

TRENDS OF UNDERSTANDING OF NATURE IN MODERN SOCIETY

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Abstract

This paper discusses the understanding of morality, which can change over time and the passage of time. The Islamic treatise brought by the Prophet Muhammad focused on perfecting human morals. Humans as managers of the universe are given the authority to utilize all their physical and spiritual abilities, reason and mind in order to provide human welfare. Human welfare provides an opportunity for him to be able to be better in terms of science, technology and human civilization itself. For this reason, the management of the universe must be supported by human taste, intention and reason. Science and technology have made human life easier. Modern humans are characterized by the rapid development of science and technology. Technology makes significant changes, thereby changing human lifestyles. Likewise with morality. The morality of modern society is influenced by the understanding it gets from family, educational institutions, the environment, society and the media. The rapid development of science and technology has made human life easier. Human life that is getting easier causes changes in patterns of thought and action which in turn shifts the morals of the human personality.

Keywords: Trends, Understanding, Morals, modern

INTRODUCTION

The journey of human life always changes from time to time, where every change has an effect on the pattern of human activity. Including human morality. In modern society, the understanding of morality changes according to the times and technological developments. Likewise with morals, human behavior that always changes from time to time. Understanding of morality is obtained from the results of education, environmental parenting, developing technology and the situation of community development. So that the understanding of human morality changes over time. Long before Islam came to the face of the earth, some human morals were at their lowest point. For this reason, Allah SWT as the creator of humans sent his last messenger with the mission of returning humans to their nature, namely having noble character.

One of the missions of the Prophet Muhammad's da'wah to the world is to perfect human morals. The morals formed are the result of habituation in the family, environment, society and reasoning against Islamic law, on the values of goodness and

bad values. Islam is a perfect religion revealed as a mercy to all the worlds. Islam is an amazing teaching, there is not a single soul who studies it, except that his tongue will be weak to weakly describe his admiration. All corners of this religion, are biased from noble character that illuminates nature and soothes the arid heart. Morals become a person's personal description of the good and the bad. Likewise society, because society is a collection of a number of families who are in a community. If the morals in the family are good, then it is certain that the morals of the community will be good,

If all elements of the family and society are willing and able to emulate the personality of the bearer of the message of Islam, it is certain that a civil society will be formed, which loves, cares and respects one another. Morals are habits that reside in the heart, where both right and wrong actions arise. According to his nature, these habits can receive the influence of good coaching, or wrong habits. If the habit is fostered to choose virtue, truth, love truth, love good and hate evil. Then it can make good deeds arise from it easily. That is good morals, for example sincere morals to worship only Allah, patient in doing obedience, kindness.

Akhlak is one of the intellectual treasures of Muslims whose presence is increasingly being felt. Morals appear to guard and guide the journey of human life so that they are safe in this world and the hereafter. Therefore, the main mission of the apostolate of Muhammad SAW is to perfect noble character and this is the supporting factor for the success of the Prophet in preaching because of the support of good morals. (Rahmawati: 2015)

METHOD

This research method used by the author here is to take various references from several sources such as the internet, books, and research journals related to the title written by the author himself. While the data collection technique used here is in the form of collecting data based on documents from various available literature.

DISCUSSION

The definition of trend from the KBBI is defined as cutting-edge style; have a trend; modern style (KBBI: 2007).

1. Concept of Understanding

Understanding is a process of thinking and learning, derived from the basic word "understand" which gets the prefix "Pe" and the suffix "An" which means understanding correctly or correctly understanding. Understanding is something that can be felt, seen, touched, heard in searching for something desired and seeking knowledge through the process of activities that have been carried out and will be carried out in creating something desired. Understanding can also be interpreted as the process of seeking knowledge based on reason and thoughts

based on what he has learned by utilizing intelligence through living things that have been encountered to become something that will be achieved for now and in the future. Understanding means must understand, must know, must be clear in carrying out the activity process.

2. The concept of morality

If traced, the word morality in the singular is not found in the Qur'an, but in the plural, namely khuluq, as written in Surah As Syu'ara, 26: 137 which reads:

لَا لِقُ لَأَوَّلِينَ

137. *This (our religion) is nothing but the customs of the ancients.*

Then in Surah Al Qolam, 68:4 it reads:

لَعَلَى لُقِ ء

4. *And indeed you are of great character.*

From the verse above, it can be understood that the meaning of morality with the meaning of khuluq is defined as custom. This means that customs can become behavior. Morals are aspects that are closely related to ethical, moral and social issues. (Encyclopedia: 1999)

