

IMPLICATIONS OF MORAL EDUCATION LAWRENCE KOHLEBERG AND KH AHMAD DAHLAN ON THE RELIGIOUS BEHAVIOR OF STUDENTS

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Abstract: The reality of the Indonesian nation experienced an extraordinary moral crisis, marked by the widespread practice of KKN in the institution of the government and the many immoral behavior among the younger generation. This happens because there is no maximum implementation of moral education in schools, so moral values are not realized perfectly. Therefore, there is a need to revitalize the implementation of moral education in schools. This research is a library research (library research) because the entire research process utilizes a variety of libraries that are relevant to the problem under study. The results showed that Lawrence Kohlberg's thoughts were secular, whereas Ahmad Dahlan's thoughts were religious. The concept of moral education both have similarities and differences. Both of their thoughts also have implications for the religious behavior of students, Lawrence Kohlberg shaped religious behavior through exemplary methodology, self-introduction, cognitive stimulation and empathy development as in the concept of moral education. Ahmad Dahlan shapes the religious behavior of students through teaching science and charity. Moral values are taught to students to then be practiced in everyday life.

Keywords: Moral Education, Lawrence Kohlberg, Ahmad Dahlan, Religious Behavior

INTRODUCTION

Education is a conscious effort to develop the personality and all the potential that exists in humans and lasts a lifetime.¹ This indicates that education is an effort to carry out patterns of knowledge and understanding possessed by

¹ Abu Ahmadi, *Ilmu Pendidikan* (Jakarta: Rineka Cipta, 2000), 17.

humans. Education is used as a person to legitimize the ability both in the form of power of thought, work, and initiative to gain an understanding which is then used to develop the potentials possessed by humans as forming character and personality. Human nature and personality are not aspects that appear by themselves. But must be formed through education, so that humans can be used as guidelines for behavior.

The substance of education is not only the formation of people who are capable of thinking. But rather forming a unity between mindset and character formation of students. Therefore, in its implementation it must be based on the formation of behavior and mindset in its students. Behavior developed in education refers more to behavior based on morality goals and the fulfillment of personality desires to shape the lives of better students.

Within a decade of world life more dominated by behaviors that reflect the decline of a civilization. That, can be seen with the behavior that is not religion. In the sense that everyday behavior is no longer based on religious behavior. Resulting in a mismatch between worldly and ukhrawi aspects. Humans are more likely to practice behavior whose foundation is existence in expression. Not surprisingly, if the behavior is more dominated by those who like to do bad things such as delinquency, deviant behavior, slavery, and so forth.

The reality of the Indonesian nation is experiencing an extraordinary moral crisis, marked by widespread practices of corruption, collusion, and nepotism in government institutions, free sex behavior among the younger generation, abuse of narcotics, rampant anarchist behavior, brawls between students, crime, environmental destruction, and still many more immoral behaviors that occur in our country.² Whereas Indonesia as a majority Muslim nation and also the most religious education institutions.

In line with what was said by Thomas Lickona, as quoted by Imam Machali that there will be ten signs of the age to come that must be wary of. If these signs are found in a country, that country is on the verge of collapse. These signs include: (1) increased violence among adolescents, (2) worsening use of words and language, (3) strong peer-group influence in acts of violence, (4) increased self-destructive behavior, such as drug abuse, alcohol abuse , free sex, (5) more blurring of good and bad moral guidelines, (6) decreased work ethic, (7) lower respect for parents and teachers, (8) lower sense of individual and citizen responsibility, (9) cultivating dishonesty, and (10) mutual suspicion and hatred between people⁴. And these phenomena have begun to be felt in this nation.

² Imam Machli, *Pendidikan Karakter* (Yogyakarta: Aura Pustaka, 2011), 1.

The above problems require a solution in order to create a society that is in harmony with religious behavior as well as civilized behavior. The actual education unit has so far been implementing moral / character education values as a solution to the moral crisis in Indonesia. However, the application of character education has not been able to be maximally implemented.³ Character values cannot be internalized in every student. This invites academics to carry out a revitalization of moral education through psychological-religious approaches.

In Western countries, moral education or what is usually called character education uses the value clarification approach, where children are given the freedom to choose moral as long as they are able to provide a basis for justification. As explained by Lawrence Kohlberg, that moral education has nothing to do with religion. He asserted that the goal of moral education is stimulation of the "natural" developmental process of the child's own moral judgment and ability, thereby allowing him to use his own moral judgment to control his behavior.⁴ Starting from second thought Lawrence Kohlberg and KH Ahmad Dahlan, the moral education in the educational institutions must consider the level of moral development that is in the self-learners and practicing moral teachings based on Islamic sources to form religious behavior Islami participants learners. When moral values can terintenalisasi well, the better the religious behavior of students in school. Thus the author has the initiative to raise the moral thinkers of Lawrence Kohlberg and KH Ahmad Dahlan patterned psychological-religious, then compared. The comparison in terms of religious behavior in self-learners.

As religious behavior is still common, the authors restrict religious behavior in school includes four aspects, namely the religious behavior of teachers, employees, friends and school.

THEORETICAL FRAMEWORK

Moral Education

The word 'moral' is derived from the Latin *mos*, plural *mores*, which means 'the way' or 'customs'. In the Dictionary of Scientific, morality is defined as the inner; moralist; courtesy or moral high ground; the strong inner discipline.⁵ By terminology, there are a variety of formulations *pengetian moral*, Al-Ghazali was

³ *Ibid.*, 11.

