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Efforts To Develop Morals For Students In Higher Education Through Implementing Learning Contracts

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ABSTRACT

Sheria Science College Educatio Institutions still place great importance on scientific intelligence in the brains of students and pay little attention to the development of Morality and ethics. Finally, the ethics that are happening now are education that has lost its spirit, honor and dignity. This research aims to describe the appropriate method for this coaching is in the learning process at Dayah Amal Syari'ah Science College (STIS). This research is descriptive research using a qualitavite appoacd. The research subjects were lectures and students at Dayah Amalq Peureulak East Aceh Syaria'ah Science College [STIS), date collected through observation, inteviews and documentation. Research results. For educational success, each lecturer must provide moral and ethical quadance in the learning process that takes place in high school. One alternative that can be expected by lectures in lectures in lectures is the implemenlation or implementation of a learning contract. With this study contract, it is hoped that it will raise students self-awareness to be able to behave in accordance with the moral norms that apply in society in general within the campus environment. Moral, moral and ethical development will achieve its goals if is designed jointly between lectures and educators, especially in implementation and is always monitored and evaluated continuously during lectures.

Key Words: Moral Development, Students, Learning Contracts

INTRODUCTION

Students are figures of the younger generation who have responsibility for the future of the nation. To make this happen, students as students go through higher education at the Dayah Amal Peureulak East Aceh College of Sharia Sciences (STIS) to hone their intellectual abilities and be equipped with adequate skills. Among other things, the aim is for future generations to be able to compete with other nations in the context of globalization, namely a world situation in which society's life order is global without precise time limits. However, in the current reality, students from elementary to tertiary level no longer have a strong moral foundation and noble personality (Observation Results, 2023).

So that there are many deviations made by educators, that the current education is still more or less intellectual in nature. Most formal education institutions still place great importance on intellectual education, and pump knowledge into the brains of students, so they pay little or no attention to moral and

ethical development for students in the campus environment. Students no longer have a sense of impoliteness in greeting lecturers with informal greetings, asking questions or communicating without paying attention to the word *karma*, some even openly violate discipline (Djamarah, 2002).

Conditions like this can be caused by several things, including a lack of concrete rules and regulations listed and posted in each class, a lack of strict supervision in order to enforce discipline both by lecturers and other staff. There are still many lecturers who think that students are individuals who are mature and have high levels of independence so that they already know or understand the limits of good and bad. The students themselves feel that they have been given the freedom to act or act to develop their potential and identity. In coaching the younger generation, the role of women is very important because coaching means coaching all aspects of their lives, especially personal coaching starting from the time the child is born, even from the time they are in the womb (Azmi, 2006).

Apart from that, we need to realize that personal and moral development occurs through all aspects of life experience, whether through sight, hearing, and the experience or treatment one receives. Moral development does not only mean polite behavior, acting gently, obeying and being filial to parents, but is interpreted more broadly, namely always acting consistently and responsibly, loving the nation and fellow human beings, serving the people and state. Finally, the education that is happening now is education that has lost its true spirit and dignity. Responding to these conditions, it is necessary to make real efforts, especially by lecturers as those in charge of lectures, in order to develop the personality of students through the implementation of learning contracts in lectures.

Nowadays, unfavorable symptoms have emerged that have caused upheaval in the lives of families, communities and nations, including juvenile delinquency, due to the lack of parental attention to children, especially moral development. *Akhlak* formation is a living pearl that distinguishes human beings. Humans without morals will lose their humanity as noble creatures, in accordance with nature and have a role as servants and caliphs of Allah on earth. Morals are nuns that relate to all human actions which are good, bad, right and wrong based on the Al-Qur'an and Hadith of the Prophet or Rasulullah ASW (Djamarah, 2002).

Therefore, moral values must be instilled from an early age, either through family, community education or formal educational institutions, namely schools. Apart from that, morals are a reflection of a Muslim's life. This is because the peak of moral perfection is the core goal of Islamic Religious Education itself. Based on the explanation above, moral education is very important therefore. Moral education must be provided at every level or level of education. However, nowadays, even though moral education is comprehensive at all stages, stages or stages of education. But moral problems still exist. This is certainly a big problem in

the field of education, especially moral education. At this time, positive moral values have begun to erode in people's daily lives (Hamid, 2007).

Habits of mutual tolerance, mutual help, honesty, fair love for each other and so on. Little by little, this is starting to be replaced by an attitude of putting each other down, accusing, judging, intolerant, and so on. This shows the existence of high moral decline or decadence. This situation apparently does not only occur among adults. But it also happens among students, even though students are the next generation of the nation's struggle. If the young nation has experienced decline and even moral decay, then it can be said that the nation is on the verge of collapse. Nowadays, quite a few teachers complain about the behavior of their students which is less than commendable, such as drinking, gambling, promiscuity, brawls, drug abuse, living too much about material things, being consumptive and so on. This shows that the moral decline that occurs among students is very serious. This situation does not occur without a cause, because everything does not happen without a cause, including the moral decline that is occurring at this time.

