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THE CONCEPT OF AKHLAQL KARIMAH AS A BASIC PRINCIPLE OF CHARACTER BUILDING IN WEST NUSA TENGGARA INDONESIA

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ABSTRACT

The study aims to formulate *Akhlaql Karimah's* concept as a fundamental principle of character building among people in West Nusa Tenggara, Indonesia. This research uses qualitative research with the library research method. The results of the study showed that *Akhlaql Karimah* is the foundation of moral education. *Akhlaql Karimah* concept, according to Al-Ghazali and Ibnu Khaldun, is fundamental and should be disseminated in character-building education. *Akhlaql Karimah's* concept emphasizes morality to Allah SWT, *Akhlaq* to Parents, *Akhlaq* to Others, and *Akhlaq* to the Environment. This concept can contribute to politics and democracy, education, economics, and empowerment of the *ummah* and environmental preservation.

INTRODUCTION

Human development in Indonesia is not something new. It is often encountered on numerous occasions, namely in various development planning documents and the rhetoric of development politics. However, human development has received insufficient attention. The reform flow, uncontrollable information disclosure, and the essence of development carried out so far are not centered on humans as desired by the new human development paradigm.

The development of national character is a big notion initiated by the founding fathers of Indonesia. Since Indonesia consists of various ethnic groups with strong regional nuances, the Indonesian nation needs a standard culture and holistic character. It is crucial because it involves the same understanding, thoughts, and steps to achieve all Indonesian people's welfare and prosperity.

The national character-building development aims to foster and develop the character of the citizens so that they can create a society that has the Oneness of God; fair and civilized humanity, the spirit of Indonesian unity, a community spirit led by the wisdom born of deliberations, and social justice for all the people of Indonesia. The national character is the quality of the nation's distinctive collective behavior which is reflected in awareness, understanding, taste, intention, and behavior of the nation and state due to the thinking, exercising the feelings and purpose, sensitizing a person or group of people. National Character Development is a collective-systemic effort of a nation-state to actualize the nation's life and state based on ideology, constitution, the direction of the country, and collective potential in civilized nation, regional and global life forming a strong and competitive nation. It is a noble, moral, tolerant, cooperative, patriotic, dynamic, cultured character, and scientifically oriented based on Pancasila and imbued with faith and piety to God Almighty.

Research on moral character states that moral character is built into community activities (Pandin, 2020). Character building is a process or effort made to foster, improve individual morale, and shape character, psychological characteristics, morals, and humans (society) show a good temperament and behavior based on fundamental values, the basic values. Character building is an effort made by school officials, even with parents and community members, to help children and adolescents become or have a caring, opinionated, and responsible character. "This opinion shows that character building is related to innate, heart, soul, personality, character, behavior, and temperament (Depdiknas (2011).

Musfiroh (2008) emphasized that character building is "a system of instilling character values to school members, including components of knowledge, awareness or willingness and action to carry out these values". The essence of this opinion states that character formation refers to a series of attitudes, behaviors, motivations, and skills. Furthermore, Sudarajat (2010) mentioned that "character building has the same essence and meaning as moral education and moral education aims to shape the child's personality to become a good human being, and a good citizen." Based on this opinion, it shows that the definition of character refers to a series of attitudes. It can be said that character building is an effort designed and implemented to help humans understand the values of human behavior related to God Almighty, self, humans, the environment, and nationality. It is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs.

The formation of character rests on the primary human character from universal moral values (absolute nature), originated from religious values which are considered as the golden rule. Character building can have a definite purpose if it is based on these fundamental character values. Likewise, the people of West Nusa Tenggara, Indonesia have profound character education in the concept of *akhlaqul karimah*. The research question is, what is Akhlaqul Karimah and the conceptual perspective of the experts?

MATERIAL AND METHOD

Materials

This research material is library research using a research model of factual, and conceptual thinking (Bakker, 1990; Kaelan, 2005). The study intends to reveal the roots of the *Akhlaqul Karimah* concept in the West Nusa Tenggara community regarding character building. The materials used as research data rest upon various primary and secondary literature sources. Field research data is used as a support for library data.