According to the term, morality is the power and strength of the soul that encourages action easily and spontaneously without thinking and contemplating again. Thus, morality is basically an attitude attached to a person which is spontaneously manifested in behavior or actions. If the spontaneous action is good, according to reason and religion, then the action is called good morals or morality (mahmudah). On the other hand, if it is bad, it is called bad morals or mazmumah morals. Good and bad morals are based on the sources of values that exist in Islam, namely the Qur'an and the Sunnah of the Apostle (MPK PAI Team: 2009). In the view of Islam, morality is a reflection of what is in a person's soul. Therefore, good morals is an encouragement of one's faith,

In general, it can be said that a good character is basically an accumulation of creed and shari'a that are united as a whole within a person. If the Islamic faith has been able to encourage a person's soul to apply the Shari'a in his personal and social life, then good character is born in his behavior. Therefore, morality is a visible behavior when Islamic law has been implemented. The source of the Shari'a is none other than the Qur'an and the Sunnah of the Prophet Muhammad. The mission carried out by the Prophet Muhammad to this world is to improve human morals. We can find this in the hadith of the Prophet Muhammad which was narrated from Abu Hurairah, as follows:

Which means: "*I was only sent (as the Messenger of Allah) to perfect human character.*" (Hadith narrated by An Nasa'I and al Baihaqi)

The Qur'an mentions that in the person of the Prophet Muhammad (PBUH) was found a good example to lead people to the mercy of Allah SWT. Allah swt says in surah Al Ahzab sura 33 verse 21

♡ لَقَدْ أَنْ لَكُمْ رَسُولٍ لَلَّ لَمَنْ أَنْ يَرْجُوا لَلَّ لَيَوْمَ لَأَخْرَ لَلَّ ا♡

21. *Verily there has been in the Messenger of Allah a good role model for you (ie) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and He often mentions Allah*

The word morality has a broader meaning than morals or ethics which are often used in Indonesian language because they cover the psychological aspects of a person's outward and inner behavior. There are also those who equate it because both discuss the problem of good and bad human behavior (Rosihan: 2010). Rasulullah SAW preached for about 23 years. 13 years in Mecca, who conveyed moral teachings universally, while after moving to Medina for 10 years he presented issues of aqidah, muamalah and others.

The meaning of morality according to moral scholars, among others:

1. According to Ibn Maskawaih (941-1030 AD)

The state of a person's soul that encourages him to do actions without first thinking about it. This situation is divided into 2, some are derived from the original nature, some are obtained from repeated habits. It may be that at first the action went through thoughts and considerations, then it was carried out continuously, then it became a talent and character

2. Imam Al Ghazali (1055-1111 AD) in Ihya Ulumuddin stated "Akhlaq is a power (nature) embedded in the soul that encourages spontaneous actions without the need for thought.

3. Muhyiddin Ibn Arabi (1165-1240 AD) he stated "The state of a person's soul that encourages humans to act without prior consideration and choice. This condition in a person may be a habit or innate, and may also be a habit through practice and struggle.

All of the above understanding illustrates that behavior is a form of a person's personality without being artificial or spontaneous or without any external encouragement. If it is good according to the views of religion and reason, spontaneous actions are called good morals (al akhlakul karimah / al akhlakul mahcepat), otherwise if spontaneous actions are bad they are called al akhlakul madzmumah) Ontologically, moral science is knowledge that thinks about the nature of human life in acting. behavior, especially in society. Epistemologically, moral science is a science that examines people's lives in relation to various elements that are the necessities of life, namely the need to interact or associate with each other (Beni: 2012).

Social interaction is a dynamic fact of individual behavior. In the beginning, reality was contrary to human expectations as individuals that humans are potential creators

of social life in carrying out actions according to their respective wishes. As when social and cultural concepts apply, directly or indirectly, individual potential is eliminated by a normative life system that can functionally limit the dynamic processes of various individual human potentials, both in perceiving their internal and external lives. Every human being as an individual has the desire to act according to his own will and motivation. Human behavior formed by social norms can suppress individual potential,

Nature As Islamic Education Character

Some argue that moral education in Islam can be interpreted as mental and physical exercise. Such training can produce highly cultured human beings to carry out their duties and obligations as well as a sense of responsibility as servants of Allah SWT. These exercises can be formal structured in educational institutions, as well as non-formal ones obtained from the results of human interaction with the surrounding environment. Or in other words, moral education in Islam can be a means of shaping the character of individual Muslims who have good morals. Individuals with character are able to carry out their obligations and stay away from all prohibitions. This individual is also able to give rights to Allah and His Messenger, fellow humans, other creatures and the natural surroundings as well as possible (Ulul: 2012).

