

**MORAL VALUES AND CURRICULUM
(External-Subjective and Internal-Objective
in Islamic Education)**

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Abstrak:

Secara fungsional kurikulum tidak dapat lepas dari dua sisi yaitu sisi sains (demikian pentingnya pembaharuan kurikulum, sehingga suatu kurikulum didesain untuk diubah dan disempurnakan untuk menyerap perkembangan sains terkini) dan sisi nilai moral dan etika. Meskipun keduanya berbeda, namun tidak dapat dipisahkan. Bahkan pendidikan sebagai upaya pedagogis, justru semakin memperkuat keterkaitan antara sains (ilmu pengetahuan) dan nilai moral dan etika. Kurikulum sebagai pemberi arah yang jelas dan pasti dalam pembelajaran semestinya dapat mewujudkan keterjalinan sains dengan nilai moral dan etika dalam pembelajaran Pendidikan Agama Islam, khususnya. Meskipun harus diakui bahwa fungsi *praxis*, kurikulum pada sisi nilai moral dan etika ditemukan perbedaan pendapat, namun makna urgennya nilai moral dan etika berada dalam kurikulum, baik secara eksplisit (eksternal) maupun implicit (internal), pasti ataupun kondisional, ditemukan adanya kesepakatan di kalangan para ahli pendidik.

Kata kunci : Nilai, moral, kurikulum, eksternal-subjektif, internal-objektif dan pembelajaran.

Abstract:

In functional, curriculum can not be separated from the two sides that is the science (thus the importance of curriculum renewal, so a curriculum designed to be changed and enhanced to absorb the latest scientific developments) and the moral and ethical values (religion). Although they are different but can not be separated. Even education as a pedagogical effort, it further strengthens the relationship between science (knowledge) and the moral and ethical values. Curriculum as a giver of a clear and definite direction in learning science should be able to realize entanglement with moral and ethical values in teaching Islamic education, in

particular. Although it must be recognized that the function of praxis, the curriculum on the moral and ethical values found a difference of opinion, but the urgency of the meaning of moral and ethical values are in the curriculum, either explicitly (external) or implicit (internal), definite or conditional, there was an agreement among educators experts.

Keywords: *value, moral, curriculum, external-subjective, objective and internal-Islamic education.*

I

Value in Arabic is *Fadhilla* and *qimah*. *Fadhilla* used in connection with moral values (*Akhlaq al-karimah*), while *qimah* (value) is used to express the value in an economic context (*iqtiṣhâdiyyah*) and matters relating to the material (*mâddah*). Education as a noble activity in Islam always contain goodness and virtues of humanity, because it is always going to make the activities of human beings are moral worth. In the context of Islamic education, religious moral values become an integral part of every business motion that is structurally formal education is not only contained in the institutional goals of education (curriculum), but should be closely intertwined in each pulse activity.¹

Functional curriculum can not be separated from the two sides that is the science (thus the importance of curriculum renewal, so a curriculum designed to be changed and refined) and the moral and ethical values. Although they are different but can not be separated. Even education as a pedagogical effort, it further strengthens the entanglement between science (knowledge) and the moral and ethical values. Curriculum as providers a clear direction and certainly should be able to realize the entanglement of science with moral and ethical values in learning. Although it must be recognized that the function of praxis,² the curriculum on the moral and ethical values found disagreement, however, about the importance of moral and ethical values are in the curriculum, either explicitly (explicit) or implicit

¹Muhmidayeli, *The Philosophy of Education*, (Bandung: Refika Aditama, First Edition, Maret 2011), page 112.

²Team Prima Pena, *The Great Dictionary of Indonesian Language*, (Jakarta: Gitamedia Press, Latest Edition, tt), page 624, and Wina Sanjaya, *Learning Strategy Oriented Standard of Educational Process*, (Jakarta: Kencana, Fourth Edition, March 2009), page 68..

(implied), definite or conditional, there was an agreement among the experts educators.³

Bout of disagreement that occurred, whether the moral values and ethics those are external-subjective or internal objective ? Are explicitly moral and ethical values that are within the curriculum itself or outside the curriculum itself ? How to link moral values and ethics in the curriculum will give birth to two streams of opinion that an external group-internal subjective and objective group. Values can not be taught, but it is known from her appearance.

Development of affective domain (attitudes) on the value can not be separated from cognitive (knowledge) and psychomotor (behavioral). Education that develops the cognitive domain, affective and psychomotor is basically educational value. Value problem is an emotional issue and therefore may change and evolve, so it can be implanted and nurtured early. Development of value does not happen all at once, but gradually.

It pointed out that learning practice moral values and ethics rather marginalized in the world in particular and education in general schools. These conditions are actually quite alarming, especially no desire for a particular party (the secularists, capitalists and liberals) to minimize and even eliminate learning moral values and ethics in schools.

