

# ACTUALISATION AND PRODUCTIVITY IN STRENGTHENING PRODUCTIVE MORAL INTELLIGENCE AT THE MADRASAH PENDIDIKAN ASAS DARU ASHOMIDDIN SERVICE'S (PADA), SINGAPORE

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## Abstract

Singaporeans are ethnically diverse with Chinese, Malay, Indian, Caucasians population. Forty-two percent of Singaporeans are foreigners working or studying there. Fifty percent of workers are from foreign countries. With such a background, Singapore faces various problems for its children, including moral problems. This research uses a qualitative field approach. Researcher recorded learning activities at the Madrasah Pendidikan Asas Daru Ashomiddin Service's (PADA) Singapore. The data was then descriptively and qualitatively analyzed. The findings of this study indicate that strengthening moral education intelligence and its relationship with philosophy and psychology can produce a capable generation for today's global era. Strengthening Islamic moral intelligence that is integrated with the philosophy of science is a solution to the moral issues that Singaporean society now face.

**Keywords:** Ethics, Moral Philosophy, Moral Psychology, Strengthening Intelligence

## Abstrak

Masyarakat Singapura terdiri dari multi etni, yakni Cina, Melayu, India, dan orang Asia lain, serta ras Caucasus. 42 persen penduduk Singapura adalah orang asing yang bekerja atau belajar disini. 50 persen pekerja adalah berasal dari negara asing. Dengan latar belakang seperti itu, Singapura menghadapi berbagai masalah, diantaranya masalah moral dan akhlak anak bangsanya. Penelitian ini menggunakan pendekatan kualitatif lapangan. Peneliti mencoba merekam kegiatan pembelajaran di Madrasah Pendidikan Daru 'Asshomiddin Service (PADA) Singapura. Kemudian dianalisis secara deskriptif kualitatif. Hasil penelitian menunjukkan ini bahawa penguatan kecerdasan pendidikan akhlak dan hubungannya dengan filsafat juga psikologi sangatlah erat untuk dapat melahirkan generasi yang mampu di zaman global saat ini. Penguatan kecerdasan akhlak Islami yang terintegrasi filsafat ilmu sains merupakan solusi atas isu-isu moral yang saat ini marak terjadi.

**Kata Kunci:** Etika, Filsafat Akhlak, Psikologi Akhlak, Penguatan Kecerdasan,

## Introduction

Every aspect of people's life has been impacted by globalization. This has increased society's openness. This situation will continue to develop if the existing trends continue. The

truth is that in today's global age all aspect of life have seen change in cultural norms, including morality and values.

Morals, which represents a servant's devotion to God, must still be instilled, upheld, and encouraged.<sup>1</sup> In order to achieve this, the

<sup>1</sup> Etymologically, akhlaq (Arabic) is the plural of "khuluqun" which means character, temperament, behaviour or character. Rooted from the word khalafa which means to create, rooted with the word khaliq (creator) makhluk (created) and khalq (creation). In al-

Munjid dictionary means character, temperament, behaviour or character. Thus it can be concluded that morals are traits that humans carry from birth and are influenced by their environment. In terms of terminology put forward by moral scholars, among others, morals is a

role of parents and educators in instilling and fostering morals for the next generation is critical in an educational setting. Education will shape the Muslim personality by teaching it to behave honourably in society, nation, and state.<sup>2</sup>

Manners, in addition being the legal format rules contained in Sharia, is one of the Islamic teachings that contribute to the improvement of human dignity and make harmonious the life order of society. The field of Islamic morals has a very broad scope, encompassing all of Islam's teachings as well as the behaviour and attitudes of humans who are aware of it. The Prophet's overall Islamic teachings include moral values towards God, oneself, fellow humans, and the environment. People will have a better morality the closer they are to God. Morality is regarded as ethics and can also have a very broad definition that includes both praiseworthy and blameworthy actions and behaviours specific to a individual's personality or social norms, such as those of a nation or state.

Moral intelligence plays an important role in human life. In the history of life on this earth, humans have experienced various events, both natural events and human events, such as wars, revolutions, technical inventions, scientific developments, and the development of human life.<sup>3</sup> Over the course of a very long history, some countries have managed to advance from a position of moral decadence, while other countries that were once morally advanced are

now going through a period of moral decadence.<sup>4</sup>

Muslims today are coping with the changing times. Although Muslims today suffer many difficulties, there was a period when their circumstances and way of life appeared to be happy even though they were not in the Islamic sense of the word. We have read about the early Muslims, specifically the companions of the Prophet Muhammad, who went through many hardships. They were tortured, repressed, and oppressed. History, however, demonstrates that they were able to rise above the strain, cruelty, and torment they endured, enabling the generations who followed them to make progress in a remarkably short period of time. However, this development was not without its issues.

The strength of moral intelligence is extremely significant in today's globalized world. This is inextricably linked to the role of religious doctrine in the Qur'an. Since the Qur'an teaches patience and steadfastness in the face of all problems, including tests and trials, as well as sincerity, honesty, and dependability in conducting life, the holy book of Muslims teaches moral intelligence to the Muslim community (*ummah*), which has proven successful in making them a resilient people in the face of challenges.

Singapore, which is officially the Republic of Singapore, is an island Southeast Asian nation that is situated at the southernmost point of the

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science that explains the meaning of good and bad, explains what humans should do to others, states the goals that humans should aim for in actions that show the way to do what must be done. Al-Ghozali said that morals are defined as a fixed trait in a person, which encourages him to do easy actions without requiring a thought. See A Aziz, "Ilmu Dakwah, Jakarta: Kencana," *Hlm 148 Mahmud Yunus, Kamus Arab-Indonesia*, (Jakarta: PT. Hidakarya Agung, 1990) (2004).

<sup>2</sup> Tuti Awaliyah and Nurzaman Nurzaman, "Konsep Pendidikan Akhlak Menurut Sa'id Hawwa," *Jurnal Penelitian Pendidikan Islam*, [SL] 6, no. 1 (2018): 23–38.

