

CHAPTER II

REVIEW OF RELATED LITERATURE

This Chapter, the researcher seeks to explain the theories related to the study. The sections contained in this Chapter include the theory of the first variable/sub variable, the theory of the second variable/second subvariable, the third theory/third sub variable, previous studies, and the theoretical framework.

A. Theoretical Description

1. Moral Education Value

a. Definition of Moral

According to the oxford learner's pocket dictionary, morals are concerning principles of right and wrong and following the standards of behavior considered acceptable and right by most people.¹ Good and bad attitudes are acceptable when one wants to get peace. A good attitude will create a good personality and environment, while bad behavior will get an environment that will also be bad for someone.

Morals relate to what is good and bad in changing people where they are in life. Morals are ethical norms and concepts of life that are upheld by most people in general. understanding of good and bad is something that is linked to a moral.²

Moral according to Franz Magnis Soeseno, morality refers to the good and bad of someone who is destined to be a human being. In this case, it can be stated that the field of a moral is exposed in terms of human goodness.³

The following are the notions of morality according to experts:⁴

a) Dewey, 1966

The similarity of moral understanding in moral education with rationale, namely preparation in critical thinking in moral reasoning in order to arrive at a

¹ Victoria Bull, *Oxford Dictionary*, (Published: Oxford University Press, 2010), page. 285.

² Syamsul Fajar, 2017, *Moral Values Analysis in The Rainbow Troops Novel Written By Andrea Hirata*, (Banda Aceh: Faculty of Education and Teacher Training State Islamic University Ar-Raniry), Page. 11.

³ Yeni Ratmelia, *Moral Value In The History Text Book (Analysis Of The Textbook Of History Of Indonesia Class X)*, Vol 27, No 1 (2018), 107.

⁴ Nurul Zuriah, *Pendidikan Moral....*, Page. 22

choice and moral judgment (moral judgment and moral choices) consider it the best attitude and mind.

b) Hofstadter, 1964

When someone behaves far from morals, his intellectual level will be useless and will get a punishment commensurate with his actions. When a person's intellect reaches the stage of perfection but is immoral it will be in vain.

c) David Hume

David Hume means that morality is more based on senses and emotions or tending to feelings rather than reason or rationalism.⁵

d) Al-Ghazali

Al-Ghazali defines that moral (*Akhlaq*) is a quality that is often found in spiritual people, it can influence people's behavior easily and without need for thinking.

b. Definition of Education

Education exists to direct a person's actions in achieving human welfare itself or the surrounding environment. Education has been applied since we were born to adulthood. In human life, education is never separated from what is called education, because from waking up to sleeping again and when in the school environment, education will always be applied in order to achieve human dignity. Future life will be more difficult, so humans are required to take education anywhere and with anyone.

According to UU Number 20 of 2003 concerning the National Education System, education is a conscious and planned effort in realizing learning conditions and the learning process so that students actively develop their abilities to have religious-spiritual strength, self-control, personality, intelligence, noble character, and skills that are intended for himself, society, nation, and homeland.⁶

⁵ Sam Rayner, *Hume 's Moral Philosophy*, Macalester Journal of Philosophy: Vol. 14: Iss. 1, Article 2, 2005, page. 6, accessed on 21-03-2022, at 11:30 [Hume's Moral Philosophy \(macalester.edu\)](https://www.maclester.edu/journal/philosophy/vol14/iss1/article2)

⁶ Undang-Undang Sistem Pendidikan Nasional, accessed on 23-02-2022, at 10.38 PM, https://pmpk.kemdikbud.go.id/assets/docs/UU_2003_No_20_-_Sistem_Pendidikan_Nasional.pdf

In Chapter II Article 3 of UU Number 20 the Year 2003 regarding the National Education System, it is clearly stated that the purpose of education is to explore the potential of students so that they become human beings who are pious and have faith in God Almighty, healthy, have character, have creativity, as well as become responsible and democratic Indonesian citizens.⁷

Education is a process of teaching humans to be in various conditions with the aim that in the future, humans can empower themselves. When humans are able to control themselves with education, then these humans deserve a more prosperous and appropriate life as they dream of. Education basically has two main goals. The two goals include directing the younger generation to have intelligence and be able to have virtuous behavior.⁸

