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**BUILDING THE ETHIC OF MORALITY OF TEACHERS AND STUDENTS USING "AL-ASMA AL-HUSNA" AS A BASIS TO REFORM EDUCATION IN THE GLOBALIZATION ERA**

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**Abstract.** This paper is written with the title Building the Ethic of Morality of Teachers and Students Using "*al-Asma al-Husna*" as A Basis to Reform Education in The Globalization Era. The aim of this paper is offering *al-Asma al-Husna* to be used by educators and students as moral ethics and morally in this challenging global era. This study uses a literature review and qualitative methods. Then the research data was analyzed using descriptive methods. The data in this study are information related to topics that come from relevant scientific article books. The findings of this paper are there several educational institutions, both formal and non-formal *have* placed *al-Asma al-Husna* in a position parallel to Pancasila and even higher. *Al-Asma al-Husna* is used as a code of ethics for school residents, especially educators and students. Writers found this very noble phenomenon in various educational institutions in Malang, such as in the Anak Saleh Elementary School, MIN Malang I, MTsN Malang I, MAN 2 Malang, Miftahul Huda Islamic Boarding School, UIN Malang, and so on. To realize the code of ethics of *al-Asma al-Husna*, the educational institution follows the following methods: 1) Understanding *al-Asma al-Husna* in lesson 2) Memorizing *al-Asma al-Husna* with beautiful songs and intonation 3) Say *al-Asma 'al-Husna* before starting and ending the lesson 4) Launching the song *al-Asma al-Husna* at the flag ceremony every Monday before singing the song Indonesia Raya 5) *al-Asma al-Husna* echoing every activity. That is way *al-Asma al-Husna* and the meaning contained in it can truly be felt in the conscience of teachers and students as the main subject of education. And in the end, *al-Asma al-Husna* can be made an absolute code of ethics that has been agreed upon.

**Keywords.** Teachers Morality Ethics; Students Morality Ethics; *al-Asmaul Husna*; Educational Reform

## A. INTRODUCTION

In the general context of education, especially in the big cities, teachers and students have faded. One reason is the development and progress of science and technology have led to sophisticated products that make people very dependent on themselves and tend to leave their religion in this era. This situation brings some negative effects on education, especially for educators and learners as the main subject. First, moral degradation caused by global influences, such as widespread soap operas and television commercials is not educating and often emulated and followed that harass status, roles, and the actual function of teachers and learners. Second, the culture of materialism in which students have to pay tuition fees so that teachers rated as "workers". Also, when learners' socio-economic is higher than educators, it causes learners to underestimate educators who had little money. Third, the educator is not a good example for

learners anymore. A function of the teacher as one who obeyed and imitated is less imprint. Fourth, the responsibility of educators and education managers to educate students to become knowledgeable and virtuous children also had reduced. Some indications are the responsibility of educators often mistakenly understood, that it was only an instruction on the mastery of the material, but less attention or even forget the moral aspect; educators or school leaders more oriented towards the development of school physical than mental and moral development of students; religious activities only as a formality, incidental, not systemic, and sustainable; intelligence of children is not balanced with the sharpness of morality.

We can find the moral degradation of some empirical facts among students and teachers today. Depend on reports and news from mass media there are students fightings like fighting in Lebakbulus Vocational High School and Pasar Minggu Vocational High School in South Jakarta (reported on Monday, October 22, 2018 at 2.30 in the morning) and there is fighting happened in the first day of admission to Vocational High School students in Bogor (reported on July 16, 2018). Both of the news is reported by detik.com. Some degradations we can find too from tribune jatim.com that reported drink liquor was done by students on Tuesday, September 18, 2018, at 18.28, and pornography books are back in circulation at school according to news from okexone.com on Tuesday, February 6, 2018. We can know degradation from news reported by panjimas.com on March 30, 2018, explaining that there is pornography emergency for elementary school children.

Data on screening results of elementary school children conducted by the Ministry of Health at the end of 2017 and published in March 2018 regarding screening of pornographic addiction exposure, from six thousands of data collected 91.58% of children have been exposed to pornography, 6.30% have experienced mild pornography addiction and 0.07% experienced heavy addiction (written statement from the health and drug commissioner, Sitti Hikmawatty to Panjimas Friday, March 30, 2018). Besides that, there are some rapes happened among students, like what reported by Liputan6.com on July 13, 2018, and tribunajatim.com on September 18, 2018 at 18.28.