⁴ Lawrence Kohlberg, *Tahap-Tahap Perkembangan Moral* (Yogyakarta: Kanisius, 1995), 185.

⁵ Pius Abdillah, *Kamus Ilmiah Populer Lengkap* (Surabaya: Arkola, 2005), 390.

quoted Mochson cite that the definition of morality as a synonym for moral, that temperament (character, habits) who settled it in the human soul and the source of the occurrence of certain acts of his easy and light , without having thought out and planned in advance.⁶ Similar to Al-Ghazali, Piaget and RF Atkinson said that the formulation of moral / morality is as follows:

Views about good and bad, right and wrong, what ought not to do ... A set of belief current in society about character or conduct and what people should try to be or try to do ... A ort of belief about people and their actions ... A assessment system of conduct which is objective in that and it reflect the condition of social existence ... Rule of conduct actually accepted in society ...

Understanding the above passage indicates that a normative and moral imperative relation to good and bad, that the whole of human obligations. So the word 'moral' refers to the merits of such an action, attitude, and how to express it.⁷ Based on the source and nature, morality is divided into two, namely (1) Moral Religious, moral is always based on religious teachings. (2) Secular Morality, morality is not based on religion and worldly. Atkinson was quoted Hamid senior official, qualifies moral into three, namely (a) moral ethics, including the intrinsic value or moral, the principles of right or wrong that a parcitur group accepts, (b) the imperative of morality, a hypothetical imperative, and (c) moral action, restriced actions, determinate morals.⁸

Moral education can be interpreted as a conception of the good (moral concept) given or taught to the students to form a noble character, noble and admirable behave like there are in Pancasila and the Constitution of 1945.⁹ According to Emile Durkheim, a French sociologist reveals that moral education is part of the inheritance of values, referred to as the conservation of a cuture inherited from the past. Moral education develop a behavior pattern sebegaimana needs of society. This requirement is tangible morality or decency which includes values and real life in society. Since both of these aspects, namely (1) the values and (2) real life, the more moral education to address issues of moral decision-making is best for society.¹⁰ The main purpose of moral education is to respect and appreciate people as people, and treat people as people, like it is the duty of every human being inhuman.¹¹

⁶ Muchson, *Dasar-Dasar Pendidikan Moral* (Yogyakarta: Ombak, 2013), 1.

⁷ dkk Susilowati, *Urgensi Pendidikan Moral* (Yogyakarta: Surya Perkasa, 2010), 15.

⁸ Hamid Darmadi, *Dasar Konsep Pendidikan Moral* (Bandung: Alfabeta, 2006), 182.

⁹ Ibid., 46.

¹⁰ Ibid., 56.

¹¹ Nurul Zuriah, *Pendidikan Moral Dan Budi Pekerti* (Jakarta: Bumi Aksara, 2008), 56.

Various kinds of moral education include, first, the moral education in the household. Moral education is the family not only gives notions about what is good and what is seen and according to moral values. But should familiarize life for good and avoid what is considered one of moral values. Second, moral education in schools. As well as the provision of school places knowledge, talent development, and intelligence, the school is the social field for children where the growth of mental, moral, social and all aspects of the personality goes well. During this time of moral education has been conducted in educational institutions from primary school to college. In elementary school, for example, the newcomers moral education through civic education and religious education. The association in the school is inseparable from the school itself, including teachers, employees, peers and school environments. It is they that have a big impact on the moral formation of students in school.

Religious Behavior

Religious behavior or behavior that religion is an activity in accordance with the norms of the religion a person, group, or community based on the values luhurnya religion.¹² The establishment of religious behavior beginning of the formation of value system derived from religious moral values in the child. In view of Psychoanalysis was initiated by Sigmund Freud, who perform religious behavior is driven solely by the desire to avoid the danger that would befall him and also to give a sense of security in that person.¹³ Freud revealed that religion in psychological characteristics is an illusion, a belief that is basically wishful thinking (wishfulfillment). Man fled to religion due to the helplessness of disaster, such as a natural disaster, fear of death, and others.

The establishment of religious behavior (morals) can be interpreted as painstaking efforts in order to establish a child by means of education and the construction of a well programmed and implemented consistently. The development of religious behavior in children, going through the experience of his life since childhood, family, school and in the community. The role of parents in laying the foundations of religion and morality, moral education is so crucial. The presence of children is almost entirely determined by the influence of parents. Erich Fromm was quoted as saying that the establishment of Jalaluddin promoted religious personality is determined by two factors of the environment, namely assimilation and socialization. Both of these factors have contributed in

¹² Jalaluddin, *Psikologi Agama* (Jakarta: Rajawali, 2012), 220.

¹³ Djamaluddin Ancok, *Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1995), 31.

the formation of character or characters as part of the personality that is formed from the outside (environment).¹⁴

The establishment of religious personalities should start from the formation of the value system derived from religious moral values in the child. The establishment of the system is dependent on the behavior given by parents and religious environments that support. The value system influences the formation of personality that includes four main elements. Personality as a whole look of individuality, the attitude and behavior of the inner and outer (personality), the mindset (mentality), and identity. Thus, the mindset has a tendency toward religious beliefs, as well as its ability to maintain their identity as a religious person.¹⁵

RESEARCH METHODS

This was a library research (library research), because the whole process of research, the authors utilize a wide range of relevant literature to address problems observed. This study included a comparative study, in which researchers compared the presence of one or more variables in two or more different samples or different times.¹⁶ The approach used in this study using a psychological approach. Psychological approach is an approach that uses psychology in his research, while psychology itself is a discipline that studies the life of a person with symptoms of observable behavior.¹⁷ Data collection methods used in this research was conducted to document dokumentasi.Studi primary and secondary sources.