II

In the Law of National Education System No. 20/2003 Article 3 explained that:

Education serves to develop skills and character development and civilization that have dignified in life in order to intelligently the nation, aimed at developing the potential of students to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent and become citizens of a democratic and responsible.⁴

Formulation of educational objectives above, loaded with the formation of attitudes and values . There are people who think that attitude is not to be taught as well as mathematics, physics, sociology, anthropology,

³Amril M, *Ethic and Education*, (Yogyakarta: LSFK2P, Aditya Media, First Edition, November 2005), page 85.

⁴Sinar Grafika, editor, *National Educational System*, (Jakarta: Sinar Grafika, Fourst Edition, April 2011), page 7.

etc, but to be formed. Therefore, more appropriate to the field of affective teaching is not a term, but educational. Therefore, attitudes and values learning strategies geared to achieving educational goals that not only cognitive dimensions, but also the affective dimension (attitude) and psychomotor (behavioral), through a learning process that emphasizes learning activities of students as subjects. Affective learning is different from cognitive and psychomotor Related to affective value (values) that are difficult to measure, because it involves growing awareness of someone internally. Within certain limits it can appear in affective behavioral incident, but his judgment to arrive at a conclusion that can be accounted requires precision, accuracy and continuity of observations and it is not easy to do, let alone assess changes in attitudes as a result of the learning process that teachers in schools. It is hard to conclude that the boy was a good gesture, for example, be seen from the language habits of courtesy, friendly and gentle, as a result of the learning process that teachers do. Maybe that attitude is formed by habit in the family environment, and social environment.

Educational attitudes (affective) are basically the value of education. Attitude is a reflection of the values held. Love or hate attitude, one's sympathy or antipathy towards the object that it faces, will be greatly influenced by the level of understanding (cognitive aspect) of the object. Therefore, the level of reasoning (cognitive) objects to something and the ability to act against him (psychomotor) also determine a person's attitude towards the object in question, for example, a person may provide explanation (an explanation) from various angles that stealing is not good and is prohibited by norms any (cognitive aspect). Based on that knowledge, he did not like doing it (affective aspect). However, negative attitudes toward the new steal behavior we can see from the real action that although there is a chance to steal, he will not do it. And an assessment of the negative attitude toward stealing it more convincing that it does not steal the deed he had done, even though plenty of opportunities for that.⁵ Changes in attitude (attitude change) is highly dependent on the person's value system is considered the most correct and then the attitude that will control the behavior of the person.

⁵Wina Sanjaya, *Learning Strategy Oriented Process Standard of Education*, (Jakarta: Kencana, Sixth Edition, March 2009), page 272.

One's commitment to a particular value occurs through the formation of the tendency of a person's attitude toward an object,⁶ for example, if one is dealing with an object, it will show the phenomenon of love or hate, sympathy or antipathy. Someone who is dealing with education as an object, then when he listened to and watched on television dialogue about education for example, it will show symptoms by following the dialogue pleasure it seriously until complete, and otherwise one phenomenon indicating antipathy toward education issues, it will be closed ear and move the program to a television channel of interest.

Value for someone is not static (old-fashioned), but dynamic. Everyone will think something good (opinion change) in accordance with his views at the time. Therefore, the value system of a person can be nurtured and directed in such a way. If one considers the value of religion is above all else, the other values will depend on the value of religion. Thus, a person's attitude is highly dependent on the system which he considered the most correct values (attitude change) and then it's the attitude that will control the behavior of the person in the act (behavioral change), thus causing it to obey. There are four basic factors that constitute a person's adherence to certain values, namely:

- a. Normative, usually compliance with legal norms. Compliance is contained in three forms, namely:
 - (1). Adherence to the norms or values itself
 - (2). Adherence to the process without regard the norm
 - (3). Compliance with the expected outcome or purpose of the regulation.
- b. Integralist is based on the awareness that compliance with rational consideration.
- c. phenomenalist is compliance based on conscience or just lip service
- d. Hedonist is compliance based on self-interest (the passions).⁷

Of the four factors on which the compliance of each individual (student) is of course expected that compliance is normative, because such compliance is adherence towards justice based on full awareness of the

⁶*Ibid.*, page 274.

⁷*Ibid.*, page 273.

meaning and function of the value for themselves, regardless of whether it is advantageous to conduct himself or does not. Of the four factors on which to base such compliance, there are five types of compliance, namely:

- a. Which is a non-authoritarian obedience or adherence reserve the bandwagon ?
- b. Conformist such as compliance of this type has three forms namely (1). Conformist directed the adaptation to another person or the community, (2). Conformist Hedonist is compliance -oriented profit and loss, love hard, (3). Conformist integral is adherence to adjust self-interest with the interests of others and the community.
- c. Compulsive compliance deviant is inconsistent.
- d. Hedonic psychopathic such as adherence to wealth regardless of the interests of others.
- e. Supra-moralist namely because of the belief that high adherence to moral values.⁸

Educational value for children is very important in a rapidly changing society today, because in the era of modernization and globalization, the children will be faced with a lot of alternatives that might be considered a good value and true. Transformation and elaboration of a society today would have been possible in a transparent and globalizing very rapidly, especially through the internet and television media. Values are considered good and right by a group of people, is not likely to be swept away and replaced by a fade values of modern culture, especially the culture that comes from western hedonistic, liberalistic and not necessarily appropriate for the eastern culture religious .