The rapid flow of globalization is one of the causes of moral decline. Basically, the flow of globalization has benefits, current technological advances are one of the positive impacts of the flow of globalization. So that people can make their daily lives easier. However, this can have a negative impact, one example is through advances in information technology. This is because society, especially students, is not ready to accept existing progress. So they have not been able to select the morals or morals received through the information media which is now developing rapidly. This situation is made worse by people who deliberately misuse the use of technology. Therefore, the impact that arises is that many people, especially students, are starting to move away from Islamic spiritual values, even though they have been taught at various levels of education, but the negative influence of globalization is too great so that the moral education received in the classroom as if there was no trace at all (Mahjuddin, 2004).

Apart from that, the moral education implemented in Indonesia is only able to reach a low level of reason, this is one of the reasons why the moral education given in schools has almost no impact on students' habits. In the educational evaluation classification formulated by Benjamin Samuel Bloom, or commonly known as Bloom's Taxonomy theory. Education can be said to be successful if it is able to cover three levels of educational evaluation classification. The first classification or part is cognitive (understanding), second is effective (feelings) and psychomotor (ability).

The Qur'an is a guide or guide to the life of Muslims in religion or a guide to the life of Muslims in religion or when dealing with life in this world. Explains that the destruction of a civilization, nation and state is due to two things. The first cause of destruction is because the attitude of citizens or society no longer cares about the

warnings of Allah SAW, they only increase worldly pleasures (Nurhayati, 2008). Through the explanation above, a solution is needed regarding the concept of good moral education, so that it can overcome current problems. Apart from that, this country is maintained and does not fall to the brink of ethical and moral collapse. Therefore, through this research, we want to examine the efforts to develop students' morals by lecturers at universities through learning contracts.

RESEARCH METHODS

Every research aims to find out and understand a problem, therefore, so that the problem can be researched well and can be developed, it is necessary for researchers to use appropriate methods in their research. This is intended so that the research carried out can run well and obtain maximum results.

This research uses a qualitative approach (Ardiawan, K. N., Sari, M. E., Abdullah, K., Jannah, M., Aiman, U., & Hasda, 2022), it is hoped that a picture of the quality, social reality and perception of the research target will be raised. Research is based on emic perception to reveal and reduce systems and behavior along with structural units and structural groups. The location of this research was determined at the Dayah Amal Peureulak College of Sharia Sciences (STIS), East Aceh Regency, Aceh Province. The research sample was selected using purposive sampling, namely people who were considered to be very knowledgeable about the problem to be researched or who were also authorities on the problem, namely several lecturers at the Dayah Amal Peureulak College of Sharia Sciences (STIS). In collecting data, the techniques used were non-participant observation, in-depth interviews, and documentation. Data analysis used in this research was carried out throughout the research activities, data simplification, data presentation, and drawing conclusions (Sugiyono, 2017).

RESULTS AND DISCUSSION

Moral Development and Its Influence on Behavior

Before explaining moral development, it is first necessary to distinguish between morals, ethics and morals and their relationship to Sufism. The term morals is more transcendental because it originates and originates from Allah, then Ethics and Morals are relative, dynamic and relative because they are the understanding and meaning of humans through the elaboration of their *ijihad* on issues of good and bad for the welfare of human life in this world and the happiness of life in the afterlife ((Hamid, 2007).

Based on differences, ethics and morals always change dynamically according to developments in conditions, situations and human demands. Ethic as rules of good and bad determined by the human mind aims to create harmony. Likewise, morals as rules of good and bad which are based on traditions, cultural customs adhered to by community groups also aim to create harmony in human

life. Moral ethics and morals are one way to create harmony in relationships between fellow humans (Habluminannas) and vertical relationships with the Khaliq (Habluminallah).

The vertical relationship between humans and Allah as rabbul'alam, in Islamic knowledge is known as Sufism. Sufism is the process of approaching Allah by purifying the heart (tasfiat al Qalb). According to Zun Nun al Misri, one of the famous Sufis, a pure heart is not only about being close to Allah (al-Ma'fifat) (Agus, 2011).

