

ISLAMIC EDUCATION ANOMALIES

Critical Study of The Educations Practice Recently

Shobrun Jamil

UIN Prof. K.H. Saifuddin Zuhri Purwokerto

Jl. A. Yani No.40A, Purwanegara, Kec. Purwokerto Utara

Kabupaten Banyumas, Jawa Tengah

shobrun@uinsaiyu.ac.id

Abstract:

This paper issued to know some anomalies that lies in the islamic education practice recently. Especially the moral code or *akhlak* that brooked by the education doer or perpetrator such as the teacher and the student. Anomaly is defined as a deviation from the common rule, type, arrangement, or form. Anomaly also called the angle between the periapsis of an orbit and the position, that taken from Greek language as anomalia. This paper was wroten based on the information from some newspapers or the televitions that show that anomalies happen in the Islamic education practices, such as the teacher that bullied by the student that happen on Yogyakarta province recently and the other regions of Indonesia or the bad behavioral of the students light begin from the free sex, drugs, or any amoral actions that appllied by them. Of course these penomenons carry out ourselves to seek the reason why these was happened. We have to discuse to appllied the moral conduct again and again to minimize the wrong acts, and the writter see that is originated from the moral education have to strange in the scholls. Many anomalies that occur in education worlds besides of the moral students is the teacher behavior that arranges them to appllied the bad behavior also like the miss of honesty that caused

by National Exam or the other examinations in their schools. Some teachers have mental pressure caused by the examination that carries them to do the dishonesty. So the moral or ethics must be strengthened in the education lessons in the schools.

Keywords:

Anomalies, Islamic educations, moral strengthened, dishonest.

INTRODUCTION

Some questions and answers tried to be solved by the scholars or men who carry on and expert in the Islamic education. Recently, one question that quoted always what happens in Islamic education even though its basic was Quran and Hadiths that supports more about moral value or *akhlaq* in a complacent world, instituting an Islamic education in the hope of revitalizing the *deen* (religion) seems to be a lofty ideal rather than a realistic possibility? What the factors made the some criminal acts in the practice of Islamic education? And how to solve these problems? And the others question came from the misoriented form the education in Islam? As we know and see, the some crime acts inside of Islamic education practice show us the feel of sad and ironies in Islamic education recently. Some cruel acts among the students to their teachers, or some bullyings that face between the students and other students, and some dishonest behavior, drugs, and sexual deviations. These cases bring us to seek the factors and problems, why these can be happened in the Islamic education.

According to these cases, first, the attributes of a Muslim educator and education should be outlined to shape the moral or *akhlaq* in their teaching even inside the school or outside of classrooms. One should not categorize an educator as simply one who has attained a degree in a given course of study one should view all Muslims as educators in their own right, so the job of teacher is very valuable, absolutely in moral manner of course. Moral or *akhlaq* so far makes the education should not be limited, therefore, to instruction within the walls of a classroom. Some Muslim scholars tried to describe the moral in classroom like Burhanuddin Az-Zarnuji who wrote the book untitled *Ta'limul Mutallim*, Ibn Miskawaih and etc. Education comprises a lifelong behavior and it is the duty of all Muslims to learn from and to teach one another reciprocally. Zarnuji for example, quoted that three fold path toward implementing an Islamic education outside the realm of classroom

instruction includes: leading by example, applying Islamic guidelines to modernity, and discussing among peers of a similar persuasion.

The other problem againsts Islamic education is the curriculum where less from akhlaq application value. In the contemporary age, the persistence of the dual system of state and *madrassa* education in many Muslim countries has raised for policymakers the dilemma of what form Islam ought to assume as a pedagogic category in these contexts. For example in the syllabi of traditionalist *madrasas* other schools in Indonesia we find Islam being deployed as an overarching epistemological framework within which all other forms of knowledge are subsumed to many kinds of knowledges. Therefore, the enquiry will attempt to draw inferences from this analysis on the relationship between the political project of the modern Muslim nation-state with the moral application in curriculum or akhlaq that leads to considerations of curricular reform that can assign a progressive role to Islam in the education of young Muslims (Shiraz Thobani, <https://www.tandfonline.com/>). This paper dedicated to know the some anomalies in islamic education and the factors, some acts that spread in our education world, and the role of akhlaq to fix the ungodly or dishonest acts.