FIND AND DISCUSSION

Comparison Of Moral Education By Lawrence And Kh Ahmad Dahlan Kohlberg

Lawrence Kohlberg's Moral Education

Lawrence Kohlberg's thoughts about education can ditelursuri from several points of his conception of moral development. It is a moral thinker who focuses on the development of moral self-learners. The moral of that is in the self-learners is intended to moral maturity of moral behavior itself. It examines not only the moral maturity at the time tetentu, but the overall incidence of moral self-learners.

¹⁴ Jalaluddin, *Psikologi Agama*, 219.

¹⁵ Ibid., 221.

¹⁶ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2012), 57.

¹⁷ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Rajawali Pers, 2011), 50.

The concept of morality is a concept initiated by Kohlberg philosophical (ethical) is not just a mere concept of behavior. In view of Kohlberg behavior does not indicate a person's moral maturity. He believes that morality is a reason for a person to act up to the moral decision that something is good or bad. Moral reasoning is seen as a structural rather than content (content). So moral reasoning rather than what is good or bad, but how does one come to the decision that something is good or bad.

Kohlberg thought that maybe adults and children there is no difference in the rate of action (eg theft) it is wrong, but what appeared to differences in maturity it is moral "judgments rendered by them". These considerations are an indicator of the level or degree of maturity moral.⁵

The structure is the essence of morality according to Kohlberg principles of justice (the principle of justice) which is governed by the concept of equality (equality) and reciprocity (reciprocity). Justice is the main award of the value and equality of all human beings and towards social relationships between people. Justice is universal to use justice as a principle in moral education that guarantees freedom of belief in the concept of morality is justified philosophically and in accordance with the psychology of human development.

In 1957, Kohlberg began to conduct research on the moral consideration. Based on these results, Kohlberg can distinguish six basic types of moral development that turned out to correspond to the stages of moral development.¹⁸ The results of retesting of the group that performed with a three-year intervals showed a growth that goes through the same stages in the same order. The stages are as follows.¹⁹

1. Prakonvensional

At this stage the child is sensitive towards the regulations and the good-bad, right wrong. But in this case, children interpret in terms of physical impact and act as punishment pleasure, profit, exchange kebajikan and others.²⁰ Or in terms of their physical power that rules or regulations gives them good-bad.²¹

¹⁸ Kohlberg, *Tahap-Tahap Perkembangan Moral*, 87.

¹⁹ *Ibid.*, 68-69.

²⁰ *Ibid.*, 231.

²¹ Ronald Duska, *Pekembangan Moral: Perkenalan Dengan Piaget Dan Kohlberg* (Yogyakarta: Kanisius, 1984), 60.

Pre-Conventional Level is the level of most children under the age of 9 years old, some young, and most of the perpetrators of criminal, either remaja maupun adult.²² There are two levels at this level.

Level 1 : Orientation liability and compliance

The physical consequences of an act of good or poor, regardless of the meaning and value of human beings as a result of that. Children simply avoid punishment and obedience to authority without question, assessed as being valuable in itself not because of respect for the moral order and the underlying didukug by punishment and authority.²³

phase 2 : Oreientasi-instrumental relativist

Right action is the act done to satisfy their own needs and sometimes also the needs of others. Likened human relations as relations of people in the market. There is an element of fairness and reciprocity of action is to distribute evenly, but interpreted physically and pragmatic. This reciprocity is "If you scratch my back and I also akanmenggaruk your back," and not because of loyalty (faithfulness), taste our loyal love or justice.²⁴

2. Conventional

At the conventional level, children are the expectations of family, group, or nation, is seen as something valuable in itself, regardless of the consequences directly and nyata. Sikapnya not only conformity to personal expectations and social order, but that came and loyal actively maintaining, supporting and justifying the order and identifying with people or groups involved.

The conventional level is the level that most teenagers and adults in the community.²⁵ There are two stages in this tier.

level 3: Orientation of interpersonal concordance or orientation "Sweet Child"

Good behavior is behavior that is fun and help others and get persejuan of them. There are many efforts towards the stereotypical image of what it mayoitas behavior or "natural". Behavior is frequently judged According to

²² Kusdwiratri Setiono, *Psikologi Perkembangan: Kajian Teori Piaget, Selman, Kohlberg Dan Aplikasi Riset* (Bandung: Widya Padjajaran, 2009), 46.

²³ Kohlberg, *Tahap-Tahap Perkembangan Moral*, 231.

²⁴ Ibid., 232.

²⁵ Setiono, *Psikologi Perkembangan: Kajian Teori Piaget, Selman, Kohlberg Dan Aplikasi Riset*, 47.

his intention, "he means well" for the first time being approving. Orang approval by being "nice".

stage 4: Orientation Law and ketetapan

Orientation toward authority, fixed rules and safeguards against good order sosial. Perilaku simply doing one's duty, respect for authority and maintaining social assessments as valuable in themselves.

3. Post-Conventional

At this level there is a clear attempt to summarize the values of morality and invalidity and that has to be applied regardless of the authority of the groups or persons holding these principles and apart from the individual's own identification with the group.