<sup>3</sup> Ade Yulianti and Hilda Siti Paujiah, "Konsep Pendidikan Akhlak Peserta Didik Perspektif Kyai Hasyim Asy'ari Dalam Kitab Adab Alim Wa Al Muta'allim," *Jurnal Fakultas Ilmu Keislaman Kuningan* 2, no. 2 (2021): 68–86.

<sup>4</sup> Fadlil Yani Ainusyamsi and Husni Husni, "Perspektif Al-Qur'an Tentang Pembebasan Manusia Melalui Pendidikan Akhlak," *Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2021): 51–60.

Malay Peninsula, 137 kilometres (85 miles) north of the Equator. It is divided from Malaysia to the north by the Johor Strait and from Indonesia's Riau Islands to the south by the Singapore Strait. Singapore is the world's fourth-largest financial hub<sup>5</sup> as well as a major international airport that is crucial to both trade and banking. The Port of Singapore is one of the five busiest ports in the world.<sup>6</sup> Due to its long history of immigration, Singapore is home to almost 5 million people from diverse cultural origins, including Chinese, Malays, Indians, other Asians, and Caucasians.<sup>7</sup> Forty-two percent of Singaporeans are foreigners working or studying. Fifty percent of service jobs are filled by foreign workers.<sup>8</sup> Singapore is the second most densely populated country in the world after Monaco.<sup>9</sup> A.T. Kearney names Singapore as the most globalized country in the world in its Globalization Index.<sup>10</sup>

Muslims make up a small minority in Singapore. In today's multifaceted society present challenges to the individual, such as the materialistic way of life, modernisation culture, and moral decay. The development and challenges experienced by the Muslim minority in Singapore are quite significant. So from the standpoint of moral psychology and moral philosophy improving moral intelligence is crucial.

There are many studies related to morals. Previous research have focused a lot on literature studies. Ahmad Tantowi and Ahmad Munadirin<sup>11</sup> have examined the concept of *akhlak* (moral) education in the Qur'an Surah Al An'am Verse 151 in the era of globalization. Sumsul Rizah<sup>12</sup> et al also offered the same topic in regard to Surah As Saff and Ali Imran with a more general scope, namely morals in the Islamic perspective. The same study was also conducted by Muhammad Nuruzzaman Syam and Mahmud Arif.<sup>13</sup> Earlier research tended to focus on morality from the perspectives of Islamic figures and would occasionally offer comparisons with Western figures. Ede Yulianti<sup>14</sup> has examined the concept of moral education of students in the perspective of Kyai Hasyim Asya'ari in the book *Adab Alim wa Aal-Muata'allim*. Amin Abdullah<sup>15</sup> has also written a dissertation on al-Ghazali and Kant, entitled *The Philosophy of Islamic Ethics*. This study will address a gap that is evidently unmet by the earlier studies.

Strengthening intelligence consists of the words "strengthening" and "intelligence". According to the Indonesian dictionary, "strengthening" means a lot of energy, force, or power. Meanwhile, intelligence is the perfection of reason and intellect, cleverness, and the stability of mind.<sup>16</sup>

<sup>5</sup> Nick Danev et al., "The Global Financial Centres Index 7" (2010).

<sup>6</sup> Rachel Kelly, "Singapore Retains Busiest World Port Title," *Channel News Asia* 10 (2008).

<sup>7</sup> "Singapore Department of Statistics (DOS)," <https://www.singstat.gov.sg>.

<sup>8</sup> Costanza Giovannelli, "Trends in International Migrant Stock: The 2008 Revision," *Population* (2009).

<sup>9</sup> [Senarai negara mengikut kepadatan penduduk.](#)

<sup>10</sup> Foreign Policy, "Measuring Globalization," *Foreign Policy* 122 (2001): 56–65.

<sup>11</sup> Ahmad Tantowi and Ahmad Munadirin, "KONSEP PENDIDIKAN AKHLAK DALAM AL-QURAN SURAT AL-AN'AM AYAT 151 PADA ERA GLOBALISASI," *al-Afkar, Journal For Islamic Studies* (2022): 351–365.

<sup>12</sup> Rizal Samsul, Najari Muhammad, and Habibillah Muhammad Hadi, "Pendidikan Akhlak dalam Surat As-Saff," *Jurnal Generasi Tarbiyah: Jurnal Pendidikan Islam* 1, no. 1 (2022): 26–43.

<sup>13</sup> Muhammad Nuruzzaman Syam and Mahmud Arif, "Muamalah Dan Akhlak Dalam Islam," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 22, no. 1 (2022): 1–11.

<sup>14</sup> Yulianti and Paujiah, "Konsep Pendidikan Akhlak Peserta Didik Perspektif Kyai Hasyim Asy'ari Dalam Kitab Adab Alim Wa Al Muta'allim."

<sup>15</sup> Amin Abdullah, *Antara Al-Ghazali Dan Kant: Filsafat Etika Islam* (IRCISOD, 2002).

<sup>16</sup> Republik Indonesia, "Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia," *Jakarta: PT. Gramedia* (2011).

According to Zohar and Marshall, having the intelligence is to face and solve ethical meaning or value problems, namely, the intelligence to place our behavior and lives in a broader and richer context of meaning. The intelligence to judge that one's actions, behavior, or way of life are more meaningful than other people's lives, is strengthening intelligence.<sup>17</sup>

According to Danah Zohar and Marshall, the traits of someone with a strengthened capacity for intellect include the following:<sup>18</sup> having an attitude that can adapt well to time and place; having an unsurpassed self-awareness; being able to deal with negative issues; being capable and resilient in all trials and obstacles; having quality of life and having goals; avoiding everything that is done in vain; moving towards continuous integration; going towards certainty in the direction of a question ("why" and "how") in pursuit of a very basic answer; and, being independent and dedicated as a person.