Method

The steps are taken in this research include:

a. Data inventory: The data inventory is intended to find library materials in the form of books, articles, journals, and internet sources related to *Akhlaqul Karimah* in the people of West Nusa Tenggara concerning Character Building. This research is qualitative in nature so that in the data inventory, the researchers simultaneously analyze the verstehen method to perceive the meaning of the data. The data inventory process is carried out in the following manner: (1) recording data on the data card paraphrase: recording and capturing the entire essence of the data, then recording it on the data card using sentences compiled; (2) recording data by quotation: recording data from direct and accurate data sources; (3) recording data synoptically: recording data from data sources by making a summary.

b. Organizing and processing data: Organizing and processing data is carried out through the following stages: (1) Data reduction: data in qualitative literature research is in the form of verbal data, in a lengthy description. Verbal data are then selected and reduced without changing the essence of the meaning. The meaning is determined according to the characteristics of formal philosophical objects; (2) data classification: carried out by grouping based on the proper object of research; and (3) Data display: organizing research data according to the research map, namely by making schematization related to the context of the data.

c. Data analysis: Organized data is processed using philosophical reflection analysis with the following systematic elements: (1) Description: The concept of *Akhlaqul Karimah* in the West Nusa Tenggara community, especially those related to character building, is accurately described. It aims to obtain an adequate picture of the theme; (2) Interpretation: the analysis process is carried out by explaining, disclosing, and translating. This method is applied by introducing external factors, namely efforts to reveal the meaning of the object concerning aspects from outside the object; and (3) Hermeneutics: the concept of *Akhlaqul Karimah* in West Nusa Tenggara, especially those related to character building, is immersed in capturing the distinctive meaning and nuances. This method is used to seek and discover the philosophical basis of the concept. Interpretations are carried out to obtain a complete and deep understanding. The hermeneutic method is used to find objective *geists*, namely the most profound meaning, the essential or essence of the research object's value.

RESULTS AND DISCUSSION

The Concept of *Akhlaqul Karimah*

The concept of *Akhlaqul Karimah* is essential in this research process, considering that morality is the essence of social construction. A social construction means being built on massive interactions between individuals which are divided into three processes: externalization, objectification, and internalization. The essential value in the interaction process is *akhlaqul karimah*.

Etymologically, *akhlaq* comes from Arabic, namely *isim masdar* (infinitive form) from the word "*al-akhlaqa-yukhliq-ikhlaqan*," following the pattern of *tsulasi majid af' ala -yuf "iluiif" alan*, meaning *as-sajiyah* (temperament), *ath-thabi" ah* (behavior of the character, basic character), *aladat* (habit, custom), *al-maruah* (good civilization), and *ad-din* (religion). Arabic grammar further explains that the word *akhlaq* is *isim jamid*, a noun that has no root. In a general sense, morality is equated with ethics or moral values.

In Muslim society, the culture of *akhlaqul karimah* originates from the revelation texts and the behavior of the Prophet. Unlike the adherents of other faiths who have different sources in the concept of morality. Thus, socially and anthropologically, the standardization of acceptable character standards will differ between Muslim communities and others. Therefore, the traditions of each

community look different from the others because they come from different understandings of morality and its criteria.

Terminologically, Ibn Miskawaih (1030) says that morals are traits embedded in the soul that encourage him to perform actions without thought and consideration. Meanwhile, Al-Ghazali (1015) states that morals lead to various activities clearly and easily without the need for reflection and consideration.