According to human knowledge, it is divided into three, namely the knowledge of lay people who know Allah only by using their minds (ra'yu) and the knowledge of Sufi people, where a Muslim must always be close to Allah SWT. Apart from Sufism, Morals are also related to Tauhid Science, Psychology and Education. If the science of monotheism appears to provide a foundation for the science of morals, then morals appear to provide a foundation for the explanation and experience of monotheism. Monotheism without noble morals is meaningless and noble morals without monotheism will not be strong. Apart from that, Tauhid gives direction to morals, and morals provide the content of that direction. The relationship between morals and psychology lies in the subject matter, namely both discussing psychological symptoms that appear in behavior. Through psychology, one can know the psychology of a person (Ariyanto, 2007).

A soul that is clean from sin and immorality and is close to Allah will give birth to good and right actions, whereas a soul that is dirty, has many wrongdoings and is far from Allah will give birth to evil, misguided actions and is classified as bad morals (mazmumah). The relationship between morals and education is also very close.

The aim of education in the Islamic view is related to the quality of human beings who have morals. Ahmad D. Marimba, for example, said that the goal of education is identical to the goal of a Muslim's life, namely to become a servant of Allah which implies trust and submission to Him. Meanwhile, Mohd. Athiyah al-Abrasyi, said that character education is the soul of Islamic education (Azmi, 2006).

Achieving perfect morals is the true goal of education. Furthermore, al-Attas said that the goal of Islamic education is good humans. Then Abdul Fatah Jalal said that the general goal of Islamic education is the realization of humans as servants of Allah.

Moral formation is very important in the lives of today's young generation. Previously, children were able to think logically and understand abstract things and were not able to determine what was good and bad, what was right and wrong. Al-Gazali said that if children are accustomed to practicing everything that is good, they will be given education in that direction. Surely he will grow in goodness and as a positive result he will be safe in Sentosa in this world and the hereafter. If you

have been taught well since you grow up, your mind will be good too (Azmi, 2006).

Moral development is teaching about the good and bad of actions performed, morals, obligations and so on. Meanwhile, Morals are defined as follows: (1) certain teachings about good and bad that are generally accepted regarding actions, attitudes, obligations, etc., morals, character, morals. (2) Mental conditions that make people remain brave and enthusiastic, passionate about disciplined content or feelings as expressed in actions, (3) teachings of morality that can be drawn from a story (Agus, 2011). Based on the descriptions above, it can be concluded that morals regulate all actions that are considered good and need to be done and actions that are considered good and need to be avoided.

Morals relate to the ability to differentiate between right and wrong actions. Therefore, morals are a means of controlling or constraining behavior. In relation to the practice of life values, morals are control in behaving and behaving in accordance with life values. The life values that need to be informed and then must be lived by students (students) are not limited to habits and manners, but also a set of values contained in moral development, for example religious values, human values, and justice and value. -ethical values and intellectual values in a form appropriate to their development (Amiruddin, 2018).

Students are expected to be able to change the moral concepts that apply in general and formulate them into a moral code that will function as a guide to ethical behavior. There are six stages of Moral development that apply universally and in a certain order among them:

1. Children think whether it is good or bad based on the consequences it causes. Children only know that the rules are determined by the existence of power that cannot be contested.
2. Children are no longer absolutely dependent on rules that exist outside themselves or are determined by other people, but they are aware that every justice has several aspects of relativism (depending on a person's needs and abilities).
3. Children entering their teens where the child can show orientation in actions that can be judged as good or bad by other people. Society is the source that determines whether someone's actions are good or not.
4. Good deeds that a person pays attention to are not only so that they can be accepted by the community, but are aimed at helping to maintain social rules or norms.
5. At the orientation stage regarding the agreement between himself and the social environment, children must have a reciprocal relationship between the social environment and society.
6. Children must have ethical norms in addition to personal norms.

In this case, the ethical element will determine what is permissible and good to

do or vice versa (Fathimah, 2023).

Moral Development in the Implementation of Higher Education

In moral development, of course there must be honor and dignity in moral education. Each student must always be reminded of the procedures for behavior between lecturers and students. Moral development is educating children to be people who have good personalities and have good children. To carry out moral development for students, they need to know the basics of good morals. Moral development will not result in just lecturing about good and bad (Wahyu, 2010).

There are three elements in the formation of human character, namely (1) the will that arises from one's own initiative which can be developed by the child or student, (2) clarity of decision which can be formed through investigations and actions carried out by the child himself, (3) subtlety. feelings that can be planted and developed by working together and in daily interactions with other children (Fathimah, 2023).

Moral development or forming moral human beings is something very important and prioritized which must be carried out by educators as builders of society or the generation of the nation and state. There are several efforts that can be made to develop students' values and attitudes, namely:

1. Creating Communication

The communication process needs to be preceded by providing information about values and moral development for students. Students do not just passively hear information about how to behave in accordance with moral norms and values. However, motivation must also be given to be more active. In this case, students can be involved in discussions regarding moral issues and decision making in the classroom regarding the implementation of class rules. Apart from that, students are required to be actively responsible for carrying out the learning contract that has been mutually agreed upon (Fathimah, 2023) .