1. External Group Subjective

According to the group is not required explicitly moral values and ethics contained in the curriculum, because it is outside of something that is assessed, for example, the value of something that could have come from the things that are biologically and psychologically from the people who judge, for example textbooks, curriculum or laboratory. All of this has value because it can satisfy all the desires and needs of the students. Exactly, no coherent value of something, because this academic supplies. Everything is

⁸*Ibid.*

completely charged full value for the benefit of students and learning. Determining value for completeness academic load like this because, either the teachers or the students can project their feelings on these objects.

Curriculum should not explicitly have a charge of moral values and ethics, except in the organizing and management. The new value is realized in an environment of education and learning as academic supplies, if any efforts in the direction to load the academic value of the equipment. Without any effort in that direction, academic supplies may not have a charge of moral and ethical values, both for students and teachers. The value of inclusive moral values and ethics is a product of the link between the subject and the object of learning. This interaction is between the curriculums with a learning event on a subject matter that has been loaded into the curriculum. Relevance of subject and object is the result of interaction between the organization and the environment curriculum or between curriculum and learning.⁹

Nature of the interaction that gives rise to the value is generated by interest. If there are two reactions of interest will appear in turn bring value. However the small value will be filtered out of the process of interaction, even though interactions mostly contain things that are cognitive. It is very rare score is known as the shape is known, but the value appears in the form of perceived (affective). Development in the affective domain can not be separated from the value of cognitive and psychomotor aspects.¹⁰ Meaningful learning occurs when there is interaction between the two interests (students and curriculum), the birth of the value, inclusive of moral values and ethics. Moral values and ethics those are present at the time of the learning interaction. Her presence was immediate, unplanned and without predetermined.

Teach moral values (referring to how a civilized society and behave) and ethics (referring to how he should behave),¹¹ is not taught the value of it in the form of a stand-alone as it is common in the teaching of sciences, but will be teaching the truth of moral values and ethics in the learning process itself. Teachers in the learning process is highly demanded to introduce

⁹Amril M, *op.cit.*, page 89.

¹⁰Wina Sanjaya, *op.cit.*, page 274.

¹¹Jujun S.Surisumantri, *Sciences on Perspectives*, (Jakarta: Yayasan Obor Indonesia, February 1999), page 242.

moral and ethical values and incorporate these values into every subject matter students. Moral and ethical values that are understood by students coming from the material they learned in the learning activity. Moral values and ethics as something that is not in the form notified to students through a curriculum that has been designed for the teaching of moral values, but the values that appear moral and ethical interaction of learning from it was left to the students and teachers according to the needs of students unplanned and shown explicitly in the curriculum.¹²

Learning moral values and ethics in the interaction of the knowledge presented very pragmatic. This is because the values are taken from the results of the interaction of learning materials specific knowledge is more immediate needs. As a result is difficult to expect the appearance of the values the opportunity to be accepted by others, especially as the ideal standard of value for all people.

Apart from the lack of a model of learning which found moral values and ethics in this group, it is certainly learning models will open in search of knowledge and study materials being taught moral values and ethics that are needed by the demands of the period in which the child students living in them. Discussion of moral values and ethics of a particular knowledge of the learning material will be very open to be associated with moral problems facing children, both personally and socially.¹³

2. Internal Group Objective

Linkages between moral values and ethics and the nature of internal curriculum objective is meaning that the moral values and ethics that are actually shown explicitly in the structuring and planning of the curriculum. The whole moral values and ethical desired through a learning of the subject matter must be shown explicitly. This opinion stems from the understanding that the value of something is in something being assessed. Value is an integral part of the reality of being assessed. The inherent value of something is the reality of being assessed. The value of something that is internal, because the value is not in the individual appraiser, but is in realist was assessed. Value means that it is objective reality of the assessed value of

¹²Amril M, *op.cit.*, page 91.

¹³CA Van Peursen, *Facts, Values, Events*, translated by A.Sonny Keraf, *Fakta, Nilai, Peristiwa*, (Jakarta: Gramedia, 1990), page 69.

the recognized and referred to by all individuals in the learning activity. Thus, the value of it is just a private affair.¹⁴

The nature of moral and ethical values actually exists. Moral and ethical values it is really the same as the real existence of natural laws (*Sunnatullâb*). In this regard for example for contemplation and meditation, Allah says in the Qur`an Sura *al-Isrâ`* (*Banî Isrâ`el*) `verse 77, and *al-Mu`min* (The Belivers) `verses 82-85:

Its Meaning: (This was Our) says with the messengers, We sent before you, you will find no changer in Our ways (*al-Isrâ`*: 77).¹⁵

Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength,¹⁶ and in the traces (the have left) in the land yet all that they accomplished was of no profit to them. For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had, but that very (wrath) at which they were wont to scoff hemmed them in. But when they saw Our Punishment, they said, We believe in Allah, The One God, and we reject the partners we used to join with Him. But their professing the Faith,¹⁷ when they (actually) saw Our

¹⁴Amril M, *op.cit.*, page 94.