Morals are the basic foundation of a self-character, so that a person with good character will later become part of a good society. Morals in Islam also have absolute value because the perception between good and bad morals has a value that is applied to any condition. Of course, this is in accordance with human nature which places morals as the guardian of human existence as the most noble creature.

It is morality that distinguishes human character from other creatures, without morals, humans will lose their status as the most honorable servants of Allah. As he says in Qs At Tiin 95:4-6

♡ لَقَدْ خَلَقْنَا الْإِنْسَانَ لَإِنْسَانًا لَّيِّنًا إِلَّا أَلْدَيْنَ أَمْثُولًا لَوْ أَصْلَحْتِ لَهُمْ عَبَّرُ مَمْتُونٌ ٦ ♡

4. *Verily We have created man in the best form.*

5. *Then We will return Him to the lowest (hell) place.*

6. *Except for those who believe and do righteous deeds; So for them the reward will never end.*

Moral development is an integral and inseparable part in the world of education. Because the purpose of education in Islam is to create people who believe and are pious through knowledge, skills and character of a Muslim. The existence of coaching is intended to direct the good potentials that exist in every human being so that they are in harmony with their nature. In addition, to minimize the bad aspects. The education leaders of the past also emphasized the importance of moral education as one of the foundations of an educational character formation.

Imam Ghazali and Ibn Taymiyya for example, although they group education into two major groups, namely spiritual education (tawhid) and physical education. However, the discussion includes faith, morals and social education in the educational process. The thoughts of these previous educational leaders were extracted directly from the sources of Islamic teachings, namely the Qur'an and Hadith.

An example of the most successful model of qudwah education is the education of the Prophet sallallahu 'alaihi wa sallam, where the education that takes place is centered on him by rejecting his example in all aspects. With the perfection of morality that he has, it indirectly affects his intellectual attitude. This perfection is reflected in proper view, as well as careful analysis and planning. This shows that with his perfect personality and character he is able to lead and change the personality of those close to him. For this reason, educators in Islamic teachings are not only required to transfer knowledge but are also required to transfer personality.

History records that no brilliant achievement has ever occurred on this earth, but the success of the Prophet's educational concept, which has changed from the jahiliyah tradition, to Islam, where at that time knowledge about Islam was still very foreign. In a certain period of time, the Muslim community became a special community. The Qur'an and the hadiths describe these golden times clearly. This was born thanks to the special structure of Islamic education, as well as the philosophy, paradigm, methodology and aspects required by the world of education. All of this is centered on moral education applied by the Prophet and his companions, which is then implemented through qudwah and all its aspects.

Modern Society

1. Penmodern society meaning

MasyaModern society consists of two words, namely society and modern. The general Indonesian dictionary defines society as the association of human life (a collection of people who live together in a place with certain ties to certain rules).

JaIn, based on these two understandings, modern society is a group of people who live in togetherness who influence each other and are bound by norms and most of its members have an orientation of cultural values towards a more advanced life (Rahmawati: 2015). Modern society is then often referred to as the opposite of traditional society. Furthermore (Deliar Noer: 1987) in the book Akhlak Tasawuf (Abudin Nata) mentions the characteristics of modern society, among others:

1. Rational, namely prioritizing the opinion of reason rather than emotional opinion. Before doing work, always consider the pros and cons of the work logically.
2. Thinking for a more distant future, not only thinking about temporary problems, but always looking at the social impact further.

3. Appreciating time, which is always seeing that time is something very valuable and needs to be used as well as possible.

4. Being open, that is willing to accept suggestions, input, whether in the form of criticism, ideas, improvements from wherever they come.

5. Thinking objectively, namely seeing everything from the point of view of its function and use for society.

PROBLEMS OF MODERN SOCIETY

Modern society has an orientation to always get convenience in various ways, both from the orientation of physical needs and ukhrawi needs. With easy access to various things, making the life of modern society instantaneous. Everything wants to be successful quickly, satisfying results. While the process of it all being sidelined. Modern society is also not a society without problems in life. Every phase of human life, whether past, present or in the future, the problems of society still exist. Even if the situation is different. For that religion has provided a way out of every problem that occurs. The divine religion, which is sourced from the revelation that Allah SWT sent down, prescribes for every problem that exists.