In Islamic views, the purpose of education is for those who are intelligent, have physical and mental health, submit to the Almighty God, the Allah SWT, and therefore avoid all God's forbiddenness. Is to create. The purpose is to create happy people in this world and in the future.⁹

So it can be concluded that education is the main thing that must be obtained by someone in achieving a useful life both for himself and in his environmental life. Obtaining this education can be used in teaching others in all aspects they have.

c. Definition of Moral Education

Moral education is an element of an educational activity to eliminate bad traits and behaviors that create good. In other words, moral education is based on this understanding A series of actions aimed at acquiring moral and valuable knowledge, Attitude, and behavior. In conclusion, moral education is moral education fosters principles and values and moral tendencies and values. By this definition Considering the cognitive, emotional, and

⁷Ratno Lukito, Pendidikan Moral, Direktur Riset dan Publikasi Yayasan Sukma, 2019, accessed on 25-03-2022, at 14:03 PM, <https://mediaindonesia.com/opini/223780/pendidikan-moral>

⁸ Thomas Lickona, 2013, *Educating For Character*, (Jakarta: Bumi Aksara), page. 7.

⁹ Abu Ahmadi dan Nur Uhbiyati, *Ilmu Pendidikan*, (Jakarta: Rineka Cipta, 1991), Page. 99.

moral aspects of ethics is the complete definition of moral education.¹⁰

Moral education is associated with information about idealistic criteria and the origin of noble personality. So the combination of the two mentioned is an interesting proposition. This illustration is also an input to show that character education is related to spirituality and social values in society.¹¹

d. Definition of Value

According to the Cambridge Dictionary, values are beliefs that people have, right and wrong take precedence, and what is most important in life, which control human behavior. This means that with the existence of a value, humans can controls their behavior and can live life according to the values determined in an environment.

Value is a noun or word that denotes an entity that exists separately is an adjective.¹² Why values are said to be very important because values are closely related to human activities. Values are social rewards for everything that is good, important, noble, worthy, and having a good life with the functional potential for living together.¹³ The value is closely related to the way people assess. Assessing means to considering human activities that connect something to something else, which is further to take a decision. This assessment is linked with elements in humans such as physical, creativity, initiative, sense, and conviction.¹⁴

Values are an urgent matter that must exist in every human being because every human being has a life that cannot be separated from values. With it, in this life, you will always find values in all aspects which are very broad in scope. This value can be interrelated between one value and

¹⁰ Mohammad Reza Shamshiri, *The Impact of Moral Education on Religious Life*, Karabuk University, Vol. 6, No. 1, February 2017, page. 765.

¹¹ Ida Umami, A Gani, And Tejo Waskito, *Proposal of Character and Moral Education for Gifted Young Scientists in Indonesia*, Journal for the Education of Gifted Young Scientists, 7(2), 377-387, June 2019, 383.

¹² Nik Aziz Nik Pa, *Nilai dan Etika dalam Pendidikan Matematik*, (Kuala Lumpur: University Malaya, 2008), 125.

¹³ Yulianthi, *Ilmu Sosial Budaya Dasar*, (Yogyakarta: Deepublish, 2019), page. 28.

¹⁴ Syamsul Fajar, *Moral Values Analysis In The Rainbow Troops Novel Written By Andrea Hirata*, Thesis, (Aceh: Faculty Of Education And Teacher Training State Islamic University Ar-Raniry), 2017, page. 10.

another without exception and influence each other. With the existence of value, positive things can happen and be implemented with the same treatment.

In accordance with what we discusses about morals in the book secret of divine love, then moral here refers to an *akhlaq*. The term Moral is indeed one after another can be expressed as *akhlaq*. The word moral or *akhlaq* here is intended for good or bad treatment, politeness, and conformity to the order of life values.¹⁵

From this understanding, it can be concluded that a value will form a good personality, both from the environment or in the human being himself. Values can be used as stepping stones for someone in doing good things so that they can be useful for their lives and for others. Good grades will be accompanied by a good attitude too.

e. Moral Education Value

1) Definition of Moral Education Value

The value of moral education means everything or the most important element in human life in shaping one's identity in behavior in life. This behavior is realized without any coercion from others by sticking to the principles of life and being kind to the environment.