RESEARCH METHODS

This research is qualitative research with a phenomenological approach. The data is taken from several phenomena that occur in the practice of Islamic education derived from news in electronic media, then the data is analyzed and criticized with in-depth analysis to obtain conclusions.

FINDING AND DISCUSSION

Definition of Islamic Education

Education is term of Western that derived from Latin term 'educere' which has physical and material things connotation (Ahmad Syalabī, 1945). Islamic education refer to the term of Islamic and education. Islam really concerns toward education that can made the person to be good man and goodest creature in this world. The education is one process to make somebody of humankind can reach the mature of their life even in intellectual, social, personal and other sides of their life. In Islam, there are three terms of Islamic education that wides in Islamic world such as *ta'dib*, *tarbiyah*, and *ta'lim* (Abbās Maḥjūb, 1987). From three terms, there is one similarity of goal and aim, that is how the mankind can be *abdulla* and chalipt in this universe. Abdullah is servent of Allah who knows that Allah is him God and can live

together with other humankind. Islamic education is developed based on tawhidic worldview and values (al-Abrāsī, tt). *Ta'dib* derived from *addaba yuaddibu, ta'diban* (Louis Ma'luf, 1986), that means to feed or give the food but and wider mean it has not only physical and material things but moral and spiritual connotation all together like the Syed Naquib al-Attas quoted (1980). *Ta'dib* origins are in the root *adaba* which means to be cultured, refined, or well-mannered; disciplined and trained in mind and soul (Ibn Manzur, 1969). *Ta'dib* suggests the social dimensions of a person's development, being a process by which the most desirable attributes of mind and soul in terms of proper behaviour and ethical conduct are acquired (Naquib al-Attas, 1980).

While the primary focus of this concept is the nurturing of religious belief or tawhid in the individual, its scope broadened to incorporate various secular disciplines, literary and scientific, as it aimed at developing within the community fully integrated personalities, grounded in the virtues of Islam that claimed by *adab* or moral or *akhlak*. Al-Attas said that the purpose of *ta'dib* is to produce a good man and judgement, discrimination and clarification involves thenot a good citizen. This define sense of reality as a part offoundation of meaningful expressions with the essence ofthe moral obligation pursuing the community to the rightdistinguishing truth from falsehood (Naquib al-Attas, 1980).

Furthermore, absolute and objective truth are *ta'dib* proposes an innate basic property that binds andgathered through the flow of Arabic language and with holds objects of knowledge by means of words accepted as one genuinely Islamic in character, culture and civilization. Al-Attas describes *adab* as education that focuses at the highestlevel on the development of the whole human being. It involves disciplineof the mind and spirit in order to attain recognition and acknowledgementof each individual's proper place, appropriate to their physical,intellectual and spiritual capacity and potential.This means that in Islam, education can never be separated from *adab* in itsmost profound sense, because *adab* encompasses the spiritual level of human awareness (Naquib Al-Attas, 1984).

Also he suggests, an emphasis on *adab*, which includesaction 'amal in the educational process ensures that 'ilm knowledge is being put to good use in society. So, *tarbiyah* is an Arabic word that means development, increase, growth, and loftiness. Its derived from Arabic Language *rabba yurabbi tarbiyatan* (Louis Ma'luf, 1986) to process how made the humankind is always knows his God. In Islam it means the development and the training of people in various aspects. *Tarbiyah* refers to the systematic development and training

of our pupils in the light of Islamic teachings (Ar-Rāḡib al-Aṣṡahānī, tt) The word *tarbiyah* comes from the root *raba*, which means to increase, to grow, to nourish, or to perform the gradual process of growing of something to the stage of completeness or maturity (Naquib al-Attas, 1980). In contemporary Arabic usage, *tarbiyah* is often used to denote education. It is associated with the purposeful intention of putting affairs into a right and proper state or order. At this level, the term applies to the growth process of humans, plants and animals (Ibn Manzur, 1969).