2. Creating a conducive environmental spirit.

In developing morals and normative values, if they are in an environment that is positive, honest and consistent, it always supports the formation of good behavior or moral character and is in accordance with applicable value norms. Where efforts to develop behavior that is in accordance with norms and values in moral development do not only prioritize an intellectual approach, but also prioritize a supportive environment (Fathimah, 2023).

Moral Development Efforts Through Learning Contracts in Lectures

Students are a very important element in developing noble morals so that they are able to develop in accordance with the vision of higher education institutions to become people with noble morals, intellectuals and Islamic character. Therefore, student empowerment is carried out continuously and systematically so

that students have great opportunities to develop themselves into responsible campus citizens in the future (Imron, 2010).

The task of lecturers or instructors in this case is to help develop students' potential, both academic and non-academic, so that it is achieved optimally. Apart from that, it must also provide guidance on scientific concepts and must also instill normal values in students as guidelines for behavior (Diane, 2004). The task of lecturers is not easy in developing knowledge and moral development for students. As educators, lecturers must be truly familiar with the moral norms that apply today. In fact, it is not enough just to know it, but it is also mandatory to have it, which means that teachers themselves must live in accordance with applicable norms.

To be able to implement this learning contract effectively and efficiently in developing the morals of students, namely students, several efforts have been made in the learning contract.

1. Planning/Preparation Stage

This stage is carried out at the beginning of the lecture and is mutually agreed between the lecturer and the students. Students have been involved in preparing learning contracts related to morals and morals which aim to make students feel appreciated and have a sense of belonging so that they have a high level of awareness to comply (Results of Interview with Mr. Arjuanda, 2023).

2. Implementation Stage

After a learning contract format related to coaching with morals and morals has been prepared, the lecturer socializes all students in the class about the learning contract that has been mutually agreed upon. In this stage, both lecturers and students jointly comply with the agreement that has been made with full awareness during the lecture (Interview Results Mr. Ramli, 2023).

3. Evaluation stage

Evaluations carried out by lecturers are not only carried out at the end of lectures, but are carried out at every lecture process meeting regarding what has gone on and what has not gone on in relation to moral and moral development. In each lecture, the lecturer always monitors or supervises all matters relating to morals and morals, by reminding students of the important points that need to be adhered to (Interview Results Mr. M. Juanis, 2023).

4. Indicators of the Success of Moral Development

A clean and healthy heart is an indicator of a person who has the right to be a believer. This is in accordance with what Al Ghazali indicated that the indicator of a human being with morals (*khusnu al khuluq*) is the embeddedness of the imam in his heart. On the other hand, a person who has no morals (*su'al khuluq*) is a person who has *nifaq* in his heart, there is no harmony between his heart and his actions. According to some Sufis, faith is likened to the roots of a tree. Good, healthy,

fresh and strong roots will cause trees to grow with large, shady branches, green leaves and lots of fruit. This shady tree will always be beneficial for the surrounding nature, either as a shelter for people who are tired, or the leaves, flowers, fruit, branches and twigs and stems can be used. It is better if damaged, porous and rotten roots will cause the tree and its leaves to wither, dry and not bear fruit (Interview Results with Mrs. Riskyah, 2023). A person who has faith in his heart will always be useful for himself, especially and for other people in general. On the other hand, a dry and brittle tree is compared to an infidel, hypocrite and polytheist whose heart is black, dirty and thick. His life and existence always causes trouble and damage to the natural environment (Results of Interview with Mr. Tarmizi, 2023).

Based on these steps or efforts, it can be concluded that in carrying out lectures by strengthening moral development at the beginning of the lecture process through lecture contracts in a serious manner, lecturers will be quite successful in achieving the goal of moral development. This is based on experience where implementing a learning contract in lectures by focusing on moral development will increase discipline and behavior in accordance with these moral values in lectures and also in everyday life.

CONCLUSION

Based on the description above, it can be concluded that Ethics and Morals have the same meaning, scope and goals. However, they are different from each other, from an Islamic perspective, morals and Sufism are very closely related because they both aim to get closer to Allah SAW. Morals are a scientific dimension that needs to be used in various lines and professions of life to improve the quality of knowledge, faith and charity. Its existence is considered capable of determining the progress or decline of a country, religion and nation. Regarding efforts to develop morals in the implementation of lectures through lecture contracts, by means of lecturers making appropriate study contracts, the goal of moral development will be successful. This is based on experience where implementing a learning contract in lectures by focusing on moral development will increase discipline and behavior in accordance with these moral values in lectures and also in everyday life.

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