitude is called bad morals (Ardani, 2005: 29).

3. Prof. Dr. Ahmad Amin stated that morals are a science that explains good and bad, explains what must be done, states the goals to be aimed at and shows what must be done (Tiswarni, 2007: 1).

Thus, the basis or main source of morals is the Koran and al-Hadith (As-Sunnah) which are the main sources of religion itself (Mustofa, 1997: 149). The position of the Qur'an and Hadith as a source of morals is confirmed by Allah in the Qur'an, including QS. Al-Ahzab (33): 21 follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْنَةٌ حَسَنَةٌ لَمَنْ كَانَ يَرْجُوا أَنَّهُ وَالْيَوْمَ أَنْ أَعْلَمُ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and He mentions Allah a lot ."

Regarding moral development, the Prophet Muhammad SAW also said that the aim of sending him to this world was to perfect human morals. As he said in a hadith:

إِنَّمَا بُعْثِتُ لِأَنِّي مَكَارِمُ الْأَخْلَاقِ

"Indeed, I (the Prophet shollallahu 'alaihi was sallam) was sent to perfect noble morals " (HR. Bukhori: No. 273).

From the words of Allah and the words of the Apostle above, it provides an illustration that to achieve happiness is only by obeying Allah (*taqwa 'alallah*), namely by carrying out all His commands and avoiding all His prohibitions, as stated in the basic guideline of life for every Muslim, namely the Koran. an and al-Hadith.

As for the factors that influence morals in particular and education in general, there are three streams, namely (Mustofa , 1999: 91-95):

1. Nativism

According to this school of thought, the factors that most influence a person are internal innate factors which can take the form of inclination, talent and reason.

2. Empiricism

According to this school of thought, the factors that most influence a person's self-formation are external factors, namely the social environment; including the coaching and education provided.

3. Convergence Flow

According to this school, the factors that most influence the formation of morals are internal factors (innateness) and external factors (social environment). Fitrah and tendencies towards a better direction are fostered intensively and methodically.

Morals consist of two types, namely akhlakul mahmudah and akhlakul mazmumah .

1. Noble Morals (*Akhlakul Karimah* or *Mahmudah*)

Al-karimah morals or noble morals are very numerous, but seen from the perspective of the relationship between humans and God and humans with humans, noble morals are divided into three parts, namely:

- a. Morals towards Allah
- b. Morals towards fellow humans
- c. Morals towards the environment

2. Morals (*Al-Mazmumah*)

Morals are the opposite or opposite of good morals as mentioned above. In Islamic teachings, we still discuss it in detail with the aim that it can be understood correctly and we can know how to

avoid it. Based on Islamic teachings, various kinds of despicable morals are found, including: lying, arrogance, envy, stinginess or stinginess. In relation to Islamic morals, Sahilun A. Nasir stated that Islamic morals revolve around:

- a. The goal of every Muslim's life is to serve himself to Allah to achieve His pleasure, to live in physical and spiritual prosperity, in his present and future life.
- b. With his belief in the truth of Allah's revelation and the Sunnah of His Messenger, it brings logical consequences, as the main standard and guideline for every Muslim's morals. He gives moral sanctions in his love and strength for Allah SWT. without feeling any pressure from outside.
- c. His belief in the afterlife/retribution encourages humans to do good and try to be the best human beings possible, with all their devotion to Allah.
- d. Islam is not a new moral that is contrary to the teachings of the soul of Islam, based on the Koran and al-Hadith, interpreted by mujtahid scholars.

B. Religious Attitude

Attitude is a person's readiness to act in a certain way towards certain things (Sarwono & Wrawan, 1983: 94) . Attitude is also the readiness to respond consistently positively or negatively to objects or situations (Ahmadi, 2007: 151). Meanwhile, religiousness comes from the word religion which is defined as a set of God's rules that encourage the soul of a person who has reason to follow these rules according to his own will and choice to achieve happiness in this world or the hereafter. From a psychological perspective, religious faith is formulated as contained in the holy books, personal religious behavior is measured by activities, such as praying, reading holy books and other behavior that brings spiritual benefits (Rakhmat, 2003: 32).

Religious attitude is a condition that exists within a person which encourages him to behave in accordance with the level of his devotion to religion. Religious attitudes are formed due to consistency between belief in religion as a cognitive component of effective understanding and appreciation of religion and behavior towards religion as a conative component. Although attitudes are formed due to environmental influences, individual factors themselves are also determining, attitude formation and attitude change are influenced by two factors, namely:

1. Internal factors. Basically, humans are born in a state of fitrah (religious potential), only environmental factors (parents) influence the development of a child's religious nature. determining factor in the development of a child's religious spirit, this fact can clearly be seen from the child's understanding of Islamic religious education lessons based on the child's age level.
2. External Factors. Humans have basic potential that can be developed as religious creatures. External factors that influence the development of the religious spirit are the environment in which the individual lives, namely family and society.