2. The Purpose of Moral Education

According to Imam Al-Ghazali (cited in Mohammed Hassan Al-Awamreh, 2016) moral education aims to achieve various synergistic goals to improve moral. The intellectual and social level of the individual and society. Some of them are:

- a) Be delighted in Allah SWT: Al Ghazali wants to please God and works hard to feel that God is watching over us. Public and private. Al-Ghazali also urged Muslims to revive Islamic law and thus approach God. Follow the orders and stay away from the prohibitions.
- b) Creating a balanced personality: From the perspective of moral education, Al Ghazali focuses on creating, Caring for all aspects of human character: mental, psychological and spiritual aspects at all stages of growth. He emphasized that this method of education which aims to achieve cohesion and balance is not liked by humans. exercise that purifies the mind and soul, meditation that develops and enhances

¹⁵ Novem Nugroho, *Moral Education According to John Lock*, (Yogyakarta: Islamic Education), 2015, A Thesis, Page. 13.

mental faculties. Play to renew the human soul, and the activity of the mind and senses in the realm of perception.

- c) Self-discipline: Al Ghazali has found that self-discipline does not mean suppressing or eliminating one's instincts. Because it is against human nature. Instincts and desires are not born. No excuses, but it's a useful feature that can't be released. They protect and need to protect people. This can be achieved by providing food, drink, and housing. Protecting humanity, on the other hand, is achieved by maintaining control of sexual desires through marriage and raising a family. Al-Gazali realized the importance of practicing these instincts and passions and associated them with holiness, humility, and understanding.
- d) Strengthening of the human soul: The strengthening of the human soul which can be achieved by avoiding self-deprecation and submitting to your desires. On the other hand, you can gain weight without listening to the bad talk. By worshiping God, worshiping God, and approaching God by doing good deeds to God, he himself attains the highest level of human perfection.¹⁶

3. Kinds of Moral (*akhlaq*) Education

a. Religious Morals (*Akhlaq* to God Allah SWT)

Religion is a belief in the existence of gods (sacred things) and attachment to humans. Its function is to connect men to gods and men to men. Thus the business of religion is to worship gods, God (the sacred), and also to unite/bond people who believe in the same gods (the sacred).

Religion here is general and specific. If it is intended in a general condition, humans are required to worship God and carry out all His commands and all His prohibitions. Actions that are done because of His command are made as worship. There are several actions that are included in worship in general that have been taught in religion, namely giving help to others, being compassionate, being kind to fellow creatures, and being willing to do work for their lives.¹⁷

¹⁶ Mohammed Hassan Al-Awamreh, *Al-Imam Al-Ghazali's View of Moral Education: Its Purposes and Pillars*, US-China Education Review, 2016, Vol. 6, No. 5, page. 314

¹⁷ Nurul Zuriah, *Pendidikan Moral dan Budi Pekerti...*, page. 28.

1) To Know God (Allah)

a) God as Creator

As creatures who live in this world, we use the facilities provided by God because everything is His creation. We must have complete trust in God who is the owner of the nature we live in. It is a human obligation to believe and acknowledge that God is Almighty and true to His existence. What we and all religions have to do towards God is to believe and fear Him and carry out all His commands and stay away from His prohibitions.

Knowing God as the Creator will value us more, whatever God's command is. Whatever God's gratitude will, it will certainly give us peace with the world that God has given us. Without our knowledge, God will increasingly benefit God's creatures that are ready to accept any situation.

b) God as Giver (loving and merciful)

God gives us what we want, but under certain conditions, that is, we must return to continue to believe in and dedicate to God. There are words that oppose religious teaching. "Ask me, I'm sure I'll give you." So, as creatures, we are not bored, always praying, begging, tired, or giving up, we are always working hard and always working hard. What you have to say before doing the activity is "Bismillahirrahmanirrahim" which ends with "Alhamdulillah". Then what we are doing will be good and will end with a word of gratitude to God.

c) God as Avenger (good and bad)

God is not only the one who gives us what we want but also rewards us according to what we do, good or bad. If we do good, there is no doubt that God will reward evil more than we do, and will reward evil with sin and suffering.

2) Moral (Akhlaq) Relationship to the Almighty God

a) Worship

First of all, we generally worship. This worship has a duty to God and a duty to fellow human beings. Because we (*Al-Khaliq* and living things) know it.