Ibn Miskawaih and Al-Ghazali's definition of morality rests on natural actions that stem from the soul. This terminology implies that artificial activities are not considered a moral character. Saebani and Hamid argue that morals appear to be substantially complementary. Morals have five basic moral characteristics: (a) Morals are actions that are deeply embedded in a person's soul so that they become his personality; (b) Morals are actions that are carried out easily and without thought. This does not mean that while doing an activity, one is impatient, has memory loss, is sleeping, or insane; (c) Morals are actions that arise in the person doing them, without coercion or pressure from outside. Moral actions are overt behavior carried out based on the will, choice, and decision; (d) Moral is an act that is done sincerely. It is not playing games or pretending to be kind; and (e) In line with the fourth characteristic of moral actions (especially good morals), morals are actions that are done sincerely because Allah *Ta'ala* does not want to get a compliment (Saebani & Hamid, 2012).

Thus, according to Saebani and Hamid, the terminological definition of morals is an action that is related to three important elements, namely cognitive, the basic human knowledge through intellectual potential; Affective, namely the development of human emotional potential through efforts to deal with various events as part of developing self-potential; Psychomotor, namely the implementation of understanding into concrete actions.

Morals are one of the teachings of Islam that every individual Muslim must possess in carrying out his daily life. Therefore, morals are very important for humans in their relationship with the *Khaliq* and fellow humans. Morals are to influence the quality of a person's personality by integrating thought patterns, behavior, actions, interests, life philosophy, and diversity. Morals, which are the inner situations of humans, project themselves into outward actions that will appear as tangible manifestations of the results of good or bad deeds according to Allah SWT and humans. One's moral intensity greatly influences the perfection of his personality.

The Concept of *Akhlaq* According to Al-Ghazali and Ibnu Khaldun

Many scientists have stated the important role of religious values in development. As Max Weber (1930) says, economic growth is closely related to tradition and belief systems. Soejatmako reveals that the process of acculturation and interaction of religion in various places in the world shows that there are three roles in religion, namely providing an important foundation for development that cannot be accomplished solely by science and technology, providing directions and alternatives for determining development goals and the third is providing ways of achieving development and controlling the negative impacts of development, especially dehumanization.

Starting from the belief that Islam is sent down to us by God, humans implement this belief to produce culture as a result of interaction with the environment. As a result of human creativity and initiative, culture is always changing and relative, while religion is absolute. Religion's mission is to Islamize culture and cultivate nature so that it is compatible and is in line and does not conflict with religion. Islamic morals and ethics derive from the power of faith and are guided by *Sharia* as a reference for social life (*mua' malat*) and worship and are inspired by *Akhlaqul Karimah*.

1. The *Akhlaq* Concept According to Al-Ghazali

The study of morals in Islam based on the Al-Quran and Sunnah cannot possibly rule out thinkers of international caliber, namely Al-Ghazali. His thoughts on morals are often found in his works, especially in his phenomenal work, namely the book of *Ihya Ulumuddin*. This great Muslim figure is very instrumental in building and developing moral knowledge in Islam.

The moral teachings built by Al-Ghazali based on the Al-Qur'an and as-Sunnah and through rational reflection on these two guidelines and the moral works that existed at that time were the result of real practices that he had shown in his life. In other words, Al-Ghazali's moral teachings are not only religious-rational but also practical and realistic. Therefore, according to Al-Ghazali, the study of morals and how the pattern of basic moral education is such that the main points and their emphasis can be used as a basis and reference in the expected development of Islamic education. One of the goals of Islamic education is to form a Muslim personality that is closer to perfection by internalizing moral education.

Al-Ghazali is a great Muslim scholar with a very high intellectual zeal who was always curious and reciting everything. From these conditions of his love for science, he later formed himself as an expert in various scientific fields, making him one of the most influential Islamic figures in Islamic history. This is due to the many contributions he made in developing Islamic science and manifested in the many books he wrote. From several of the scholarships written in his book, Al-Ghazali studied a lot about morals.