¹⁵The Presidency of Islamic Researchers, IFTA, Call and Guidance, *The Holy Qur`an, English Translation of the Meanings and Commentary*, (The Kingdom of Saudi Arabia: Mushhaf al-Madinah al-Nabawiyyah, 1410 H), page 801.

¹⁶For any generation to take inordinate pride in its own single achievements in science or skill becomes ridiculous if we consider the broad stream of history. In the first place, men will find that a great deal of what they attribute to their own merits only became possible owing to the earlier work of their predecessors. Secondly, many of their predecessors were more numerous and mightier in power than they, although the perspective of time may have reduced the apparent depth from the destroying hand of time. Thirdly, and most important of all, when they forgot Allah and His inexorable law, noting of their own handiwork profited them, they perished in the common ruin as all vanities must perish. *Ibid.*, page 1450.

¹⁷Again and again were they given chances and again and again did they reject them. When it was too late, and in fact when it had no meaning, they offered to profess faith. That was of no use. Allah does not accept unmeaning things of that kind. He wants to train

Punishment was not going to profit them. (Such has been) Allah's Way of dealing with His Servants (from the most ancient times), and even thus did the Rejecters of Allah perish (utterly) (*al-Mu`min/al-Ghâfir*: 82-85).¹⁸

The reason is that everything has a shape and purpose. Physician professional educators who will shape their students into a specialist ear, nose, throat and eyes. Doctors gave instruction in the form of parse and explain the anatomy of the body, especially THT. Teaching presented by a specialist THT it leads to goals and values. Rather, the moral and ethical values are within the object itself. The value of an objective and became an inherent part of an object is assessed. In terms of curriculum, moral and ethical values that are explicitly part of the curriculum. Moral values that become the subject matters contained in the curriculum. Curriculum should consider and seek moral and ethical values in the curriculum explicitly.

Moral values and ethics in the second group this is something that appears to exist in any subject matter that has been loaded into the curriculum. Moral values and ethics are the form and purpose of any subject matter specified in the curriculum. The values shown shall be the objective and rational. Values - objective means of moral and ethical values in a transparent manner by any person recognized its existence, while the rational meaning can be understood and accepted as true when everyone thought would be the existence of moral values and ethics.¹⁹

By stating the moral values and ethics in the curriculum explicitly of any instructional material that will be taught, making interaction in learning it will be very directional. Conducted knowledge transfer students from knowledge gained in life is really the result of intellectual maturity skills (intellectual skills) are loaded by the policy maturity (wisdom skills) as a result of the digested material. Thus learning model will answer the real meaning of the concept of learning, so that students and teachers will always focus on the goodness of any knowledge accessible.

and purify our will. For their disobedience and rebellion they perished utterly. *Ibid.*, page 1451.

¹⁸*Ibid.*, page 1449-1451.

¹⁹Amril M, *loc.cit.*

Moral values and ethics that are internal objective as described by this group is very open towards learning indoctrinated and prescriptive,²⁰ so almost no space to discuss the values that have been shown explicitly in the curriculum towards a more transparent and best . To avoid this drawback developed learning value that touches the values that live in the midst of the community or the problems being faced by the students themselves, both personal and social. Juvenile delinquency (juvenile delinquency) is one of the social problems that are very disturbing and destructive to the harmony of moral values, moral, social life and the basic values of the noble values of religion, due to lack of understanding and negligent discharge of religious teachings.²¹

3. Moral Values and Ethics in the Curriculum

Value (value or qimah) is the price. An object of high value because it's a high price.²² Value is defined abstruse symbols, symbols or text that although most often expressed. *Mu'yakil* happens because the value is always required by any, in speech, behavior, actions and human activities (morals). No human behavior regardless of the value. Instead, humans are always involved and fight with value. Although the appraisal value of the almighty God is right and just, but humans also conduct an assessment of the God and instead of God also judge people (right or wrong, good or bad and beautiful or ugly).²³

Islam considers that the purpose of full humanity and moral values. Interpreted as a moral good and bad teaching were received regarding morals and general character, mental condition that affects a person stay motivated, courageous and disciplined.²⁴ That's, as the school functioned applicable collective effort to realize the growth and development of moral

²⁰Prima Pena Team, *The Great Dictionary of Indonesian Language*, (Jakarta: Gita Media Press, latest Edition, without year), page 344 and 626.

²¹Syafaat, Aat, dan Sahrani, Sohari, *The Role of Islamic Education On Preventing The Naughtyness Of Teenagers, (Juvenile Delinquency)*, (Jakarta: Rajagrafindo Persada, 2008), page 3.

²²Ahmad Tafsir, *The Philosophy of Islamic Education, Integrity of Body, Soul and Heart , Making Human more Human*, (Bandung: Remaja Rosdakarya, Third Edition, November 2008), page 50.