Advances in science and technology, bring changes to human activities. Technological progress has a very vital meaning for human survival. But on the other hand, various criticisms emerged from people and community groups. When the scientific and technological achievements of modern society are used as a reference for the success of life, the values of togetherness, solidarity, compassion among others begin to change with greed, individualism and permissive life. On the other hand, some people are starting to be eroded by the culture of local wisdom that was once taught, such as honesty, empathy, introspection which is embedded in religious teachings, starting to shift due to the influence of technology. The noble values of religion began to be eroded by outside cultures that entered replacing the old culture, religious teachings began to be put aside and replaced by outside cultures. As a result, modern society, which relies on the achievements of science and technology, has marginalized the spiritual dimension. This is what will affect the life of modern society.

Basically, social media is the latest development of new internet-based web technologies that make it easier for all users to communicate, participate, share and network online, so that they can disseminate their content. Posts on blogs, tweets, instagram, or YouTube can be reproduced and can be seen live by millions of people for free (Zarella: 2010). Social media has several types such as forums, blogs, social networks, social photos and video sharing (Rohmadi: 2016). Forum is a social media that facilitates users to share information according to the sub-topics provided by the forum and can comment with that info. Example: kaskus, indowebster.

Blog is a social media that provides facilities for users to write a diary. Examples of blogs are: blogspot, wordpress. Social networks are social media that are very popular today and are often used by students where social networks provide easy facilities for interacting with fellow users. Example: facebook, whatsapp, twitter, line and many more. Social photo and video sharing social media is also one of the media that has so many fans that it is not inferior to social networks because this media provides facilities for users to easily share photos and videos.

Example These social media are: YouTube and Instagram. Social media that are currently in great demand by most people, especially among students, are the following: facebook, line, whatsapp, instagram, twitter, BBM, path, and youtube. The work of human technology (social media) is made so easy to be accessed by anyone, especially for students, it is so easy to access that they are so good at using and learning the technology used by adults such as smartphones, laptops, tablets, PCs/Desktops. And the media can be used to access social media that are very popular today such as Facebook, Line, WhatsApp, Instagram, Twitter, BBM, Path, and YouTube.

Social media has characteristics such as: used randomly, symbolized by graphics, dan involves interactivity (Arsyad: 2013). Actionn deviations, and interaction patterns. While positive influences include: easy access to information, and adding new friends so that they are able to develop their potential in a positive direction or achievement (Hendawan: 2018)

Understanding of Wisdom In Modern Society

With easy access to information with a number of existing devices, education is starting to shift, becoming digital education that can be done anywhere and anytime. At this time, the government as a stake holder, as usual, continues to encourage education in which morals are taught starting from the lowest levels such as kindergarten or RA, to tertiary institutions. The cultivation of the value of religious teachings that contain moral teachings is accepted by every individual member of the community. However, in remote areas, there are still a number of remote areas that have not been touched by formal education. The inculcation of their religious and moral values is accepted through the habits of their parents and the surrounding community. Those who are called traditional society can turn into a modern society if they urbanize. Migration of people from rural to urban areas. Finally, they have become a modern society affected by the rapid development of science and technology.

In the author's understanding, modern society also receives the impact of the rapid development of science and technology, where instantaneous life changes some people's personality patterns, understanding the values of religious teachings which contain moral teachings is affected by the rapid development of science and technology. Modern society understands moral values from the results of formal

education, but also from the informal, community and environment. For this, the values of understanding religion, especially morals, are only obtained from the education bench, then the environment and society shape the personality of modern society.

Character Building

So far, there has been less emphasis on character education and good morals in the education system. Character education is only a theory without any reflection of that education. As a result, children grow up to become human beings who have no character, and even become a generation that is less moral. "Building character must start as early as possible or even from birth and must be carried out continuously and focused," according to Ir.Ratna Megawangi, Lecturer of the Bogor Agricultural University, explaining that there are several models of things that get a deeper emphasis in implementing the character education model. (Ahmad: 2007).

First, to shape children's character, children don't just know about good things and bad things, but they don't know why and still do bad things. So there is still a gap between knowledge and action. Second, try to arouse children's love to do good deeds. Children are trained to feel the effects of the good deeds they do. If the feeling of being good is instilled, then the extraordinary power from within a person to do good, or stop him from doing bad. Third, Doing Good, at this stage children are trained to do good deeds. Without doing good, what one already knows or feels is meaningless,

In terms of forming one's character, things that need to be made into habits or behavior are: a. manners, b. live clean and orderly and c. honesty and discipline.

A. Polite Habituation

Courtesy is an outward character. The measure of politeness rests on the perspective of a society, it may be viewed otherwise by other people, due to a different perspective. Courtesy is needed when someone communicates with other people, especially 1) to older people, parents, teachers or superiors, 2) to younger people, children, students, subordinates and 3) to people of the same age, age

B. Clean Living Habits

Awareness of cleanliness does not only rely on knowledge related to hygiene and health but also relates to feelings. Knowledge of the relationship between hygiene and health is obtained from science. But sensitivity to cleanliness is built through habituation from childhood. Consistency of parents to the obligation of children to wash their hands before eating, wash their hands and feet before going to bed, bathe regularly, brush their teeth regularly is a habit of children to live clean so that awareness of cleanliness becomes part of their personality.

