

ISLAMIC EDUCATION VALUE FOR YOUTH IN FACING PUBLIC PROBLEMS

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Abstract - This study aims to determine the values of Islamic education in adolescents in dealing with the problems of society that occur. As for the issues raised about the problems of the community, the model of instilling the values of Islamic education in adolescents, the difficulty in instilling the values of Islamic education for adolescents in dealing with the problems of society. This type of research is library research, by analyzing books, journals and all sources related to the value of Islamic education, youth and community problems, and there are several problems that are not able to adapt to the presence of technology, communication and information. Adolescents must know the basis of their creation as humans (self-concept, humans) both as servants of God, as Caliphs, as al-Insan, al-nass and as ummah. From the process of creation, humans have a mission, namely to spread religion. Due to the tough challenges of the times, teenagers must be equipped with Islamic education and have awareness in carrying out public duties as Muslim scholars. Instilling the value of Islamic education in adolescents has several obstacles including the low knowledge of parents about religion, environmental influences and the negative impact of the presence of technology, information and communication, and the lack of awareness in adolescents to study and deepen religious knowledge.

Keywords: Islamic Education Values, Youth, Community Problems.

1. Introduction

Education is a conscious effort that is deliberately designed to achieve the goals that have been set. Education is also a human effort to grow and develop innate potentials both physically and spiritually in accordance with the values that exist in society and culture. While Islamic education is the process of changing the behavior of individual learners in personal life, society and the natural surroundings. This process is carried out by means of many basic professions in society. Adolescents as the next generation are the pillars of the successor of civilization. Basically the urgency of Islamic education for teenagers as an effort to strengthen character.¹

The need for education is also something that is inevitable in every phase of the history of human civilization. The opinion which states that education is needed is the opinion of every individual and society in every civilized nation or country. Through thoughts and changes in civilization, people agree that education is important, even though with different backgrounds and perspectives in seeing its virtue. Studying the nature of education will provide a strong foundation for educational practice in an

¹ Rahman, R., Kher, D. F., & Rani, Y. A. *Pendidikan Islam bagi Remaja*. 2018.

effort to humanize humans. The nature of education makes the direction of education strong and strong to glorify humans.

Likewise in the state constitution as stated in Law no. 20 of 2003 article 1 paragraph 1 which is based on the 1945 Constitution of the Republic of Indonesia. It reads, Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state.²

The lives of the people who are currently running are full of various kinds of problems faced by the people, therefore they need the right solution to be able to provide enlightenment in a better direction. Aspects of education is one vehicle to provide better enlightenment. The aspect of education that will be taught is how to understand and reveal the essential and substantial meaning in life. Of course, with this education will provide a real contribution to students in equipping them as children of the nation who are faithful and civilized.³

Related to this, especially regarding Islamic education which has strong principles as stated by Athiyah al Abrasyi in his book *Attarbiyah Al-Islamiyah*. Where according to him, Islamic education is an ideal education, this is based on the principles he adheres to, namely freedom and democracy in education. The formation of noble character is the main goal in Islamic education. This Islamic education accommodates and provides good attention and can direct one's instincts, especially the younger generations of pious and pious Muslims to always learn, understand the situation, and pay attention to the social conditions of the community.

A good young generation is a reflection of the future foundation of a nation. Because they are the spearhead of a nation's civilization. Vice versa, if the young generation of a nation is so bad, then the civilization of that nation will experience degradation in all fields, especially moral decadence. The role of this young generation is very important and becomes a determinant of the relay or the sustainability of the struggle for national civilization. So that the application of good moral education becomes the initial capital in measuring and preparing for the progress of the nation's civilization in the future.⁴

The younger generation is usually associated with adolescence with myths and stereotypes about deviance and inappropriate behavior. This can be seen from the many developmental theories that discuss the misalignment of emotions and behavior that is a result of the pressure experienced by adolescents. This is due to the changes that occur, both in oneself and due to changes in the environment. The pile of development in adolescence starts from the development of intellectual capacity,