As a Muslim figure, Al-Ghazali was instrumental in building a sound moral system in Islam, therefore some critics criticized his ethical teachings. This happens because of the similarity of the concept of morality with the moral teachings of Greek philosophers, especially Plato and Aristotle and earlier Muslim scholars. For example, Al-Ghazali's view of the need for a balance between the forces of the soul was influenced by Plato's "theory of harmony," the idea of the middle state (*wasth*) for moral points, was influenced by Aristotle's "theory of moderation." Another example, according to Al-Ghazali, the meaning of morality was similar to the meaning given by *Maskawih*, as well as the mystical spirit in his moral conception influenced by al *Muhasibi*, a great Sufi who seemed to be used by Al-Ghazali as his model.

The influence of moral teachings on al-Ghazali's concept of morals, both from Greek philosophers and Muslim moralists, might happen because al-Ghazali was a "bookworm" who read all the philosophical works and philosophical ethics by Greek and Muslim figures of the time mentioned above. However, it would not be right to say that he hung his inspiration on Greek philosophy. Because in fact, al-Ghazali emphasized spiritual values, such as gratitude, repentance, *tawakal*, and others, and directed moral goals towards achieving *ma'rifatullah* and happiness in the hereafter.

All of these are derived from Islam based on the Qur'an and the *Sunnah*, which are not found in the rational and secular Greek ethical thinking. It is also not correct to say that he relied solely on the teachings of Muslim moralists before him because his conceptions of morals, especially those contained in *Ihya Ulumuddin*, were born precisely after he had undergone an intellectual journey and plunged directly into the Sufi world, the intuitive world, derived from the Qur'an and *Sunnah*. This distinguishes the previous Muslim moralists' conceptions of morality that were more rational or intellectual.

From the description above, it can also be seen that the concept of morals built by Al-Ghazali has a religious, rational, and Sufistic-intuitive character, besides showing plurality due to the variety of sources he had studied. Al-Ghazali will be impressed by this pattern. This pattern has an impression on the concept of morals as will be further described.

Al-Ghazali's view of morals can be understood from his description, which states that potentially, knowledge is in the human soul like a seed in the ground. Through learning, that potential will become actual. For this reason, in carrying out the educational process a teacher must always set a good example so that students can imitate and emulate.

Al-Ghazali divides *Akhlaq* into 4 criteria that must be met for good, and sufficient moral standards, namely: (1) Strength 'knowledge or wisdom; (2) The power of anger controlled by reason will give rise to *shaja'ah* character; (3) the power of lust; and (4) the power of balance (justice). These four components are the basic requirements for achieving an outstanding moral degree. All of these were entirely owned by Prophet Muhammad SAW. So every person who is close to these four characteristics, that person is then close to Allah's Messenger, meaning he is also close to Allah. This example is because the Prophet was not sent except with perfect morals (*Ahmad, Hakim, and Baihaqi*).

By putting knowledge as the initial criterion for good and bad morals, Al-Ghazali linked morals and knowledge, as did Al-Farabi and Ibn Maskawaih. This is evident from the initial discussion in *Ihya'*, which is the part of the virtues of knowledge and its practice. Even so, morals are not entirely determined by science but also by other factors. Ibn Maskawaih has also introduced the criteria used by Al-Ghazali. According to Ibnu Maskawaih (1985), the part of morals is wisdom (which comes from knowledge), simplicity, courage and generosity, and justice. All of these elements are balanced (*wasath*).

The Moral Education Method in Al-Ghazali's conception is not only limited to what is known as an intermediate theory. Still, it includes the nature of its virtues, reason, and individual charity in society. On that basis, Moral education, according to Al-Ghazali, has three dimensions, namely: (1) Self-dimensions, namely people with themselves and God; (2) The social dimension, namely society, government, and relationships with others; and (3) The metaphysical dimension, namely faith, and basic principles.

