CHAPTER I
INTRODUCTION

This chapter is an introductory chapter which is used as an introduction to the thesis. This introduction consists of research background, research focus, research question, research objectives, research significans, and organization of thesis.

A. Research Background

Humans, no one can leave their surroundings. People continue to interact, exchanging information and knowledge that has been learned. The interaction between them must have a "give and take" principle to live a harmonious and balanced life. People need information that is useful to them. Information that can encourage us to live better lives, help others, and act positively. People have to do in their life to have good morals and attitudes. People can learn about the morals and attitudes of the information around them. One way to get valuable information is to read.[1]

According to Becomig a Nation Reader (*BNR)* researchers (cited by Katherine Frankel and friends, 2016) reading is "a process constructing of meaning from the written text".[2] Reading good things that exist in the world will certainly make our perceptivity come wider and change the way we look at it. The importance of reading in the world of education can help in overcoming difficulties when conveying it either in learning English or other learning. Reading can make people successful that is the reason why the habit of reading should be taught to everyone. In fact, people who have an intensive reading habits may have high knowledge and intelligence.

Through reading, people can learn things. When reading, of course, we will find a moral message in the book, both implied and expressed. The space of morality appears to be encompassed by a strange boundary that keeps its violators absent, fair as the domain of religion is secured from the reach of the befoul. It could be a sacrosanct domain.[3]

The significance of moral education is additionally strengthened by Al-Ghazali. He states that:

---

[1] Nuke Nugraha Cahyawati, 2021, *Moral And Educational Values In The Novel "Three Cups Of Tea" By Greg Mortenson,* Vol. 4, No. 3, page. 286

[2] Katherine Frankel, and friends,. *From "what is reading?" to what is literacy?,* (Berkeley: University Of California, 2016), 7.

[3] Emile Durkheim, *Moral education*, (New York: Duver Publication, 2012) Page. 10. Accesses on 18-03-2022, at 21:12

"Moral education is an effort to give space to someone in giving birth to good deeds, manifested through an inner attitude that can spontaneously Al-Qur'an and Sunnah as a source of high Islam is a reference. In this moral education, right and wrong are the most important elements to judge the actions that arise. With this, moral education can be interpreted as moral education in Islamic-based education".[4]

On opinion above states that a person who is Muslim should have good morals and leave bad morals to oneself. There are several ways that we can make our morals good including, choosing trusted friends, following advice and taking lessons from a teacher, and socializing with many people when there is an insult in the environment will be considered for yourself.

In addition to the statement reinforced by Imam Al-Ghazali in the previous discussion, in the *Qur'an,* there has also been a discussion of good behavior. In the *Qur'an*, Allah has explained how important it is to have good morals, even this has been applied by the Prophet to improve and perfect the morals of His people as stated in the *Qur'an* Surah *Al-Ahzab* Verse 21:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا

Meaning: *"Verily there has been in (self) Rasulullah that is a good example for you (ie) for those who hope (the mercy of) Allah and (the coming of) the day of resurrection and He often mentions Allah."*(QS. Al-Ahzab: 21) [5]

From Surah *Al-Ahzab* verse 21 we can take a lesson that we are required to have good morals in life as exemplified by the Prophet Muhammad. When a person has a high education, he must also have a good example. This is closely related to what we will discuss in this study, namely moral education.

Morals are happiness, security, and The order of human life and that can be called morality just as prayer is the pillar of religion, it is the foundation of man. In other words, when the morals of

---

[4]Abd. Mukti, Amroeni Drajat, and Mourssi Abbas Mourssi Hassan Kahwash, *Moral Education According to Ibn Miskawayh And Al-Ghazali Jurnal*, (Medan: State Islamic University of North Sumatera)Tarbiyah 28 (1) (2021), 75.