*Akhlak* (morals) is one of Islam's greatest contributions to humanity, improving both human existence and life itself. It serves as a tool for social and physical control over both individuals and society.<sup>19</sup> Morals are described as "habits of the will." This implies that a habit is deemed a moral when it is formed by the will.<sup>20</sup> The goal of *akhlak* is to educate the soul so that it is adorned with admirable qualities such as a sense of brotherhood and mutual aid between people, patience, steadfastness, compassion, charity, and other admirable qualities.<sup>21</sup> Among the noblest adornments for a man after faith,

obedience, and fear of Allah is good manners. Manner is part of religion and Western observers often mention that Muslims glorify manners.<sup>22</sup>

So, the term "*akhlak*" refers to human deeds classified as good or harmful. Islam uses the Qur'an and Al-Hadis, which are Islamic teachings, as the standard for determining what is good and bad.

Terminology, Al-Ghazali defines morals as an attitude that is ingrained in the soul and from which varied behaviours flow naturally and without need for thought or contemplation.<sup>23</sup> If an attitude produces good deeds, it is said to have good character; if it produces despicable deeds, it is said to have bad character.<sup>24</sup>

However, keep in mind that morals go beyond regulating the relationship between humans and other humans; they also regulate the relationship between humans and everything in this life. Morals even regulate the relationship between servants and their Lord. Thus, morals are the inner picture that is reflected on the outside. Morals are closely related to the creator (*khaliq*) and creatures. Morals aims to establish a close relationship with three targets, namely humans towards God, humans towards fellow humans, and humans towards the surrounding nature. Humans who are unable to form positive relationships with these three targets cannot be described as moral beings.<sup>25</sup>

The idea of morality will decide what is good and wrong, what is rational, and what is the essence of human life. Due to the intimate connection between morality and religion in

<sup>17</sup> Danah Zohar and Ian Marshall, *SQ-Kecerdasan Spiritual* (Mizan Pustaka, 2007).

<sup>18</sup> Ibid.

<sup>19</sup> Hery Noer Aly, "Watak Pendidikan Islam" (Friska Agung Insani, 2000).

<sup>20</sup> Ahmad Amin, "Etika (Ilmu Akhlak), Jakarta: Bulan Bintang, 1975," *Amwar, Rosihan, Ulum Al-Qur'an, Bandung: Pustaka Setia* (2010).

<sup>21</sup> H M Masyhur Amin, *Dakwah Islam Dan Pesan Moral* (Al Amin Press, 1997).

<sup>22</sup> Seyyed Hosein Nasr, "Ensiklopedi Tematis Spiritualitas Islam, Terj," *Rahmani Astuti, Mizan, Bandung* (2002).

<sup>23</sup> Syam and Arif, "Muamalah Dan Akhlak Dalam Islam."

<sup>24</sup> Imam Al-Ghazali, *Ihya'Ulumuddin 6* (Nuansa Cendekia, 2020).

<sup>25</sup> Omar Mohammad Al-Toumy Al-Syaibany and Hasan Langgulung, *Falsafah Pendidikan Islam* (Bulan Bintang, 1979).

Islam, this is done in an effort to ascertain the general norm through social traditions. The values of worship must be interwoven into the child's understanding of high morality. In the Qur'an, worship is equated with obeying Allah's commands and abstaining from His prohibitions. The prohibitions of Allah are tied to negative deeds, while the directives of Allah are related to good deeds.

The idea of morality is very broad and includes both the mind and the outside world. Morals comprises of the following:<sup>26</sup> morality towards Allah, which are derived from the understanding and awareness that there is no deity other than Allah; morality towards fellow humans; and morality towards the environment, which includes all living things, both inanimate and animate.

Islam teaches morals, which is a complete ethic with a far-reaching anticipatory capacity. Islamic morals is the identity of Islamic teachings themselves and is not against human nature. Islamic morals are rational as well. Because of this, Islamic morals have not been distorted by the passage of time.<sup>27</sup>

Noble behaviour is influenced by cognitive, affective, and psychomotoric factors. It is expected of every Muslim person that these aspects can be utilized in a balanced manner in the formation of personality. In the social situation, the expected personality is one that is in harmony with the social environment as well as the physical or natural environment. As a result, every human being's cognitive, affective,

and psychomotoric domains must be developed through education.

Education is basically a conscious effort made by humans to maintain their existence and survival.<sup>28,29</sup> This education is important because it can form a good personality in students in society. The implementation of morals is very important to the integrity of individuals in society. Therefore, moral education can affect the dignity of a nation and family.

A good personality is possessed especially for children who have good innate nature. It is parents who colour the orientation of their children's lives as explained in the words of Allah SWT, in Surah At-Tahrim verse 6:

*O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.*

Since the family is where children first experience life, whatever is expressed there will have a profound impact on the personality, ideas, attitudes, and behaviour of children.<sup>30,31</sup> This demonstrates that all parents want their children to succeed academically. Without the parents' own efforts and roles, this success will most definitely not be realized.

Children's learning activities are greatly influenced psychologically by parental attention. When parents are paying attention to them, kids are more engaged and eager to learn because they understand that their parents are just as motivated to advance as they are. No matter

<sup>26</sup> M Quraish Shihab, *Wawasan Al-Qur'an Tentang Zikir Dan Doa* (Lentera Hati Group, 2006).

<sup>27</sup> Moh Ali Aziz, *Ilmu Dakwah: Edisi Revisi* (Prenada Media, 2019).

<sup>28</sup> H Jalaluddin, *Teologi Pendidikan* (PT RajaGrafindo Persada, 2001).

<sup>29</sup> Haerunnisa Haerunnisa, Muhammad Yasin, and M Farid Wajdi, "Penerapan Pendidikan Akhlak Murid

Perempuan Dalam Kitab Akhlak Lil Banat," *Jurnal Dirsab Islamiyah* 4, no. 3 (2022): 332–339.

<sup>30</sup> Heppy Hyma Puspytasari, "Peran Keluarga Dalam Pendidikan Karakter Bagi Anak," *Jurnal Pendidikan Islam* 6, no. 1 (2022).