Second, that is special worship. This worship is special because there are steps to do it in doing this worship. The following are special morals that can deal with the Allah SWT and can be properly implemented according to the implementation and method:¹⁸

1) Shalat

Worship must be carried out with pleasure and solemnity, especially when praying. The prayer must be in accordance with what was exemplified by the Prophet Muhammad, when it is not appropriate or does not follow Him, then the prayer will be declared invalid under Islamic law. Then one should really pay attention to it.

2) Fast

Ramadan is a month that is obligatory for Muslims to fast. In practice, fasting must be done according to the instructions or ways of fasting that have been written, both in the *Qur'an* and Hadith. When it is not done according to the instructions, it will be in vain just to hold back hunger and thirst.

3) Zakat

Zakat in Islam has instructions too.

4) Hajj

The implementation of Hajj is also already in His instructions. Allah SWT. It has been arranged, if it is not appropriate then the pilgrimage is declared invalid.

All of the worship that has been mentioned, when carried out according to the instructions, the worship is acceptable or valid. In other words, when the process that is carried out is contrary to the existing instructions, then the worship carried out is declared invalid or not accepted by Allah SWT. Whatever the rules, we must obey them. Even though in this modern era, we should not do it arbitrarily and must be in accordance with the example of the Prophet Muhammad SAW.

¹⁸ Nurul Zuriah, *Pendidikan Moral...*, page. 29.

b. Morality to Oneself

After doing good to God, one must do good to himself. Doing good to yourself will make a person appreciate his life more. When someone appreciates his life, then the quality will look real and become more focused.

Based on Al-Ghazali's opinion, the right way to strengthen the human soul is not to criticize oneself. However, all the words and views of people about us are just comments that can only be taken from the bright side. Appreciating yourself is a good thing that is included in the moral towards yourself by loving your shortcomings and being grateful for what you have.

c. Morality to Others

In the world, we are always commanded to do good, including to others. Every religion always sets a good example in society, including being prohibited from stealing, adultery, being arrogant towards others, criticizing, and other bad act. There will be punishment for those who violate it. This prohibition has been going on for as long as humans were created until they die.¹⁹

4. Importance of Moral Education

From events that have existed and cases that have occurred both in the school environment and in the community, here we will discuss how important moral education is:

a. Importance of Education

The first, is the importance of children's education. Children need education from birth. The question is why. Children need help and encouragement from others to maintain their lives, gain intelligence, develop attitudes, and become proficient.²⁰

Second, for parents, education also has benefits, namely because there is an encouragement to the conscience of parents in educating children starting from their physical, then social life, and also the level of intelligence so that children become smart, get the happiness that a child wants. This makes parents morally responsible for maintaining and

¹⁹ Future of Working The Leadersheep and Career Blog, *18 Most Important Moral Values*, accessed on 21-03-2022, [18 Most Important Moral Values with Examples | FutureofWorking.com](https://www.futureofworking.com/18-Most-Important-Moral-Values-with-Examples/)

²⁰ Abu Ahmadi dan Nur Uhbiyati, *Ilmu Pendidikan*, (Jakarta: Rineka Cipta, 1991), Page. 73.

being educated properly and truly because they realize that a child comes from God or God Almighty.

b. Importance of Moral Education

Based on the explanation that has been presented, the researchers get an idea of how important moral education is, including:

- 1) Moral education is able to provide limits on one's behavior so that it can prevent immoral behavior.
- 2) Islamic moral education learning is expected to be able to prevent actions that harm oneself and people in their environment.
- 3) Moral education is able to create comfort for oneself and others.
- 4) Can build a good personality in someone.
- 5) The importance of moral education is that it can improve attitudes and behavior and can distinguish good and bad behavior in life.

B. Previous Studies

In this study, the researcher obtained several previous studies that were in accordance with the title "A Content Analysis of Moral Education Value in Secrets of Divine Love: A Spiritual Journey Into the Heart of Islam" which the researcher made, including:

Table 2.1
Previous Studies

No	Researcher and Title	Years	Similarity	Differences
1	Perempuan Fitri Ayu, Indrya Mulyaningsih, and Emah Khuzaemah. Vol. 03, No. 2, pp Analisis Nilai Moral Buku Baban Kana dan Pengembangannya Sebagai	2021	This research and previous study have similarity in Qualitative Approuch with library research design and discuss about moral to oneself and moral to others.	The differences from this research among previous studies found in the title.