[5] Qur'an Kemenag, Accessed on 2022, April, URL: https://quran.kemenag.go.id/surah/33

society are defeated, the nation is also defeated. According to the hadith of the Prophet Muhammad SAW.[6]

Along with the rapid development of modernization and globalization, more and more behaviors tend to lead to a moral crisis in society. This is indicated by the number of students involved in brawls, drinking, gambling, drug abuse, bullying, and even murder. The growth of moral illiteracy, loss of self-confidence, and frustration affects the younger generation as evidenced by the emergence of negative communities among teenagers.[7]

Today's changes greatly affect the development of education in various sectors. globalization is an era that is said to be in the development of that era. Globalization has meaning as a development and growth with the occurrence of life regularly and the value of a life that is general in nature. The understanding of scientists and scholars is crucial in Islamic thought originating from the western world, where the era of globalization is growing. create something new by strengthening it and not destroying existing traditions. Teachings that have been handed down from previous generations are starting to become extinct in terms of hospitality, courtesy, and respect.[8]

The failure of religious education can be recognized by the occurrence of several declines in students' moral values. The reason for this is due to the limited number of meetings regarding religious education materials in schools and only concerned with theory without implementing it in terms of students' affective and psychomotor aspects. So religious education is less functional in shaping the moral values and personality of students.[9]

There is also another problem, namely that the abolition of the school curriculum explicitly on the character in 1984 did not match the objectives of the National Education System No. 2/89

---

[6]Komarullah Azami, *Nilai-nilai Pendidikan Akhlaq pada Surah Al-Ahzab Ayat 21*, Universitas Islam Negeri (UIN) Syarif, 2014, page. 4.

[7]Muhammad Abrar Parinduri, Abdul Karim, and Hana Lestari, *Main Values of Toba Muslim Batak Culture in Moral Education Perspective*, (Medan: Universitas Medan Area), Vol. 28 No. 1, June 2020, 123.

[8]Defika Andriana and M. Yusuf, *The Analysis of Moral Education on Rhoma Irama's Song Lyrics*, (Lampung:Institut Agama Islam NU (IAIMNU) Metro Lampung), Journal of Research in Islamic Education Volume 2, Number 2, 2020, page. 107. Accessed on 2022, March 22, at 17:26 PM, https://journal.iaimnumetrolampung.ac.id/index.php/jrie

[9] Nurul Zuriah, *Pendidikan Moral dan Budi Pekerti (Dalam Perspektif Perubahan)*, (Jakarta: PT Bumi Aksara, 2015), page. 112.

Chapter II, Article 4. The elimination of character education is very burdensome even though it is considered to be in religious lessons, namely discussing morals or morals, but basically, the learning of character or character is only a small part. This religious learning is also only in a short time, so the moral or moral aspects and character are limited.[10]

As a result, various bad foreign cultures are very easily accepted without the prior election and without being based on moral values. This behavior that is not based on moral values and character causes the younger generation to have a lifestyle that is easy to spend money, fights, excessive emotions, and various other behaviors that are contrary to the teachings of religion and the state.[11]

Currently, what is important for the younger generation is only rank and position without thinking about good attitudes and behavior in getting what they want. Many educators are blamed for the lack of moral values obtained by students. Many parents regret this, even though morals can be formed more from the family environment, while teachers only bridge when students are at school. The value of education without being accompanied by moral values will not work as expected.

The problem that often occurs is the younger generation who has lost moral values or can be said to be immoral in social life or in their educational environment. Amoral itself means immoral in the Indonesian Big Dictionary (*KBBI*).[12] There is also the notion of immorality in Cambridge University, namely without moral principles. In this sense, it can be stated that immorality occurs because someone has lost morals in himself without thinking about his surroundings.[13]

Secrets of Divine Love leads to the spiritual secrets of the *Qur'an*, ancient mystical poems, and stories from the world's greatest spiritual prophets and teachers to help you revive your faith, resolve your doubts, and deepen your relationship with God. scientific evidence, practical practice, and guided meditation, you will develop the tools and awareness needed to make a difference and provide

---

[10]Nurul Zuriah, *Pendidikan Moral…*, page. 159.

[11] Nurul Zuriah, *Pendidikan Moral…*, page. 160.