The concept of moral education offered by Al-Ghazali is under Islamic religious education's objectives in general. Islamic education's goals cover a broad scope, consisting of several dimensions: the dimension of *Tawhid*, the moral dimension, the dimensions of individual differences, the social dimension, the professional dimension, and the time and space dimension. Furthermore, Al-Ghazali (1960) classified the most essential and must-know moral education including: (1) Good and evil deeds; (2) Ability to do so; (3) Knowing the moral condition; and (4) Traits that tend to one of two different things, and like one of the two, namely good or bad. It can be understood that moral education, according to Al-Ghazali, is an attempt to eliminate all bad habits that have been described in detail by the *Shari'a*, things that humans must avoid so that they will be accustomed to noble morals (*Akhlaqul Karimah*).

Based on these descriptions, it can be concluded that according to Al -Ghazali, morality education is a process of forming ideal human morals and true guidance so that a balance and *iffah* can be realized. However, no human being can achieve a perfect balance in the four moral elements (still have to work in that direction) except Rasulullah SAW because Allah SWT assigned him to perfect human morals. Therefore he had to be perfect first.

With the willingness to have perfect morals and heal the soul, Al-Ghazali has the concept of *tazkiyat an-nafs*. The idea of Al-Ghazali's *Tazkiyat An-Nafs* is closely related to improving morals and healing the soul. *Tazkiyat An-Nafs* is an effort to purify the soul, foster and enhance the soul towards a good life. The scope of its meaning is limited to *tathir an-nafs* and *tanmiyat annafs* (cultivating the soul) towards a better life.

By reviewing Sufism's morals, Al-Ghazali views *Tazkiyat An-Nafs* as *Takhliyat An-Nafs* and *Tahliyat An-Nafs* in the sense of emptying the soul from despicable

morals and decorating it with commendable morals. In this review, Al-Ghazali's *Tazkiyat An-Nafs* is part of the Sufism method, especially to nurture and form a soul with a noble character or life soul with Islamic values.

This understanding is understood that the *Tazkiyat An-Nafs* is closely related to moral and psychological matters, namely as a pattern of forming humans who have good character, have faith and fear Allah and have a strong soul in life. Efforts to purify the soul by humans will produce peace, happiness, and coolness in their souls. So Al-Ghazali used this method in education and the formation of good morals. It is said that Al-Ghazali's *Tazkiyat an-nafs* method to educate morals relies on Allah SWT, by beginning to cleanse from within oneself then socializing it to *halayak* with *muamalah*, which is called morality by way of ethics.

The obligation in Al-Ghazali's *Tazkiyat an-nafs* explains students' duties and responsibilities in his book "*Ihya 'Ulumuddin*" as follows: prioritizing the purity of the soul, willing to migrate to seek knowledge, do not boast of knowledge and oppose his teacher, know the position of knowledge.

First, put the purity of the soul. Al-Ghazali said: prioritizing the soul's purity from humility and despicable traits because science is a devotion to the heart, prayer of the soul and bringing the mind closer to Allah SWT.

Second, willing to migrate to seek knowledge. Al-Ghazali said: a student should reduce his relationship with worldly activities and distance himself from his family and homeland. Because all these relationships affect and turn hearts to others.

Third, do not boast of knowledge and oppose the teacher. Al-Ghazali said: a student should not be proud of his knowledge and do not resist his teacher, but obey all opinions and advice, as a sick person who accordingly follows a doctor who is expert and experienced.

Fourth, knowing the position of science. Al-Ghazali advised: a student should know because he knows the noblest position of knowledge. This can be known for two reasons: first, the glory of the results, second, the belief and the strength of the argument.

Based on the explanation, *tazkiyat an-nafs* is very important to achieve success in moral education. Apart from teachers, students must also do *tazkiyat an-nafs*. This gives the understanding that *tazkiyat an-nafs* is the most suitable method in moral education.

According to Al-Ghazali (2003), there are two ways of educating morals: First, *mujahadah* and getting used to training with righteous deeds. Second, the action is done repeatedly. Besides, it is also pursued by the first way, asking for divine grace and perfect *fitrah* (incident), so lust and anger can be made straight, obeying reason and religion. Then be a person with knowledge (*a'lim*) without learning, educated without education, this knowledge is also called *ladunniah*. Second, these morals are cultivated by *mujahada* and *riyadhah*, namely by bringing oneself to the actions desired by these morals. In short, morals change with training education.