² Indonesia, P.R. (2003) Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

³ Lukis Alam, *Internalisasi Nilai-Nilai Pendidikan Islam dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus*. (Yogyakarta: ISTAWA, Jurnal Pendidikan Islam, 2016) p. 102.

stress, and the existence of new expectations experienced, thus making teenagers vulnerable to experiencing disturbances in thoughts, feelings, and behavior disorders.⁵

In the midst of the vortex of globalization and liberalization, there has been a penetration and acculturation of culture that influences the thinking of the younger generation through various directions. Of course, this is a concern for us to teach and straighten the younger generation. One way to do this is by increasing and teaching the noble values of Islamic guidelines, namely the Qur'an and the Sunnah of the Prophet Muhammad. Religious and social norms prevailing in society. Social life will remain harmonious and run as it should, when the noble values of religious guidelines and cultural traditions are carried out properly and correctly.⁶

Through the religious education movement on the basis of improving people's problems, it is precisely with this that national character building finds its relevance to the essence and substance of national development, namely in the dimensions of moral development and spiritual development. This development is really needed in addition to physical development. What is the meaning of building a magnificent and expensive physical infrastructure, if it is not balanced with the development of a strong morality of the nation's generation, it can have an impact on the collapse and collapse of the foundations of the state, which is caused by the widespread moral decadence of state administrators and their young generation. So, the basic principle of building the nation's character is the development of the nation's citizens who have noble character, are superior and tough on the basis of Islamic education.

To be a teenager or youth with noble character and noble character. So it is necessary to instill the basic values of Islamic teachings, namely a solid faith as the foundation for perfecting national and religious life. Based on the Word of Allah SWT in Q.S Ibrahim [14]: 24:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ مَثَلٌ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ

فَوْقَ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

Translate:

"Have you not noticed how Allah has made a parable of a good sentence like a good tree, its roots are strong and its branches (too up) to the sky, that (tree) produces its fruit at all times with the permission of its Lord. And Allah made this parable for mankind so that they will always remember. And the parable

⁵ Moh. Wardi, *Penerapan Nilai Pendidikan Agama Islam dalam Perubahan Sosial Remaja*, (Sampang: Jurnal Tadris, 2012) p. 32

⁶ Syamsul Hadi Thubany, *Peranan Guru Ngaji dan Penanaman Nilai-Nilai Fundamental Islam Fenomena Habitus dalam Mengembalikan Arah Pendidikan Islam di Indonesia*. (Surabaya: Annual International Conference on Islamic Studies, 2012) p. 28-32

of a bad sentence is like a bad tree, which has been uprooted from the face of the earth; can't be (upright) in the slightest. Allah confirms (faith) those who believe with firm words (in life) in this world and in the hereafter; And Allah misleads the wrongdoers and Allah does what He wills. ”⁷

The verse above illustrates that the personality of an individual can be seen and judged from his morals. A person with noble character is a personal god who is born from the perfection of faith and charity as Allah SWT likens a tree with strong roots and a beautiful trunk soaring to the sky. Practically speaking, it can be simplified that strong roots will form strong stems and twigs, thus producing good fruit. In life it can be interpreted, individuals who are strong in monotheism will be strong in their worship, and istoqomahan in worship will give birth to individuals with noble character.

2. Research Method

In this study, the authors use the type of library research (Library Exploration). Because this examination analyzes sources of information from materials that apply to exploration titles contained in library resources, such as books, magazines, reports, verifiable notes and stories, reference books, and others.

The data collection technique used by the author is to carry out library research, which is an analysis that the author uses by reading and reviewing some scientific literature related to the thesis to be studied by using data collection methods in the form of Direct Quotations and Indirect Quotations.