[12] Kamus Besar Bahasa Indonesia (KBBI), accessed on 2022, February 23, at 08.51 AM
https://kbbi.web.id/amoral

[13]Cambridge Dictionary, accessed on 2022, February 23, at 08:54 AM, https://dictionary.cambridge.org/dictionary/english/amoral

solutions to your negative inner critiques that are preventing you from experiencing God's all-pervading love. The passages in this book serve as directions and guiding lights to guide you to the source of divine peace and surrender. Through Islamic principles and practices, you will learn how to unlock your spiritual potential and uncover your divine purpose. in The Secret of Divine Love, the approach used is rational, but heart-based on the Qur'an which not only enlightens the mind, but guides the soul towards deeper intimacy with God.[14]

The discussion contained in the book that the researcher will examine is not about torture, punishment, or bad things that will happen in life. This book simply invites the reader to see God as a God who is all-loving without notes. Allah created man, took care of him gently, then placed him in the highest place. Many readers find the best path after reading the book Secret of Divine Love, because this book is very distinctive with its deep and meaningful nature.

Therefore, researchers are interested in discussing any ways to instill moral (*akhlaq*) education values in an Islamic-based education perspective in a thesis entitled: "A Content Analysis of Moral Education Value in Secrets of Divine Love: A Spiritual Journey Into The Heart of Islam".

B. Research Focus

based on a background above, the researcher focuses more on discussing the moral (*akhlaq*) education values contained in the spiritual and religion book "Secrets of Divine Love: A Spiritual Journey Into The Heart of Islam", which focuses on reading texts that contain elements of educational moral values inside it.

C. Research Questions
1. What are moral (*akhlaq*) education values that we can take from the Secrets of Divine Love book?
2. What kinds of moral (*akhlaq*) education are more dominant in the Secrets of Divine Love book?

---

[14] Goodreads, accessed on 2022, February 20, at 21.30 PM
https://www.goodreads.com/id/book/show/52207852-secrets-of-divine love#:~:text=Secret%20of%20Divine%20Love%20secara,mempererat%20hubungan%20kita%20dengan%20Tuhan

D. Research Objectives
1. To describe moral (*akhlaq*) education values that we can take from the Secrets of Divine Love book.
2. To know the moral (*akhlaq*) education values is more dominant in the Secrets of Divine Love book.

E. Research Significances

This research is expected to provide a good role and contribution in further research or for those who read it, both in theory and in practice.

1. Theoretical Significance

This research is expected to be useful, add insight and develop knowledge related to A Content Analysis of Moral Educationa Value in Secrets of Divine Love: A Spiritual Journey Into The Heart of Islam.

2. Practical Significance

a. For Institution

This research can be used as literature in improving the education quality and adding to the treasures of moral and educational values in the campus institutional environment, especially in the field of English language education.

b. For Researcher

This research is useful as a means of adding new competencies in general other literature researchers. It is hoped that with this research, researchers are able to bring someone, especially Islamic students of English education, into dignified human beings by upholding moral values and education in social life.

c. For English Teacher

This research is useful to English teacher to instill Islamic moral education values contained in a literary work to students when teaching English in class.

d. For Student

This research is expected to be used as a literature as consideration for students who will study research related to moral values and Islamic education.

e. For Next Researcher

This researcher hopes that this research can be useful for further researchers who want to do research to analyze moral education values.

6

F. Organisation of Thesis

The systematics of writing contains a series of each chapter in a thesis preparation in order to facilitate and understand the overall picture of the research to be made. In writing the thesis, the researcher divides it into each section, each of which has different contents, namely:

1. The first section contains the title, memorandum of approval for guidance, the statement letter, motto, presentation, introduction, abstract and table of contents.

2. In the content section, the researcher divides the writing into five chapters. Every chapter consists of systematic sub-chapters, the chapters are as follows:

   CHAPTER I : INTRODUCTION

   This chapter contains research background, research focus, research problem, research objective, research significance, and organization of the thesis.

   CHAPTER II : REVIEW OF RELATED LITERATURE

   This chapter contains a theoretical description, previous study, and theoretical framework.

   CHAPTER III : RESEARCH METHODOLOGY

   This chapter contains types and approaches, data collection techniques, data sources, and data analysis techniques.

   CHAPTER IV: RESULT AND ANALYSIS

   This chapter contains the object of research, description, and analysis of moral and educational values contained in the book Secret of Divine Love: a spiritual journey into the heart of Islam.

   CHAPTER V: CONCLUSION AND SUGGESTION

   This chapter is in the form of conclusions and suggestions from research conducted has been done, as well as being the conclusion of the discussion.

3. The last section consists of a references and appendices.