<sup>31</sup> Rika Purnamasari, Imam Tabroni, and Rizka Amelia, "Peran Nuclear Family Sebagai Support System Terhadap Pendidikan Anak," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 3 (2022): 512–519.

how well or poorly the child does, it will have an impact on their future academic growth.

For a child to easily transfer knowledge during the learning process and in order for them to attain their full potential as learners, parents must adopt a holistic attitude of paying attention to all of their children's actions while they go about their daily lives as students. The attention of parents might take the form of giving direction and counsel, supervising learning, providing incentive and admiration, and supplying learning resources. Children develop idealism when they receive guidance and assistance. Children can learn discipline by having their learning activities supervised. Parents must foster encouragement and appreciation so that kids will want to learn and succeed. In the meantime, they should provide the resources necessary for learning. This helps children to become more steadfast in their pursuit of their ideals. In the meantime, providing the facilities required for learning helps kids to be more adamant about the ideals they want to realize by making use of the facilities already in place.

In addition to the implementation of education by parents at home, schools, which are the means by which formal education is legalized in state administration, call for the role of instructors in order to assist in educating people to be decent citizens. Given that moral or ethical lessons typically have a great impact on a child's personality, they are the means by which teachers in schools impart and carry out the teaching and learning process. This makes the role of teachers in the education of children just as important.<sup>32</sup> In this case, teachers must design lessons that will educate children to have

cognitive abilities that can also be implemented in the affective aspect and in life skills, which amounts to moral education.

Teachers are figures who play an important role in education. The figure of the teacher, particularly those dealing with formal education issues in schools, must be included in the conversation. This is unavoidable because formal education institutions are where teachers live. The teacher is the central figure in the world of education, particularly in the process of teaching and learning. In this regard, every teacher is expected to possess ideal personality traits in accordance with psychological-pedagogical requirements.<sup>33</sup>

To achieve this goal, the teacher plays an important role. Therefore, teachers in schools are not only transferring knowledge to their students. Rather, they also foster their attitudes and skills. It is the religious studies teacher who is most important, because religious education is very decisive in terms of fostering student attitudes. The field of religious studies the important aspects of life like correct religious doctrine (*aqidah*) and noble character (*akhlakul karimah*). The teacher factor is very supportive in educating student morals. This is because teachers are role models for their students. If a religion teacher behaves well, then students will imitate that behaviour. On the contrary, if the religion teacher does not set a good example, then the students will also imitate this behaviour.

The students' moral knowledge can be harmed or altered by outside negative influences. What was initially taught and understandable to them may suffer as a result of the negative associations they make. Although parents play a

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<sup>32</sup> Deffa Lola Pitaloka, Dimiyati Dimiyati, and Edi Purwanta, "Peran Guru Dalam Menanamkan Nilai Toleransi Pada Anak Usia Dini Di Indonesia," *Jurnal*

*Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2021): 1696–1705.

<sup>33</sup> Muhibbin Syah, "Psikologi Pendidikan Dengan Pendekatan Baru" (2001).

part in cultivating their children's morals, instructors must instill moral awareness in children so that this understanding is can also be put into practice. Therefore, it is important for teachers, especially those who teach the Islamic religion, to be able to impart a Muslim mentality and a noble character.

Good moral education or akhlak karimah will lead the student toward good behaviour (*ma'ruf*), and toward the ability to distinguish between right and wrong (*haq* and *bathil*). This is explained in several verses of the Qur'an.

*“And you are truly ‘a man’ of outstanding character”* (QS. Al-Qolam: 4).

*“Worship Allah, and do not associate with Him anything, and be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side and the wayfarer and to those (slaves who are) owned by you. Surely, Allah does not like those who are arrogant, proud.”* (QS. An-Nisaa:36)

As for the evidence from the Sunnah of the Prophet Muhammad:

*Indeed, the one whom I love the most among you, and the one who will be closest to me on the Day of Judgement is the one who has the best character among you.* (HR.Bukhari).

*What deed is most favoured by Allah SWT? The Prophet replied: Prayers in their due time; I asked; then what else? The Prophet replied: Filial piety to both parents. I asked again: then what else? The Prophet replied: jihad in the way of Allah SWT* (HR.Bukhari Muslim).

Strengthening the intelligence of akhlak philosophy or morals can be divided into two types, namely religious and secular morals. Religious morals are revelation-based morality. The goal is to provide humanity with direction so they can create a peaceful bond between themselves, God, and other people. The conviction that good deeds are rewarded and bad deeds are punished is a highly powerful motivator for upholding values.

Secular morals refer to morals that originate from the human mind. There is no supernatural influence. The sources of man-made morals can be classified into two:

First, instinct, which refers to the fact that people naturally have the ability to discriminate between good and bad. This instinct is derived from inspiration or the voice of the heart. This instinct is derived from emotions that are combined with the capacity of the intellect to create morals. Instinct can persist and evolve; it can become stronger and then become weaker and eventually vanish. The first aspect of the soul that generate morals is instinct.<sup>34</sup> The second is human experience, which means that morals evolve and increase as a result of human experience since secular morals are always influenced by the times, mental acuity, certain experiments, and human experience, because it separates industrialized countries' moral standards from those of less prosperous countries.<sup>35</sup>

There are three sources of moral growth according to secular moral morals: (1) habit (2) customs, (3) hedonism and evolution. Each tribe or country has its own traditions. People who adhere to customs are viewed favourably, whereas those who violate them are viewed negatively. When closely examined, customs cannot be used as a standard to assess the morality of human behaviour since occasionally

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

they run counter to common sense. For instance, it is deemed acceptable in Hindu customs for a wife to jump into the flames during her husband's funeral pyre. There is no need to adhere to these customs if they have several flaws and injure a lot of individuals.<sup>36</sup>

Hedonism, or secular morals, develops and grows as a result of taking happiness and delicacy into account. Thus, according to hedonism, an activity might be deemed to be excellent if it results in happiness, pleasure, or delicacy.