3. Result and Discussion

A. The Problems of Today's Society

Discussing Islamic education as a discourse will bring up a heartbreaking picture in the mind of lags, setbacks, and unclear directions. This can happen when Islamic education is faced with a modernization, globalization or era of disruption which is marked by advances in science and technology. Especially if it is associated and compared with the romance of the heyday of Islam in the Middle Ages. History records that Islamic civilization at that time became the mecca of world knowledge around the 7th century to the 15th century. The golden age began to be barren, the status even declined until the 21st century. This means that current Islamic education has not been able to bring Islamic civilization to the mecca of the world today.⁸

Currently, Islamic education is in a position of historical determinism and realism. That is, on the one hand, Muslims are in the romantic history of history and Muslims are proud because Islam has had a great contribution to the development of civilization and world science. But on the other hand we are facing Islamic education which is powerless when faced with the reality of industrial society and modern technology that continues to disrupt. This is further exacerbated by the views of some Muslims who are not or less interested in the general sciences and even to the level of

⁷ Kementrian Agama RI, *Alquran dan Terjemahnya* (Cet-1; Jakarta: Lutan Lestari, 2014), p. 258-259

⁸ Mustari Bosra, Umiarso, Abd Razak Rahim. *Nalar Monoteistik pendidikan, Kontemplasi menuju aksi*. Ujungberung-Bandung 40619, Nuasa Cendekia.2020, p 62

"forbidding", this has an impact on Islamic education which ultimately only accumulates in religious texts, most of which only talk about it. Universal fiqhi (science that only discusses black and white).

The following is a critical analysis of the slices of social problems and Islamic education that have emerged in the midst of Muslims. This critical analysis aims to map the business framework that needs to be done in order to be able to see and describe the sensitivity of the problem. Thus, this will be described in detail the crisis of knowledge and education and its manifestations until the descriptions of the problems.

1. The Manifestation of the Crisis of Islamic Knowledge and Education

There are those who think that the separation between religious knowledge (ulum ad-din) or world science (ulum ad-dunya) is a certainty, although attention to this dichotomy is very small and relatively non-existent. This means that Muslims tend to be apathetic towards the presence or absence of separation of religious knowledge from science. Their attention is more dominant towards power and wealth, and these two things are considered more important than the dichotomy of science, the main reason Muslims are apathetic to this dichotomy is because they already have a basic belief that there are many things that empirical science neglects. One of the most fundamental is the release of spiritual-metaphysical values from the normative anchors of empirical science, and considers non-empirical metaphysical dimensions as not scientific reality. This fundamental reason makes Muslims not interested in uniting the two sciences, namely the science of religion and science.⁹

The implication is the emergence of a dichotomy in the Islamic education system that is difficult to integrate. Between the two (i.e. traditional Islam and Europe), between religion and science face to face and never greet each other, so the integration of the two systems is very difficult to realize. In fact, the failure to integrate the two is not caused by the conceptual structure but is only a mechanistic scientific structure in both. If this condition drags on, it has the potential to give rise to a new order of life for Muslims, namely a monotonous secular life.

2. Impact of the Knowledge Crisis of the Ummah

The lack of knowledge is due to the intellectual weakness of Muslims which is the main cause of underdevelopment of Islamic society, the intellectual crisis of Muslims is exacerbated by the imitation and use of western ideas and concepts formulated as taken for Granted, meaning that the pattern of adopting western concepts and theories is not accepted. Balance with the critical awareness of Muslims to adapt to the theological and philosophical characteristics of the basic Islamic scholarship. Rasulullah SAW has warned his people about the lizard-hole phenomenon since 625 AD, namely that later Muslims will follow or follow their

⁹ Ibid, p 62

enemies without asking, like a lizard entering its hole. It is as if the critical awareness of Muslims as "Iqra" people is only ideally formulated in the holy Qur'an.

B. Problems of Modern Civilization

The situation of humanity in this modern era is important to discuss considering that nowadays humans face various problems that really need a solution as soon as possible.