This level is achieved by a number of minority adults and usually is mixed after the age of 20 years. Individuals at this level recall the rules of society and accept that rule, but its adoption is based on the acceptance of the principles underlying principle moral rules. Once in a while there is a conflict between moral principles and rules of society, individuals at this level will make the moral decision to prefer the moral principles of the Convention. At this level there are two stages.

stage 5: Social contract legalistic orientation

In general, this level is very utilitarian (conscious use). Good works are likely to be formulated within the framework of individual rights and the size of the public who have been critically examined and agreed upon by the entire community. There is clear that the values and opinions (opinion) tools are relative, so it should be an emphasis on procedural rules for reaching consensus. In addition to the approved constitutionally and democratically, no other rights are values and personal opinion. As a result there is pressure on the legalistic view, but also stressed that the law can be changed on the basis of the rationale for the benefit of society. Outside the field of law, the free consent and consent of a fastener element of morality kewajiban. Inilah "official" of the government and the constitution of the United States.

stage 6: Orientation universal ethical principles

Right is defined by an inner voice, in accordance with the principles of self-chosen ethical and comprehensiveness that refers to a logical, universal,

logical consistency. These principles are abstract and ethical, and not a concrete moral rules like the Ten Commandments Allah. Pada fact that this is the universal principles of justice, reciprocity, equality and human rights, and respect for the human being as a private individual.

According to Kohlberg there is a construct of the more common underlying moral reasoning, is Sosiomoal perspective. Perspective Sosiomoral facts show social and moral values. When linked with the three levels of moral reasoning, Kohlberg mengemukakan sosiomoral following three perspectives.

Moral Reasoning	Social Perspective
Pre-Conventional	Social Perspective
conventional	Individual Concrete Perspective
Post-Conventional	Prior perspective of society

Kohlberg insisted that the goal of moral education is a boost to the process of natural development of personal moral judgment and ability of children themselves, thereby allowing the child to use his own moral judgment to control his behavior.²⁶ The assertion can be said that Kohlberg's moral objection to the system applied in school at the time. The appeal against the attempt to formulate the goals of moral education as a stimulus to the process of development, not as an effort to teach a number of regulatory uncertainty and stress, stems from the fact that the goals concerning assistance to the child to select the next step menurut direction she had taken, not an attempt to impose a pattern alien to him.

In line with the thought of Kohlberg, Kaswardi offers educational concept as the development of the private individual. In view of Kaswardi that the freely elected will be internalized, maintained, and to handle a person's life.²⁷ The stronger the selected value, the stronger the effect of the value of life.

In view of Kohlberg's moral education contents should be determined within the framework of justice, not only in terms of an agreement of the majority.²⁸ Stimulation of the development process of formulating a process

²⁶ Ibid., 185.

²⁷ Kaswardi, *Pendidikan Nilai Memasuki Tahun 2000* (Jakarta: Grasindo, 1993), 4.

²⁸ Setiono, *Psikologi Perkembangan: Kajian Teori Piaget, Selman, Kohlberg Dan Aplikasi Riset*,

of moral education that respects the autonomy of the child, not indoctrination towards children's rights. Many parents object to the values that are taught in different schools to the values of the parents themselves.

Kohlberg ideas about moral maturity, criticized and discussed about the inadequacy as a starting point for an organized moral education in public schools. Therefore, Kohlberg began to highlight two approaches to moral education is an alternative to its own approach, an approach that is "disguised curriculum" and a "welfare society".²⁹

Kohlberg conceptualize the moral values that have formed learners. Although Kohlberg not based on merit and sin as KH Ahmad Dahlan, but for Kohlberg happiness, luck and good reputation is the result of human behavior itself.³⁰ Therefore, the purpose of Lawrence Kohlberg's moral education to the extent of welfare in the world. In view of moral education in school, Lawrence Kohlberg's approach to curriculum blind and welfare groups. Kohlberg believes that moral action learners formed indirectly unnoticed. So the role of teachers and school environment influence the development of the moral learners (hidden curriculum). But Kohlberg also did not deny the existence of "welfare society" as an effort to find the values of learners, using praise and blame for its efforts to introduce the welfare and crime.³¹

Approach moral welfare groups merely assumes the existence of a rule for every moral virtue, not a moral rule itself.³² Therefore, teachers should encourage students to develop moral values that are relevant for their own personal and mmpperlakukan not act as moral claims. As for moral values in general, including:

- a. *Responsibility*. In view of Kohlberg, the responsibility is a must. A moral action must be justified by individual learners.
- b. *Discipline*. Discipline as a result of the rules at school. Each school has a policy that must be accepted every learner. Therefore, students must carry rules at the school.

²⁹ Kohlberg, *Tahap-Tahap Perkembangan Moral*, 117.

³⁰ Ibid., 191.

³¹ Ibid., 194.

³² Ibid., 196.

- c. *Courtesy*. Civility in view of the principle of reciprocity Kohlberg. A person will be respected when it is respectful to others.
- d. *Self-control*. Self-control is related to moral reasoning, where one would not act morally when he gets a result to be worse than that.
- e. *Justice*. Justice is the principal of Lawrence Kohlberg's moral education. In this case the principle of humanitarian priorities, one can say just when he has put human rights as the foundation of moral reasoning.

Factors that influence the moral development according to Kohlberg include social, cognitive development, empathy and cognitive conflict. Therefore, to establish a good moral lesson that education programs must be tailored to the individual level and should be focused modifying factors that affect the environment and personal development. In addition, in the form of religious behavior there are techniques and procedures to two aspects of moral education is to create cognitive stimulation and develop empathy. Creating cognitive stimulation in the education program is to shake the equilibrium of an individual to create a situation where he felt a clear conflict in solving a problem.³³

While developing empathy is the affective (mood) to broaden one's perspective and enable them to see the other person's perspective. Empathy and mutual respect must be the focus of moral education programs for young children because it is the capability to understand from the point of view of others is what will make the kids can participate more fully in family, school and neighborhood friends peers.