According to this theory of evolution, everything in nature develops from its current state towards perfection. One of the forerunners of this view is Herbert Spencer (1820–1903), who claimed that moral behaviours become increasingly more complex as they move closer to idealized ends.<sup>37</sup>

Morality serves as a strategy for upholding human existence. Human morality largely determines the honour of human life. Human morals also influence how much human life and the environment are harmed or destroyed. Because of this, it is critical to uphold moral principles in order to prevent the extinction of this life. In fact, one account claims that the Prophet Muhammad came into the world to elevate morality.<sup>38</sup>

According to Ibn Qoyyim there are two types of morals. The first is necessary morals, which are original morals in the sense that these morals are automatically given from God directly, without requiring training, habits, and education. This character is only possessed by God's chosen humans. These individuals are preserved from sinful acts and are always guarded from the prohibitions of Allah. These

are His Prophets and Messengers, who from birth have been noble and virtuous. The second is acquired morals, which are cultivated by training, education and being accustomed good habits and the right way of thinking. Without being trained, educated and accustomed, these morals will not materialize. This character is possessed by most humans.<sup>39</sup>

Therefore, those who want to have the morals described above must practice to develop excellent morals in themselves. Though this may not initially pique their interest, the effort to educate and adapt to morality is highly recommended and even mandated by religion. If it is consistently practiced, it will have an impact on his inner attitude.<sup>40</sup>

Therefore, it is important to instil the habit of doing good from an early age so that the child grows up to be a virtuous child, who is committed to their parents and especially to God's commands. If a person developed good morals since infancy, then when they become adults the behaviours they exhibit are habits from their childhood that have become second nature.

Similar to this, children must be taught to treat their parents well from a young age in order to minimize bad behaviour against their parents. Morals are separated into two categories: *akhlak madz'umah* (disrespectful morals), also known as *akhlak sayyi'ah*, and *akhlak mahmudah* (praiseworthy morals), also known as *akhlak karimah* (noble morals).

*Akhlak al-karimah* is to be pleased with Allah, to have love and faith in Him, believe in angels, the book of Allah, the Messenger of Allah, the Day of Judgment, the destiny of Allah. It also entails obeying Allah in worship, always

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Muhammad Zain Yusuf, "Akhlak Tasawuf," *Semarang: al-Husna* (1993).

<sup>40</sup> Tho'ha Chabib, "Metodologi Pengajaran Agama," *Yogyakarta: Pustaka Pelajar Offset* (1999).



keeping promises, carrying out responsibilities, be polite in speech and action, having *qana'ah* (willing to accept the gifts of Allah), *tawakkal* (having a submitting perspective towards Allah), having patience, gratitude, humility. These are all good deeds according to Islamic morality.

According to Islamic beliefs, actions that violate the madzmumah principles include *kufr* (disbelief), *shirk* (polytheism), apostasy, *fasiq* (corruption), *riya'* (pride), arrogance, snitching, spite/envy, miserliness, retribution, betrayal, breaching the ties of kinship (*silaturahmi*), and all other blameworthy behaviours. In this situation, disregarding parents is considered a form of *shirk*, since people must respect and love their parents. Morality can be divided according to its purpose.<sup>41</sup> The first is to have *akhlak* toward the Creator. The second is to have *akhlak* toward creatures, which are divided into: 1) Morality towards the Prophet, 2) morality towards the family, and 3) morality towards others or other people.

Every human being must have moral consciousness, although this awareness varies depending on a number of circumstances, including age, education, religious awareness, experience, civilisation, and environment. Consciousness is the source of moral awareness.<sup>42</sup>

The process of human development as a social being is influenced by many factors. According to F.G Robbins, there are five factors that form the basis of personality development: (1) nature, (2) prenatal environment, (3) individual differences, (4) environment, and (5) motivation.<sup>43</sup> The author formulates these factors into two types. First, internal factors (from oneself) which are influenced by: (1) Basic

nature. This is the overall potential inherited by a person from his father and mother. This basic trait is formed at the time of conception, which is the moment when the male cell and female cell meet at the time of fertilisation. The basic traits that are still potentials that actualize due to other factors. (2) Prenatal environment. In this period the individual gets indirect influences from the mother. These influences can be classified into several categories, such as some types of diseases, such as diabetes, cancer, syphilis. These diseases have an influence on the mental growth of vision and the hearing of the baby in the womb. Endocrine disorders can lead to mental and emotional retardation. The mother's body structure (pelvic region) is a condition that affects the growth of the baby in the womb; some experts argue that defects in the legs, left-handedness are related to the position of the child in the womb. And finally, shock or injuries at the time of birth can be a condition that cause various abnormalities, such as cerebral palsy, feeble-mindedness, and other disorders.<sup>44</sup>

Second, external factors (from outside) which are influenced by individual differences. Individual differences are one of the factors that influence the socialisation process. From the moment of birth, the child grows and develops as a unique individual. He is selective about influences from the environment. According to this understanding, human personality is moulded by the culture of its society. Even though the individual lives in society and is influenced by his culture, he is still a unique person.<sup>45</sup> The second influence is the environment. Environment is the surrounding conditions that affect the socialisation process. This environment can be categorized into the

<sup>41</sup> Ahmad Zainuddin and Muhammad Jamhari, "Al-Islam 2 (Muamalah Dan Akhlak)," *Bandung: Pustaka Setia* (1999).

<sup>42</sup> Amin M A Syukur, "Pengantar Studi Islam, Semarang: CV," *Bima sakti* (2003).

<sup>43</sup> S T Vembriarto, *Sosiologi Pendidikan* (PT Gramedia, 1993).

<sup>44</sup> Ibid.