In one aspect, humanity is facing the problem of modern culture, namely a culture that is more dominating than other cultures, which basically stems from the Western ideal of escaping or distancing oneself from religion. In a modern, high-tech society, humans face mechanization of work, new means of production produced by modern technology with their automation and standardization processes, it turns out that humans tend to become elements that die because of the production process.

In such a context, the position of humans is degraded. Humans, who were originally considered the center of the universe, have now turned into mere elements of a political system. In some schools of Western philosophy, the position of man is described as absurd, many contemporary Western philosophers see man in that absurd position and function. Humans are described as beings who suffer greatly, lonely, experience loneliness, boredom and futility.

The conception of Islam is very different from the Western philosophical view of the depiction of humans. Islam views humans as free creatures, and because of the nature of their independence, humans occupy a very honorable place, so honorable that position can be seen from the predicate given by God as the Khaifah of Allah, as the representative of God on earth. As the word of God in Q.S al-Baqarah (2): 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Translate:

Remember when your Lord said to the angels, "Indeed I want to make a caliph on earth" they said, "why do you want to make a caliph on earth, one who causes corruption and bloodshed, even though we always glorify you by praising you and purifying you ", Allah said, "Indeed I know what you do not know." ¹⁰

From the verse above, it can be said that God gives a high predicate to humans compared to other creations, as if God entrusts his great task and power to humans to regulate this world. This kind of conception is actually very revolutionary if you remember that the context of the birth of Islam around the 6th/7th century, the world, especially in the Western hemisphere, was dominated by the views of Roman and Greek philosophy as well as the Christian view which saw humans gloomy, very pessimistic.

¹⁰ Kementrian Agama RI, *Alquran dan Terjemahnya* (Cet-1; Jakarta: Lantari Lestari, 2014), p. 6

C. Method of Implanting Islamic Education Values for Teenagers and Obstacles

The Name in Facing the Problems of Community Religion is the basis for mankind in living their lives either as servants of God or as social beings. But unfortunately along with the progress of the times and technology, religion is considered to be a mere sampiran of identity. That is why it is very necessary to instill religious values in children, especially teenagers who are looking for their identity. The association of teenagers today can indeed be said to be increasingly alarming and experiencing turmoil in understanding religious teachings. Here the role of parents and teachers must be fortified so that they do not dissolve in the abyss of promiscuity that is not good and other factors.

Education is the beginning of success, people who do not know education are like a tree that is blown and will follow wherever the wind blows. People who are not knowledgeable and educated will be easily influenced by negative things along with the times. Therefore, it is necessary to instill Islamic education as the foundation and way of life. In order to achieve the ideal Islamic education, here are some crucial things that have an influence on teenagers in understanding the value of Islamic education.

C. Teenagers must understand the concept of humanity

Broadly speaking, the concept refers to several meanings, namely, design or blurring of letters, ideas or understandings that are abstracted from concrete events, and mental images of objects, processes or anything that is outside the language used by the mind to understand things other.¹¹ A concept is a generalization of a group of similar phenomena. In general, the concept is a design in the form of a standardized program.

In line with the above understanding, the human relationship with education can be explained in its entirety through a concept study. Understanding of humans based on concepts determined by God. This step is the initial milestone of Islamic education, because after all Allah knows about all His creation. So to understand humans completely and perfectly, it is necessary to refer to the Creator.

Humans according to Murtadha Mutahhari are very unique creatures, have intelligence, responsibility and rational beings. Humans are born with a state of not knowing anything but Allah gives humans the advantages of hearing, sight, reason and heart which are used to equip their lives to be good and grateful human beings. With that man can worship, fear God and serve Him by devoting his abilities in this world that is what is called a perfect man. This human concept is reflected in the formulation of educational goals that the purpose of education is a perfect human being by training the soul, mind, mind, feelings and physical human beings. Thus,

¹¹ Kamus Besar Bahasa Indonesia, 2012: 725

education must strive for the growth of all human potential both spiritual, intellectual, imaginative, physical, science, and language, both individually and in groups.¹²