The principles of the theory of moral development can be a useful guide to find the correlation of aberrant behavior. The role of moral education is to help children, youth and adults in order to figure out the reasoning used to solve moral conflicts that seriously, to see how his reasoning was inadequate, and led to a growing structures akudet.

Knowledge of the principles of the theory of moral development or moral considerations do not make the task of educating towards the development of the moral to be good, but it will provide basic knowledge to provide a rational approach towards moral development. Thus, with this theory is expected to provide inspiration to parents and educators to be able to respond to the challenge to ensure the optimal development of children and adolescents as much as possible.

³³ Duska, *Pekembangan Moral: Perkenalan Dengan Piaget Dan Kohlberg*, 102.

Moral According to KH Ahmad Dahlan

KH Ahmad Dahlan was the pioneer of the Liberal Islam in Indonesia. The basic notion of humanity in connection with the modernization and liberalization of propaganda and education, as the reform and *ijtihad* in Islamic thought. Similarly, the idea of moral education KH Ahmad Dahlan, who will be the author can not be separated from the conception of the Liberal Islam. The concept of morality in view of KH Ahmad Dahlan is that right and wrong, good and bad are determined by law valid and approved by heart. Legal legitimate and approved by the Sacred Heart when viewed in the eyes of Islam that al-Qur 'an and Sunnah. Dahlan added that truth and goodness are not solely derived from deductive interpretation of the Qur 'an, but also of induction (science and technology) empirical experience diverse faiths.³⁴

From the above statement it is understood that KH Ahmad Dahlan tried to humanize the Qur'an and Sunnah the way to actualize the teachings contained in the Holy Quran and Sunnah. It Dahlan proved through humanitarian and social charity organization he founded.

In the face of moral decline that occurred in the community of the city, KH Ahmad Dahlan also organizes study entitled "Fath-Asror wa Miftahus-Sa" Adah ". This activity aims to guide young people so fond of practicing good habits to avoid *kerojalan* and delinquency. They were educated in tactics, first Dahlan obey their will and desire, like go on a picnic and the music he loves to play. Then little by little they were given a lesson to be leaders and those who are righteous.³⁵

Lesson above to testify that the human heart or desire is like an empty bottle that does not contain. Man is born in the world in the holy-water, then the parents to provide guidance, in her social education lessons, either from friends, teachers and the local community in which it resides.³⁶ In other words, the family and the community participate and influence the child's personality will make these children a moral good or not good.

In carrying out the mission of education and humanities, KH Ahmad Dahlan, based on the concept of Compassion, which is the result of theological interpretation of the Al-Maun. Tafsir Al-Maun KH Ahmad Dahlan was used as the basis for action to empower the oppressed, the poor, and women's

³⁴ Abdul Munir Mulkhan, *Warisan Intelektual K.H. Ahmad Dahlan Dan Amal Muhammadiyah* (Yogyakarta: Percetakan Persatuan, 1990), 75.

³⁵ Junus Salam, *Riwajat Hidup K.H.A. Dahlan: Amal Dan Perdjoangannja* (Jakarta: Depot Pengadjaran Muhammadiyah, 1968), 17.

³⁶ Hajid, *Falsafah Pelajaran K.H. KH Ahmad Dahlan* (Yogyakarta: Siaran, n.d.), 12.

empowerment. Compassion is the willingness of abstinence, willing to sacrifice, not lazy to fight for goodness and truth, the rule of the world as a way of achieving the supremacy of the afterlife.

Ethics mercy KH Ahmad Dahlan said as quoted by Weber and Karl Mulkhan, say that the performance of KH Ahmad Dahlan in a move similar to the model of Protestant. So the work of so-called Islamic reformation Protestant model.³⁷ But Weber and Karl view refuted by the argument that the KH Ahmad Dahlan was not a trader religious officials as disclosed in tESISnya Weber. Weber reveals the formation of Muslim purists is a doctrine of the majority of merchants / traders. Besides, according to Dahlan that worldly achievement is not the final goal as the Calvinists, but is a performance meditation after death.³⁸

In each pembaruannya, KH Ahmad Dahlan prioritize the moral formation of young people of Indonesia. It is because of KH Ahmad Dahlan fully aware that the future of the youth of the nation are dipundak. Therefore, he founded Wathan as youth groups (Muslims), and Aisyiah as grouping women (sisters). Both of these associations is to educate the youth of Islam in order to become the person that means, well mannered, helpful to oneself and to the public as well as the fear of God based on the religion of Islam.³⁹

Through education Dahlan also seeks to instill moral values to their students. He divides education into three types: 1) moral-moral education, which is an attempt to foster good human character, based on the Qur 'an and Sunnah; 2) Education Individuals, such as efforts to raise awareness of a whole individual, continuous between faith and intellectual, between mind and mind, and between this world and the hereafter; and 3) community, which is an effort to foster community life balance and desire.⁴⁰

Moral-moral education is taught in schools KH Ahmad Dahlan Muhammadiyah Islamic teachings based on the two, first learn the science (or theory of knowledge), and both learn charity (work or practice) .58 This indicates that KH Ahmad Dahlan stressed the importance of an action in teaching Islam. Islam is not just memorized and read (knowledge) only, except for in practice (practice). Dahlan tried to change the direction of their thinking about the views of Islamic teachings indoktrinasi by expanding the vision to think more tolerant

³⁷ Abdul Munir Mulkhan, *Jejak Pembaruan Sosial Dan Kemanusiaan: Kiai Ahmad Dahlan* (Jakarta: Kompas Media Nusantara, 2010), 66.