²³UU.Hamidy, *The Value of an Early Knowledge*, (Pekanbaru: UIR Press, 1993), page 2.

²⁴Prima Pena Team, *op.cit.*, page 538.

conduct orientation for the students to be the subject of any educational activity.

Attitude (affective) is closely related to one's own values. Attitude is a reflection of the values held. Therefore, education stance is basically the value of education. Value is a concept that is in the human mind that is hidden, not in the empirical world. Value associated with one's view of good and hunting (ethics), beautiful and ugly (aesthetics), and wrong (logic). One's view of all that is intangible, we can know only possibility of behavior is concerned. Hence, the value is basically a standard of behavior, measure or criterion that determines a person of good and hunting, beautiful and ugly, right and wrong, so that standards that will color the person's behavior. Thus, the value of education is essentially the process of planting the value to students is expected. Therefore students can behave in accordance with the views he thinks is right and does not conflict with the prevailing norms.²⁵

Moral values education should take place at any time in school, not only in the curriculum, but also in daily interactions at school, both between students and teachers and the school staff.²⁶ Curriculum is the essence of the program in achieving educational goals. Curriculum content is the names of the subjects and their syllable (subject).

Government has undertaken the renewal of school curriculum in 1968, 1975, 1984, 1994 and 2004 (Competency Based Curriculum-Kurikulum Berbasis Kompetensi -KBK). KBK is typically distinguished from the Curriculum Topics / HPCs (Kurikulum berbasis Topik / TB). KBT/TB are what they have always believed in the curriculum in 1968, 1975, 1984 and 1994 as well as curriculum supplements 1998.²⁷ Curriculum renewal is a necessity in an educational system in order to keep education relevant to the demands of the times. Thus, the curriculum will always be a dynamic and up to date.²⁸ Accordance with the national curriculum, a curriculum that applies to any educational institution is a curriculum -based

²⁵Wina Sanjaya, *op.cit.*, page 272.

²⁶Muhmidayeli, *School and Social Transformation*, in Amril M, *Ethic and Education*, page xiii.

²⁷Dedi Supriadi, *Developing The Nation By Education*, (Bandung: Remajakarya Rosda, Second Edition, 2005), page 185.

²⁸*Ibid.*, page 173.

achievement of competence, such as Competency-Based Curriculum and Education Unit Level Curriculum (KTSP-Kurikulum Tingkat Satuan Pendidikan),²⁹ an effort to prepare students to be intellectually, emotionally, spiritually and socially high-quality. Competency-based curriculum development starting from a philosophical foundation for the ontological, epistemological and axiological.

Curriculum development needs to be supported by teachers and education personnel who have personal competence, social and religious professionals (moral and ethical) who also developed the quality IQ (Intelligent Quotient), EQ (Emotional Quotient), CQ (Creativity Quotient) and SQ (Spiritual Quotient) and supported by the media and learning resources, facilities and adequate funding and milieu (environment) are conducive.³⁰ The approach used in the study is a moral and ethical approach to experience, habituation, emotional and functional.³¹ In this regard for contemplation and meditation, Allah says in the Qur'an, for example, Sura *al-Baqarah* (The Cow) verses 261-266 :

Its meaning : The parable of those who spend their wealth in the way of Allah is that of a grain of corn, it growth seven ears and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth, and Allah careth for all and He knoweth all things. Those who spend their wealth in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord, on them shall be no fear, nor shall they grieve. Kind words,³² and

²⁹Muhaimin, Sutiah and Sugeng Listyo Prabowo, *Developent of Curriculum Model of Education Unit Level Curriculum Yuniior School and Madrasah*, (Jakarta: Rajawali Pers, 2009), page, 5.

³⁰Muhaimin, *Developent Of Islamic Education Curriculum In School, Madrasah And College*, (Jakarta: Rajagrafindo Persada, Fourth Edition, June 2010), page 218, and Goleman, Daniel, *Emotional Intelligence*, alih bahasa T.Hermaya, *Kecerdasan Emosional Mengapa Emotional Intelligence Lebih Penting daripada Intellectual Intelligence*, (Jakarta: Gramedia Pustaka Utama, Edition XIV, November 2004), page 371, and Hamzah B.Uno dan Kudrat Umar, Masri, Juni 2010, *The Managing of Intelegent in Education, an Educational Concept Based on Intelegent*, (Jakarta: Bumi Aksara, Second Edition, July 2010), page 25.

³¹*Ibid.*, page 171.