Based on al-Baqi that derivations of word *at-tarbiyah* taken from verb or *fi'l* located in differ six words, are: *arbā* (QS.16:92), *yurbī* (QS.2:278), *nurabbīka* (QS.26:18), *rabbayānī* (QS.17:24), *yarbū* (QS.30:39), *rabbat* (QS.41:39). While taken from noun or *ism* can be found in 12 places, yaitu: *rabwatan* (QS.23:50), *ribā/ar-ribā* (QS.3:130, QS.2:257), *rabiyyatan* (QS.69:10), *rābiyan* (QS.13:17), *rabāibukum* (QS.4:23), *rabbāniyyīn* (QS.3:79), *rabbāniyyūn* (QS.5:44,63), *ribbiyyūn* (QS.3:146), *arbāban* (QS.3:64), *arbābun* (QS.12:39), *rabba/ar-rabbu*. In Koran based on Mu'jam or Koanic Dictionari that wrote by al-Baqi, there are 952 words of *rabb*. Even the word *at-tarbiyat* doesn't used in lexicology of Koran but there are words that signs as same as meaning such as *ar-rabb*, *rabbayānī*, *nurabbī*, *ribbiyyūn*, dan *rabbānī* (Fuād Abd al-Bāqī, 2007).

Wider, among Muslim educators, *tarbiyah* is perceived as an educational process by which the human personality is brought up through one stage to another, until the stage of complete maturity is attained (An-Nahlāwī, 1988). In short, as suggests, *tarbiyah* refers to education in its broadest sense, meaning the development of the human personality and the nurturing and rearing aspects of education, especially as applied to the young (asy-Syaibānī, 1975). See what Isfahani quoted below:

الرب - في الأصل - التربية: يقال: رَبَّهٗ وَرَبَّاهُ، فَسُمِيَ
الرَّابُّ رَبًّا لِّزِيَادَةِ مَعْنَى تُصَوِّرُ مِنْهُ

Ta'lim. This term is widely used in a formal sense, stemming from the Arabic root 'alima which means to know, to be aware, to perceive, or to learn; it relates to knowledge being sought or imparted through instruction and teaching). *Ta'lim* refers to types of instruction whose mental activities and disciplines result in the gaining of knowledge the learner did not previously possess. It could also be defined as the process of transmitting or imparting knowledge to a person that will help in training his or her mind and in developing reasoning powers (al-Aṣṡahānī, tt). Thus, *ta'lim* is central to the

process of instilling knowledge in such away that both the giver) teacher (and recipient) student/pupils or learner (add meaning and value, not only to their own lives, but to the total enrichment of their community, society, and to all of human existence. Both ta'lim and tarbiyah are used in contemporary administrative affairs, particularly in predominantly Muslim societies (An-Nahlāwī, 1988). Tarbiyah is seen as distinct from ta'lim in that the latter has a closer semantic relationship to 'ilm - knowledge that is generally understood to be the result of formal education. For that, tarbiyah is the highest level of education in that it embraces the development and education of the whole being (An-Nahlāwī, 1988).

Islamic education comprises a set of concepts and tenets pertaining to human nature, creed, intellect, and attitude, along with spiritual and physical values, all entwined in unified perceptual framework and relying, entirely, in its fundamentals and morals on the Holy Quran and the Prophet's Sunnah. Through Islamic education, individuals are educated and cultured following an all-encompassing method that involves all aspects mentioned, without compromising any, or giving primacy of one over the other. Thus these three terms together t'alim, tarbiyah, and ta'dib fully define the goals of education in Islamic complete personality modern Muslim scholars see education in Islam as a wholistic process, one involving the complete personality *insan kamil* in Arabic, including one's rational, spiritual and social dimensions (Naquib al-Attas, 1980).