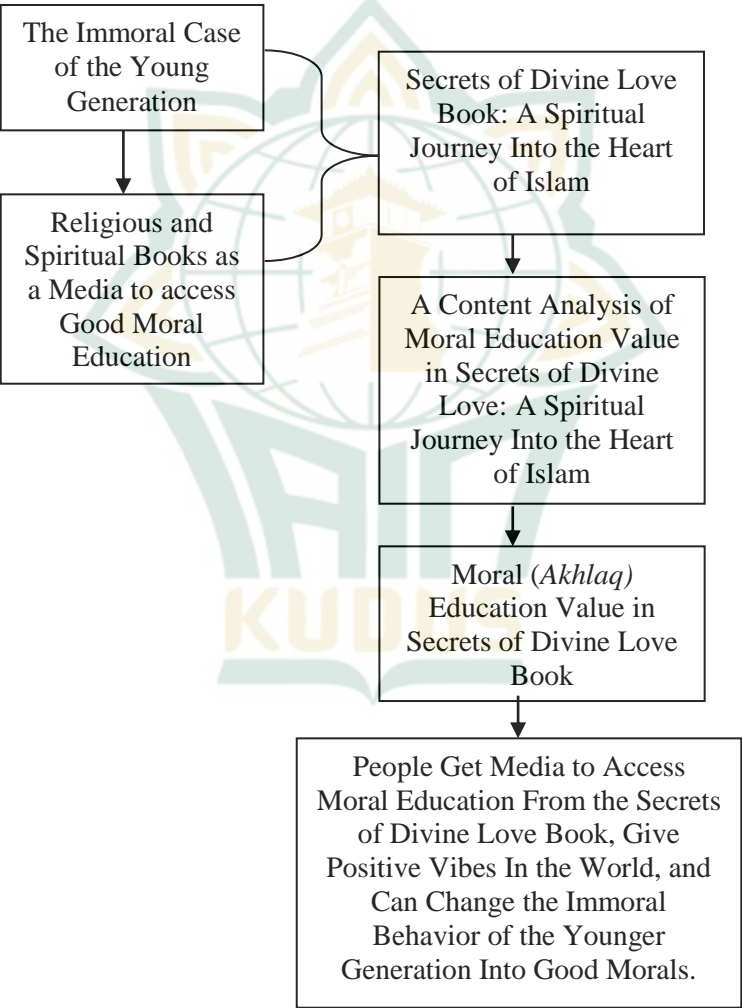
	<i>Bahan Ajar Cerpen Berbasis Kearifan Lokal</i>			
2	Ayub “ <i>An Analyzing of Moral Values Embodied in Students’ English Book at The SecondGrade Students of SMAN 1 Campalagian</i> ”	2019	Similarities among this research and previous studies haveld used a method with a qualitative approach and both discuss the moral of education in the younger generation.	The differences from previous studies and this research: Previous studies used the fieldwork method and used typical analysis. While this study uses a library research method with a qualitative approach.
3	Jamaluddin and Abdul Ghofur, “ <i>An Analysis Of Educational Values In “Totto- Chan: The Little Girl At The Window”</i> ” By Tetsuko Kuroyanagi Based On Paulo Freire’s Perspective”	2020	This research and previous studies have similarities about Qualitative Approach and Library Research method.	Previous studies is more directed to the moral world of education while this study discusses Islamic moral education.

C. Theoretical Framework

Having dignified morals in education is something that every human being who lives in the world must have. who can be used as examples and guidelines for others are people who are knowledgeable and also have good morals. There are several books that explain moral education, one of which is a book by Nurul

Zuriah with the title "Moral and Character Education" which contains the urgency of morals and character in the world of education. The relationship between the book Secret of Divine Love and Nurul Zuriah's work is about how morals or in Islam are said to be good morals towards God, towards others, towards oneself, and various educational problems that arise so that they get the best solution and solution.

Table 2.2
Theoretical Framework



On the chart of the theoretical framework above, it can be explained that there are cases of immorality carried out by the young generation today in Indonesia, so that Islam is the solution, namely by using Islamic books as reading media for the current generation. The book *Secrets of Divine Love* is used as an object or research material. Then the book *Secrets of Divine Love* was analyzed using a content analysis method based on moral education or it can be said as morality in an Islamic perspective.