<sup>45</sup> Ibid.

natural environment, which is the the land, climate, flora, and fauna around the individual, and culture, which is the way of life of the community in which the individual lives. This culture has material aspects (houses, living utensils, other technological results) and non-material aspects (values, outlook on life, customs); other humans and society around the individual; the influence of other humans and society can stimulate or limit the process of socialisation. The role of environmental conditions is not decisive, but merely limits and influences the process of human socialisation.<sup>46</sup>

Third, motivation. Motivation is the forces from within the individual that move the individual to act. Motivation can be categorized into drives and needs. Encouragement is the driving force that arouses activity in living things, motivates behaviour, and directs it towards a goal. Impulses are what drives creatures to fulfill the primary needs for their survival. Drives also encourage creatures to perform many other important and beneficial actions to harmonize with their environment.

Modern psychologists divide drives into two main parts. Firstly, physiological drives. These drives direct individual behaviour towards goals that can fulfil the physiological needs of the body or make up for deficiencies that occur in body tissues and restore them to their pre-existing balance. Second, psychic drives. These drives are acquired through learning during the socialisation process that one goes through.<sup>47</sup> Needs are motivations that have been decided on a social, cultural, and personal level. Louis Rath lists the following as essential human needs: (a) the need for companionship; (b) the need for success; (c) the need for affection; (d) the need for freedom from fear; and (e) the

desire for guilt-free living. (f) the requirement to take part in decision-making over matters that matter to him; (g) the requirement to be both biologically and socially present. Without assistance and financial security, (h) there is a need for a unified attitude, belief, and value system.<sup>48</sup>

This social existence is a crucial component that emerges during the socialisation process and shapes how that person interacts with others in society. Education and knowledge of the soul go hand in hand. A good character must be created through art of living (*shinaah*), which is based on methodical instruction and guidance. Without initially understanding the tendency of the soul, nothing will be accomplished. Humans will succeed in achieving the highest and most noble aims if the soul is appropriately directed. As a result, the soul is a crucial base upon which to implement education. Education without understanding psychology is equivalent to implementation without a foundation. Thus, the educational process needs to incorporate psychological theory. Ibn Miskawaih was the first to base education on psychological knowledge.

Ibn Miskawaih argues that humans are creatures that have various powers. According to him, in humans there are three powers, namely the power of lust (*nafs al-bahimiyah*), which is the lowest power, the power of courage (*nafs al-sabuiyah*), and the power of thinking (*nafs al-natiqah*), which is the highest human perfection.<sup>49</sup>

Humans must use the three powers in a balanced manner, because prioritising one will lead to evil and destruction. According to the above understanding, *nafs al-bahimiyah* and *nafs al-sabu'iyah* are derived from the material element,

<sup>46</sup> Ibid.

<sup>47</sup> Najati Ustman, "Al-Qur'an Dan Ilmu Jiwa Agama" (Bandung: Pustaka Belajar, 2001).

<sup>48</sup> Vembriarto, *Sosiologi Pendidikan*.

<sup>49</sup> Ibnu Miskawaih, "Tahdzib Al-Akhlak," *Beirut: Mansyurat Dar al-Maktabah* 1398 (1985).

whereas *nafs al-natiqah* is derived from God. As a result, Ibn Miskawaih contends that the first two *nafs* are derived from matter and will be destroyed along with the body., However, this does not apply to *nafs al-natiqah*. This implies that *nafs al-natiqah* will not be destroyed.<sup>50</sup>

According to Ibn Miskawaih, the essence or the most valuable aspect of humans is their unique activities. Only humans are capable of performing such tasks. If humans lack that unique activity, as Ibn Miskawaih put it, they are like a horse that no longer behaves like a horse, and the horse will be used exactly like a donkey.<sup>51</sup>

Ibn Miskawaih also explained that the first thing humans learn to do was to survive. This can be seen when a child is born and is able to drink milk from the source without being taught or directed. As it grows, it will be able to request it through making sounds. Along with development, other faculties will emerge, such as the faculty of anger, with is to reject what pains him. He would also be able to accept what pleases him.<sup>52</sup>

His ability to think will likewise advance as he ages. Ibn Miskawaih ssays that there are only two things that people may do in this life: good or ill. Humans can accomplish goodness by putting it into practice because doing so will lead them to the goal for the sake of which they were created. Evil or ugliness is anything that prevents people from obtaining goodness, whether through deliberate maliciousness or because of laziness.<sup>53</sup> Ibn Miskawaih additionally categorizes people into three groups: 1) The group that is good by virtue of being good. This is an uncommon occurrence that might only affect a select few people. This person cannot become evil if he is a decent person by nature. 2) Those with a bad nature. The majority of

individuals struggle to change themselves since their character is ingrained; this is the case with most people. 3) People who are not part of the first or second category of humans. This group has the potential to change from good to evil due to environmental or educational causes.<sup>54</sup>

Regarding this third group, Ibn Miskawaih considers environmental and educational factors to be very important for human development. These factors help form intellectual, emotional, and social maturity. Therefore, according to him, moral education can contribute positively to the formation of good character. As first what is good is discerned through consideration and thought, but when it is practiced continuously, it becomes a character or habit.

This study will cover the concept of strengthening intelligence, *akhlak*, its relationship with moral philosophy and moral psychology, and how the strengthening of moral intelligence is productively implemented in Madrasah Pendidikan Asas Daru Ashomiddin Service's (PADA), Singapore.

## Research Method

This research uses a qualitative field approach. Field research is the intensive study of the current situation's background and the interaction of a social, individual, group, institution, and society. Data is typically collected in qualitative field research methods using a variety of techniques, including 1) interviews, 2) observation, 3) documentation, and 4) focused discussion (Focus Group Discussion). In this study, the researcher tried to record learning activities at the Madrasah Pendidikan Asas Daru Ashomiddin Service's

<sup>50</sup> Ibid.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

(PADA) Singapore. The data collected was then analysed descriptively qualitatively

### Finding and Discussion

Singapore<sup>55</sup> as a country with a diverse population has its own challenges in terms of creating an environment that can influence *akhlak karimah*. Since Singapore adheres to a secular system, religious education in Singapore is left to each community there. For the Muslim community, the Islamic Religious Council of Singapore (MUIS)<sup>57</sup> was formed as the supreme body responsible for the Islamic education system of the Islamic community in Singapore. This mandate was conferred by the *Administration of Muslim Law Act* (AMLA). The MUIS then cooperates with mosques and privately-owned educational institutions to conduct educational programmes, ranging from primary, secondary, to pre-university preparatory levels called *Tsanawy* and *Aliyah*. Some of the educational institutions under MUIS coordination include *Madrasah al-Irsyad al-Islamiah*, *Madrasah al-Arabiyyah al-Islamiah* (Primary and Secondary), *Madrasah al-Junied al-Islamiah*, *Madrasah Wak Tanjong al-Islamiah*, *Madrasah al-Sagoff al-'Arabiyyah* (female only), *Madrasah al-Ma'arif al-Islamiah* (female only), and other Islamic schools (*madrasahs*).