The concept and meaning of Islamic Education were described even ta'dib, tarbiyah and ta'lim by muslim schoolars in various ways which include: Cultivating all intellectual, emotional, physical and social aspects of the personality; based on Islamic teachings and values, with the aim of achieving the optimum goals of leading a dignified life entangled with a religious flavor; Providing Muslim individuals with an all-encompassing preparation process that involves all aspects of his/ her personality which continues throughout his growing phases to be able to handle this worldly life and the other, in light of the teachings and values of Islam, and in accordance with an educational methodology defined by educational specialists; Once applied, these correlated concepts which are intertwined in one rational framework outlines a number of procedural methods and practical techniques which prove great efficiency in refining and cultivating human behavior that meets and reflects the spirit of the Islamic faith; Individual and social activity that seeks to cultivate individuals intellectually, doctrinally, spiritually, socially, physically, ascetically, and ethically, thereby empowering them with the knowledge,

approaches, ethics and proficiencies needed for sound growth that can best serve both their practical and spiritual life.; Purposeful process that is guided by Islamic Shariah and seeks to cultivate all aspects of human personality in a way that achieves total submission and worship to Almighty Allah. It is a process in which a person of special talents directs the learning process of other individuals, using specific educational materials and appropriate development techniques (Naquib al-Attas, 1980). Islamic education in this regard is the kind of purposeful education that seeks to develop and shape the Muslim individual, society and the entire Muslim Ummah that has been assigned the mission of Allah's vicegerency on earth. This is achieved through education in learning institutions such as schools and universities, or at home and through media channels (Sayyid Quṭb, tt).

Generally, the Islamic Education, like any other type of education, seeks to cultivate the Muslim individual. And it operates in all fields of educational research, including teaching philosophies, history, science, schemes, and techniques, besides preparing the teacher, etc. All this is bound to the Islamic viewpoint and the application of which helps the Muslim adopt the kind of behavior that corresponds with the Islamic faith (Sayyid Quṭb, tt).

ANOMALIES IN ISLAMIC EDUCATION

As social process, education rises varies of result and effects, even good result or ungodly result, this phenomenon mentioned by anomaly in simply word. Anomaly is defined as a deviation from the common rule, type, arrangement, or form (Wikipedia online). Anomaly also called the angle between the periapsis of an orbit and the position, that taken from Greek language as anomalia. Anomaly lies in all aspect of humankind lifes (Wikipedia online). As the result, anomalies has some factors even in practices of appllies. As the dilemma, anomalies in islamic education are phenomenon that seen in some negative actions of stakeholders of education such as the cruel act that happens in education, bullying of students toward teacher, or some amoral actions that seen in National Exam, ets. All of these based on some factors that can devided to 2 factors like as intern factors and extern facotrs. At least, writer describes the factor of criminal action in education world below:

1. Environment of student family; the family's condition of the student influences the phsicological of the students. Good conditions brings influences the psych of student and vice versa.
2. Social environment of student also can influences the social environment of students.

3. Lost of relationship between teachers and the students, especially in globalisation era, some students have not respected more to their teacher.
4. Authority of teacher is less because of the technologies progress, the teacher has not the approach better and more humanity (Ali Ashraf, 1979).

The examples of phenomena of anomalies in Islamic education can be obtained in various behavior that taken from many information sources, like the newspaper, the television, some paper or some journals which intend described these anomalies, I can describe belowed. First some crimes that recordings of the crime action that did by the students toward their teacher, like as:

- 1) Account of students in SMK swasta di Kendal tried to attack the teacher cause of the warning from the teacher when they played with handphomes.
- 2) Pupil in Madura did the persecution to his teacher until dead. in SMAN 1 Torjun, Sampang, Madura, East Java;
- 3) The teacher has been beaten by her student di West Kalimantan cause of the result of exam in SMAN 1 Kubu, Kubu Raya region;
- 4) The Siswa beat his teacher cause of handphone in Madrasah Darussalam, east Pontianak (<https://kumparan.com/>).