The degradations of moral among teachers appeared from some news reported by Detik news. Com on Monday 7 May 2018 at 21.59 that there is a teacher doing raping disciple until pregnant and birth child, this Teacher was polished. Then, a teacher in Islamic Elementary School age 40 years old raped her student aged 12 years at school. This news was reported by Lamongan Pojokpitu.com on May 25, 2018.

A successful teaching and learning process depends on teachers and students' moral-based ethic. Ethic is, based on a philosophy view, someone's orientation in deciding whether his/other person's behavior is correct or not. In short, Yazdi (2003) stated that ethics is a source of values or morality or *akhlak*. Good moral-based ethic is then proposed as the source of teachers and students behavior which can bring the success of the teaching and learning process. In other words, morality has an important role in a successful education. This is by the following mahfudzot (aphorisms):

إِنَّمَا الْأُمُّ الْأَخْلَاقُ مَا بَقِيَتْ فَإِنْ هُمْ ذَهَبَتْ أَخْلَاقُهُمْ ذَهَبُوا

Mahfudzot above explained that morality is one of the most meaningful factors underlying the nation's successes and failures. His victory and defeat are determined by the morale of the people. So, the moral factor is so real and striking its role that no one can deny it.

Therefore, the morality of teachers and students must be well-developed to maintain themselves in facing so many challenges in this era. By providing morality as the main subject in education, hopefully, they would be able to encounter some problems which are happened. This, of course, will minimize the negative effect of globalization on education itself.

This paper, Building Teachers and Students' Moral-Based Ethic by Using *al-Asmaul Husna* as A Purpose of Education Reformation in Globalization Era, aims to propose *Asmaul Husna* as the basis of teachers and students in applying moral-based ethic to face this challenging era. The only reason is that *al-asma' al-Husna* is the good names of Allah which are placed by Allah in everyone's

soul during in the womb of their mother. But people generally don't know about the existence of *al-asma' al-Husna* in their self. So, all people in this world will be "khalifat Allah fil ardh" who will represent the good names of their god (Al-Ghazaly, 1994).

We frequently hear the words "ethics and morality" in our daily life. Many people view them as the same thing. In fact, ethics and morality have a different meaning. Wildana (2006) employed that ethic comes from the Greek word "ethos" which means something to believe, the way to behave, and the perception of work values. From this word, comes the work ethic, which means the moral and behavior foundation which is also known as ethic code. In short, ethics is a value which people use as a foundation to indicate if something is right or wrong, fair or unfair, and good or bad. Thus, ethics is a source of values, meanwhile, morality is someone's existent value which is reflected in his/her behavior. In other words, morality is ethic values which lead someone's behavior and ideology in doing his/her daily activities (Triyuwono, 2000). This idea is in line with *Ihya' Ulumuddin* which was written by Al-Ghazaly (1994).

Basically, global means a whole thing. Globalization era refers to an era where there are rapidly advanced developments in human aspects of life – education, economy, social, and etc. It is closely related to a term namely "modern". The whole thing in the global era, both physical and non-physical thing, must be completely modern, even not ancient. Such condition was the effect toward the appearance of an opinion that if it does not completely modern, people will say it is out of date.

The problem that appears nowadays is the accuracy of fault by most people in understanding the modern term, so they are trapped in using the progress by breaking the ethic that is still in use. Or some persons have understood well about the meaning of modern. Whoever often sacrifice their belief when they are using the product of completely sophisticated technology till the portrait of human being, either it is educator s, students, adults, and the youths nowadays tend to do freely without considering the value and attitude that is based on the either. Doing sins in a frame of the word "modern" is regarded greater, making a problem rather than goodness.

Islam provides standardized ethic in morality that can classify which thing is right or wrong and good or bad. So the ethic code of *al-asma' al-Husna* which are exhaustive, comprehensive, and integrated means that the exhaustive value in attitude has normative and operative aspects which both of them are the foundation of human attitude.