³⁸ Mulkhan, *Warisan Intelektual K.H. Ahmad Dahlan Dan Amal Muhammadiyah*, 72.

³⁹ Yusuf Abdullah Puar, *Perjuangan Dan Pengabdian Muhammadiyah* (Jakarta: Pustaka Antara, 1989), 257.

⁴⁰ Syamsul Kurniawan, *Jejak Pemikiran Tokoh Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2013), 199.

(pluralism) in order to realize the formation of a more dynamic thinking in shaping the culture and civilization better. So the purpose of applying the teachings of Islam which is to rescue human life in the world can be achieved.

In the field of education and teaching of religious education has entered updates. The modernization of the education system is carried out by changing the system of boarding schools in accordance with the demands of modern education and the times.⁴¹ Islamic religious instruction is given in public schools both public and private. So that creates a special school of religion and public.

Dahlan realized that education has a strong enough influence on the mechanisms and dynamics of human social life. Education is not for mere cognitive learning but also to develop the personality of students. Therefore, with the implementation of the education system of the Indonesian people are educated to become the nation's personality intact, split it in public or private knowledgeable knowledgeable religion. The purpose of education is to form a Muslim man capable, virtuous, believe in yourself and be useful to society. To achieve these objectives, KH Ahmad Dahlan tried menginternalisaikan moral values of Islam into education. As for the moral values of Islam which wants the establishment include:

1. Devotion to God
Devotion to God is the ultimate moral education KH Ahmad Dahlan. Because according to Dahlan piety towards God someone will mecerminkan behavior in social life.
2. Honesty (trust)
Dahlan identify the honesty with oral care. To be a leader, a must for an honest character.
3. Respect and Courtesy
Respectful and courteous to their elders, teachers, and fellow humans is an experience of the teachings of Islam.
4. Generous and helpful
Helping, feeding and educating the poor is charity that belandaskan of surah Al-Ma 'un.
5. Tolerance of peace and unity
Respect other people's beliefs is a form of tolerance of sesame. Principle KH Ahmad Dahlan in his speech as "Strap On," that a man that is a descendant

⁴¹ Nasrudin Anshory, *Matahari Pembaruan: Rekam Jejak KH Ahmad Dahlan* (Yogyakarta: Jogja Bangkit Publisher, 2010), 110.

of the Prophet Adam. Sesame affection between men remains a key priority for the creation of a unified Islam and peace.

As noted KH Ahmad Dahlan, that the real moral education is not only limited in knowledge, but the most important is the behavior of morality. In moral education, Dahlan expect way through two-way teaching, teaching science and teaching charity. That is moral which is not known by learners should be taught first, then the tree is doing well mempratekkannya morality in everyday life. KH Ahmad Dahlan also suggests the importance of moral education in order to improve the social conditions of religious person. He called aloud, as quoted by Abdul Munir Mulkhan.

KH Ahmad Dahlan appeal the mainstream deeds than with knowledge. People who know and understand tend to be exclusive, it would only consider the true self. Selfishness will find themselves more so when linked to religious teaching, it can be seen that what is needed is religious behavior directly, not limited to mere knowledge.

Implications Of The Establishment Of Moral Education Students Of Religious Practices

The reality of education today's distorted moral behavior, especially with regard to the behavior of students in educational institutions. Such behavior distortion due to the extent of theoretical moral teaching, without prejudice to the reality of life. It creates moral education is not absorbed well in the behavior of students.

Deviant behavior of teenagers who often cause anxiety and moral problems of society. Moral lapses are usually manifested in the form of delinquency or crime such as the rise of casual sex, violence, promiscuity, drug abuse, drunkenness, ditching school, meyontek and others. That is because the social environment is bad for teens. In addition, due to the low level of religious education and the lack of moral education among adolescents.

Giving science knowledge without moral education is to make students as a good man. Though science is like a double edged sword, if it is in the hands of good people, then it will be used for good. Conversely, if it is in the hands of people who behave badly, then it will be used for evil (evil). Therefore, it is a must to put a sword in the hands of good people, not in the hands of people who

behave badly. This can be done by starting these moral education prior learning general knowledge.⁴²

Deviant behavior of teenagers is not just a moral aberration, but a more common is the deviation of religious behavior. Concrete examples of the perversion of religious behavior, attitude extreme religion, religious teachings irregularities, as well as a narrow religious understanding. That's because the birth of a pattern of teaching in educational institutions that still deduktif-normative Islam. Many institutions of Islamic education that teaches only religious normativity, without involving moral dimension in learning materials resulting in the reduction of religion to justify yourself. In fact, religion is closely related to the internalization of religious values in the individual and society.

Thus we need a strategy for teaching religious doctrines to fit the students follow the behavior both at school and outside of school. May the exact formulation used to back in this stage is a pattern that is based on religious teaching and moral education, so that students understand the mission of the religious experience that not only enjoy unlimited on religious knowledge, but also the actualization of religious knowledge in the social reality. Moral education that can be used include forms of behavior in life directly.

Thought Lawrence Kohlberg and KH Ahmad Dahlan, who implicitly studying about moral issues can be used as a basis for analysis. Because both brains has implications for the conditions are in particular religious behavior religious behavior in school.

Lawrence Kohlberg with the concept of moral education based on psychological school he applied to be able to form a moral learners. As described above, the author of that moral values that would be formed by Kohlberg to learners include the responsibility, discipline, modesty, self-control, and justice. Although the content of thought Kohlberg not come to religion, but moral values that is biased to the formation of religious behavior. So the values that would have implications for the formation of religious behavior of learners in schools to teachers, employees, friends and school environment itself.