Second, the behavior that associated with dishonest manner in examination (<https://news.okezone.com/>). Some accidents that show us the dishonest manner happened in Jombang, when the students who follows the Nation Exam in 2016 years, has chain messages to get the key of answer of it before the exam should be begin. This irony slaps the education world that how expensive is the honest in education recently. So is the same ungodly behavior found in Deliserdang, North Sumatera in UN 2016. Other underhanded act also happened in national exam based on computers (UNBK) where students in Yogyakarta did the dishonest acts in 2016 with took the picture and spreaded the paper of Exam to Line chatroom. Then the members of chatroom solved the question and answered together and resended the answers key until one of member chatroom Line reported to Ombudsman.

Since 2013 year until 2015 these some unprincipled also happened in implementation of last examination like the title of journal "Kecurangan Dalam Ujian Nasional Di Sekolah Menengah Atas by Fathur Rohma wrote the journal that placed in 2013 year. The more ironic phenomenon recently is the deviation of sexual that wides in our education world. Some title of observations can show us that the symptoms of sexual deviations grow up

in our education world even in inside classroom or outside of it. Elly Suhartini wrote the journal entitle "Pengendalian Perilaku Menyimpang Oleh Guru Dalam kasus Guru Penculik yang Diduga Kelainan Seksual (<https://www.malangtimes.com>).

Based on anomalies these happened in our education world, one scholar of Islamic education that concerns in akhlak terminology is Syed Naquib Al-Attas enameled *adab* or *ta'dib*. The humanist concerns of classical Islamic education are epitomized by the Arabic term *adab*. Initially, the concept of *adab* related to the "rules of conduct" and the "customs" as inherited from one's ancestors, revered as models (Naquib al-Attas, 1980). Islam has the unique dom to transform its various theological tenets and values into practical and moral principles. According to Islam, human well being begins and ends with manners and morals. It begins with the call for people to accept guidance and righteousness and culminates in producing behaviors among human beings indicative of humanity, nobility, and love. In Islam, there are terms wich simillar with akhlak. According to al-Munjid, the language akhlaq is the plural of the word khuluq, mean behavior, temperament, *tabi'at* (Louis Ma'luf, 1986). While it is known, akhlaq is the power of the soul that drives action easily and spontaneously without thought. Thus, akhlaq is basically the attitude inherent in a person spontaneously manifested in behavior or actions. If the spontaneous act according to both reason and religion, then it is called good morals or akhlaqul karimah. For example, honest, fair, humble, generous, polite, and so on. Conversely, when poorly known bad character or akhlaqul madzmumah. For example miserly, tyrannical, envy, jealousy, lies and so on. Good and bad morals based on the source of value, namely the Qur'an and Sunnah.¹

Second, the word morals comes from the Latin "moras", the plural of the word "mos" which means custom. Morale is a term used to define the boundaries of a trait, temperament, will, opinions or actions, which are worth saying right, wrong, good or bad. The inclusion of assessment is right or wrong in a moral one has clearly demonstrated the differences with akhlaq, because one really is the light of the judgment of law in Islam can not be separated from morality. Good and bad teachings on morality rooted in customs. Hence also, to measure human behavior is good or bad, it can be

¹According to Imam Ghazali, noble character has four cases are discreet, keeping away from bad behavior, courage (vanquish lust) and fair. "Surely I was sent to perfect good character pious". (HR: Bukhari). In another hadith explained: "The most perfect believers are the best faith depraved." (HR: Ahmad). Look. Ahmad Amin, translated by. Farid Ma'ruf, *Ilmu Akhlak*, Jakarta Bulan Bintang: Jakarta, 1975), p. 23.

seen whether the action was in accordance with generally accepted customs of social unity or environment. If so, then it can be good or bad an act morally, is local.

Third, ethics. The word ethics comes from the Greek "ethos" in the singular form has many meanings: a common residence; pastures, stables; habit, custom; morals, character; feelings, attitudes, ways of thinking. The plurality is "Etha ta" means the habit. The word that is the background for the formation of the term "ethics" by the philosopher Aristotle (384-322 BC) used it to show moral philosophy (Bertens, 1993).