Thus education must place humans in accordance with the concepts standardized by the Creator. As for the Qur'anic approach, the concept of man is summarized as:

1) Humans as *Abd Allah*

Etymologically, *abd* comes from the word *Abada* which means to worship or to serve oneself. The activity of worshiping God is called *Worship*. Allah calls Rasulullah SAW with the call *abd*, because in the Prophet there is a peak of devotion to him. Humans are creatures created by Allah SWT. And as created beings, human status is positioned according to the nature of its creation. In accordance with the word of Allah in the Qur'an Surah Az-Zariyat verse 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translate:

*"And I did not create the jinn and mankind except (only) to worship me."*¹³

The verse above shows that the human status is essentially a servant of Allah in the sense of "owned by Allah". This ownership is absolute and perfect ownership, so that they cannot stand alone in life and all their activities. So on the basis of ownership arises an obligation to accept all its provisions and obey all its orders.

One of the efforts to achieve these noble educational goals, the educational process should be directed to the development of components of *abd Allah* consisting of material and immaterial components and their potentials in order to find their true identity integrally. That is, in the educational process, especially those concerning curriculum material or content, at least it must contain an introduction and guidance that is focused on the Creator. The ideal religious education as intended is not only in the context of the ritual of personal affairs (individual affair) or *al ahwal al syakhshiyah* (individual morality) alone, but is more comprehensive, involving concern for general issues in the form of *al-ahwal al ummah* (public morality). So that with the ideal curriculum content or material, 'Abd Allah will be realized as He wills.

1) Humans as vicegerents of Allah

The Qur'an uses the concept of Allah's caliph *fi al-Ardh* (Allah's caliph on earth), this concept is based on the creation of humans who are associated with their duties as Allah's caliph on earth, as stated in the QS. Al-Baqara verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۚ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

¹² Saihu, S. (2019). Konsep Manusia dan Implementasinya dalam Perumusan Tujuan Pendidikan Islam Menurut Murtadha Muthahhari. *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam*, p 197-217.

¹³ Kementerian Agama RI, *Alquran dan Terjemahnya* (Cet-1; Jakarta: Lautan Lestari, 2014), p. 523

Translate:

And (remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Are you going to make people who spoil and shed blood there, while we glorify you and sanctify your name?" He said, "Truly, I know what you do not know."¹⁴

The verse above explains that the status of caliphate on earth that is imposed on humans includes the mandate of humanity, responsibility, effort and the consequences of actions and the risk of testing. The caliphate guides humans to maintain, guide, and direct everything in order to achieve the goals and objectives of its creation. Here it can be seen that the task of human caliphate in the concept of humans as servants of Allah. Both are united in the activity of devotion to the Creator.

2) Humans as Al-Insan

The word human is taken from the root word *uns* which means docile, harmonious, and visible. This word is also used in the Qur'an to show humans with all their totality, soul and body. The use of the word human describes humans in all their totality. Biologically "humans are created with the best form":

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Translate:

We have indeed created man in the best of forms.¹⁵

The concept of al-Insan has a special meaning and context in the dimensions of human life. In physical appearance, the posture and structure of the human body look so perfect, harmonious and harmonious. Such conditions make it easier for humans in every activity. In living daily life, humans are able to mobilize themselves from one place to another. He can adjust the motion easily according to his wishes. Can move fast and agile, or slow and flexible. And under normal conditions it can almost be said that nothing will be an obstacle that is where human perfection lies.

3) Humans as Al-Nas

In the concept of al-Nas, the meaning of humans as social beings, beings who live in society. Social life will be arranged in a lasting way, if there is a relationship between citizens or society that is well established in harmony and harmony. To realize all that, it is necessary to have some kind of rule in the form of norms that are used as guidelines in living together, so as to avoid disputes.