Akhlaqul Karimahin's practical form is to provide an excellent example according to Islamic teachings. In the context of education and social construction, exemplary teachers are a necessity. According to Ibn Khaldun, students and society are more easily influenced by imitation, role models, and the noble values they witness than those that can be influenced by advice, teaching or orders, and command.

2. The *Akhlaq* Concept According to Ibn Khaldun

According to Ibn Khaldun, character building is based on the Qur'an and the Sunnah of the Prophet because they are the source of Islamic teachings that will form the basis of children's knowledge and understanding. *Al-Qur'an* and *Al-*

Hadith must be used as a source of knowledge, not only in terms of cognitive theory but also in the context of applicable and psychomotor skills. Ibn Khaldun said that the "Qur'an" is the basis of *Ta'lim* and the foundation for all later skills because the things that are taught to a child will have deeper roots than anything else and become the basis for all the knowledge that is obtained after that (Abdullah, 1882).

Ibn Khaldun's point of view and statements need to be realized and interpreted at length in the context of education and learning in Islamic educational institutions today. The verbal theory refers to existing thoughts and understanding, especially from classical books. It has not yet been seen that the courage of Islamic intellectuals, especially education practitioners, elaborates the values of the *Qur'an* and *Hadith* into educational and learning programs in their natural form. Humans are born, they do not immediately have moral character. But it is pursued through educational patterns, especially in family education, which is recognized as the most responsible for a person's good and bad character. Family is the first and foremost school. From here, the character's seeds are sown, nurtured so that they grow and are healthy. Ibn Khaldun (2001) wrote in his *Muqaddimah*:

"One of the best educational methods has been presented by Ar-Rasyid to Khalaf bin Ahmar, the teacher of his son Muhammad Al-Amin, who said 'O Ahmar, Amiril Mu'minin has entrusted his son to you, the life of his soul and his baby. So, stretch out your hand to him, and make him obedient to you. Give him the place that Amiril Mu'minin gave to you. Teach him to read the Qur'an. Introduce him to know the history. Invite him to narrate *syiir-syiir* and teach him the Sunnah of the Prophet. Give him insight into how to speak and start a conversation properly and appropriately. Do not laugh, except in time. Get used to him respecting the parents of Banu Hashim, who met him and respected him. Military leaders who came to the assembly. Don't let time pass unless you use it to teach him something useful, but not in a way that irritates him, a way that can numb his mind. Don't be too gentle either, if, for example, he tries to get used to a relaxed life. As much as possible, treat him with compassion and gentleness. If he doesn't want to be in that way, you have to use force and rudeness."

Based on Ibn Khaldun's explanation above, it can be understood that Ibn Khaldun agreed with the Ar-Rashid's education method suggested to Khalaf bin Ahmar who acted as the teacher of Amiril *Mu'minin*, son, Muhammad Al-Amin (Abbasid Caliph) as follows:

a) The Quran and Sunnah: The Qur'an and Sunnah are the first and foremost sources of Islamic teachings. From this, a student begins to know and understand Islam's teachings that Allah sent to the Prophet Muhammad through the angel Jibril. The Qur'an as the normative level, and the *Hadith* as the applicative level, are the basic guidelines for the *Akidah*, Morals, and Worship.

b) History: Students or children need to learn history because history is the past, present, and future days, which are historical circles. We get our past results, and what we will get in the future are our current efforts. History is a biased cycle of events with different cultural infrastructure. The rise and fall of human history and civilization is a cycle of *Sunatullah*, and this returns to human behavior itself.

c) Poetry: Poetry needs to be taught to students to smooth their feelings. Beautiful and gentle words and sentences, then accustomed to, will cool a hot heart and

soften a heart that is harder than stone. Poetry awakens and habituates a child so that he does not openly express his feelings or expressions or to be able to hold back his emotions and behavior when he is angry or dislikes. The lyrics can also teach someone to be accustomed to speaking the right and correct language gently.