So, if we restrict ourselves to the origin of this word, the "ethics" means: the science of what is usual or customary science. Ethics is etymologically has the same meaning as moral. However, the terminology, ethics in specific positions have different meanings to morale. For ethics has three positions that ethics as a system of values, code of ethics and moral philosophy (Djatnika, 1996). Generally human can be separated from knowledge field and thought, and also faith and belief, but strictly Akhlak is the one that can not be put aside as a normal human being. This is due, every single action that has been carried out by a person is will beresponsible by them or surrounding absolutely (Abbās Mahjūb, 1987).

Akhlaq is an Arabic term referring to practice virtue, morality and good manners and character in Islam. In simple words, we can say that Akhlaq is basically the ethics, good conduct and moral character of a person. Akhlaq (Arabic: أخلاق) is the practice of virtue, morality and manners in Islamic theology and falsafah (philosophy). It has been reported that our beloved Prophet Muhammad said about Akhlaq in these words: "The only reason why I am sent is to perfect good Akhlaq."² We should try to improve our relations with those whom we do not get on; we should seek forgiveness from those who are angry with us, and we should create such a feeling of brotherhood that the Muslim ummah becomes one in reality. This is known as good Akhlaq that we should keep developing between us. If you want to show someone that you are a good person then show him with your Akhlaq because the sign of a good person is that his Akhlaq is excellent. Akhlaq or ethics is fundamental to the make-up of mankind; it is not just for making faith.

² Hadist *Innama bu'tstu liutammima makarimal akhlaq*. Quran is the source to cure our Akhlaq because Quran is for all humanity and for all purposes of life. The word Akhlaq appears in the Quran that says of the Prophet (PBUH): "Indeed, you are of lofty character" (Quran, Al-Qalam: 4). Akhlaq also appears in many hadiths confirming the necessity and importance of ethics in Islam. An example is one of the hadith of Prophet Muhammad (PBUH): "The most beloved of you to Allah is the best of you in character" (Bukhari).

Prophet Muhammad said in his hadith about good character in these words: “There is nothing weightier in the scales than good morals and manners. He used to teach people about good Akhlaq and moral values and also said about it in one of his hadith: “Truly, the believer can reach, by means of good manners and morals, the degree of one who constantly fasts.” These goals are aimed at guaranteeing a safe and peaceful existence for each person and protecting all aspects of the lives of individuals, whether in the arena of beliefs, wealth, honor, or peace of mind (Ahmad Qadari, 1988). Islam has set down laws and rules which, by their nature, serve to ensure the establishment of good morals and manners within Islamic society, whether at the level of individuals as they deal with one another or at the level of societies in the greater world. These rules ensure the survival and protection of Islam’s ethical structure, thus allowing human beings to live among one another on the basis of peace and mutual cooperation.

There are regulations governing the poor due, charity, pledges, expiations, and financial guarantees as well as rules touching upon joint responsibilities necessary to the preservation of a stable society among Muslims. There are rules regarding the punishment of criminals, traitors, killers, and adulterers due to the fact that their disregard for moral values poses a threat to the group and transgresses against society and its integrity. It is necessary to treat such offenders harshly in order to guarantee a safe and peaceful society.

The significances of ethics is thus revealed seen of the reasons mentioned above that ethics is considered to be the most exalted and valuable of sciences. Since the worth of any science is directly related to the worth of the subject with which it is concerned, and since the subject of the science of ethics is man and the means through which he can attain perfection. Moreover, we know that man is the noblest of creatures, the ultimate purpose of whose existence is to attain perfection; therefore, it follows that ethics is the noblest of all sciences (Sayyid Quṭb, tt).

More, in fact the philosophers did not consider any or the other fields of learning to be truly independent sciences. They believed that without the science of ethics and spiritual purification, mastery over any other science is not only devoid of any value, but it would in fact lead to the obstruction of insight and ultimate destruction of those who pursue it, knowledge is the thickest of veils', which prevents man from seeing the real nature of things.

The purpose of moral virtues in man is gaining him eternal and valuable happiness, while moral corruption leads him to everlasting wretchedness. It

is therefore necessary for man to purge and purify himself of all evil traits of character and adorn his soul with all forms of ethical and moral virtues. Moreover, without having cleansed oneself of all evil habits, it would be impossible to nourish and develop moral virtues in oneself. The human soul can be compared to a mirror in this regard. Again, akhlaq is more important in life of humankind in universe (Sayyid Quṭb, tt).