The most important part is the formation of a single vision. This is related to the values of monotheism. Therefore, humans are commanded to worship Allah as the Qur'an says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

¹⁴ Kementrian Agama RI, *Alquran dan Terjemahnya* (Cet-1; Jakarta: Lutan Lestari, 2014), p. 6

¹⁵ Kementrian Agama RI, *Alquran dan Terjemahnya* (Cet-1; Jakarta: Lutan Lestari, 2014), p. 597

Translate:

O people! Verily, proof of the truth has come to you from your Lord (Muhammad with his miracle) and We have sent down to you a bright light. (Q.S An-Nisa: 174)¹⁶

This information confirms that the norms that are used as guidelines in human life are contained in the Qur'an. This holy book contains complete for humans in carrying out all aspects of their social life, including the economic field. In addition, it is also explained about the prohibition against actions that cause damage, namely drinking alcohol and gambling. This includes law enforcement and justice in social life and harmony between people. Fair treatment in law indicates that there is equality and equality of citizens in legal treatment. Humans as social beings are interdependent on other parties.

4) Humans as Ummah (Ummah)

Ummah is a word in the singular, the plural is umam. Etymologically, the word ummah comes from the word amma-ya'ummu which means to lead, to support and to imitate. This word can also mean all groups that are brought together by something, such as the same religion, time, or place, whether the association is forced or of their own volition.

C. Instilling Islamic Education for Teenagers

Islamic education is part of an effort to instill the values of Islamic teachings in its adherents, in line with that, the references that are used as the basis of Islamic education thinking are identical to the main sources of Islamic teachings themselves, namely the Qur'an and Hadith. Placing the Qur'an and Hadith as the basis of thought in the formation of an Islamic education system refers to the ultimate truth that has been recommended by the creator himself.

Islamic education is essentially the same as the goals of Islam itself, the intended purpose is to unite in the nature of human creation, as well as the tasks assigned to it according to its status. But looking at the dynamics of today's ummah, especially teenagers who in their association can be said to be quite apprehensive and far from religious teachings. Therefore we need a method or concept of Islamic education to save generations from such polemics.

1. Providing Faith Education. The basis of aqidah education is the Qur'an and As-Sunnah, meaning that what Allah conveys in the Qur'an and by His Messenger must be believed and practiced.
2. Providing Worship Education. In addition to Aqidah education, what needs to be instilled also is Worship education which must always be introduced and habituation is carried out to continue to be carried out in accordance with religious demands. Religion-based education will provide protection for a sense of security, comfort, inner peace and serenity in filling daily behavior in life. The less

¹⁶ Kementrian Agama RI, *Alquran dan Terjemahnya* (Cet-1; Jakarta: Lantun Lestari, 2014), p. 105

knowledge of religion, the farther humans are from their khalid, what's more, not having the slightest religious knowledge can't be imagined, while we see in this day and age, there are also very many people who are already knowledgeable are vulnerable to cheating and tyranny. This tyranny indicates that knowledge is not sufficient, only intelligence from one side while the religious side is not properly implanted.

3. Providing Moral Education. Moral education is part of Islamic education, as we all know that Indonesia is the majority religion of Islam. So with good moral education, it is hoped that the values of Islamic teachings can be instilled and implemented so that they are useful for the ummah, nation and state. Morals are a measure of the personality of a Muslim. When a person's morals are polluted with values that are contrary to Islamic law, he has a despicable personality. On the other hand, people who behave according to the teachings of the Qur'an and Sunnah have noble character.

D. Obstacles in Instilling Islamic Educational Values for Teenagers

In instilling the values of Islamic education in adolescents, it does not always run smoothly as desired. Adolescents experience a change in the phase of life that changes every time leading to a strong modern era, education concepts and methodologies should be modern and not monotonous and conservative. As for the obstacles in instilling the value of Islamic education in adolescents, namely the lack of understanding of religion that exists in parents so that it is difficult to provide basic education to children, coupled with environmental influences, both technology and communication, which have the potential to make teenagers fall into negative things. And a very fatal obstacle is the lack of awareness in adolescents about the importance of Islamic education so that they are apathetic in all matters concerning religious, social and so on.

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