Islamic schools or *madrasahs* are one of the institutions of Islamic education in Singapore. As an Islamic educational institution, *madrasahs* play an important role in fostering the morals of Singaporean children, given the absence of a religious curriculum in state educational institutions. The *madrasah* curriculum mostly contains Islamic religious materials related to the doctrine of the Oneness of Allah, the biography of the Prophet (*sirah nabawiyah*), moral

development, Islamic jurisprudence (*fiqh*) related to everyday life, and other materials that support the personality of a Muslim.

*Madrasah Pendidikan Asas Daru Asshomiddin Sevice* (PADA) is one of the part-time *madrasahs* that helps foster the younger generation of Muslims in Singapore. This *madrasah* offers primary level education (*ibtidaiyah*) with a study period of six years and also a secondary level education (*tsanawiyah*) with a study period of four years.

*Madrasah PADA*, an Islamic school with students ranging from ages 6 to 16, is deeply concerned about how young Muslim children in Singapore are developing. The *madrasah* administration strives to instruct, guide, and influence moral education so that the pupils who study there might grow up to be children of virtue.

Based on this observation, the motto "Strengthening Actual and Productive Moral Intelligence in terms of Philosophy and Moral Psychology" adjusts to the context of *Asshomiddin PADA Madrasah* in Singapore to thoroughly understand how *Madrasah Pendidikan Asas Daru Asshomiddin (PADA)* help to raise kids with good morals and behaviour towards their parents, teachers, and the wider community.

*Madrasah Pendidikan Asas Daru Ashomiddin Service's (PADA)* efforts to spread Islamic morals and values are equivalent to

<sup>55</sup> "Singapore Department of Statistics," <http://www.singstat.gov.sg/statistics/browse-by-theme/population-and-population-structure>.

<sup>57</sup> "Administration of Muslim Law Act 1966," accessed December 23, 2022, <https://sso.agc.gov.sg/act/amla1966>.

Islamic propagation (*da'wah*).<sup>58</sup> <sup>59</sup> The *da'wah* carried out is more organized into formal school education and non-formal education in terms of fostering people. It provides early guidance on the cultivation of Islamic values or morals for children or students.

Based on the existence of moral education in the formation of people's personalities, this problem is worth investigating in a study because moral education is the basis for the formation of *akhlakul karimah* or *ihسان* (morally excellent) behaviour. The *ihسان* in question is the good deeds carried out by a child for Allah and for his parents. In other words, everything that is obligatory to do for the sake of the father and mother must be carried out wholeheartedly and with politeness in both speech and action.

Additionally, moral education is implemented in daily life in the contexts of the home, the community, and the classroom. Indeed, there are internal and external obstacles to the growth of moral education in the madrasah. A crucial benchmark is the teacher's position as an educator and role model for PADA madrasah students.

Science is based on three pillars: knowledge, method, and applicable laws. The unit's guiding ideas can be legitimately referred to in educational settings as knowledge or science.

### ***Moral Intelligence has been Incorporated Into PADA***

The integration of science and morals should not be taught just for the sake of the science itself or academic purposes, but also

because there are other goals that are more significant, fundamental, and important, namely the development of noble morals or character. This implies that each item of information must serve some high moral purpose. This calls for an all-encompassing and holistic approach, specifically a scientific and religious approach. As a result, the knowledge taught to pupils at Daru Ashomiddin Service (PADA) Singapore is not taught as a stand-alone science but is always connected to morals or character, necessitating the simultaneous teaching of both.

### ***Prevention and Non-Verbal Warning***

Praise is given for those who can constantly maintain the rules established. This is done both through speech, by giving gifts, and handing down penalties as motivation to keep consistency in obeying the *ruleae*. These rules lead to good morals and character since they are constantly repeated, both directly and indirectly, and because there are sanctions for anyone who violates the rules of discipline formulated.

### ***Openness***

In moral education, openness is necessary in problem resolution. This involves knowing why harmful attitudes originate and how to fix them. This openness must be built with respect and responsibility for others. The principal, teachers, staff, and students have all displayed this openness in the Madrasah PADA setting. In order to maintain a dynamic environment in the

<sup>58</sup>The phrase *da'wah* is supposed to have a variety of different connotations. Sheikh Ali Makhfudh, who wrote the book *Hidayatul Mursyidin*, is among the many experts in the science of *da'wah* who have offered definitions of the term *da'wah*. He claims that *da'wah* is "calling people to goodness and keeping them away from evil so they can find happiness in this world and the next, encouraging people to do good and follow religious instructions. Toha Yahya Oemar further stated that *da'wah* is "inviting people in a wise way to the right path in conformity with God's

directives for their welfare and happiness in the world and the hereafter. According to Bahkhtial Khauli, *da'wah* is the process of resurrecting Islamic laws with the aim of transferring people from one circumstance to another. See M Munir and Metode Dakwah, "Prenada Media, Kencana" (Jakarta, 2006). See M. Munir, *Metode Dakwah*, Jakarta: Kencana, 2006. Ed. Rev. Cet. 2. h. 7. Also see Moh. Ali Azis, *Ilmu Dakwah*, hlm. 4-5.

<sup>59</sup> Azis, *Ilmu Dakwah: Edisi Revisi*.

madrrasah, problems must be solved as soon as it arises.