d) Insights: Knowledge and scientific information need to be conveyed to students according to their mental and intellectual capacities. According to Ibn Khaldun, education or learning must be gradual according to age, and in easy learning is taught first, then difficult. Students are taught like children. Adults are trained and educated like adults, not the other way around.

e) Respect Time: Time is an important element in character education. Time is synonymous with age, motion, and charity. Time is symbolized by a sharp sword, represented by currency, and illustrated by charity and merit. The Prophet Muhammad once reminded his followers about two things that make people often complacent: leisure and health.

f) Respect for elders: Students are asked to respect their parents and those who are older. Children are told to respect and respect seniors and love junior ones because human nature wants to be respected and loved.

g) Spread Compassion and Gentleness: Character education must be displayed in examples and examples. A teacher or parent must be accustomed to giving affection and tenderness to the student or child he nurtures or mentors. These characters are displayed in attitudes, words, and deeds. This is the form of *Rahmatan lil alamin* for the people we educate.

h) Children or Students Do Not Be Spoiled: Spoiling children or students in a not proportional way; will backfire for teachers or their parents. Excessive indulgence will destroy the child's future. As a result, children do not have confidence in themselves and depend on other people. Students or children will find it challenging to adapt to their time because each generation has a different era; therefore, Imam Ali R.A. once said: educate your children according to their times.

i) Laughter Not Much: Laughter is synonymous with having fun and having fun. Students or children who are often happy so much that they laugh a lot and eventually become complacent. Sometimes he is less responsible for himself and his duties. He is indifferent and hands off his obligations, and often relies on others. Lots of laughter also makes the heart freeze and feel lazy to worship.

j) Giving Sanctions or Punishment if Necessary: Sanctions or punishments given to students or children are adjusted to their physical and mental capacities. Don't overdo it so that they physically injure them or feel humiliated. Students or children educated with violence and humiliation will increasingly fight and argue with their teachers or parents. A persuasive approach is needed so that the child is tame, not wilder.

According to Ibn Khaldun, *Tuan Guru's* social construction process as a central figure in the moral formation of the nation must pay attention to 6 (six) main principles, namely: (1) the principle of habituation; (2) The principle of *tadrij* (gradually); (3) the principle of general recognition; (4) the principle of continuity; (5) Taking into account the talents and abilities of students and society; (6) Avoiding violence in teaching.

Ibn Khaldun's social construction process is in line with the concepts of externalization, objectification, and internalization initiated by Luckmann and Berger; even Ibn Khaldun is more detailed in providing the process that must be passed for social construction to be successful. The relationship between moral science and social construction in the realm of sociology is very close. Sociology studies human actions, which are also the object of moral science studies. The science of morals encourages the research of community life, which is the subject of sociological problems. This is because humans cannot live except in a social manner. It can be seen from the low level or the high level of a society's condition, be it education, economy, art, or religion. Likewise, the science of morals provides an overview of society's ideal form regarding human behavior in society.

CONCLUSION AND RECOMMENDATION

It is concluded that the concept of *Akhlaqul Karimah* from the perspective of Al-Ghazali and Ibn Khaldun plays a role in teaching and nurturing. This concept is the basic principle for the process of building the nation's character. The concept of *Akhlaqul Karimah* can be applied in the development of national character, especially by implementing morals for Allah SWT, *Akhlaq* for Parents, *Akhlaq* for Others, and *Akhlaq* for the Natural Environment. The implementation of teaching the values of *Akhlaqul Karimah* will contribute to various fields, including the areas of politics and democracy, education, economics, and community empowerment, and environmental preservation.

Recommendations on morality for the concept and values such as *Akhlaq* for Allah SWT, morals for fellow humans, and morals for the environment are included in the curriculum and taught specifically in public educational institutions. This will be very relevant to the mental revolution building process currently being intensified by the Indonesian government.

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