³²A vary high standard is set for charity: (1) Must be in the way of Allah, (2) It must expect no reward in this world, (3) It must not be followed by references or reminders to

coveing of faults are better than charity followed by injury. Allah is free of all wants and He is most forbearing. O ye who believe ! Cancel not your charity by reminders of your generosity or by injury, like those who spend their wealth to be seen of men, in Allah nor in the Last Day.³³ They are in parable like a hard, barren rock on which is a little soil, on it falls heavy rain, which lives it (just) a bare stone. They will be able to do nothing with aught they have earned and Allah guideth not those who reject faith. And the like of those who spend their wealth Seeking to please Allah and to strengthen their souls, is as a garden, high and fertile, heavy rain,³⁴ falls on it but makes it yield a double increase of harvest and if it receive not heavey reain, light moisture sufficeth it, Allah seeth well whatever ye do. Does any of you wish that he should have a garden,³⁵ with date-palms and vines and stream flowing

the act of charity, (4) Still less should any annoyance or injury be caused to the recipient, e.g., by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults of shortcoming is the essence of charity, these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from Allah material, moral and spiritual, according to His own good pleasure and plan. If we spend in the way of Allah, it is not as if Allah was in need of our charity. On the contrary our shortcoming are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. *Ibid.*, page 120.

³³False charity, to be seen of men, is really no charity. It is worse for it betokens a disbelief in Allah and the Hereafter. Allah seeth well whatever ye do. It is compared to hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed ? *Ibid.*

³⁴True charity is like a field with good soil on a high situation. It catches good showers of rain; that moisture penetrates the soil and yet its elevated situation keeps it well drained and healthy favourable conditions increase its output enormously: But supposing even that the rain is not abundant, it catches dew and makes the most of any little moisture if can get and that it is sufficient for it. So a man of true charity is spiritually healthy, he is best situated to attract the bounties of Allah, which he does not hoard selfishly, but circulates freely. In lean times he still produces good works and is content with what he has. He looks to Allah's pleasure and the strengthening of his own soul. *Ibid.*, page 121.

³⁵The true nature of charity having been explained in three parable a fourth parable is now added, explaining its bearing on the whole of our life. Suppose we had a beautiful

underneath and all kinds of fruit, while he is stricken with all age and his children are not strong (enough,³⁶ to look, after themselves). That is should be caught in a whirlwind, with fire therein and be burnt up? Thus doth Allah make clear to you (His) sighns, that ye may consider.³⁷

Curriculum has at least three senses:

First, a series of curriculum in terms of subjects at a level and type of school. Secondly is in terms of curriculum syllabus. Third is the curriculum in terms of school programs. This is the understanding of the curriculum in the broad sense and this is what is meant by the term when studying science education curriculum. Is the essence of the program curriculum? Curriculum is the program in achieving the educational goals established by the will of man made curriculum is the realization of a good man (noble).³⁸

When the curriculum was designed educational human mind is a good indicator of what it was. Based on any religious, philosophical view, and all the people, whether it is human beings who have moral (strong faith), knowledge (science) and skills (art). Morals is (faith) into core (nucleus). If someone already has three pillars that, then that person is

garden well-watered and fertile, with delightful views of streams and a haven of rest for mind and body, suppose old age were creeping in on us, and our children were either too young to look after themselves or too feeble in health, how should we feel if a sudden whirlwind came with lightning or fire in its train and burnt it up, thus blasting the whole of our hopes for the present and for the future and destroying the result of all our labour and saving in the past? Well, this life of ours is a probation. We may work hard, we may save, we may have good luck. We may make ourselves a goodly pleasure and have ample means of support for ourselves and our children. A great whirlwind charged with lightning and fire comes and burns up the whole show. We are too old to begin again, our children too young of feeble to help us to repair the mischief. Our chance is lost, because we did not provide against such a contingency. The whirlwind is the wrath is come, the provision against it is a life of true charity and righteousness, which is the only source of true and lasting happiness in this world and the next. Without it we are subject to all the vicissitudes of this uncertain life. We may even spoil our so-called, charity, by insisting on the obligation which others owe to us or by doing some harm, because our motives are not pure. *Ibid.*, page 122.

³⁶Not strong (enough), *dhu'afa'*, literally weak, decrepit, infirm, possibly referring to both health and will or character.

³⁷The Presidency of Islamic Researchers, IFTA, Call and Guidance, *op.cit.*, page 119-122.

³⁸Ahmad Tafsiir, *op.cit.*, page 101.

guaranteed to be a good person in that education curriculum. The three pillars that constitute the system, the core is moral. That is, science is taught moral teachings must be controlled, mastered a skill that must be controlled and the moral teaching of art should be taught the art of noble character driven.³⁹

Before enacted before the Joint Decree of Three Ministry/1975 (Minister of Religion, Minister of Education and Culture and the Ministry of Home Affairs) on improving the quality of madrasah, madrasah is a Muslim educational institution in educational program is focused on the development of the religious sciences (70 % of religious knowledge and 30 % general knowledge). After the ministerial decree enacted (1976-1993), madrasah curriculum structure (1976 and refined into the curriculum after 1984 and enacted UU.No.2/1989, set curriculum 1994), turned out to be 70 % and 30 % general knowledge of religious knowledge.⁴⁰ Overloaded curriculum between a schools and madrasahs is different. After madrasah implement the new curriculum as a follow up of the implementation and PP.No.28 UU.No.2/1989 and 29/1990, the madrasa curriculum structure different from the structure of the curriculum of the ministerial decree. Despite the differences, but the burden of the heavier madrasah schools, although not to as much as madrasah curriculum structure the ministerial decree.