### ***More Explicit Samples***

The Daru Ashomiddin Education Service (PADA) Singapore environment and the environment of community leaders, especially the family of the fathers and mothers, principals and teachers as well as administrators, strive to provide exemplary behaviour. They do this through their speech and attitude. They have all become role models that are visible to students at all times.

### ***Mentoring***

Instead of only telling or presenting theory, a teacher engages students more by discussing moral behaviour. Students will be encouraged to participate in practicing what the teachers do in the classroom by getting started early. When students perceive that their professors uphold moral principles, they are naturally inspired to do the same; they experience guilt when they act in a manner that is inconsistent with their role models.

### ***Assignment***

Moral education is not limited to examples and role models. It must also provide opportunities to practice the teachings. In madrasahs, practical and habituation methods are used to carry out the process of inculcating noble character. Although it is not specifically stated in the curriculum, the true repercussion of this approach is that the school must recognize its practice. The principal must set guidelines or provisions for its daily implementation. Even though habituation begins with coercion, it must continue to be practiced since it is required by the teacher or the regulations.

### ***Little Cognitive Assignment***

To know the measure of the success of students in moral education, they must be able to answer questions about morals properly and correctly. However, this success can be seen and reflected in changes in attitude and behavior. Thus, providing learning material is still needed. However, it should still be applied in real life.

### ***Habituation***

Changes in attitudes cannot happen quickly and readily. They take a comparatively very long period, perhaps even a lifetime. Good habits therefore are key investments in schooling. In this situation, instructors need to set an example that their pupils can follow. This behaviour can become ingrained in school culture in order to realize the goal of education, which is to develop pupils into ethically and intellectually educated individuals.

### ***Regulation Compliance***

In order to be effective, rules must be applied firmly. The concern for rules will help people develop excellent moral habits.

The approach used by Daru Ashomiddin Service (PADA) Singapore to improve moral intelligence serves the following purposes: a) the teacher is responsible for putting the previously created lesson plan into practice; b) decisions are more focused on the variety and strategy of learning activities, or on the teacher's direct interaction with students; c) Decisions made by the teacher will involve other people. Therefore, skills that can support the process are needed. These include the ability to communicate, to listen, to elicit replies from students, and to conclude lessons.

Meanwhile, teachers also evaluate the moral education process at Madrasah Ibtidaiyah Pendidikan Asas Daru Ashomiddin Service (PADA) Singapore. The evaluations carried out are the following. Prayer time attendance, every student is obliged to perform congregational

prayers on time. For those who cannot perform prayers due to excuses, their names and dates will be written down and will be evaluated the following week. Al-Quran reading ability test, every morning students at Daru Asshomiddin Education must read short verses together by repeating them up to seven times. The verses read are according to the school level and have been formulated.

Memorization tests will be taken in the first semester and the second semester at the end of the grade promotion year. This will test 1) the ability to recite daily prayers. Tests on the ability to memorize daily prayers will be carried out in the first and second semesters but this is only 30% of the total 100% marks taken and the remaining 70% will be fulfilled by written exams. The prayers are recited every time the aklhak education lesson begins. (2) Attendance. Attendance is very important for assessing learners at Daru Ashomiddin Service (PADA) Singapore. (3) Parents' obligation to collect the report book. The report book will be handed over to parents during the first and second semester of the grade promotion period. At this stage, students and parents face directly with the teacher or vice mayor, and then the vice mayor will talk about the weaknesses and strengths of the students' learning in several subjects, especially moral education.

### **Pledge**

A pledge is a promise to obey an obligation or to abstain from a specified prohibition, which is made in the presence of an authorized

In Islam, the words *al-nafs* and *al-rub* are equivalent to the term *psyche* or soul. *Al-nafs* is a synthesis of the physical and spiritual. Islam places a higher value on the soul than the body because it is a component of the spiritual world.

superior according to religion or belief in God. The pledge is very important and will always be read when the school bell starts ringing, students stand in an orderly manner in the classroom and start by reading the learning prayer followed by the pledge as follows: 1) I am a student of Daru Asshomiddin Basic Education, 2) I love of religious knowledge, 3) I obey madrasah or school rules, 4) I respect the teachers and love yourself your your family.

### **Discipline**

In moral education, discipline means adhering to existing rules. There are clear and firm boundaries between what can and cannot be done. Parents and other participants in moral education must comprehend, acknowledge, and uphold the boundaries. Pupils must be aware of them and adhere to them. Students will be deterred from repeating the offence by harsh punishment in order to maintain the consistency of moral development.

### **Conclusion**

Islamic educational institutions should use the strengthening of moral education intelligence to build character and actualize civilization. The strengthening of moral education intelligence is based on divine law (*sharia*) and is integrated with all scientific aspects. Thus, there is no need to follow character trends that are not based on Islamic *sharia*. The findings of this study on strengthening moral intelligence, philosophy, psychology, and actualisation at the Madrasah Pendidikan Asas Daru Ashomiddin (PADA) Singapore play an important role in the moral formation of students in the Madrasah.

Each person is equipped by their morals to carry out everyday tasks in a way that is in compliance with Allah SWT's instructions. Western philosophers hold that descriptive ethics and normative ethics are the two main categories of

morality, sometimes known as ethics or morals. Metaethics and normative ethics are two other divisions. Descriptive ethics, normative ethics, and metaethics are the three divisions made by other experts. Id, Ego, and Superego are the three main components of people from the standpoint of Freudian psychology. However, in the Islamic perspective, the three are frequently referred to as the soul with the labels *al-nafs* and *al-ruh*, although the use of the two terms are sometimes distinct. *Al-nafs* combines the inner soul and the physical body. Because metaphysics includes the soul, or *batiniyah*, Islam elevates the inner substance above only the outer substance. Human behaviour originates from the human power, or *nafs*, which is also referred to as *nafs syahwat*, *nafs ghadh* (soul emotion), and *nafs nutqiyah* (logic). Only Allah's creatures, specifically people, possess these powers.

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