C. Habits of Honesty and Discipline.

Honesty is a trait of a person who is also inherited by the genetics of his parents, therefore every parent must be aware that parental dishonesty, especially when the

child is in the womb, can psychologically pass on to his child. Therefore it is important for parents to start being honest, maintaining harmony in the household also affects the emotional stability of children in the family. Character formation, then which is no less important is character habituation in the future. At an age that is no longer young, a person will be easily influenced by the environment. It is the environment that then shapes his character and personality.

It could be started from the family who get used to etiquette, manners begin to shift when a person seeks identity outside the family environment. Changes in character can be seen when returning to his original family. The impact of changes in character can be influenced by the behavior of the people around, including the customs that apply in a place. To make a person's character to be right, good and perfect, it is necessary to carry out an established education. Moral establishment will certainly produce sweet and extraordinary results for oneself, others and other creatures around them with coaching and training (Nurzannah: 2015). This pattern of coaching and training is accommodated by the Government through the Ministry of National Education, both in a place, in stages and continuously. The role of family and society outside the government is very much needed in increasing moral understanding in modern society. The figure of parents as the main educators in the family is very important as a role model for family members, both in terms of manners, courtesy and authoritative personality. But not infrequently today we see, many divisions in the family make children as victims of conflict, who ultimately seek the identity of others as role models in their lives.

The surrounding community gives each individual a role to find identity outside the family environment. It can be by watching television, becoming an artist figure as an example, until finally forming a person's character and personality which can then have an impact on the people around him. Moral understanding is also built through habits from the family, school and community environment. This moral understanding is in the dimension of understanding morals to Allah SWT, morals to the Prophet and morals to family and society.

Understanding Morals To Allah SWT

In modern society, the role of parents is to familiarize obedience to Allah SWT as the Creator from an early age. Even with the development of science and technology, parents can now easily teach children the meaning of obedience to Allah SWT, with the aspect of habituation. The saying goes, God can because it's normal. However, this habituation must still be controlled by parents, both near and far. Even with today's technology, we can remind each other in various ways. Both in the aspect of worship which has an impact on the moral aspects of fellow human beings.

Modern humans who are close to technology are getting closer to Allah SWT the creator through various applications. The search for good habits will make an individual better in character, can also be supported by the will to act and act in the name of God. A person's religious potential can develop well, if the spiritual potential is honed by the religious community. Social values that develop in society make morals to Allah SWT higher. Characterized by the closer the modern person with the Creator.

Understanding Morals To the Prophet

The way to instill morals in the Prophet is to imitate him, imitate the fairy life of his companions, also love his family and friends, the people he loves and hate the people he hates. This can be done by reading his history, the history of his friends, the struggles of the friends in upholding the teachings of Islam, as well as spreading the teachings of Islam, teaching children, telling them and taking lessons from the stories of their struggles.

In the era of modern society, this is easy to obtain, for example by watching the stories of the Prophet and his companions, which have been widely shared on YouTube, with a variety of content, which makes it easier for us to convey to our generation. Understanding the morals of the Prophet is important, so that we choose the right choice. idol in life. If we are unable to imitate the noble attitude of the Prophet, let's look for figures of friends who are almost similar to our characters. So that we can be enthusiastic about living this life with the example of noble people in front of Allah SWT.

Understanding Morals to Family and Society

It is almost inseparable from morality to God, family and society. Because usually these things are interrelated. If his understanding of morality to Allah SWT is good enough, it will have a good impact on his morals to his family and society. In today's modern society, morality to the family and society arises from the role of the family and society. If the family has noble character, it is certain that family members will have noble character. If these families are able to form noble character, it is certain that the surrounding community will also become a society that has an understanding of noble character. This understanding of noble character begins with the cultivation of knowledge about morals from formal and non-formal education levels.

CONCLUSION

Understanding of morality in modern society is based on education, both formal and non-formal education. Morals that grow from an individual is an appreciation of the fruits of education that he has gone through. The government has a big role in making the nation's generation of children become moral and have noble character. The

role of the family is very important in instilling character in family members, it is also an important role in the social environment, both in the school environment and in the community. With the higher understanding of morality in a society, it is certain that a civil society will be realized that respects, appreciates, helps each other in goodness and piety.

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