Theology in Greek terms is applied to doctrine. One of them is for doctrines that function for the defense of faith (As'ari, 1992). *Asmaul Husna* (good god's name) has theological implications as a doctrine to strengthen our faith and fortress of faith. Doctrine will be stronger and stronger in one's faith, if he often recites or hears it. So, if a Muslim often reads and hear the *asmaul husna*, his faith will be stronger. The strong faith can keep someone from bad deeds and sins and motivate him to do good deeds.

Thus, *al-asma' al-Husna* promises moral and savior system for human being in facing all ages (Al-Ghazaly, 1994). It can be concluded that *al-asma' al-Husna* has moral values. It means that it has a series of praiseworthy characteristics and also rules for human about how to live their lives and how to behave decently. In other words, *al-asma' al-Husna* is an ethics code in which Allah gives *ridha*, in which human identities including moral and spiritual aspects are given.

Blood (water) is alive, can give a positive or negative response. Based on research done by Masaru Emoto (2007), a researcher from The Hado Institute in Tokyo, Japan, through his research revealed an oddity in the nature of water. He found that the particles of water molecules turned out to change depending on the human feelings around him which indirectly signaled the effect of feeling on the clustering of water molecules formed by the presence of hydrogen bonds.

Emoto (2007) also found that water crystalline particles appear to be "beautiful" and "awesome" when they get a positive reaction around them, for example with joy and happiness. But, water crystalline particles appear to be "bad" and "unsightly to the eye" when they get negative effects around them, such as sadness and disaster. More than two thousand pieces of water crystals are found in the Message from Water book which he composed as proof of his conclusions so that this has the opportunity to become a breakthrough in believing in the natural wonders. Emoto

(2007) concluded that water particles can be influenced by the sound of music, prayers and words written and dipped in the water.

In his study, Masaru Emoto diligently carried out an investigation into changes in water molecules. Pure water from the spring on Honshu Island was prayed by Shinto religious tradition, then cooled to  $-5^{\circ}\text{C}$  when he was taken with an electron microscope with a high-quality camera. It turns out that the water molecule forms a beautiful hexagon crystal. The Water Test was repeated by reading the word *arigato* (thank you in Japanese) in front of the water bottle. The crystal formed is very beautiful. Then try by exposing the Japanese letters *arigato*, the crystals form with the same beauty. Then the word "*shaitan*" is shown, the water molecule is bad. Played by Symphony Mozart music, crystals appear in the form of flowers. When heavy metal music is played, the water crystal molecule continues to disintegrate (Emoto, 2007).

When 500 people concentrated on peace orders in front of a bottle of water, the water crystal expanded beautifully. And when tested by reciting Islamic prayers, a hexagonal crystal with five leaf branches appeared glitteringly. Glory to Allah who has created this creature called water. Indeed, he is the most faithful being and very sensitive in carrying out the commands of his Lord. The Word of God Almighty: "And whether those who disbelieve do not know that the heavens and the earth were both a coherent one, then We separated them. And from the water, We make all things alive. Why then do they not believe?" (Surat al-Anbiya: 30). From the results of his research, finally, Masaru Emoto embraced Islam.

From the research of Masaru Emoto above we can see that water can hear and respond positively or negatively. So if we get used to reading and hearing *Asmaul Husna*, the water and blood contained in our body will give a positive response so that the positive character will be embedded in the body of the owner, which in turn gives birth to positive actions. This is in line with the words of the Prophet: "Surely the devil infiltrated the human body through the bloodstream. I am afraid that if the devil sneaked the ugliness in your two hearts" (Muttafaqun 'alaih).

## **B. METHOD**

This study uses literature research and qualitative methods. Then the research data was analyzed using descriptive methods. The data are information related to topics that come from relevant books and scientific articles. The data were analyzed using descriptive methods, which means by describing and explaining data based on the ideas of the author that are developed based on the books as references.

## **C. RESULT AND DISCUSSION**

The development of the world society keeps changing time after time. Teachers and students as part of the world society have to take part in those changes. Nowadays, the global flows are unavoidable; the reformation era has made up the fact of the world including the world of education as the moral and attitude builder for the people. This era is indicated by: mastering and being able to apply information, competing, eager for knowledge, keep creating innovation and technology, and mastering the technology.