All that knowledge must necessarily be tied to moral values, but unfortunately to date knowledge as it is almost no longer displayed. Exactly, now what is needed is a criterion that does not just say that it's a good science (*hasanah*), but more important is what sort of science that we say better (*ahsan*) and the best was.⁴¹

Curriculum as a guideline, systematic, organizational and programmed for learning, of course, laid out on a variety of materials knowledge contained in them and can not be separated from moral values and ethics as the core to form a good man. Arrangement of the subject matter in a course curriculum emphasizes moral values and ethics of what

³⁹*Ibid.*, page 103.

⁴⁰Haidar Putra Daulay, *The History of Growing up and Newly of Islamic Education in Indonesia*, (Jakarta: Kencana, First Edition, 2009), page 183.

⁴¹Amril M, *op.cit.*, page 86.

to display or to be achieved from the material that will be presented in learning, whether it is nature or not directly.

Shall moral values and ethics inherent in the curriculum, regardless of the subject who vote, or should the moral and ethical values that are explicitly in the curriculum, or whether the moral values and ethics that are at the last moment when the interaction takes place of learning or learning. The response to these problems spawned two schools of thought, namely the first group calls for the charge of moral and ethical values inherent in the curriculum (internal objective), while the second group requires that even moral and ethical values that appear outside the curriculum (subjective external), but in the stages of learning, out of moral values and ethics of the sciences that have been set out in the curriculum, is really desired.⁴²

Ontological (the nature of which is assessed) that education can not be separated from moral values and ethics, even epistemologically (how to get the right knowledge), as a consequence of an ontological understanding , makes any learning material presented in school education and not in spite of the insistence growing of moral values and ethics in students. In axiological (value of usability science) display the accumulated demands of moral values and ethics in the behavior of students based on the awareness to realize the moral values and ethics that have understood. Growing understand of moral values and ethics from the point of ontological, epistemological and axiological in education, the curriculum as part of a very strategic and centrists in education, especially learning in school are required to be able to understand the substantive goal of education is embedded and to growing moral values and ethics in students through science and learning that children learn in school.

Ontological and epistemological quest for knowledge is always accompanied by ethical axiological search of knowledge learned. With the establishment of these three aspects in the search for and understanding of science, either in direct contact with moral values and ethical or not, will make science obtained by students in the school or outside of school that happened, will always involve moral values and ethics in the form of something intend (Shown in the form of real experiences of the students) or

⁴²*Ibid.*, page 87, and Amril M, *Ethic in Islam, Study of the Philosophy Thought about Moral by Raghīb al-Ishfahānī*, Yogyakarta: PPS UIN SUSKA Riau bekerja sama dengan LSFK2P, First Edition, 2002), page 18.

something actualized (Shown in the desired form of subject matters), is actually the embodiment of the concept that schools can not be separated from moral values and ethics.⁴³

Benefits included moral values and ethics in education embodied in the two forms of curriculum view, actually not limited practical importance for the students, but also has benefits for the formation of the future, because the future of the establishment was more dependent on the selection and screening values moral values to be achieved from the development of science and technology (advanced). In terms of Islamic education need to revisit the material and educational methods to fit with the spirit of Islam and its teachings and for various purposes of economic, social and cultural engineering. It is not worth the sciences of the west was swallowed whole without filtering moral values and cultural fit with the personality of the nation, but towards justice is absorbed and adopted in accordance with the purposes and requirements of Islamic education and subjugated under the system of Islamic values. Then we solidified religious education and moral values in all stages and forms of education so that new generations can live the values of Islam since early.⁴⁴

In broad outline, there are only three categories of values, namely true and false values used in science, good and bad values used in the ethics and values used in the beautiful and ugly aesthetics. Education is widely regarded as a moral enterprise. Teachers should always pay attention to what to say and do and how students should behave subjects. Subject learners pursued by planting moral values and an increase in individual and social behaviors.⁴⁵

Aesthetics is the study of values in reality. Aesthetic value is usually difficult to assess, because these values into the value of personal property and highly subjective. Works of painting and sculpture, for example, will bring up a lot of responses from different people. Whoever he is if he believes that there is an objective aesthetic value, surely he can make

⁴³Yuyun S.Suriasumantri, *Philosophy of Science: A Popular Introduction*, (Jakarta: Pustaka Sianr Harapan, July 2007), page 234.

⁴⁴Amril M, *Ethic and Education*, page 104.

⁴⁵Hasan Langgulung, *Islamic Education in 21st Century*, (Jakarta: Pustaka al-Husna Baru, Cetakan III, 2003), page 182, and Hasan langgulung, *The Principles of Islamic Education*, (Jakarta: Pustaka al-Husna Baru, Fift Edition, September 2003), page 365.

informed decisions that lead to good art and accepted by many as a valuable work of art,⁴⁶ high value and the price is quite expensive, as the work of Pablo Picasso (born in Malaga, Spain, 1881-died in Mougins, France, 1973 M= 92 years). His work has always stood at the forefront in terms of high prices, because it was Picasso became a very wealthy man.