Factors that influence the moral development of students by Ronald Duska environmental factors include social, cognitive development and empathy. Therefore, the methodology should be derived from the principles of the theory of moral development according to the development stage.⁴³

⁴² Miqdad Yaljan, *Kecerdasan Moral: Aspek Pendidikan Yang Telupakan* (Yogyakarta: Pustaka Fahima, 1983), 37.

⁴³ Duska, *Pekembangan Moral: Perkenalan Dengan Piaget Dan Kohlberg*, 102.

1. Moral of Teachers

In connection with the moral of teachers, Kohlberg interprets it based on the level of moral development of students. As has been described above, there are three levels in the six stages of moral development where the sixth stage has different reasoning in regard adherence to other people, such as teachers.

In the conventional two-stage pre instance. In stage two attention to others not based on loyalty or intrinsic factors as level five, but it is interpreted in terms of physical impact or enjoyment of the act. Children in pre-conventional level tend to respect and adhere to all regulations and the word teacher. That is because they were mostly of avoiding penalties that will be gained when teachers are breaking the rules.

To form the religious behavior of conventional pre learners can use the principles and ideals as the introduction and implementation of Hidden Curriculum welfare groups. Teachers (as perpetrators of moral education) does not require students to act as a moral teacher, but students may find certain moral values to naught.

2. Moral of the employee

In line with the moral teacher, Lawrence Kohlberg defines moral of employees as a result of the level of moral reasoning of students. As students respect for others on the basis of loyalty and awareness of the relativism on stage five. The right is the "value" and "private". Therefore, to be a student to respect the rights of school employees or not at all.

At level five, learners tend to be critical of the existing convention. Therefore, in forming the religious behavior of learners by creating five levels of cognitive stimulation to stimulate moral reasoning. so that participant learners can find own moral truth with more extensive.

3. Moral terhadap Friend

Departing from the story of a teacher who said "do not be rude," the boy spat in his face. It is proved that the teacher is able to instil the values of civility in self-learners, it certainly was guilty of imposing the middle class or even embed their own value abusive towards children.

Modesty is a virtue that was almost not moral, it reflects a universal concern to the rapidity behave. However, the definition of middle-class style of decency or propriety different narrow definition of decency. Kohlberg objection against spitting in the face of another child is not that the act was

"disrespectful" but because it is an act of rape against the dignity of others, to respect other people as human beings.⁴⁴

Based on the description above, it is known that Kohlberg requires reciprocity among the students as a form of justice. Maintaining dignity friends as a form of respect among humans.

In this case the formation of religious behavior is more effective approach over the role (reciprocity). Getting over the role performed in moral conflict represents a variety of structures and the selection of moral reasoning underlying limitations stages of moral development. Therefore, through the transfer of messages learners will be more tolerant in respect for the dignity of others.

4. Moral of the School Environment

Kohlberg's moral development according to the invention leads to greater equilibrium in the interaction between organisms and the environment. An individual who respond to moral issues on the basis of what is to be done by a good teacher will realize how inadequate this reasoning to solve problems in school. These conflicts have resulted in the development of structures that are more adequate to deal with all sorts of complexities in the interaction between environment and organism.

In the school environment, children are in the midst of a group, in which one religion, tribe or one very dominant socio-economic conditions. Moral education helps students to develop a sense of environment (sense of community) where students are members. Therefore, empathy and mutual respect is important so that learners can participate fully in the school environment. Lawrence Kohlberg form of religious behavior in schools based on values of justice (equality and reciprocity). He found happiness, luck and good reputation of a person is determined by moral action. This suggests that moral action is not a religious realms about merit and sin, but only to achieve prosperity in the world. Vice versa, KH Ahmad Dahlan precisely describe the moral education as aktualiasi Islam. Humanizing the teachings of the Quran and the Sunnah through everyday behavior both within the family, school and society. At school, Dahlan established the religious behavior of learners by teaching religious education which teaches etiquette to behave as Muslims.

⁴⁴ Kohlberg, *Tahap-Tahap Perkembangan Moral*, 185.

Relation to the formation of religious behavior of students in school, Dahlan approach to teaching (science) and exemplary principles (charity). The idea of morality KH Ahmad Dahlan did not reveal any moral stages, so that the approach used KH Ahmad Dahlan in teaching moral values are the same for all people. The distinguishing morality KH Ahmad Dahlan and the other is the liberalization of moral thinkers of Islamic education, in which moral teaching is done in two directions (frequently asked questions). So that learners can mengakaji moral values while remaining within the confines of Islam.

1. Moral of Teachers

A student must be kind to teachers in terms of respect, honor with words and deeds, as a consideration for the benefit that it provides.⁴⁵ Honor and respect for teachers, including a religious order as the words of the Prophet Muhammad, which means: "Honor the people that you learn from it". (HR. Abul Hasan al-Mawardi)

Syauki Egyptian poet Ahmad Bey said:

"Stand up and honor teachers, and give him an award, (because) it's almost a teacher is God". (HR. Abul Hasan al-Mawardi)

Based on the hadith above, teachers were almost similar to God. This suggests that teachers are very great merit in providing the knowledge, skills, experience, and mental students. Because of these provisions if practiced far more valuable than material possessions.

2. Moral of the employee

Employees are one of the older students. In Islam into an obligation to respect older people. In fact not only to the older, but also in human society organized along with a noble character. As the following tradition.