Unfortunately, the changes do not come with good moral and attitude. So those changes are lame. As a result, moral degradation comes to all aspect, including the world of education. The moral of a teacher as an educator and also a student is drastically decreased. These all happen since the teachers and students lost their ethics code. In the end, teachers and students become the amoral individual who lost their ethics code. They prepare technology and material rather than religion. In short, the development of knowledge and technology which does not come with moral and attitude makes the teachers and students lost their work ethic as the education subject. The success of education does not only depend on the technology and teaching media but also decided by the work ethic of the teachers and students (Al-Zarnuji, 2010).

An educator, such as a teacher or a lecturer is one of the factors who have to lead the students into perfection so that the parts of an educator are so huge. A teacher as an educator has to be able to be a good model for the students, as Muhammad SAW becomes a model to his people.

The duty of a teacher is not only to teach but also to educate. To educate means to improve all the potencies of the students including cognitive, affective, and psychomotor. Those potencies have to be increased so that the output will be able to become perfect and balance human. An educator has to struggle to be a good model for the students and the people. Thus, the existence of students' characteristics, besides the professional burden, also has to respect the teachers (Syah, 2003).

So both Muslim teachers and students are expected to fill up his ethics with Islamic ways in its real meaning. By doing this, hopefully, they always think positively and keep themselves from the negative one. Moral-based ethic is a continuous spiritual view. Unlike the sociological view, Ahsanuddin (2006) stated that it grows strongly in our soul like a powerful root of a big tree. In other words, it can be concluded that work ethic is a value of how we see and believe something. It is stated in *Kamus Besar Bahasa Indonesia* that works ethic is work enthusiasm which becomes a characteristic and belief of an individual or a group of people. Hence, work ethic is needed in preventing the degradation of morality which happens in this globalization era.

Therefore, this paper proposes *al-Asma' al-Husna* as the basis of teachers and students' ethic in applying morality in their life. *Al-Asma al-Husna* is a group of humans' good universal characteristics which is given from the time when they were born in this world. In other words, it is a must for teachers and students, as humans, to feel optimistic of their personality, that is, the ones who apply *al-Asma al-Husna* in their life so that they will not do something bad.

Nowadays, we can easily find some educational institutions, formal and informal, which put al Asma al Husna as crucial as Pancasila, even higher. Al Asma Al Husna can be an ethics code applied in some school, especially to the teachers and students. This incredible phenomenon has been found by the writer in some institutions in Malang – such as SD Anak Saleh, MIN Malang I, MTsN Malang I, MAN Malang 2 Malang, Pondok Pesantren Miftahul Huda, UIN Malang, and many others.

In implementing al Asma Al Husna ethic code, the following steps are done by those institutions:

1. Understanding *al-asma' al-husna* in the lesson
2. Memorizing *al-asma' al-husna* by using melody
3. Singing *al-asma' al-husna* before starting lesson and closing
4. Singing *al-asma' al-husna* at the ceremony of flag, every Monday, before singing "*Indonesia raya*"
5. Singing *al-Asma' al-Husna* before starting to work.

Thus, al-asma' al-husna and implicit meaning be really to test the condition in the teacher's heart of lustrous, and student as the first subject education. And at last *al-asma' al-husna* be able to be principle rules, who already be agreed.

Based on our observations, students in schools that apply Asmaul Husna have good habits such as the habit of shaking hands when meeting teachers and friends, orderly in worship, discipline in carrying out the rules, having a religious awareness, caring for others, having good cooperation, polite in words and deeds, and accomplished.

In conclusion, teachers and students are an important factor to gain successful learning. To gain success, the teacher and student need an ethic for being able to lead them to apply appropriate morality and characters.

In this paper *al-asma' al-husna* was offered to become principle rules in the world of education in the globalization era. Because in character universal and haven moment property since external it. With optimism that humans' soul belongs to al-asma' al-husna, teachers and students will have direct progress with science and sophisticated technology, with balanced principle rules of *al-asma' al-husna*. Thus, happiness gain in the world and hereafter can be materialized.

#### D. CONCLUSION

In implementing *al-Asma al-Husna* ethic code, as an example some institutions have done the following steps:

1. Understanding *al-asma' al-husna* in the lesson

2. Memorizing *al-asma' al-husna* by using melody
3. Singing *al-asma' al-husna* before starting lesson and closing
4. Singing *al-asma' al-husna* at the ceremony of the flag, every Monday, before singing "*Indonesia raya*"
5. Singing *al-asma' al-husna* before starting to work.

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