In line with the level of age development, religious attitudes in adulthood have the following characteristics (Jalaludin, 1996: 95):

- a. Accepting religious truth based on mature considerations, not just following along.
- b. Tends to be realist.
- c. Be positive towards religious teachings and norms.
- d. Be more open and have broader insight.
- e. The level of religious observance is based on personal consideration and responsibility so that religious attitudes are a realization of an attitude of life.

- f. Be more critical regarding religious teachings so that religious stability is based on considerations of the mind and considerations of conscience.
- g. Tends to be directed towards each personality type, so that it can be seen that there is an influence of personality in accepting, understanding and implementing the religion one believes in.
- h. It can be seen that there is a relationship between religious attitudes and social life.

C. Strategy in Developing Morals and Religious Attitudes in the Community

Strategy is an outline of the direction for action in order to achieve predetermined targets. Or general patterns of activity between educators and students in the realization of teaching and learning activities to achieve the goals outlined (Noehi, 1995: 2). The term strategy is often used in many learning contexts, as expressed by Muhamimin as follows: Teaching strategies are tactics used in carrying out the teaching and learning process in order to influence students to achieve teaching goals effectively and efficiently (Muhamimin *et al.*, 1996: 157).

In the strategy to improve learning achievement, there are many ways and efforts that can be made, in learning achievement in the form of guidance, giving assignments to Muslim individuals, giving rewards and punishments to Muslim individuals. In the teaching and learning process, there are various approaches that can be taken by observers of morals and religious attitudes to support teaching objectives. These approaches include group approach teaching strategies and individual approach teaching and learning strategies.

In the context of forming religious attitudes, it can be done using several approaches as follows:

1. The value inculcation approach is an approach that places emphasis on instilling social values in Muslim individuals.
2. This approach is said to be a cognitive development approach because its characteristics emphasize cognitive aspects and their development. This approach encourages Muslim individuals to think actively about moral issues and in making moral decisions.
3. Values analysis approach places emphasis on developing the ability of Muslim individuals to think logically, by analyzing problems related to social values.
4. Values clarification approach emphasizes efforts to help Muslim individuals examine their own feelings and actions, to increase their awareness of their own values.

So, the strategy for forming morals in extracurricular activities, namely: Familiarizing Muslim individuals with noble morals in the environment, making role models in the environment and weekly briefings or meetings to evaluate moral development. Strategies for forming morals are: *First*, Integrate concepts in an institution it is also reflected in the application of habituation to students in the learning process, for example by saying greetings, carrying out prayers, commendable morals, and so on. Then, each student has a muhasabah book that characterizes the theoretical concept. The book contains 3 main things, namely records of students' worship activities at home, the development of Muslim individual morals at home and the development of individual Muslim morals in society. *Second*, one of the theoretical steps taken was to develop the concept by studying the National Curriculum, after that combining the National Curriculum and local cultural concepts.

Individual teaching and learning strategies, apart from enabling every Muslim individual to learn according to their potential abilities, also enable every Muslim individual to know the objectives of extracurricular activities. This is a separate idea that underlies various individual teaching systems in the field. This idea is known as mastery learning or complete learning. Mastery learning or complete learning is an approach by arranging materials perfectly, learning materials are detailed and

organized into certain units, down to the smallest units which are meaningful and are an inseparable part of a larger unit, This smallest unit of material is called a module (Djamarah & Zain, 1997: 24). There are several strategies for someone to shape the morals of individual Muslims, this is based on real conditions and builds approaches based on individual Muslim psychology and the visionary foundation.

The strategy for forming internal morals, namely: Accustoming Muslim individuals to have noble morals in the environment, making them role models in the environment and providing evaluation to evaluate moral development. Individual teaching and learning strategies, apart from enabling every Muslim individual to learn according to their potential abilities, also enable every Muslim individual to know the objectives of extracurricular activities. This is a separate idea that underlies various individual teaching systems in the field. Strategies for forming religious attitudes , namely: Adding Kahazana material on how to form religious attitudes and build bridges of the heart. The strategy for forming religious attitudes , namely: Make notes in the muhasabah book about the formation of religious attitudes and check the notes in the muhasabah book about the formation of religious attitudes.

Conclusion

Human behavior is always in accordance with the values and traits that are fixed and embedded in their hearts. All the characteristics contained in the heart will definitely have an influence in behavior, so that humans will not behave unless it is in accordance with what is in the heart. In fact, an individual's religious attitude regarding whether to act or not to act is always weighed using morals as a measure, so whether this attitude is correct or not depends on the moral values in his heart. The strategy for forming morals is by providing role models. Strategy for forming morals, namely: a person acts as a role model in his environment to evaluate moral development. Strategies for forming religious attitudes, namely: Adding Kahazana material about how to form religious attitudes, and adding Kahazana material about how to form religious attitudes. The strategy for forming religious attitudes, namely: Make notes in the muhasabah book about the formation of religious attitudes and check the notes in the muhasabah book about the formation of religious attitudes.

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