رسول الله عليه وسلم قال: اتق الله حيثما كنت واتبع السيئة الحسنة تمحها وخالق الناس بخلق حسن - رواه الترمذي وقال حديث حسن صحيح

Meaning: The Prophet said, "Fear Allah wherever you are. And follow evil with goodness, then goodness will remove it. And pergauliah akhik man with admirable." (HR. H.Turmudi and he said, " This is a hasan hadeeth "and in most books of hadith is hasan hadeeth quoted) (Imam Nawawi, 2011: 43-44).⁴⁶

⁴⁵ Anshory, *Matahari Pembaruan: Rekam Jejak KH Ahmad Dahlan*, 70.

3. Moral to Friend

Friend is a character-forming agent peseta educates the most urgent. Therefore in Islam there are other criteria for choosing between aqal (intelligent and knowledgeable), good morals, piety, not greedy world, and honesty (Muhammad Ghazali, 2003: 150). It tersebur intended that students do not get carried away in the wrong crowd. When a friendship has been established and among them were tied together, then it is obligatory for him to civilized noble friend.

As word of the Prophet Muhammad and the Quran as follows.

رسول الله صلى الله عليه و سلم عن النبي صلى الله عليه و سلم قال: (لا يؤمن احدكم حتى يحب
لاخيه ما يحب لنفسه) رواه البخاري ومسلم

Meaning: The Prophet sallallaahu 'alaihi wa sallam, the Prophet sallallaahu' alaihi wa sallam, he said: "Do not believe one of you until he loves for his brother, as he loves himself." (HR. Bukhari and Muslim)⁴⁷

انما المؤمنون اخوة فاصلحوا بين اخويكم واتقوا الله لعلكم ترحمون

Meaning: "Indeed the believers are brothers Therefore make peace between your brothers and fear Allah, that you may receive mercy."

4. Moral of the School Environment

The environment is everything around human beings, animals, plants and objects that are inanimate. While schools (madrassas) is an instrument and media promotion of the good of life, enhanced discretion and common sense continue to be refined according to the age and development of knowledge (Abdul Munir Mulkhan, 2010: 129). So it can be said that the school environment is everything both human and other creatures that have an influence on the improvement of human discretion and common sense in the school district.

Basically morals taught the Qur'an to the environment stemming from human function as caliph. Caliphate requires interaction between man and

⁴⁷ Imam Nawawi, *Terjemahan Jawa Pegon Dan Terjemahan Indonesia Arabin Nawawi* (Surabaya: AL-Miftah, 2011), 79.

his fellow man against nature. Caliphate implies protection, care, and guidance, so that every creature reaches a creative purpose.

Animals, plants and inanimate objects are all created by God and belongs to Him, and all have a dependence on Him. These beliefs lead a Muslim to realize that the quasi was "the people" of God who must be treated fairly and well. As Allah says in Surah Al-A "raf:

ولا تفسدوا في الارض نعد اصلا هما وادعوه خوفا وطمعا ان رحمة الله قريب من المحسنين

Meaning: "And do not make mischief on earth after (God) to fix it, and pray to Him with fear and hope. God's mercy is close to the chief of those who do good." (Al-Araf: 56)

CONCLUSION

After examining the brains Lawrence Kohlberg and KH Ahmad Dahlan can authors conclude. According Lawrence Kohlberg's moral education can not be separated from the conception of moral development digagasnya. It argues that the purpose of moral education is to help children find their own moral values and allow the child to use his moral judgment to control his behavior without moral rules. Lawrence Kohlberg's moral education rooted in the mindset of the individuals is based on the concept of justice and humanity. While moral education by KH Ahmad Dahlan is education as a means to instill moral values of children as a diajarakan in Islam. The basic concept of moral education KH Ahmad Dahlan Iman (faith), science (knowledge) and deeds (actions).

Lawrence Kohlberg's moral education concepts and KH Ahmad Dahlan have similarities and differences. The equation includes 1) the concept of moral action, both Lawrence Kohlberg and KH Ahmad Dahlan mean that morality is an act, the application of moral values embraced by someone. 2) pinsip both moral education is humanity. Both uphold human values, Kohlberg with the concept of justice and KH Ahmad Dahlan with kosep mercy. And 3) the purpose of moral education, moral education goals are both equally want to form a moral human beings. The difference in thinking they are associated with moral education includes 1) the source of morality, according to Kohlberg's moral values rooted in the human mind itself, KH Ahmad Dahlan while according to sources moral teachings of Islam is the Qur'an and Sunnah. 2) Stages of moral, Lawrence Kohlberg indicate the stages of moral development is affected by the reasoning of each individual, while KH Ahmad Dahlan did not reveal the existence of stages of moral development. Moral perfection can be seen from the human piety towards God. 3) The functions of moral education, according to Lawrence Kohlberg's

moral education function is to help students find their moral values without moral rules, while according to KH Ahmad Dahlan function of moral education as a means to instill moral values to learners. And 4) the application of moral education in schools,

Thought Lawrence Kohlberg and KH Ahmad Dahlan regarding moral education has implications for religious behavior of students in school. As for religious behavior in schools include religious behavior towards teachers, employees, friends and school. Lawrence Kohlberg form of religious behavior of students with exemplary methodology, the introduction of value, cognitive stimulation and development of empathy (over the role) as the concept of moral education. Similarly KH Ahmad Dahlan, who formed a religious behavior of learners by teaching science and charity. The moral values taught to the students to then be practiced in everyday life. Although the approach is different, but the goal remains the same both moral education, namely to establish students' moral.

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