Many famous artists characterized by only one kind of basic styles. Art critics give nicknames like period blue, pink period, the period of neo-classical, etc. to work. Perhaps there are no artist in history who could do the work with such high quality with various styles and ways. He created more than 20,000 paintings and the results averaged more than 5 works in a week that lasted nearly 75 years. Picasso is a versatile artist who rarely appeal bench. Although he is the main title of a painter but he is also did a lot of sculptures, ballet and stage designer interested in political issues.⁴⁷

Learning moral values and ethics in the field of affective grouped, but the learning goals, cognitive abilities, affective and psychomotor (Bloom's taxonomy), an integral part in developing moral values and ethical students marked as on the ability to think, do something right and true and the appearance of self-actualization as a form of feeling and attitude of willingness to accept or reject the values recognized.⁴⁸

Taxonomy (the classification of educational objectives in the three domains) by Benjamin S. Bloom (book *Taxonomy of educational Objectives: Cognitive Domain*), cognitive goal is to gain knowledge, comprehension, application, analysis and synthesis of evaluation (students' intellectual development). While the purpose of the affective domain is receiving, responding, assessing, organizing and characterization (the development of students' attitudes) the purpose of the psychomotor domain is striking body movement, accuracy, coordinated movement, nonverbal communication devices (limb movements) and speech (the development of students' skills).⁴⁹

⁴⁶Amril M, *Akhlak Tasbannuf*, (Pekanbaru: PPS UIN Suska Riau dan LSFK2P, November 2010), page 74.

⁴⁷Michael H.Hart, *The 100, A Ranking of the Most Influential Persons in History*, translated by Mahbub Djunaedi, *Seratus Tokoh Yang Paling Berpengaruh Dalam Sejarah*, (Jakarta: Grafindo, Eleventh Edition, 1989), page 487.

⁴⁸Amril M, *Ethic and Education*, page 111.

⁴⁹Dimiyati and Mudjiono, *Learning dan Lecturing*, (Jakarta: Rineka Cipta, Second Edition, Februari 2006), page 202.

Hierarchy of moral and ethical values in structuring the curriculum can start from intrinsic value, extrinsic value then underneath (instrumentalists). Instrumentalist has a value because it is subject to the objectives and individual environment, then it has greater variability than intrinsic value that puts it in the form and purpose in something that assessed the course. Extrinsic value is divided into three forms, namely:

First, the value of contribution which is a value that is based on the extent of contribution that can be contributed to one's self.

Second, the instrumental value of a value determined based on the utilization of the self.

Third, the inherent value of value based on considerations of human experience.⁵⁰

III

It Pointed out of learning practice moral values and ethics rather marginalized in the world in particular and education in general schools. These conditions are actually quite alarming, especially given there are desires of most parties (especially the secular and capitalist) to eliminate learning moral values and ethics in schools. It was pretty well taken care of in a family environment individually, do not need state intervention. Values can not be taught, but it is known from her appearance. Development in the affective domain can not be separated from the value of cognitive and psychomotor aspects. PAI is a matter of learning the value of emotional problems and therefore may change and evolve, so it can be implanted and nurtured early. Development of value does not happen all at once, but gradually.

When observed from a difference of opinion about the relevance of moral values and ethics in integrative curriculum, apparently at the level implementable, it seems not a fundamental difference, because of the similarity of opinion may be found in these two groups, namely the existence of an agreement and common ground that the moral values and ethics is something that must exist in the learning PAI, either explicitly appear in the curriculum, and its existence is conditional such as when the interaction of learning, interest (interest) child and the curriculum. The first

⁵⁰Muhmidayeli, *The Thought of Ethic by ibn Miskawaih and J.J.Rrousseau: Comparative Study of Moral Philosophy*, (Pekanbaru: Susqa Press, First Edition, 2001), page 184.

group calls for the charge of moral and ethical values inherent in the curriculum (internal objective), while the second group requires that even moral and ethical values that appear outside the curriculum (external objective), but in the learning stages, joining moral values and ethics of sciences predefined really desired in the curriculum .

In the context of Islamic education, religious moral values (*Akblâq al-karîmah*) into core and an integral part in every movement an effort that is structurally formal education is not only contained in the institutional goals of education (curriculum and syllabus), but intertwined closely in each pulse activity Islamic education inside and outside of school. Islamic Education activities in all aspects of the ethical and aesthetic value will not saturate the atmosphere childbirth and thrilling. The art of learning and teaching has an important role in eliciting comfort in the learning process, individually or partner. When a child feels comfortable with the student learning conditions, he was at ease and eager to spend more time to seriously learn without feeling tired, fatigued and lethargic. Ethics, science and education are something that can not be separated, because their activities require religious aesthetic value.

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