What would be the dominant characteristic and nature of an individual's soul is entirely dependent on the outcome of this struggle. In other words, whichever of the four powers emerges victorious, it shall determine the character and inclination of the soul. That is why some souls are angelic, some are animalistic and bestial and still others are demoniac.

The ultimate aim of the purification of the soul and acquirement of a moral and ethical character is to attain felicity and happiness. The most consummate felicity and happiness for man is to be the embodiment and manifestation of Divine attributes and characteristics. The soul of a truly happy man is developed with the knowledge and the love of God; it is illuminated by the effulgence emanating from the God head. When that happens, nothing but beauty shall emanate from him; since beauty can emanate only from what is beautiful (An-Nahlāwī, 1988).

By reforming some faculties of the soul, or all of them, for a short period of time, happiness will not be attained. It should be kept in mind that true felicity can not be attained or retained unless all the faculties and powers of the soul are purified and reformed. It is similar to physical health when a body can be said to be healthy only when all its limbs and organs are healthy. Therefore, the individual who seeks to attain ultimate and perfect happiness, must free himself or herself from the clutches of demonic and animal forces and tendencies and step on the ladder of ascension to the higher realms.

Clearly, character does not refer to actions, because perhaps a person is of a generous character but cannot spend either due to a lack of money or some other hindrance, or alternatively perhaps he is of a miserly character, and though he spends he only does so for a reason or to show off (An-Nahlāwī, 1988).

On a general level, there is the Muhammad exhortations clarifying the need for nobility of character in matters both direct and indirect. It is incumbent upon both the mind and the soul to strive towards engaging in every conceivable sort of meritorious behavior, whatever the situation with the best way to express love of the Prophet and God is to practice high morals and behave with good manners. Despite the efforts of those who mock the

values, as well as those who are blindly devoted to ethics, to say that there is no firm standard by which to specify what is good or bad, and that the matter is relative to particular societies, we may respond by saying that what they claim is a form of the philosophies of corruption, and a dissolution of ethics, which has an extremely negative impact on societies and individuals.

So, akhlak has rules and significance in islamic education recently cause of lessons and values that taken from akhlak even in individual aspect, family aspect, or social aspect. Then, the bad moral that lies in education newly can be solved with bad character or akhlak ini Islam.

CONCLUSION

Anomaly in islamic education is a practise in educaation that componds deviation from the common rule, type, arrangement, or form in teaching, or there is the gap between the fact and aim. Anomalies in education in this paper containted of cruel behavior to the teacher that did by student and dishonest behavior in exam. All of the ungodly acs caused of less of education in akhlak. The teaching of akhlāq as moral values in Islamic Education lessons is one of the important aspects in the integrated curriculum from elementary schools until higher educations in Indonesia. Its purpose is to develop the potential of the individual in a holistic, balanced and integrated manner, encompassing the intellectual, spiritual, emotional and physical aspects in order to create a balanced and harmonious human being with high moral standards. No doubt, that moral or akhlak became the problem in islamic education recently, like we see and hear or watch in televition about some crime acts cause of less of moral education among students. So the teacher also must be able to aply the moral command in thier job when teaching and guiding the student or pupils.

APPENDIX

- ‘Abbās Maḥjūb. (1987M/1408). *Uṣūl al-Fikr at-Tarbawī fī al-Islām*, Damaskus: Dār Ibn Kaṣīr,
- ‘Abd ar-Rahmān An-Nahlāwī. (1988). *Uṣūl at-Tarbiyyah al-Islāmiyyah Wa Asālibihā Fī al-Bait wa al-Madrasah wa al-Mujtama’*. Damaskus: Dār al-Fikr.
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- Ahmad Amin. (1975). translated by. Farid Ma’ruf, *Ilmu Akhlak*, Jakarta Bulan Bintang: Jakarta.
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